

THE
PRINCETON REVIEW.

JANUARY, 1843.

No. I.

- ART. I.—1. *Report from Select Committee on the State of Education, with the minutes of Evidence and Index.* August, 1834. pp. 257, folio.
2. *Report from the Select Committee on Education in England and Wales, together with the minutes of Evidence, &c.* August, 1835. pp. 237, folio.
3. *Report from the Select Committee on Education of the poorer classes in England and Wales, with minutes of Evidence, &c.* August 1838. pp. 171, folio.
4. *A Letter to the Most Noble the Marquis of Lansdowne on National Education.* By Robert Isaac Wilberforce. pp. 65, 18mo.
5. *Second Letter from same to same.* pp. 73, 18mo.
6. *National Education, the Question of Questions, &c. &c., with brief notes on Lord Brougham's bill.* By Henry Dunn. pp. 48, 8vo.
7. *Speech of Rev. Francis Close at Freemason's Tavern, February 9, 1839. With a reply, strictures, &c.* [Several Pamphlets.]
8. *The Mission of the Educator, an appeal for the Education of all classes in England.* pp. 64, 8vo.
9. *Lectures on National Education.* By W. I. Fox. pp. 80, 8vo.
10. *National Education: ought it to be based upon Religion?* A Sermon preached at Bridport, February 24, 1839. By Philip Harword.

mal school 221. The new and spacious buildings at the Borough Road establishment are nearly completed—and the grant and subscription fall but about \$25,000 short of the estimated expense.

Archd. Alexander

ART. II.—*The Religious Instruction of the Negroes in the United States.* By Charles C. Jones, Savannah. Published by Thomas Purse. 1842.

THIS is an interesting publication. Its author, the Rev. Mr. Jones, has as good a claim to the name of a philanthropist as any one with whom we have had any acquaintance. Possessed of learning and talents, not only sufficient to command an eligible situation in the church, but to render him distinguished, he has chosen to forego all the flattering prospects of ease and honour, connected with such stations, and to devote himself, with apostolic zeal, to the instruction of negro slaves. And this benevolent enterprize he undertook at the suggestion of his own heart. When a student at the seminary, he had formed his purpose, and the outlines of his plan, and zealously endeavoured to enlist others in the cause of the neglected slaves. And no sooner was he invested with authority to preach the gospel, than he commenced his self-denying labours among this degraded people, in his own native country; and, with a very short interruption, has continued, indefatigably and successfully, to give instruction to the slaves on such plantations, whose owners were disposed to encourage him in his labour of love. The public, who are unacquainted with Mr. Jones, may form an estimate of his learning and eloquence, from the single fact, that when a professor of sacred rhetoric and ecclesiastical history was wanted in the Southern Theological Seminary, at Columbia, S. C., he was selected as a suitable person to fill that office. Being reluctant to leave the humble field of labour, which he had marked out for himself, Mr. Jones, at first declined this honourable call: but when the desire to obtain his services in the seminary was so great that the call was repeated, he was induced by the urgent persuasion of many friends, to accept the invitation. But when he reflected on the destitute condition of the congregations of coloured people whom he had begun to in-

struct, but who were now left without a teacher, he could not be contented in his new and honourable station, but magnanimously resigned his professorship, and returned to his flock, who received him with open arms. And from that time to the present, Mr. Jones has continued to labour among the slaves in Liberty county, Ga., without intermission. A book from such a man, containing a succinct history of what has been attempted and effected, for the instruction of the African race; and which gives, in detail, the methods of instruction which have been proposed or adopted, and the success which has attended such efforts, surely deserves the attention of the public. And such is the volume before us. The "historical sketch" is divided into three periods, the first reaching from 1620 till 1790, the second from 1790 till 1820, and the third from 1820 to 1842.

The slave trade had been carried on for more than half a century by the Spaniards, with whom the nefarious traffic commenced, before it was engaged in by the English, and then it was carried on in English ships to Spanish settlements, before the British possessed any colonies on the continent of North America. The commencement of the trade by Sir John Hawkins, under queen Elizabeth, was in the year 1562; forty-five years before the settlement of Jamestown, in 1607. The first vessel which imported slaves into the colony of Virginia, was a Dutch man-of-war, from which were landed twenty negroes, from the coast of Guinea. From this time slaves were gradually introduced into all the British colonies, but generally, "contrary to the wishes of the colonists." The first cargo was brought into Boston in 1645. "And though their introduction was denounced, and the negroes ordered to be returned, at public charge;" yet the trade was afterwards permitted, and many engaged in it. Slaves were imported into all the colonies, but the greater number was carried to the southern states, as there their labour was more needed, and the climate better suited to them. All the vessels, however, engaged in this trade, belonged either to Great Britain or New England.

