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*James S. Graham.*  
ART. I.—*The Apostles' doctrine and fellowship: Five Sermons preached in the principal churches of his diocese, during his spring visitation, 1844.* By the Right Rev. L. Silliman Ives, DD. LL.D., Bishop of North Carolina. Published by the unanimous request of his Convention. New York: D. Appleton & Co. 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chesnut street. 1844. pp. 189.

THIS title page is not, we think, remarkable for its modesty. Dr. Ives styles himself Bishop of North Carolina. Are we to understand by this, that he is Bishop to the exclusion of the Bishop of the Moravians at Salem and its vicinity, the validity of whose ordination his predecessor acknowledged; and to the exclusion of all Roman Catholic Bishops? Is it implied that all other denominations are rebels against his authority? Does he claim jurisdiction *in partibus infidelium*? He prefers to call the convention of Episcopal ministers and delegates of North Carolina "his" convention, rather than the Convention of the Protestant Episcopal Church, as has been usual.

The first subject discussed is baptismal justification. We will permit the Bishop to define his own terms. "The term justification," he says, "may be expressed accurately enough for our present purpose, by the terms remission of sins, and regeneration, or, being born from above." In

creature, upon the promise that the Son shall have the heathen for his inheritance. Is it then any marvel that the old Calvinists were distinguished for their earnest piety, for their courage in attempting great enterprises, their fortitude under reverses, and their indomitable spirit in the defence of violated rights? Were not these characteristics the fruits of their faith, the exponents of their creed? The day that John Knox was laid in the grave, the Regent of Scotland said, "there lies one who in his life never feared the face of man." What were earthly monarchs to men who held communion with the King of Kings, who gazed by faith into the "thick darkness" where Jehovah dwells, who grappled in their spiritual conflicts with principalities and powers, with evil spirits in high places, and who were persuaded that there was "no power but of God?" Such men were victors in defeat, conquerors at the stake. Death only hallowed their influence; the grave of every martyred Presbyterian in Scotland is "a fortress of freedom;" the memories of the Puritans, whose bodies were exhumed and exposed to the insults of the populace on the restoration of the second Charles, will be honoured when the Stuarts are forgotten. Let Calvinism be known by its fruits; let the end be judged by the long line of martyrs and witnesses of Jesus, who have sealed their faith with their blood, after illustrating it by their lives; by the memories of our fathers, who kindled anew the sacred fire, when despotism was about to crush out the last spark which yet glimmered upon the altars of freedom; by the present position of the Calvinistic churches pressing forward in the van of Christendom to the conquest of the world, confident in the purpose and promise of God, the ark of their faith floating unhurt amid the tumultuous waters which rage and roar, but are not able to destroy. The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves, the Lord on high is mightier than the voice of many waters, yea than the mighty waves of the sea!

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*Jas. H. Alexander.*

ART. V.--*Proceedings of the meeting in Charleston, S. C., May 13—15, 1845, on the Religious Instruction of the Negroes, together with the Report of the Commit-*

*tee and the Address to the public.* Published by order of the meeting. Charleston, S. C. B. Jenkins. 1845. pp. 72.

THIS pamphlet is an important document, on the religious instruction of the negroes in the southern states, and fully confirms us in the opinion, that the interest on this great subject is becoming wider and deeper and more efficient from year to year. The fact that such an amount of feeling exists, as would prompt to the measure of inviting planters and professional gentlemen from all parts of South Carolina, and some from Georgia, to meet in conference, and that a respectable number did convene at a short notice, and in a very busy season of the year, (for planters are not the inactive beings some would have us believe)—individuals too attending from a distance of a hundred and a hundred and fifty miles—surely demonstrates that the minds and hearts of many southern men and Christians are seriously engaged on this subject.

