

A  
DISCOURSE  
UPON THE  
SLAVE-TRADE,  
AND THE SLAVERY OF THE  
AFRICANS.

DELIVERED

In the *Baptist Meeting-House at Providence*, before the *Providence Society for abolishing the Slave-Trade, &c.*

At their Annual Meeting, on *May 17, 1793.*

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TO THE  
PROVIDENCE SOCIETY  
FOR ABOLISHING THE  
SLAVE-TRADE, &c.

THE FOLLOWING  
DISCOURSE  
IS

RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

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## A DISCOURSE upon the Slave-Trade, &c.

**T**HE members of this respectable Society, by whom I have been invited to deliver a discourse before them, at this their annual meeting, on the Slave-Trade, and the consequent slavery of the Africans—and all those who are present on this occasion, will not expect that any thing *new* will be said, on a subject which has been so much canvassed of late, and on which so many have written, and so fully exposed <sup>the</sup> unparalleled unrighteousness, inhumanity and cruelty, and the odious and horrible attendants of it; by which great light has been thrown upon it, and the attention of millions turned to it; and they have been led to execrate it, as a most shocking, outrageous violation of all the rights of man.—And there are none, or very few, now, except those whose minds are blinded, and their hearts hardened, by custom and their supposed interest, who do not condemn it, as contrary to the true and best interest of society; and therefore think all lawful endeavours ought to be exerted to suppress and abolish it forever.

BUT as it is not easy fully to explore this business, and comprehend it in all its length and breadth, and realize all the evils included in it, it is highly proper and important often to renew our meditations upon it, and to take those methods which are suited to impress our minds, and the  
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minds of others, more and more with the iniquity of this practice, viewed in every different light, and in all the evil consequences of it.

IN this view, and to promote such a design, the attention, patience and candour of this respectable audience are asked to the following observations, which shall be introduced by some of the last words of the benevolent REDEEMER OF MAN, who came not to destroy men's lives, but to save—which he spake to his disciples, when he was about to leave the world, and ascend to heaven, recorded by the Evangelist Mark, 16th chapter, and 15th verse, of his gospel :

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”

THIS direction and command is an expression of the greatest benevolence to man. When the Son of God had become incarnate, and taken upon him the form of a servant, and was obedient unto death, even the death of the cross, in order to make atonement for the sins of men, and bring in everlasting righteousness, that God might be just, and the justifier of him that believeth in Jesus, and had risen from the dead, he ordered that this good news should be published through the whole world, and the offer of this salvation be made to all mankind, of whatever nation or complexion, whether Jews or Gentiles; the more civilized or barbarians, rich or poor, white or black : this being the only remedy for lost man, suited to recover him from that state of darkness, sin and misery, in which the world of mankind lay, and must perish forever, were it not for this salvation.—“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby they can be saved.”

AND

AND as this is an infinitely kind and benevolent injunction, it points out and commands a duty, an employment, which must be most agreeable and pleasing to every benevolent mind, whatever labour and expence it may require. And they may reasonably think themselves highly favoured and honoured, to whom ability and opportunity are given to preach the gospel, the unsearchable riches of Christ, to any of their fellow-men; or who are under advantage to promote this design, by any exertion in their power.

As the gospel affords the only relief for fallen man, so it is a sufficient and complete one, where the spirit of it is cordially imbibed, and it is properly improved for the purposes which it is suited to promote. It raises sinners from the greatest moral depravity, guilt and misery, to a state of light, pardon and peace, and brings them finally to the enjoyment of complete and endless felicity.