At the declaration of Independence in 1776, the number of African slaves, in the thirteen colonies, was a little rising half a million. At the first census under the federal constitution, the number of slaves in the United States was 697,697, and the free coloured persons 59,481—making a total of 757,178 of coloured persons.

Among the earliest efforts for the instruction of this en-

slaved race, is a set of "Directions to Masters in foreign plantations, who have negroes and other slaves." These directions are found in Mr. Baxter's "Christian Directory," and are worthy of the serious attention of masters, even at this day.

The first direction calls upon masters to understand well how far their power over slaves extended, and what limits God had set thereto. "Remember," says the author, "that they have immortal souls, and are equally capable of salvation with yourselves, and therefore you have no power to do any thing which will hinder their salvation. Remember, that God is their absolute owner, and that you have none but a derived and limited property in them: that they and you are equally under the government and laws of God; that God is their reconciled, tender father, and if they be as good, doth love them as well as you: and that they are the redeemed ones of Christ—therefore, so use them, as to preserve Christ's right and interest in them."

2d. "Remember that you are Christ's trustees, or the guardians of their souls; and that the greater your power is over them, the greater your charge is of them, and your duty to them. So must you exercise both your power and love to bring them to the knowledge of the faith of Christ; and to their strict obedience of God's commands."

3. "So serve your necessities by your slaves as to prefer God's interest, and their everlasting happiness. Teach them the way to heaven, and do all for their souls which I have directed you to do for your other servants. Though you may make some difference in their diet and clothing, yet none as to the furthering of their salvation. If they be infidels use them so as tendeth to win them to Christ, and the love of religion, by showing them that Christians are less worldly, less cruel and passionate, and more wise, and charitable, and holy and meek, than any other persons are. Wo to them that by their cruelty and covetousness do scandalize even slaves, and hinder their conversion and salvation."

The 7th and last direction is, "Make it your chief end in buying and using slaves to win them to Christ, and save their souls. Do not only endeavour this, by the by, when you have first consulted your own commodity, but make this more your end than your own commodity itself; and let their salvation be far more valued by you, than their service, and carry yourself to them, as those that are sensible that they are redeemed with you by Christ, from the slavery of

Satan, and may live with them in the liberty of the saints in glory.”

As “the works of this eminent servant of God had an extensive circulation, these ‘Directions’ may have been productive of much good on the plantations of those owners into whose hands they fell.”

In the year 1727, Gibson, Bishop of London, addressed a letter to the masters and mistresses of families, in the English plantations, abroad; exhorting them to encourage and promote the instruction of their negroes in the Christian faith. What the condition of the slaves at that time was, in relation to Christian instruction, may be learned from the introduction to the bishop’s letter, where he says, “I find the numbers are prodigiously great; and am not a little troubled to observe, how small a progress has been made, in a Christian country, towards delivering those poor creatures from the pagan darkness and superstition in which they were bred, and the making them partakers of the light of the gospel, and of the blessings and benefits belonging to it. And, which is to be yet more lamented, I find there has been not only very little progress made in the work, but that all *attempts* towards it have been by too many industriously discouraged and hindered; partly by magnifying the *difficulties* of the work beyond what they really are; and partly by mistaken suggestions of the change which baptism would make in the condition of the negroes, to the loss of their masters.”

The Bishop of London’s letter is very much occupied in answering objections, which were made by the planters, to the instruction and baptism of the slaves; and he appeals especially to the principles of Christianity, which should have weight with Christian masters.

He, at the same time, addressed a letter to the missionaries in the English plantations, exhorting them to give their assistance towards the instruction of the negroes of their several parishes, in the Christian faith. In this letter, he says, “I would also hope, that the schoolmasters, in the several parishes, part of whose business it is to instruct youth in the principles of Christianity, might contribute something, towards carrying on this work, by being ready to bestow upon it some of their leisure time; and especially on the Lord’s day, when both they and the negroes are most at liberty, and the clergy are taken up with the public duties of their function. And though the assistance

they give to this pious design, should not meet with any reward from man, yet their comfort may be that it is the work of God, and will assuredly be rewarded by him; and the less they are *obliged* to this, on account of any reward they receive from men, the greater will their reward be from *the hands of God*. I must therefore entreat you to recommend it to them, in my name, and dispose them by all proper arguments and persuasions to turn their thoughts sincerely to it, and to be always ready to offer and lend their assistance, at their leisure hours."