On looking over the names subscribed to the circular, and in the list of those who attended the meeting, we were impressed with their high character for respectability and talents. There are some of the first names of the South, gentlemen who have adorned the halls of our national legislature, the seats of literature, the pulpit and the bar, and diffused over the communities in which they reside the sacred and salutary influence of lives of active benevolence. What is peculiarly grateful in the character of this meeting, is the fraternal union of ministers and members of the different denominations of Christians. There were representatives from the Episcopal, Presbyterian, Baptist, Methodist, and Lutheran churches. Their communion was not interrupted in the slightest degree. They met and consulted, and discussed their questions; they prayed together and departed as brethren beloved. There are times and seasons when we feel assured that the prayer of our Divine Master was not, neither indeed shall be, offered in vain: "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are."

The meeting was in session the better part of three days, moderated by the venerable Daniel Elliott Huger, the present successor of Mr. Calhoun in the Senate of the United States. That our readers may be put in possession of the

origin and action of the meeting, we introduce an extract from the Address to the holders of slaves in South Carolina, by the standing committee of Ten, with which the pamphlet opens. This address we should be happy to transfer entire to our pages, on account of its excellence, did our limits permit it ; and we cannot but express the hope that it may find its way into our leading religious journals, and thus be impressed upon the minds of thousands of our brethren in the North, as well as in the South.

“ In March last, a few persons considering the importance of a general and efficient attention to the religious instruction of the negroes, met in conference on the subject; and believing that the end would be essentially promoted by collecting and diffusing accurate information respecting the nature, extent and results of the efforts known and understood to have been in progress, they addressed a circular to a considerable number of gentlemen, interested in planting, in all parts of our state, requesting them to attend a meeting in Charleston, on the 13th of May, in order to interchange information and opinions, and to consult upon the proper use to be made of the facts which might thus be obtained. With a view to care and definiteness, they were also requested to furnish in writing, if convenient, and if not, orally, replies to certain inquiries contained in the circular. Although there is reason to believe, that from a want of information of the nearest post-offices to the parties addressed, many of the circulars were not received, or were received too late, the proposed meeting was respectably attended ; and was continued by adjournments on the 13th, 14th, and 15th May. The occasion proved to be one of deep interest ; many letters were received and read, and several gentlemen communicated verbally their information and views, which were afterwards reduced to writing. These letters and statements were referred to a committee of five, to be condensed into a report, with such other information as they might possess or obtain on the subject, to be published with an address by a standing committee of ten, appointed to carry out the resolutions of the meeting. The committee of five having performed the duty assigned them, the standing committee have now the pleasure of placing before the public their report, and of commending it earnestly to general and careful perusal. It proffers information upon a subject of the highest inter-

est both to masters and slaves, in a religious view ; and of obvious relation to the character, comfort, efficiency and management of our negro population. It contains, 1st, extracts from forty-four letters received in reply to the circular, from twenty different districts and parishes of this state, all from persons of high respectability ; to which are added communications from two gentlemen of Georgia, who, on account of their known interest in the subject, and their long continued personal exertions in this department of benevolence, were invited to take part in our deliberations and to furnish their views. 2dly, Extracts from seventeen letters received by a member of the committee from persons resident in eight of the other slave-holding states ; and 3dly, notices of the action of ecclesiastical bodies. The letters under the first head are, for the most part, details of the personal experience and observation of the writers, given with all the freedom and candour appropriate to the occasion. Those under the second head afford less of detail, but manifest a common feeling on the subject gratifying and encouraging. The statements under the third head present a general view of plans and operations, destined, we trust, to be more effective, with some results that will arrest and reward attention. Notwithstanding a want of statistics, to be regretted, they still show the system of which the enterprise is susceptible, and will suggest facilities to those who may find it necessary or useful to afford their people the aids of missionary labour.