THIS institution of heaven, when properly attended to, understood, and cordially embraced, turns men from darkness to marvellous light. If it finds them in a state of savage ignorance and barbarity, it civilizes them, and forms them to be intelligent and good members of society. It subdues the selfishness, pride and worldly-mindedness of men, and all their inordinate lusts; and “teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.” It raises the mind to the sight and contemplation of the most sublime, important and entertaining objects, and manifests those truths, and gives that light, which are received with pleasing love and admiration; which make men truly wise, and animate them to the practice of every personal, social and religious duty. It forms  
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men to uprightness, and the practice of righteousness ; to universal benevolence and goodness, teaching them to love their neighbour as themselves, and to do to other men as they would that others should do unto them. So far as it spreads, and has influence on the hearts and lives of men, it banishes the manifold evils under which mankind have groaned in all ages, and introduces peace, love and harmony, among men, and unites them together into a happy society, in which every one puts on bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, forbearing one another, and forgiving each other in love : each one studying and exerting himself to do good to all men, according to his ability and opportunity. At the same time, it forms men to the most sincere uniform and rational piety, in the exercise of love to God and the Redeemer, and to all his friends and servants ; and they have joy and peace in believing, and serving Jesus Christ ; and their hope of eternal life in the kingdom of Christ is built and flourishes on the best and most sure foundation.

THIS command of Christ, to preach the gospel to all the nations in the world, respects not only the Apostles and disciples who then heard him speak, and the ministers of the gospel in general, who have since been, or are now, or shall be appointed to that work ; but is extended to all Christians in every age of the church, requiring them in all proper ways, according to their ability, stations and opportunities, to promote this benevolent design, and exert themselves for the furtherance of the gospel ; that, if possible, all may hear, and share in the happy effects of it. They who are not called to be preachers of the gospel,  
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may in many ways assist those who are sent forth to this work, and do much to forward the propagation and spreading of Christianity; not only helping by their prayers, but by liberal contributions of their substance, and by many other labours and exertions. Every true disciple of Christ, who understands the gospel, and prizes it above silver and gold, and whose heart is expanded with love to Christ, and benevolence to his fellow-men, must not only wish and pray that all nations may enjoy the blessings of it, and come to the knowledge of this saving truth; but considers it as an unspeakable privilege to be in any way, and in the least degree, an instrument of promoting this design, whatever labour and expence it may require. And it is owing to the great and inexcusable wickedness of men, that the gospel did not soon spread all over the world, after the resurrection and ascension of Christ, and was not embraced by all men from that day down to this time; which would have prevented the many and dreadful evils which have reigned in the world in all this period, and introduced a glorious scene, and series of happy events, which exceed our present conception. Therefore it can be attributed to nothing but the depravity of mankind, that the command of the Saviour has not been obeyed, and all men have not been made to share in the saving blessings of the gospel; but that it has been, and still is, so unsuccessful in the world.

Would we know the nature and excellence of Christianity, and the happy tendency of it to promote the good of mankind, both temporal and eternal, we must not expect to learn it from the general appearance of it in what is called the Christian part of the world, and the effect it now  
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has on the greatest part of those who enjoy the light of it. But we must look into our Bibles, where it is properly and to the best advantage described, and all the doctrines and precepts which it contains are plainly written by the pen of inspiration. And there we are taught the effect it had on those who cordially embraced the gospel in the days of the Apostles, and to what an excellent character it formed those who became true Christians. And we are informed by credible historians what a happy effect it had in the world, where it spread and was embraced for the first two or three centuries after the ascension of Christ, until the administration of it was perverted by wicked men, who, with all their worldliness and pride, crept into the church, and perverted Christianity in its very nature and design, both in doctrine and practice, to accommodate it to their selfishness and pride, and so as to answer their own worldly ends. And there have been numbers, who in all ages since, in the midst of the general apostacy and corruption, have held fast the form of sound doctrine contained in divine revelation; and in their life and practice have been the humble, harmless followers of Christ, in the midst of a crooked and perverse generation, among whom they have shone as lights in the world, exhibiting an amiable example of faith, patience, righteousness and benevolence, of which excellent character, we trust, there is a number now in the Christian world, and among us.

AMONG many other evil things which have prevailed in this apostate world, are tyranny and slavery, introduced and practised by the lusts, the selfishness, pride and avarice of men; which have been the source of unspeakable unhappiness and misery. The gospel is suited to root these evils  
out



out of the world, and wholly abolish slavery; and will have this effect where it is fully and faithfully preached, and cordially received and obeyed. For where this takes place, no one will forfeit his liberty, and therefore must have a right to it; and no man will make a slave of another, were it in his power, who has not forfeited his liberty by the sentence of proper judges; for in so doing he would act contrary to the precepts of Christianity.