Bishop Berkley, after having resided two years in Rhode Island, preached a sermon before the "Society for propagating the gospel in Foreign Parts," in 1731, in which he mentions the negroes. "The negroes," says he, "in the government of Rhode Island, are about half as many more than the Indians, and both together scarce amount to a seventh part of the colony. The religion of these people, as is natural to suppose, takes after that of their masters. Some few are baptized; several frequent the different assemblies, and far the greater part, none at all." This excellent and philanthropic man, in a "Proposal to establish a college in Bermuda," remarks, "Now, the clergy sent out to America, have proved, too many of them, very meanly qualified, both in learning and morals, for the discharge of their office."—"To this may be added, the small care that hath been taken to convert the negroes of our plantations, who, to the infamy of England, and the scandal of the world, continue heathen, under Christian masters, and in Christian countries; which would never be, if our planters were rightly instructed, and made sensible that they have disappointed [frustrated] their own baptism, by denying it to those who belong to them; that it would be to their advantage to have slaves, who should 'obey in all things their masters according to the flesh, not with eye service, as men-pleasers, but in singleness of heart, as fearing God;' that gospel liberty consists with temporal servitude, and that their slaves would only be better slaves, by becoming Christians."

The labours of the Presbyterians, in Virginia, in the instruction of the slaves, commenced with the settlement of the Rev. Samuel Davies, in that colony, in the year 1747. Mr. Davies furnished such as could read, with Bibles and Watts' hymns; and pains were taken to teach the young to read. We have seen persons, born in Africa, who were baptized by Mr. Davies, and by his care had been taught

to read : and have seen in their hands, the books given to them by this eminent preacher. Mr. Davies was soon joined in his labours by the Rev. John Todd, who was installed in Louisa in 1752. In a letter written by him to a member of the Society, in London, for promoting Christian knowledge among the poor, dated 1755, he says, "The poor neglected negroes are so far from having any money to purchase books, that they themselves are the property of others. Who were originally African savages, and never heard of the name of Jesus or his gospel, until they arrived at the land of their slavery, in America ; whom their masters generally neglect, and whose souls none care for, as though immortality were not a privilege common to them with their masters. These poor ignorant Africans are objects of compassion, and I think the most proper objects of the society's charity. The inhabitants of Virginia are computed to be about 300,000, the one half of which number are supposed to be negroes. The number of those who attend my ministry, at particular times, is uncertain, but generally about 300, who give a stated attendance ; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye, to that part of the meeting-house where they usually sit, *adorned*, (for so it has appeared to me) with so many black countenances, eagerly attentive to every word they hear, and frequently bathed in tears. A considerable number of them (about a hundred) have been baptized, after a proper time for instruction ; having given credible evidence, not only of their acquaintance with the important doctrines of the Christian religion, but also a deep sense of them in their minds, attended by a life of strict piety and holiness." "There are multitudes of them, in different places, who are willing and eagerly desirous to be instructed, and embrace every opportunity of acquainting themselves with the doctrines of the gospel. And though they have generally very little help to learn to read, yet to my agreeable surprize, many of them, by dint of application, in their leisure hours, have made such progress, that they can intelligibly read a plain author, and especially their Bibles." Mr. Todd mentions their great fondness for music, and their delight in singing Watts' hymns. He informed his friend, that on one sacramental occasion, "he had the pleasure of seeing forty of them around the table of the Lord, all of whom made a credible profession of Christianity, and several of them gave un-

sual evidence of sincerity, and he believed that more than a thousand negroes attended on his ministry, at the different places where he alternately officiated."

In 1757, Mr. Davies writes to Dr. Bellamy, "What little success I have had, has been chiefly among the extremes, of gentlemen and negroes. Indeed; God has been remarkably working among the latter. I have baptized about one hundred and fifty adults; and at the last sacramental solemnity, I had the pleasure of seeing the table *graced* with about sixty black faces. They generally behave well, as far as I can hear, though there are some instances of apostasy among them." The counties in which Mr. Davies laboured were, Hanover, Henrico, Goochland, Caroline, New Kent and Louisa; but he yearly took long preaching tours, through the southern counties of the Colony, in all which he directed special attention to the slaves.

Another minister, of the Presbyterian church, who laboured faithfully and successfully among the slaves, was the Rev. Robert Henry, who divided his labours between Cub Creek and Briery. At the former place he collected a large congregation of blacks, to whom he preached regularly, and as many as a hundred were hopefully converted, and received into the church, by baptism; and admitted, after examination, to full communion. This congregation of slaves continued steadily to attend to the preaching of the word long after Mr. Henry's death. It was, indeed, an interesting sight, to see nearly a hundred black faces around the Lord's table at one time. Many of these learned to read the New Testament by their own industry, and some of them maintained the character of eminently pious persons; and by their upright and consistent conduct gained the confidence of their masters and mistresses; so that they were often intrusted with a superintendence over their fellow servants, in the room of overseers; and were selected for house servants. And as the conduct and character of the black communicants could not be so well known to the elders, as to themselves, it was customary to appoint two or three of their number to exercise a supervision of the rest; to admonish and reprove them, as occasion required, and when any of them were guilty of such misconduct as required the notice of the session, their case was duly reported to that body; and there was reason to think that these overseers acted with great fidelity in the trust committed to them. Though this congregation contained much the lar-

gest number of communicants, of any other among the Presbyterians, yet there was a considerable number in all the churches, in eastern Virginia; and in Prince Edward and Cumberland counties, the number who attended public worship was large. Often the minister, after preaching to his usual audience, would congregate the negroes in the church, by themselves, and address to them a discourse in plainer and more familiar language than the usual style of sermons.