“These papers, taken together, will be found to collect the scattered rays of light shed, by individual experience and example, upon the practical difficulties which the inculcation of religious and moral truth upon our negroes must be admitted to involve. They afford, for instance, direct or indirect notices of the different plans or means of instruction, both of children and adults ; the catechisms used and approved ; the catechists employed, and whether black or white ; Sunday and infant schools for religious instruction ; the expediency of coloured preachers and teachers ; the influence of preaching, and of doctrinal or practical preaching ; hours of worship for negroes on plantations ; provision for their worshipping with the whites ; the influence of a personal interest in the object on the part of masters, and of their example ; the happy agency of mistresses ; the comparative influence of religious teaching on the young and the adult ; and lastly, its influence on the

labour, discipline and good order of plantations. The standing committee, therefore, feel a confidence that the report will not only suggest subjects of serious thought to reflecting persons, that will afford inducements to take up this matter in greater earnest. They believe that he who concludes to bear his part in it, will find much that he may desire for guidance, and much that he may need under disappointment or discouragement."

Having carefully read the letters in answer to the circular, from South Carolina and Georgia, we shall now present, in brief, the information to be derived from them.

The coloured population of many districts is given, and it occurred to us that whenever the number of church members was reported, the proportion to the whole population was much larger than we had anticipated; the Baptist and Methodist churches embracing the chief part of them, and next in order the Presbyterian and Episcopal. We regret that we are not furnished with such accurate returns from all the districts heard from, as would enable us to form a valuable statistical table, showing the relative proportion of church members to the whole population, and the comparative numbers attached to the different denominations, and the proportion of children and youth collected in Sabbath schools. We presume efforts will hereafter be made to bring out this desirable information.

There is a very marked attention to the accommodation and comfort of the negroes in the houses of public worship throughout the country. In cities, towns, villages and country places, the galleries, and where they do not exist, seats in the body of the churches are appointed to the negroes, and there they assemble with the whites and partake of the same spiritual privileges and ordinances; so that no church building is properly constructed which does not make provision for the servants of the congregation. It is true that these accommodations are not sufficient, in many instances, for the negro population, but the provision of them shows that there is a desire, on the part of the owners, that their people should have access to a preached gospel. It is said that the behaviour and attention of the negroes, when engaged in public worship on the Sabbath, are remarkably good. There is no impediment thrown in the way of the negroes attending public worship; nor are settled ministers and missionaries forbidden to preach to them. The letters contain such expressions as the following: "The

privilege of attending religious services is, I believe, universally granted;" "there is not a plantation that has not the liberty and opportunity of attending public worship;" "I have found the owners of plantations around, not only willing, but desirous that I should preach to their negroes;" "many of the largest planters are affording their slaves every opportunity of attending the instructions of the missionaries;" "even non-professors of religion pay liberally for the instruction of their slaves;" "no master hinders his people from attending the public worship of God." The general fact throughout the Southern country is, that the negroes are permitted free access to the house of God on the Sabbath; and acceptable ministers and missionaries meet with no obstructions to their labours among them. The field is white for the harvest; a great and effectual door is opened to all regularly settled ministers and missionaries who choose to enter it. We do not deny that there are exceptions to this rule; but we would ask the question, if there are not men, even in the most improved parts of our country, and enjoying the most constant and extensive privileges, who not only do not go to church themselves, but give their families no encouragement to do so; nay, further, who do at times, by authority, keep them at home? We ought not to look for perfection. Throughout the letters we discover but one feeling in respect to the religious instruction of the negroes, and that is a feeling of unreserved approbation; the ministers speaking not for themselves alone, but for the communities also, in which they reside. Nor must we conclude that nothing less was to have been expected since the circular was addressed to the friends of the cause only; for we know that the circular was sent promiscuously to individuals throughout the state, the opinions of many of them on the subject being entirely unknown to the gentlemen who issued the circular. The design of those gentlemen was to elicit public feeling and sentiment, and not to pack their information or their meeting.

The instruction communicated to the negroes is altogether oral with a few exceptions. It is well known that the custom and laws of the slave-holding states prohibit a knowledge of letters to the negroes. We are aware that there are large numbers of our Southern brethren who do not believe either in the justice or expediency of this measure, and who would very gladly see the laws repealed.