THE following precept of our Lord and Saviour, "All things whatsoever ye would that men should do unto you, do ye even so to them," which is included in loving our neighbour as ourselves, will set at liberty every slave who has not forfeited his freedom, or to whom slavery can be considered as undesirable, and a calamity, whenever it is properly regarded, and reduced to practice.

CHRISTIANITY being, in the nature and tendency of it, and the particular precepts which it contains, thus opposed to slavery, did gradually, even in its most corrupt state, root it out among the nations in the Christian world, so that it was almost if not wholly abolished for some centuries, until it took place again, in a manner and degree which was never known before among any nation or people, since the world began, in the abominable Slave-Trade with the Africans, and their consequent slavery. That this business, which is such a gross and open violation not only of the genius and precepts of Christianity, but of the rights and feelings of humanity, should be undertaken and carried on by nations who call themselves Christians, and by individuals who bear that name, is truly astonishing! It is impossible fully to describe, or to have an adequate conception of the crimes

crimes which have been committed in this business, or the evils which have attended it. If a man of observation, discernment and humanity, had attended this trade many years, and spent the residue of his life in the West-Indies, under the best advantage to see the inhumanity and cruelty, and the various crimes which take place in the treatment of the slaves, and the innumerable miseries which they suffer, he would after all have but a very partial idea and conception of the whole; and know but little, compared with all of this kind which takes place. How low and faint, then, are our conceptions of this enormous evil! The Great Omnipotent alone, who will bring every work of man into judgment, with every secret thing, has a full, clear and perfect knowledge of the whole of this great evil.

SUFFICE it now, in a few words, to say, that by this trade in the bodies and souls of men, millions have been violently torn from their native country, and from every thing dear to them; in the accomplishing of which, fire and sword, war and desolation, and slaughter of numbers exceeding our reckoning, have taken place through a vast extent of country; and multitudes have been induced to betray, steal and sell their countrymen and neighbours. Many thousands of these, thus taken from their country, and all the enjoyments of life and liberty, and all their dearest connexions, have died on board the ships, in their passage to the West-Indies, or to other countries; and the rest have been sold like brute beasts into perpetual slavery, with their posterity after them; where the most of them are treated in a manner beyond description inhuman and cruel, by owners, masters and overseers, many, if not the most of whom, are  
hardened

hardened against all the feelings of humanity towards their slaves, and are themselves a nuisance and burden to the earth, so that the West-India islands in general are become the greatest resemblance of the infernal regions that can be found in this world.

In this general, but very superficial and scanty view of the Slave-Trade, and the slavery connected with it, who can forbear pronouncing, that they who have encouraged, prosecuted or supported this traffic in their fellow-men, though some of them may have done it in ignorance and unbelief, have really been the emissaries of satan, and agents for him who delights in the wickedness and misery of mankind? And though they live in Christian lands, and call themselves Christians, and whatever plausible pretences they may make, they have all been really acting most contrary to the nature and precepts of Christianity, and doing the works of the devil: and nothing can be more dishonourable to the gospel, and the author of it, than to attempt to reconcile this practice with Christianity.