In the latter part of the last century, the Methodists and Baptists spread themselves over the southern states; and as their preachers were mostly unlearned men, and were animated with a fiery zeal, they attracted the attention of the slaves, and many negroes were received into both these societies. Unhappily, the discourses of the preachers were better calculated to move the passions of their ignorant hearers, than to give them sound instruction. In consequence, the slaves became infected with a spirit of enthusiasm, and often disturbed the worshipping assemblies where they attended, by their shouting and outcries; for they seemed to think that religion consisted in violent excitement, and that God was glorified by their shouts. Many preachers rose up among themselves, so that after a while most of the blacks separated from the congregation of the whites, and attended on the preachers of their own colour. Among these black preachers, however, were found some men of extraordinary talents, whose untutored eloquence surprised all who heard them.

Some idea may be formed of the success of both the Baptist and Methodist denominations, among the slaves of the south, from the numbers added to each of these societies. In 1793, those in communion with the Baptists, numbered, between eighteen and nineteen thousand. And from 1791 to 1795, the numbers in the Methodist society were from twelve to sixteen thousand. The behaviour of these professors is stated to have been such, as to gain the confidence of their masters, and the protection of the civil rulers, though they laboured under the disabilities incident to a state of servitude. In 1813, the coloured communicants in the Baptist churches had arisen to the number of 40,000; and in the Methodist society, in 1816, the number was 43,304.

We find also, in the statistics of the Episcopal church for 1813, above three hundred communicants mentioned, most of whom were in Charleston, S. C. "And Bishop Dehon

seems to have had his good feelings excited in behalf of the negroes." He, therefore, endeavoured to promote among their masters, in his diocese, a concern for their eternal salvation. The Rev. Dr. Dalcho, of the Episcopal church, Charleston, in the year 1823, issued a valuable pamphlet, entitled, "Practical Considerations, founded on the Scriptures, relative to the Slave Population of South Carolina." There were then three hundred and sixteen coloured communicants in the Episcopal churches of Charleston, alone; and two hundred children in their Sunday schools.

Bishop Bowen, of the diocese of South Carolina, prepared, at the request of the convention, and printed, "A Pastoral Letter, on the Religious Instruction of the Slaves of members of the Protestant Episcopal Church, in the State of South Carolina," to which he appended "Scripture Lessons," for their use.

The Rev. George W. Freeman, late Rector of Christ's church, Raleigh, N. C. published two discourses, "On the Rights and Duties of Slaveholders," in which he urges upon masters, the duty of religious instruction. Bishop Meade, of Virginia, made a report to the convention of his diocese, "On the Best Means of Promoting the Religious Instruction of Servants;" the result of his extended observation and long experience in this department of labour.

Bishop Gadsden, of South Carolina, devotes a considerable portion of his address to the convention, to the subject of the religious instruction of the negroes. In it, he thus speaks: "Of that class, peculiar to our social system—the coloured people—many are members of our church; as are the masters of a very large number of them, who as yet are not converted to the gospel. To make these fellow creatures, who share with us the precious redemption, which is by Christ Jesus, good Christians, is a purpose of which she is not, and never has been, regardless. The interest and efforts of this cause have increased. But the feeling ought to be much deeper, and the efforts more extended. Consider the large number who are yet almost if not entirely without the restraints, the incentives, the consolations, and the hopes of the gospel; under the bondage of Satan, and on the precipice of the second death. I speak more particularly of those, the smoke of whose cabins is in sight of our ministers; who live on the same plantations with members of our church. Can nothing—ought not every thing that can, be done, to bring such persons to the knowledge and

obedience of Christ?" From the parochial reports, in this diocese, it appears, that there were in communion, coloured members amounting to eight hundred and sixty-nine, and yet no reports were received from nearly one-third of the parishes. There were 1,450 scholars in the Sunday schools for coloured children. Eight of the clergy preach on plantations, as well as at their respective churches, and give especial attention to their coloured congregations. It is the practice of the Episcopal church, in this diocese, to baptize the infants and children of negroes, who are members of the church.

But still the Methodist society takes the lead in this interesting and important enterprise. Their system of itinerancy is peculiarly favourable for reaching this population; so widely scattered on separate plantations. The total of coloured communicants in that connexion for the year 1841, is no less than 102,158, of which the South Carolina Conference has 30,481.