There are also gentlemen of the first families and influence, who do not hesitate to avow their opinions on this subject. But it is very difficult, at the present time, after all our agitations, to move, even in matters of obvious justice and policy, without incurring suspicions, and perhaps awakening an opposition which would check at once the onward progress of things, and overthrow our present widely extended efforts in behalf of the spiritual redemption of the negroes, and leave us to silence and despair. "All men have not faith." "I have many things to say unto you, but ye cannot bear them now." Herein is wisdom. Let impatient spirits quietly search for it. A ship fast ashore may require a power almost, if not quite, equal to her destruction, to force her back into her native element; but the quiet swelling of the mighty tide bears her up and she is safely and surely afloat. The oral instruction enjoyed by the negroes of the South is of inestimable value to them. Their faith cometh by hearing, and thousands of them are savingly converted to God; while a vast amount of religious knowledge is diffused through the mass, and exerts most restraining and salutary influences. What true child of God will not rejoice in this? There is less sensitiveness on the subject of teaching negroes to read than some have supposed. No objection is made to any watchman, or minister, or prominent member of the church, using his Bible and Psalm book in conducting the worship of his coloured brethren. They teach each other to read about as freely as they have a mind to do so. Some white families acquaint their servants with letters. In cities, we often see coloured choirs, with psalm and music books; and they do support schools, where children learn the rudiments of the English tongue. A minister in one of the letters states, that "of 213 negroes belonging to the people of his charge, 22 can read, and probably two-thirds of the whole number can spell, and begin to try to read." This is, however, an extraordinary case. A gentleman writes, "on my Waccamaw plantation, a negro, who can read, teaches the children to repeat the catechism, and during the summer months reads the appointed service of our church on the Lord's day." A missionary tells us, that "on some plantations, finding negroes of good character who can read, he gets them of an evening and on the Lord's day to teach the children their catechism."

The instruction is divided into preaching and teaching.



This is the result of the long experience and observation of many labourers in this field. Preaching alone, however plain and instructive, will not meet the necessities of the people; for let it be as plain and instructive as it may be, many are too ignorant in the first principles of religious truth to be much profited by it. The negroes enjoy the regular preaching to the whites, which we should remark, in a general way, is so far above their comprehension, that but a minority of them derive solid and definite instruction from it. In very many churches in South Carolina, as we perceive by the letters, and we may add, from our own observation and knowledge, in very many churches throughout the Southern states, they are assembled in the afternoon or evening of the Sabbath, after the dismissal of the whites, and are particularly preached to by their pastors and stated supplies. The sermons are of the nature of lectures, comprehending in their range, all the doctrines and duties of religion, and made plain by a copious use of parables, miracles, historical events and biographical sketches. Preaching on plantations during the week is resorted to also, by some regular pastors, and particularly by missionaries, and the kind of preaching is very similar, and in most cases identical with that which is addressed to them on the Sabbath. The custom of catechising the negroes on the sermons delivered to them, is pursued by some and not by others, and is a custom which must be left for adoption or rejection to the good judgment of ministers and missionaries themselves. We fervently hope that preaching particularly to the negroes of their congregation, (as it is increasing in our churches,) may ere long become universal with our pastors and stated supplies.

The teaching, embraces meetings with church members at stated seasons and intervals, for the purpose of laying before them their duties, and acquainting them with their sins and dangers; meetings also for the watchmen, who are instructed and assisted in the knowledge and discharge of their duties; and meetings also of inquiry, for the instruction of persons under conviction of sin; under darkness and doubt; and under sentence of suspension or excommunication; but above all, the SUNDAY SCHOOL for the instruction of children and youth and such adults as choose to unite with them. These Sunday schools are conducted on the infant school plan when a sufficient number of competent teachers cannot be attained. It is a