This indeed has been attempted by some; and, among other things, it has been pretended, that this treatment of the Africans was right and commendable, as it was the way to christianize them, by bringing them from a heathen to a Christian land. But is this obedience to the command of the Saviour, "Go into all the world, and preach the gospel to every creature?" Is it not directly contrary to this command? Does this direct men to go into heathen lands, and take men by force from their own country, and destroy a great part of them, and reduce the rest to the most abject slavery, in order to make Christians of them? Does it not rather command us to carry the gospel to them; and to  
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take all proper pains, in the most friendly manner, to instruct and persuade them to embrace it, without any force or compulsion, that they may be happy in their own land while they live, and be saved from sin and misery forever? Do the dealers in slaves make any attempts to carry the gospel to Africa, and propagate it there? Do they say a word to their slaves about the gospel, or do any thing that tends to lead them to embrace it? Has not their whole conduct, in their treatment of the Africans, a direct and strong tendency to the contrary? The Slave-Trade, in the manner in which it has been carried on, tends to beget the strongest prejudices against Christianity in the inhabitants of the vast continent of Africa, and actually has done it in many nations; and nothing could have been done by those who bear the name of Christians more effectually to prevent the introduction of the gospel into that part of the world, and more directly to counteract the command of Christ to preach the gospel to them. And how do those who are brought from that country, and put into a state of slavery, and treated as the slaves generally are in the West-Indies, naturally and unavoidably look upon these dealers in slaves, who are called *Christians*? Is it possible they should look upon them in a better light than we do the savages, not to say the inhabitants of the infernal regions? What then must they think of Christianity? Is this the way to persuade them to be Christians? What could be done more to prevent it? Many millions of these poor creatures have doubtless lived and died with the greatest aversion from Christianity, and even the name of a Christian, from the treatment they have received from those who have called themselves Christians. And if any  
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have embraced the gospel, and become real Christians, in circumstances tending so strongly to prejudice against it, this must be ascribed to the extraordinary, wonderful, and no less than miraculous interposition of divine power and grace; and no thanks are due to the dealers in slaves, whose whole conduct has been counteracted in these instances. And can it be believed, that these dealers in slaves have carried on this unchristian, inhuman and cruel business, with a view to christianize those whom they thus injure and oppress, or from any motives of benevolence or humanity? This seems impossible. But if this were possible, the treatment of these slaves demonstrates that no such motives exist, while no proper methods are taken to instruct them in Christianity; and in most instances there has been not only no care taken to instruct them, but constant care and exertions to prevent it, added to the prejudices against Christianity which have been mentioned. And there is no reason to consider those many millions of slaves, who have been made so by this trade, as under any better advantages for instruction, or to become Christians, than if they had lived and died in their own country, a few instances only excepted. No! this business has been begun, and carried on, from that sordid selfishness and avarice, which fortify men's hearts against the truths and precepts of the gospel, and will lead them to do the work of the evil one, in order to get money, and promote what they consider to be their worldly interest.

HAD all those who have had a hand in this anti-christian business, by which so many millions of our fellow-men have been murdered, or treated as brutes, or both, been disposed to take as much pains, and be at as great cost, to send the gospel

to Africa, and instruct and christianize the many nations in that part of the world, as they have taken, and expended, to enslave and destroy them, and thus prejudice them against Christianity, they would probably have been the means of spreading the gospel over that vast continent, of civilizing those barbarous nations, and of the salvation of millions; and would have prevented the destruction and misery of which they have been the occasion and instruments; and would have had the reward of such a benevolent work, and escaped the guilt which now lies upon them, and the awful consequence!

THIS observation opens a scene to our view, which is enough to overwhelm the attentive, pious mind, and must therefore be now only mentioned. A future judgment, an eternity to come, will unfold the whole, of which we can now have but a transient glimpse.

THIS enormous iniquity, and wide-spreading evil, the Slave-Trade, with its consequences, which has been carried on and advanced to such a degree for more than a century, by kings and their people in the Christian world, is an evidence, among many others, and serves to confirm the opinion, that the sixth vial, mentioned in the sixteenth chapter of the Revelation, has been running during this time. It is there predicted, that under this vial three unclean spirits, the spirits of devils, working miracles, or wonderful things, should go forth to the whole world, to gather them together to the battle of that great day of God Almighty.

THE work of these spirits is to excite men, especially in the Christian world, to extraordinary and wonderful degrees of wickedness, by which they unite in arming themselves against heaven,  
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and are prepared for the judgments which will follow. Who can attend to the Slave-Trade, in the manner in which it has been prosecuted, with the extent and consequences of it, and not be convinced that the hand and power of Satan has been in an extraordinary degree exerted and manifested in it, stirring men up to a kind and degree of wickedness and mischief, which was not known before?