The Presbyterian church has made less effort in the instruction of the blacks in late years, than they did formerly. But a new impulse has been given to their zeal by the labours and success of the Rev. Mr. Jones. The first thing attempted by Mr. Jones, was to form an "association" among the planters, to promote the instruction of the negroes. The first annual report of this association, which has taken the name of the "LIBERTY COUNTY ASSOCIATION," was published in 1833. From the reports of this association for the years 1840, 1841, it appears that an extensive revival commenced among the negroes in 1839, and continued for two years, in almost every part of the country. The labours of Mr. Jones have been indefatigable, and his success very gratifying, as appears by the published reports referred to above.

In Mississippi, the Rev. James Smylie, an aged minister, the Rev. Mr. Archibald, and the Rev. Wm. C. Blair, late a missionary to the Chickasaws, laboured among the blacks, on the plantations of such masters as were willing to have their slaves instructed. And for several years past, Mr. Thomas Ogden has succeeded Mr. Blair, who has gone as a missionary to Texas. And we have understood that Mr. Ogden's labours have been attended with the hopeful conversion of a number. The Rev. Robert Finley, lately agent for the American Colonization Society, has also turned his attention to the instruction of the slaves in the upper part of

Louisiana, with good prospects of usefulness. No doubt, many pastors whose charge includes numerous slaves, are diligent in giving them instruction, as a part of their flock, for whom they have an account to render.

The Rev. C. C. Jones, after finishing his historical sketch, of which we have given a brief abstract, proceeds to consider some of the hindrances to this work. The principal of these are, 1. "Our intimate knowledge of the degraded moral character of the negroes." 2. "Our difference of colour, and our superior relations to them, in society." 3. "Our latent, and, in many instances, manifest disinclination to the full disclosure of the moral and religious condition of the negroes." 4. "The difficulty of attaining an insight into the negro character." He then proceeds to give an account of the circumstances of the negroes which affect their moral and religious condition. As to early education, in most families, it can scarcely be said, that the negro children have any education. Even pious masters have been too negligent in the instruction of the children of their slaves, and ministers of the gospel have not paid that attention which was practicable to this subject. These children have seldom any opportunity of attending either on family, or public worship. And as to the scriptures, they have no access to them; because, by the laws of the most of the slave-states, it is forbidden to teach them to read. Still, some do by their own efforts, learn this important art, but the number is comparatively very small. When arrived at adult age, the negro slave has still very few opportunities of religious instruction. On many plantations they assemble, and have singing and prayer among themselves; and if any one be present who can read, a chapter in the Bible is read. On the Sabbath, they are permitted to attend public worship, but thousands of them never avail themselves of the privilege. We were gratified to find Mr. Jones declaring, "I have never known servants forbidden to attend the worship of God, on the Sabbath day; except as a restraint temporarily laid, for some flagrant misconduct."

As to the religious knowledge of the negroes, it is necessarily very imperfect, and confused. They of course are liable to fall into many practical errors. They are "inclined to place true religion in profession, in forms and ordinances, or in excited states of feeling; and are easily misled by enthusiastic notions of having divine communications by dreams, visions, and voices. Like all ignorant peo-

ple they are prone to superstition. They have implicit faith in charms, apparitions, second sight, and witchcraft. Some of their superstitions were imported from Africa; especially in what relates to witchcraft, and the power of conjurers. Persons of this description sometimes obtain an unbounded influence over the negroes, so that they dare not disobey them, whatever they command. But just as far as the gospel is received, these superstitions are dispelled. The negroes are very little sensible of their obligations to improve religious privileges, when within their reach. They are, therefore, very apt to neglect attendance on preaching when it takes place on the plantation. They often plead in excuse for their remissness, that they are wearied by their labours. But this is a mere excuse, for slaves in the south fall short at least one-third of what free white labourers perform. Their standard of morals is low, even in those who are members of the church; and cases of discipline are very frequent. The crimes to which they are most addicted are adultery, fornication, and theft. Profane swearing, Sabbath-breaking, and quarrelling and fighting are very common vices. Drunkenness would be prevalent if they had the opportunity of indulging their inclinations. As it is, numerous instances of this vice may be met with among those who inhabit towns and villages. The low state of morals among the free people of colour, we need not mention, as their degraded condition among us, is too well known to need any information from abroad.

Our author next considers the obligations resting on the church, to afford the gospel to the negroes. He offers the following weighty considerations, 1. "They are the most dependent of all people upon us, for the word of life." In the eye of the law, they are *property*, but the law makes no provision whatever, for their religious improvement, but rather throws formidable obstacles in the way of their instruction. Their situation is such, that no access can be had to them by benevolent persons from abroad. Formerly, preachers from among themselves were tolerated, but now they are entirely suppressed. They have no church organization of their own, separate from that of the white people. They are certainly the most needy of any people in our country, having no education, no capacity to read the scriptures, no teachers of their own colour, and a very small number of white teachers. And they are the most accessible to us of any people on earth. There is no occasion

to cross the wide ocean, or to traverse mountains and deserts to reach them, for they are in our midst. The missionary here, has no necessity of acquiring a difficult foreign language, before he can preach the gospel: This people speak no other language than that used by the rest of the people. There are no prejudices of caste to hinder them from associating with Christians; but every effort for their benefit, by white men, they would consider to be great condescension; and all their prejudices are in favour of Christianity, in the general. Even the slaves of open infidels are never found professing infidelity. And although the laws, very injudiciously, we think, forbid them to be taught to read; and in some States, prohibit separate assemblies of black people; yet in no State is there any law against oral instruction, nor any hindrance to their attending on the preaching of the gospel, on the Sabbath day.