pleasant fact in this benevolent work, that whenever undertaken at the suggestion of the regular pastor of a congregation, and under his supervision, and it is known he takes a conscientious interest in it, the instances are exceedingly rare, in which a competent number of teachers, both male and female, from among the whites, cannot be obtained. We have frequently witnessed—and the letters afford us examples—the zeal and perseverance of teachers, male and female, through many long years, and some of them years of trial and discouragement. The attention of the Southern churches is now turning more and more efficiently to the establishment of Sabbath schools for the instruction of the coloured children and youth. The number of schools already established is large and is annually increasing. The main hope of permanently benefiting the negroes, lies in early and constant attention to the rising generation. Take the most stupid and vicious congregation of negroes, and if you can secure the children in the Sabbath school, although you have to contend with the traditionary ignorance and views of the adults, yet in six or eight years, many of these adults will be removed from earth and their places filled by their children, and almost an entire change for the better will appear. The new generation will be far in advance in intelligence, virtue and piety, of the old one. Hence patience is the virtue to be inculcated on all who labour for the good of this people; they must sow the seed and wait to gather it after many days; and they shall gather it. Some of these schools, and we have frequently visited them, numbering from fifty to two hundred and fifty, taught by a single minister or missionary or by a sufficient number of pious teachers, with their bright faces, and clear voices, and perfect respect and order, present a scene both touching and delightful. In perhaps most of the schools, adults are to be found, but it is far less easy to bring them into the catechetical mode of instruction, than the young people. They succeed best when put into classes by themselves, and given in charge to some well established Christian. An experienced teacher and labourer for years, says in his letter, “Catechetical instruction alone for adults, (such as is given to children) does not interest them sufficiently to keep up their attention, but must be accompanied with familiar illustrations and exhortations, and should be short, but frequent.”

We observe, also, that much instruction is given by

owners and their families in a private way. The owner acts as priest in his own household. He assembles his people for evening prayers in his plantation, and there reads and explains the scriptures, sings and prays with them. The children and youth are regularly catechised on the Sabbath day at some convenient hour, and once, twice, three times, or every day in the week, by some member of his family. A gentleman writes: "The children are taught constantly during the week by Mrs. M. and our sons, and know the catechism and several hymns." Another: "there are several plantation Sunday schools, conducted chiefly by ladies." This kind of effort is also on the increase. It has its serious difficulties and trials, and requires an amount of zeal and resolution and perseverance for its prosecution through a series of years, known to those only who engage in it. A gentleman from Virginia writes: "this system opens to our ladies of the Southern states, an ample field for Christian benevolence and enterprise. A few of our ladies here have already engaged in this field, so manifestly opened by God himself, and others are fully prepared to follow their footsteps." We have instances in the letters, of churches and chapels being erected by owners in their plantations, for the accommodation of their people, where they assemble for evening prayers, for catechetical instruction, and to hear the gospel from their regular pastor or missionary. The practice of building plantation chapels is extending. Such accommodations are greatly needed on plantations; the houses and rooms occupied by the negroes for their religious meetings being often too small and inconvenient. We observe further—and this is confirmed by our own knowledge—that the negroes on the plantations enjoy the privilege of meeting together for social worship in the evening, as frequently as they desire to do so. Their devotions are led by the watchman, or by some established member of the church on the place, and whenever they are able, they read the word of God. The prohibitions are exceptions to the general practice, and we readily discover for them a reason in the character of the owners, or in the abuse of the privilege in some flagrant manner on the part of the people themselves.

The employment of missionaries exists to a greater extent than we had supposed, and there is an evident disposition, on the part of Southern Christians and owners, to increase their numbers, and to supply the immense multi-

tudes collected along the great river bottoms and in wide spread districts, who otherwise must live and die, in a great measure, destitute of a knowledge of Christianity. It is said that even worldly men cheerfully contribute to the support of such missionaries. An association exists in Charleston, having for one of its avowed objects, the assistance of owners in the support of missionary or ministerial labour, who without this aid, would remain, both themselves and people, in great destitution.