AND shall this shameful practice, this evil, which has got such deep root, and is spread so far and wide, never have an end? Can any stop be put to those wicked men, who are devouring their fellow-men, who are more righteous than they? Must this gross and open violation of the rights of man, of the laws of God, and the benevolent religion of the Saviour, continue forever? Shall the horrid scene of unrighteousness, violence, cruelty and misery, which has so long taken place in the West-Indies and Africa, never be abolished?

THANKS be to God! He has assured us, that all these works of the devil shall be destroyed; and that the time is hastening on, when all the people shall be righteous and benevolent, and there shall be none to destroy or hurt in all the earth. And what has taken place of late, gives reason of hope and confidence that this sore evil will soon be made to cease. The attention of thousands and millions has been awakened, and turned to this subject; much has been written upon it, and light and conviction have had a rapid and extensive circulation. Numerous societies have been voluntarily formed, wholly to abolish this evil; and there is reason to conclude, that this light and conviction, and these exertions, will continue and increase, till the Slave-Traders shall be utterly destroyed.

BUT

BUT why is this work still opposed or neglected by any ? Why are not the cries of the millions of Africans in bondage heard by all ? Why do they make no more impression on the public mind, and rouse all to feel for the wretchedness of so great a part of their fellow-men, and to exertions for their relief ? Why is the British Parliament so slow to abolish the Slave-Trade, and so more influenced by the evidence laid before them of the cruelties and murders which attend this traffic, and of the moral and political evils produced by it ; and by the repeated, earnest and powerful applications made to them ?

AND as to some of us Americans, what shall we say ? We have reason to reflect with painful shame upon the hand we have had in this iniquity ; by which so many thousands of our fellow-men, as good by nature as we are, have been destroyed, or put into a state of the most abject slavery, in the West-Indies, or brought to this continent, and sold like cattle, and in most instances treated as if they were not men !

IN the year 1774, when Britain appeared to threaten a war with us, and disposed to deny to us some part of the liberty which we claimed, and we had a prospect of entering into a bloody contest in defence of our own rights, the Slave-Trade, which had been practised by us, appeared so inconsistent with our contending for our own liberty, that a Congress, which then represented these now United States, made a solemn resolution, in the name of all the people whom they represented, in the following words : “ We will neither import nor purchase any slaves imported, after the first day of December next, after which time *we will wholly discontinue* the Slave-Trade ; and will nei-  
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ther be concerned in it ourselves, nor will we hire our vessels, or sell our commodities or manufactures to those who are concerned in it." And all the people appeared to acquiesce in this resolution, as reasonable, important and necessary, in order to act a consistent part, while contending for their own liberties, and to have any ground of hope in the protection and smiles of a righteous God, and success in the struggle into which we were entering. With this resolution we entered the combat; and God appeared to be on our side, and wrought wonders in our favour; disappointed those who rose up against us, and established us a free and independent nation.

AFTER all this, could it have been expected, would it have been believed, if predicted, that such a resolution, so reasonable and important, on which the hope of success was in a great measure grounded, and which was doubtless one mean of it, should be so far forgotten and counteracted, that a Convention, met to form a constitution, could not agree upon one, unless it did secure the continuance of the importation of slaves, for a number of years at least? That the Congress of the United States should so long neglect to suppress this trade, so far as it is acknowledged they have authority to do it, through the opposition made to such a measure by a small minority? That notwithstanding laws have been made, by a number of these States, prohibiting this trade in human flesh, it is yet carried on openly (*horresco referens*) especially in this State, and yet the law be eluded, and cannot be executed? That there are hundreds of thousands of slaves in these States, and no effectual measures are taken, where the most of them are, to give them a proper education, and

emancipate them, as soon as it may be done consistent with their best good, and that of the public?

WHEN all this is taken into view by the truly pious, who fear God, and believe his word, is it to be wondered at, that their flesh trembleth for fear of the righteous judgments of God? Are they to be condemned as superstitious enthusiasts? Have we not all reason to fear that the vengeance of heaven will fall upon us, as a people, in ways perhaps which are not now thought of, unless we repent and reform?