The obligation of the church to engage in this work, may be argued, from the providence of God, by which a multitude of these people have been thrown into the possession, and are placed under the guardianship of the members of several Christian denominations. Is it not evident then, that they, who in the providence of God have authority over them, and who enjoy the fruit of their labours, should provide for their religious instruction? Do these Christians contribute freely towards the evangelizing the heathen world, and will they deny the gospel to those who are so near to them, and so much in their power? As no one now doubts that they are a branch of the human race, does not the law of love, binding on us toward all men, oblige us to promote the best and highest interests of this unhappy race? As they are deprived of liberty, and of all the privileges of freemen, do for Christ's sake, and for the sake of their immortal souls, let them have the opportunity of securing happiness in the world to come. Are you not bound to do to them as you would, upon a change of situations, have them do unto you? And do you value the gospel so little, that if you were destitute of it, you would not wish, above all things, to have it communicated to you? And you are more especially bound to do this, because it would not only make them better men, but more faithful servants.

But this obligation does not rest solely on our own reasoning. It is a matter of express divine revelation. "The word of God recognizes the relation of master

and servant, and addresses express commands to us, as *masters*." In the first covenant made with his chosen people, in the family of Abram, servants constituted a large majority of the little community, and were expressly included, and received the sign of the covenant, in their flesh. And the command to the father of the faithful was peremptory: "And he that is eight days old shall be circumcised among you, every man child in your generations, *he that is born in the house, or bought with money of any stranger, which is not of thy seed.*" And of this eminent patriarch it was testified by the Almighty, "For I know him, that he will command his children and his *household* after him, and they shall keep the way of the Lord; to do justice and judgment, that the Lord may bring upon Abram, that which he hath spoken of him." And servants, when initiated into the church of God, had a title to all the privileges of his house. They are particularly recognized in the law of the Sabbath: "And the man servant, and the maid servant" were to participate in the feasts at which the free-will offerings and other sacrifices were eaten by the family. And in the New Testament, masters and servants are addressed, as belonging to the same churches, and heirs of the same grace of life. The author asks: "What kind of servants are here intended? *Slaves*; the original teaches us so, while the very duties enjoined on servants, and observations made upon their conduct, (1 Cor. vii. 20,) confirms the fact, that they were *literally slaves*. And the kind of slavery that existed among the Jews, was that allowed in the Old Testament, which may be considered identical with that which prevails among us, at the present time. And no one will deny, that the slavery which existed among the Romans and Greeks, and Gentile nations, was identical with our own." "When, therefore, the New Testament addresses us as *masters*, we who are masters, are as expressly addressed, as when we are, as *fathers*. And what are the duties which in the New Testament are enjoined upon masters toward their servants? They are such as these: 'And ye masters do the same things unto them, forbearing threatening, knowing that your master is also in heaven; neither is there respect of persons with him.' Ephes. vi. 9. As servants are exhorted to fulfil their duties to their masters, 'as the servants of Christ, doing the will of God from the heart;' so also masters are exhorted, to do the same things, to fulfil their duties to their servants,

from the same principle of obedience to God. ‘Masters give unto your servants, that which is just and equal; knowing that ye also have a master in heaven.’ Can any one doubt that among the duties of masters is that of imparting, and causing to be imparted to them, the gospel of salvation?” The following remarks show strikingly the inconsistency of those who are zealous and liberal in contributing to other objects of benevolence, but neglect their own slaves. “As philanthropists and Christians, we are contributing of our substance, and offering up our prayers, that Christ’s kingdom may come, and that his gospel may be preached to every people under heaven. We have assisted in sending missionaries to the heathen, thousands of miles from us, and to multitudes of white settlements in our own country; in founding theological seminaries, and filling them with students, that the demand for labourers in the great harvest might be supplied. We have assisted in having the gospel preached in our public prisons, in the harbours of our sea-port cities, and along the lines of our canals on the great waters. . . . This is all as it should be. But what have we done, systematically, and perseveringly, for the negroes, in order that they might enjoy the gospel of Christ? Why are they as a class overlooked by us, in our benevolent regards and efforts? What blindness hath happened to us in part, that we cannot see their spiritual necessities, and feel the claims which they undeniably have upon us?” “We cannot cry out against the Papists for withholding the scriptures from the common people, and keeping them in ignorance of the way of life; for our inconsistency is as great as theirs, if we withhold the Bible from our servants, and keep them in ignorance of its saving truths, which we certainly do, while we will not provide ways and means of having it read and explained to them.” He says, “The celebrated John Randolph, on a visit to a female friend, found her surrounded with seamstresses making up clothing. ‘What work have you in hand?’ ‘O sir, I am preparing this clothing for the Greeks.’ On taking leave, seeing some of her servants in need of the very clothing which their tender-hearted mistress was sending abroad, he exclaimed, ‘Madam! madam! the Greeks are at your door.’”