The difficult question of the employment of negro watchmen and preachers, is differently disposed of by different writers in the letters. Some assert their usefulness; others deny it. The conclusion to which we have arrived, after giving the question no small attention, is that they may be employed to advantage in the evangelization of their own colour. But of course, great care should be taken in the selection, and in the supervision exercised over them. In general they should remain in connection with the white churches and ecclesiastical bodies to which they belong. The separation of the two classes of society in the Southern states, into distinct churches and ecclesiastical connections, we believe would be decidedly an evil of great magnitude. Such separation we have never considered beneficial in the instances which have come under our own observation. It however, becomes our Southern brethren, who may be opposed to the employment of colored assistants in the ministry and government of the church, to inquire, if history has ever furnished any example of a people successfully christianized, without their being to some considerable extent, the agents of their own improvement and elevation. We think not. It is essential to the perfection and permanency of such a work, that it should be so. Hence, whatever difficulties may attend the employment of coloured helps, as ministers and watchmen, the difficulties should be avoided in the best manner possible, and such arrangements made, as may conduce to the advancement of true religion and the peace and order of the people, and the welfare of community.

The letters are unanimous in the declaration, that religious instruction, faithfully and perseveringly given, produces the happiest effects upon the general conduct and character of the negroes. One gentleman remarks that it "has a salutary influence upon them in all the domestic and social relations of life, and upon their individual char-

acters, in respect to chastity, truth, honesty and reverence for the sabbath." Another, that the effect is "to assimilate them more to the whites, not only in their manner of speaking, but of thinking and acting. And hence I believe it practicable for an experienced observer to single out from a large number of negroes, thrown promiscuously together, those who always have attended church and those who have not." A missionary states the fact, that "of thirty-nine couple he had united in marriage in five years, he had not heard of one that had broken the marriage vow." The language of another letter is: "the benefits may be seen by the most superficial observer. They have so improved that they seem to be almost another set of beings. Their improvement has been in proportion to their instruction, &c." The people are more orderly and well-behaved; their management on the plantations more easy and pleasant; their labour equally profitable. Planters who have employed missionaries, and tried religious instruction, give it their decided approval, not only on Christian grounds, but on grounds of interest and economy. The reflex influence of religious instruction is one of its happiest features. Owners are improved in all respects. Their discipline becomes milder, the necessity for severity passing away with the improvement of their people; they attend more conscientiously to their physical comforts, and more carefully guard their families from immoral tendencies and separations.

The letters disclose another fact, which, although we have already touched upon it, we take great pleasure in presenting again, as it is directly contrary to many statements which we have seen confidently put forth to the discredit of the South; namely, that the religious instruction of the negroes, meets with decided and general approbation. It is considered the right of the negroes and the duty of the South. We assert this on the evidence furnished by the letters in this pamphlet from South Carolina and Georgia, and from the other slave-holding states, and we assert it on our own information, gathered minutely and extensively from every part of the Southern country. The opposition to religious instruction is no greater than from the natural character of men we might reasonably expect. It frequently has its foundation in ignorance, or prejudice, or in abuses which have attended injudicious means and measures.

The chief items of information of a general nature from the letters in answer to the circular, we have now noticed, and they are of such a character as to afford the highest satisfaction to the friends of humanity and religion. The letters from other slave-holding states, addressed to a member of the committee, are encouraging, and show that the interest in the work is extending on every hand. They are chiefly from ministers regularly engaged in the instruction of the negroes; and some are from distinguished lawyers.

A sketch is given, in the conclusion of the report of the committee, of the action of ecclesiastical bodies. In the Episcopal church, we have encouraging notices of the dioceses of Virginia, North and South Carolina, and Georgia. Of these the diocese of South Carolina is most distinguished. "There are several clergymen acting as missionaries, who are wholly given to the work, and some catechists; while almost the entire body of the clergy are in their respective parishes, to a greater or less extent, engaged in it. The laity also of this diocese, embracing many of the most distinguished and wealthy citizens, are supporters of the work; contributing not only of their substance, but giving their own personal attention to it." Of efforts made in the dioceses of Maryland, Kentucky, Tennessee, Mississippi, Arkansas, Louisiana and Alabama, the committee possessed no information.