BUT may we not hope for better things? That this evil practice will be better investigated, and soon utterly suppressed? That benevolence and compassion toward the miserable Africans will be so sensibly, and with such strength, exercised towards them, by the people in general, that all proper measures will be taken to make them a free and happy people? And if it be necessary, in order to this, that they should return to Africa, the continent which seems to be best suited to their constitution, may we not wish and hope that such a desire to compensate them, as far as we may, for the injuries we have done them, and such a spirit of benevolence will be excited, that we shall with cheerfulness contribute every thing necessary to answer this end?

WE may hope, that all this dark and dreadful scene will not only have an end, but is designed by the Most High to be the mean of introducing the gospel among the nations in Africa: that those who have embraced the gospel, while among us, with all who have been or may be in some good measure civilized and instructed, will, by our assistance, return to Africa, and spread the light  
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of the gospel in that now dark part of the world, and propagate those arts, and that science, which shall recover them from that ignorance and barbarity which now prevail, to be a civilized, Christian and happy people, making as great improvement in all useful knowledge, and in the practice of righteousness, benevolence and piety, as has yet been done by any people on earth, and much greater. Thus all this past and present evil which the Africans have suffered by the Slave-Trade, and the slavery to which so many of them have been reduced, may be the occasion of an overbalancing good: and it may hereafter appear, as it has in the case of Joseph being sold a slave into Egypt, and the oppression and slavery of the Israelites by the Egyptians, that though the Slave-Traders have really meant and done that which is evil, yet God has designed it all for good, the good of which all this evil shall be the occasion.

OUGHT not this prospect to animate us earnestly to pray for such an happy event, and to exert ourselves to the utmost to promote it? Can we be indifferent and negligent in this matter, without slighting and disobeying the command of Christ, to go into all the world, and preach the gospel to every creature? And will not such an attempt to send the gospel to Africa, being willing to spare no expence or labour thus to spread the knowledge of the Saviour among the nations there, be a proper expression of our love and regard to this benevolent, important injunction?

To this end, let us be firm, wise and active, in pursuing every proper measure to abolish the Slave-Trade, and put an end to the slavery of the Africans, which is so contrary to the gospel,  
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and has opposed and is now a hindrance to the propagation of it in Africa, and is so injurious to the spiritual and temporal interest of all who have any connexion with it.

MAY none of this respectable Society, from selfish and sinister views, or from fear of man, or partial favour and affection to any, or from indolence and neglect, act a part inconsistent with the benevolent design of it, or unworthy of a member of it: but may every one, with the utmost care, circumspection, fidelity and fortitude, act a consistent part, and persevere in constant endeavours to promote the important end of this institution, whatever may be the opposition from ignorant, interested men; knowing that he is engaged in the cause of God and human nature.

LET us consult and determine what we may do in favour of the blacks among us, especially those who are free; in protecting them from oppression and injuries; by encouraging and assisting them to industry, and a prudent management of their worldly affairs; attempting to reform the vicious, to instruct the ignorant, and promote morality, virtue and religion, among them; and providing for the education of their children in useful learning, that they may be raised to an acknowledged equality with the white people; and some of them, of the most promising abilities and piety, be fitted to preach the gospel to their brethren in Africa; and that numbers may be the better prepared to move to that region, and settle there, and set an example of industry and wisdom in cultivating the land of that fertile country; and of the practice of Christianity; which will have the best tendency to civilize those now barbarous nations, to  
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spread the light of the gospel among them, and persuade them to be Christians.

Is there not good reason to believe, that if this nation, the inhabitants in the United States of America, both high and low, rulers and ruled, had a proper view and sense of the unrighteousness of the Slave-Trade, and the slavery of the Africans, and of the sore calamity and misery of millions of our fellow-men in Africa, the West-Indies, and on this continent, as the effect of this iniquity, not only a stop would be put to this trade, and all the slaves among us be set free as fast as possible, but such strong compassion would be excited towards these injured, miserable men, and desire and zeal to make all possible compensation to them, and render them happy, that no exertions or expence would be thought too much, which would be required to transport those to Africa who should be disposed to go and settle there ; and to furnish them with every thing necessary and convenient for their being settled there, in the best circumstances suited to promote their temporal and eternal happiness, and of the nations on that vast continent ? How happy, if we, as a people and nation, should cheerfully unite in this, from motives of justice and benevolence, and a desire that the gospel may be preached to every creature ! How unhappy, if we should be forced to part with the slaves in these States, and send them away, from the motives of fear and distress, which induced the Egyptians to part with their dearest treasures, in order to thrust out and send the Israelites from them, whom they had injured and abused ! It is very possible that one of these may take place.