But it is time that we should notice briefly, the means and plans which this experienced and devoted missionary proposes for the instruction of the slaves. He recommends

“that ministers should devote a portion of each Sabbath to the regular preaching of the gospel to the negroes.” And that, when it is possible, give a lecture to them some evening in the week. Also, “that Sabbath schools should be instituted for their benefit. The great hope of permanently benefiting the negroes,” says he, “is laid in Sabbath schools, in which, children and youth may be trained in the knowledge of the Lord.” Such schools should be connected with every church, in our southern country; and with ordinary effort, may be kept up from year to year. “I am,” says he, “acquainted with schools which have been in existence from seven to nine years. The effect of them has been to increase, in a high degree, the religious intelligence of the people generally, to benefit their manners, improve their morals, elevate their character, and make them greater respecters of the Sabbath, more regular in their attendance on the public worship of God, and more mindful of the various duties of life; and when converted, more lasting and consistent members of the church.”

“In addition to the Sabbath school,” he recommends, “that ministers of churches ought to have stated seasons, for the gathering together of all the coloured members, that they may form a more intimate acquaintance with them.” At which seasons, “let,” says he, “the coloured children of the church and congregation, be assembled by the pastors for catechetical instruction.” “Pastors should attend the funerals which occur in their coloured congregations. They are children of affliction and sorrow, as well as others, and need as much the consolations of religion, and the sympathies of Christian ministers and friends.” “They should also solemnize their marriages, and at their own houses; and at such times as may suit their convenience.” “The formal solemnization of their marriages is of great importance, if their improvement in morals and religion is the object sought after.” “Another duty required of ministers is, that, with their sessions, they attend diligently and punctually to the discipline of their coloured members. They should appoint committees of instruction to attend to inquirers, and to suspended and excommunicated members.”

Another means of promoting the instruction of the coloured people, in the south, and certainly one of the greatest importance, if it can be carried into effect, is, “That ministers should endeavour to awaken their church members, especially masters and mistresses to the great duty of afford-

ing suitable instruction to the negroes." It is recommended, that they should preach on the subject, and converse on it, in private; and not only so, but they should suggest plans, and put the people upon an active discharge of duty and assist them in establishing a system of plantation instruction, in the way of weekly schools and evening prayers. "The work of religious instruction," says our author, "lies neglected in many a region of our country, for no other reason than that those to whom the people look for guidance, are silent and inactive."

The next thing recommended is, "that ministers of the gospel be employed as missionaries to the negroes. There are extensive regions of country in the south-west, especially those bordering on river courses, and embracing river bottoms, and the most fertile lands, which are inhabited by a dense population of negroes, and by a small population of whites—such regions, if ever to be supplied with the gospel, must be supplied through the instrumentality of missionaries. The missionaries," says he, "should be southern men; or men, no matter from what country, identified in views, feelings, and interests with the south, and who possess *the confidence of society.*" "To supply the wants of the negroes in the southern states, large numbers of missionaries are necessary, but where shall they be obtained? The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." He thinks that if a demand for missionaries is created, the supply will be obtained. We are of opinion that this maxim, which generally holds good in the affairs of commerce, will not apply to religious instruction. There is now a demand for hundreds of missionaries, more than can be had, or sustained. But it is pleasing to know, that several ministers of the Presbyterian church, have been, and are now engaged in missionary labour, in Mississippi and Louisiana, and that they have been much encouraged by the apparent success which has attended their labours; and we have understood that the Episcopal Methodists have at least thirty missionaries constantly employed in this field.

Mr. Jones suggests the following plans for sustaining missionaries among the people of colour in the south. 1. That Missionary Societies take in this population as a field for missionary labour. 2. That presbyteries, conferences,

associations, and other ecclesiastical bodies, attend to it within their own bounds, and have collections taken up in their respective churches, to support missionaries to give instruction to the slaves. 3. A few contiguous churches might unite their contributions for the support of a missionary. 4. One or more planters, well disposed to this cause, might employ and support a missionary to their own people. This has been done in several instances; and there is reason to believe that the duty is more and more felt to be obligatory. Or, finally, let a number of planters unite to support a missionary. Let his salary be fixed at \$500, and ten planters, by contributing \$50 each, can pay it; or fifty planters by contributing only \$10, each.