The Methodist church "has advanced above all others in direct and well sustained efforts in the coloured field." The present number of coloured communicants in the slave-holding states is estimated at 160,000; the number of missionaries, having charge of 18,000 church members and 100,000 attendants on their services, between 80 and 90. More than 1,000 negroes are in connection with the Methodist church in Texas. The South Carolina conference has sixteen missionaries to the negroes; the Georgia conference twelve; Tennessee five; Alabama seven; Memphis nine; Arkansas one; Mississippi seven; North Carolina two; Virginia two. These missionaries, we believe, are for the most part, supported by the Southern conferences, and hereafter will be entirely so, as this church is now divided into the Methodist Church North, and the Methodist Church South. Of the Baptist churches the committee could furnish no general information. They however say, "the proportion of coloured to white members is greater in this

than it is in the Methodist church, although the Methodist may have in the aggregate a greater number. By a late return, the estimate of members is 700,000; of this number we set down one-seventh as coloured, that is, 100,000. There are many ministers who devote a part of their time to the negroes; we do not know the number of missionaries exclusively devoted to them. Some associations are actively engaged in the work. There are more coloured licensed ministers, and more coloured churches regularly organized of this than any or all the other denominations put together. The Alabama state convention of Baptists, at its meeting in Tuscaloosa, Nov. 1844, took up the religious instruction of the negroes with much solemnity and zeal. At the late convention in Augusta, Georgia, made up of delegates from all the slave-holding states, for the purpose of separating from the Northern portion of the church, very special mention was made of the negroes of the South as a field for missionary labour, and claiming the attention of the church in its new organization. This augurs well for the negroes in the Baptist church South." Of the Presbyterian church the committee remark, that "the movement in this church in favour of the religious instruction of the negroes, for the last ten years has been gradual, and for the two years past rapid and extensive; as a consequence, ministers and churches are doing more than ever towards the evangelization of this people. We notice a growing interest in Louisiana, Mississippi, Alabama, Georgia, South and North Carolina, Virginia, Kentucky and Tennessee. In all these states there are a number of ministers who devote a considerable portion of their time to the negroes; some acting almost as missionaries; while the number of missionaries is increasing. We know of very many Presbyteries in different parts of the states just mentioned, every member of which is more or less engaged in the work." We would invite the special attention of our ministry and membership to the following statement of the committee. "There are three grand features which the Presbyterian church is endeavouring to make prominent in the religious instruction of the negroes; first, to unite the master and servants in one charge, that each class may receive its just proportion of labour; second, to establish in all the churches Sabbath schools and classes of instruction for children and youth especially, and for adults also; and to encourage such schools privately in house-

holds; and third, to open the field as fast and as far as possible, to missionaries duly qualified and employed." Let our church but faithfully carry out these "three grand features of the work," and the whole ground of present operation is covered, and eternal blessings are conveyed to perishing thousands. Why may not these three departments of effort be brought before all our Southern Presbyteries, and prosecuted with patient and persevering energy? Had we the opportunity, we would address ourselves to every member of our Southern Presbyteries, and say, Brethren will you bring this work before your own Presbytery? See that it is done for the love of the Redeemer and the souls for whom he died.

We cannot forbear inserting the conclusion of the report of the committee, and adopting it as our own. "The letters which have been addressed to this meeting from the states of South Carolina and Georgia, breathe a spirit of devotion to the cause, and diverse from the spirit of the world; and they reveal an amount of individual and long continued activity, which has affected us with surprise. We discover also from the letters from other states, (which might have been multiplied,) that there exists much of the same devotion and activity in them. We feel confident that if the voices of all the friends of the religious instruction of the negroes, could be heard, even as fully, from every slave-holding state, as has been from South Carolina, and the amount of their labours told, their voices would be as the sound of many waters, and their multitude and their labours would exceed our most sanguine expectations. In looking back for fifteen years, we rejoice with gratitude at the progress which the work has made. The truth is not to be disguised; the leaven hid in three measures of meal has been silently and powerfully pervading the mass. From Maryland to Texas, and from the Atlantic to the Ohio, the subject is spoken of; the great duty is urged and acknowledged; and feeling lives in action. What is peculiarly a subject of gratitude is that all denominations of Christians are entering the field. It is wide enough for all. It lies at our own doors, and God in his providence and holy word has laid the duty upon us to cultivate it. We can anticipate nothing but his displeasure, if we neglect it. Indeed we look upon the religious instruction of the negroes as **THE GREAT DUTY**, and in the truest and best sense, **THE FIXED, THE SETTLED POLICY OF THE SOUTH**. We believe