If the former, and we should cheerfully agree to do this injured people all the justice, and shew them all the kindness in our power, we should not only take the most probable method to avert the divine judgments, and obtain the smiles of Heaven, and take, perhaps, the best method in our reach to promote the propagation of the gospel; but we, especially some of the southern States in the Union, would be delivered from the sin and calamity of the slavery which now takes place, which is a great moral and political evil, however insensible they may now be of it. And such a settlement in Africa, properly conducted and supported, might be greatly beneficial to the commercial interest both of this nation and of those in Africa; and in the end produce a temporal good and prosperity, which might, as far as is now practicable, atone for the evils of the Slave-Trade and slavery.

BUT, be this as it may, we may be assured that we are engaged in a cause which will finally prosper. The Slave-Trade, and all slavery, shall be totally abolished, and the gospel shall be preached to all nations; good shall be brought out of all the evil which takes place, and all men shall be united into one family and kingdom under Christ the Saviour, and the meek shall inherit the earth, and delight themselves in the abundance of peace. In the prospect of this, we may rejoice in the midst of the darkness and evils which now surround us; and think ourselves happy, if we may be, in any way, the active instruments of hastening on this desirable predicted event. A M E N.

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# A P P E N D I X.

**T**HE proposal of assisting the blacks among us to go and make a settlement in Africa, which has been mentioned in the preceding discourse, I have thought to be of such importance, as to require a more particular explanation to be laid before the public, with the reasons for it, for their consideration : hoping that, if it be generally approved, it will excite those united generous exertions which are necessary, in order to effect it.

THERE are a considerable number of free blacks in New-England, and in other parts of the United States, some of whom are industrious, and of a good moral character ; and some of them appear to be truly pious, who are desirous to remove to Africa, and settle there. They who are religious, would be glad to unite as Christian brethren, and move to Africa, having one instructor, or more, and cultivate the land which they may obtain there, and maintain the practice of Christianity in the sight of their now heathen brethren ; and endeavour to instruct and civilize them, and spread the knowledge of the gospel among them.

IN order to effect this in the best manner, a vessel must be procured, and proper sailors provided, to go to Africa, with a number of persons, both white and black, perhaps, who shall be thought equal to the business, to search that country, and find a place where a settlement may be made with the consent of the inhabitants there ; the land be-  
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ing given by them, or purchased of them, and so as best to answer the ends proposed. If such a place can be found, as no doubt it may, they must return, and the blacks must be collected who are willing to go and settle there, and form themselves into a civil society, by agreeing in a constitution, and a code of laws, by which they will be regulated.

AND they must be furnished with every thing necessary and proper to transport and settle them there, in a safe and comfortable manner; with shipping and provisions, till they can procure them in Africa, by their own labour; and with instruments and utensils necessary to cultivate the land, build houses, &c. and have all the protection and assistance they will need, while settling, and when settled there. And, if necessary, a number of white people must go with them; one or more to superintend their affairs, and others to survey and lay out their lands—build mills and houses, &c. But these must not think of settling there for life; and the blacks are to be left to themselves, when they shall be able to conduct their own affairs, and need no farther assistance; and be left a free, independent people.