But owners of slaves must engage, in good earnest, in giving instruction to those, who in the providence of God are placed under their care; and who have no means of supplying themselves with the means of grace. They should urge upon them the duty of attending public worship. They should establish Sunday schools in their neighbourhoods, and see that the children and youth punctually attend. They ought also to improve the physical condition of the slaves. Let them have more convenient and comfortable houses; and let each house have appended to it, a small garden, well enclosed, with the privilege of raising pigs and poultry. The clothing of the people ought also to be attended to, and habits of neatness and cleanliness should be promoted. The provisions of the plantation should be good and abundant, and as various as the circumstances of the planter will allow. The labour required of them should be moderate, and time should be given them, to attend to their own little affairs. Punishments should never be inflicted but upon the guilty, and in moderation, not in anger or wantonness; and let there be a resort to corporal punishment as seldom as possible. Although the owner ought not to use coercion in matters of religion, yet he may, and ought to suppress open vice, and not permit cursing and swearing, quarrelling, Sabbath breaking, &c., to be practised by his slaves. There should be provided on every plantation, where slaves are numerous, "*a house of prayer,*" where worship might be attended in the evening, and on the Sabbath. Let this house be furnished with a desk, and with convenient seats, and made comfortable in winter, as well as summer. In this house, worship should be conducted every evening, with all that can be induced to attend.

Here, also, the Sabbath school may be held, and when a preacher is present, it will serve as a place for preaching. The slaves do not like to attend worship in the houses of their owners: they are far more comfortable when they can meet in a place of their own.

But it is incumbent on pious owners of slaves, to become themselves their instructors. They should endeavour to have a school formed for the children, in which they may be collected and taught, every day, for an hour or two; or, at least, several times in the week. Often the young misses of the family might be induced to engage in this benevolent employment. Let the adults also be collected in the "prayer-house," every evening, and a chapter read to them out of the Bible, a hymn sung, and a few questions propounded, together with plain and brief answers. But let the whole exercises occupy only a short time. Sometimes there will be found among them, persons who can lead in prayer, and conduct the exercises of worship, when it is inconvenient for the owner to be present.

Private conversation should also be held with the slaves, as often as may be; and when any of them are under serious impressions, the favourable opportunity of giving religious instruction should not be neglected. Serious impressions, unaccompanied by sound instruction, seldom eventuate in any permanent change of character. Great pains should be taken to instruct such as are candidates for admission into the church; otherwise, there will be a necessity for much discipline. One of the greatest impediments to the religious instruction of the slaves, is an enthusiastic notion that religion consists in violent emotion, expressing itself often, in various forms of vociferation. They should be taught that there is no religion in such extravagance; but that it is offensive to God, and tends to disturb his worship, and to injure themselves. As to the kind of preachers which should be sent among the slaves, Mr. Jones says: "We need, for the continued and successful instruction of the negroes, as well educated and as intelligent preachers as the church can supply. It is the experience of all those who have entered on the work of the religious instruction of the negroes, that instead of requiring less talents and learning, they have needed more than they possessed; and they found the benefit of all the knowledge they had acquired."

The character of the minister to the negroes, and the

style of his preaching, are thus described by our author : “ His address and intercourse should be polite, frank, condescending, and uniformly kind, and at the same time independent. And in order to secure the confidence of the people, he must treat them with respect, and manifest by word and deed, his interest in them. Whining and simpering familiarity, and a courting of popularity, will destroy his influence. He must be accessible to all, and should notice the children and youth, especially. He must scrupulously avoid personal disputes and quarrels with them, and be no party to such disputes among themselves. But should act prudently, hear both sides, judge justly, and show the reasons of his decision. He should be among them as their spiritual adviser, guide, and friend, and let the people look upon him as their minister ; and should put himself to inconvenience to serve them at their funerals and marriages ; and and show that he is not ashamed of them, nor their service.” “ His manner should be grave, solemn, dignified, free from affectation, hauteur or familiarity, yet ardent, and animated.”

“ Sermons should be plain in language, simple in construction, and pointed in application.” “ As to the subjects of sermons, they may embrace the whole round of the doctrines and duties of Christianity, dwelling upon those most applicable to the people. There is not a single doctrine, however elevated, or deep and mysterious, which may not be profitably exhibited.” . . . “ The preacher to the negroes ought to deal much in parables, historical events, biographies, and in expository preaching.” . . . “ This last is eminently calculated to advance the people in knowledge, and is most improving to the minister himself.”

“ The strictest order should be observed at all the religious meetings of the negroes, and punctuality in commencing at the appointed time. No audible expressions of feeling, in the way of groaning, cries, or noises, should be allowed. On dismissing the congregation, the minister should always remain, until the people have gone from the place.”