THIS appears to be the best and only plan to put the blacks among us in the most agreeable situation for themselves, and to render them most useful to their brethren in Africa, by civilizing them, and teaching them how to cultivate their lands, and spreading the knowledge of the Christian religion among them. The whites are so habituated, by education and custom, to look upon and treat the blacks as an inferior class of beings, and they are sunk so low by their situation, and the treatment they receive from us, that they ne-  
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ver can be raised to an equality with the whites, and enjoy all the liberty and rights to which they have a just claim ; or have all the encouragements and motives to make improvements of every kind, which are desirable. But if they were removed to Africa, this evil would cease, and they would enjoy all desirable equality and liberty, and live in a climate which is peculiarly suited to their constitution. And they would be under advantages to set an example of industry, and the best manner of cultivating the land, of civil life, of morality and religion, which would tend to gain the attention of the inhabitants of that country, and persuade them to receive instruction, and embrace the gospel.

THESE United States are able to be at the expence of prosecuting such a plan, of which these hints are some of the outlines. And is not this the best way that can be taken to compensate the blacks, both in America and Africa, for the injuries they have received by the Slave-Trade and slavery, and that which righteousness and benevolence must dictate ? And even selfishness will be pleased with such a plan as this, and excite to exertions to carry it into effect, when the advantages of it to the public and to individuals are well considered and realized. This will gradually draw off all the blacks in New-England, and even in the middle and southern States, as fast as they can be set free, by which this nation will be delivered from that which, in the view of every discerning man, is a great calamity, and inconsistent with the good of society ; and is now really a great injury to most of the white inhabitants, especially in the southern States.

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AND by the increase and flourishing of such a plantation of free people in Africa, where all the tropical fruits and productions, and the articles which we fetch from the West-Indies, may be raised in great abundance, by proper cultivation, and many other useful things procured, a commerce may take place, and be maintained, between those settlements and the United States of America, which will be of very great and increasing advantage to both.

AND this will have the greatest tendency wholly to abolish the abominable trade in human flesh, and will certainly effect it, if all other attempts prove unsuccessful.

THAT such a plan is practicable, is evident from the experiment which has lately been made in forming a settlement of blacks at Sierra-Leona. Above a thousand blacks were transported from Nova-Scotia to that place last year, who, by the assistance of a small number of whites, and supplies from England, have formed a town and plantation, which by the latest accounts is now in a flourishing condition, the inhabitants living in peace and amity with the neighbouring nations, and with a promising prospect of being a great advantage to them, by teaching them to cultivate their lands, and civilizing them, and shewing them the advantages of peace and of industry, and trade in the productions of their country, and spreading the knowledge of Christianity among them. This will gradually put an end to the Slave-Trade and to slavery in that part of the continent. And from this settlement there is a rational prospect of a commerce, in the productions of that climate, with Britain, which will be so profitable as more than to compensate

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compensate the latter for all the expence of forming and carrying it on, and will be greatly advantageous to both nations.

THERE is reason to believe that a settlement may be made by the blacks now in the United States in some part of Africa, either on the river Sierra-Leona, or in some other place, which will be as advantageous to those who shall settle there, and to the adjacent nations, as this which has been mentioned, and with much less expence; and which will be a greater benefit to this nation, than that may be to Britain.

ARE there not, then, motives sufficient to induce the Legislature of this nation to enter upon and prosecute this design, to form a plan, and execute it, as wisdom shall direct? And is there not reason to think that it would meet with general approbation? But if this cannot be, may not this be effected by the societies in these States, who are formed with a design to promote the best good of the Africans? Would not this be answering the end of their institution, in the best way that can be devised, and in imitation of that which has been formed in Great-Britain, for the same purpose?

IS there not reason to believe, that, if such a plan was well digested, and properly laid before the public, and urged, with the reasons which offer, and a company or committee formed to conduct the affair, there might be a sum collected sufficient to carry it into effect?

THE General Court in the Commonwealth of Massachusetts did some time ago make a resolve to the following purpose, that when a place can be found in Africa where the blacks in that State may settle to their advantage, they would furnish them  
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with shipping and provisions sufficient to transport them there, and with arms sufficient to defend them, and farming utensils sufficient to cultivate their lands. If all the States in the Union, or most of them, would take the same measure, such a design might be soon and easily carried into execution. Nothing appears to be wanting but a proper, most reasonable *zeal*, in so good a cause.