God has so moved (and will continue so to move) upon the understandings and consciences of our Christian citizens, and so opened the door of access to the negroes, and so demonstrated by his blessing, his regard for the work, that we can never go back. The flood has fairly set in. Difficulties and obstructions we may encounter, but the stream will rise higher and higher and flow with a current that must sweep every thing away before it. The work must go on. Let us look humbly and believingly to the sustaining grace, wisdom and power of the great God and our Redeemer, and all will be well."

A similar meeting to the one we have been considering is to be held in Charleston, in February, 1846. We shall look forward to its action and results with deep interest, convinced as we are, that if the same spirit of wisdom and grace and brotherly love shall rest upon its members, as that enjoyed by the members of the meeting this year, it will be a source of incalculable good to the coloured population of the South. And we venture, in hope of the Divine blessing, to make the suggestion, why may not meetings of this kind, and for the same purposes, be convened in all the Southern states respectively? There is no impossibility; there can be no objection; there will be no difficulty. It only requires some few in each state to make the call. It will be responded to. Baltimore, Richmond, Raleigh, Knoxville, Lexington, Mobile, Tuscaloosa, and New Orleans, would be convenient and favourable points for the different states. Shall the thing be done? Let the sincere friends of this good work prayerfully consider and answer the question.

As we closed the reading of the proceedings of this Charleston meeting, a reflection forced itself upon us, which we cannot refrain from expressing, with the hope that if it has not already occurred to our readers, it may not be unacceptable to them. That reflection was this: in view of these efforts, and others of a similar kind, in behalf of the best interests of the negroes of the Southern states, originating with and carried forward by Southern Christians and philanthropists, who can fail to perceive and appreciate the wisdom, the policy, the true piety, and the just adherence to the spirit and letter of the holy scriptures, exhibited by our General Assembly in its late action on the slavery question? It has since met with the hearty ap-

proval of the overwhelming majority of the people of these United States, and given to our church the position of a conservative body, and a character for sobriety, sound judgment and Christian charity, which we fervently pray may ever be continued to her.

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*Dr. H. A. Frégier*

ART. VI.—1. *Des Classes Dangereuses de la Population dans les grandes villes, et moyens de les rendre meilleures.* Par H. A. Frégier, Chef de Bureau a la Prefecture de la Seine. Bruxelles, 8vo. pp. 632.

2. *The Sanitary Condition of the Labouring Population of New York; with suggestions for its improvement.* By John H. Griscom, M. D. Fellow of the College of Physicians and Surgeons; Physician of the New York Hospital; late Physician of the City and Eastern Dispensaries.

IN great cities the extremes of good and evil are brought out in strong relief; splendour and squalidity, munificent philanthropy and abject vice. Great moral investigations may therefore be made to advantage in such a population, just as diseases are best studied in an hospital. To the superficial traveller, the predominating character of a metropolis is that of wealth and luxury; but he who leaves the proud thoroughfare, and penetrates the lanes and alleys and suburbs, begins to learn that the wretched are far more numerous than the happy. The moralist also learns, that there are questions of something more than statistics and economics; that, as vice engenders poverty, so, reciprocally, poverty engenders vice. "Lest I be poor, and steal, and take the name of my God in vain," admits of a very wide application.

America is not the country of great cities: it is happy for her that she is not. To thousands of our scholars, the serio-comic lamentations over urban annoyances, which are so remarkable in Horace, Juvenal, Pope, Swift, Gay and Johnson, are as unknown as events of the mythic ages. They scarcely understand the evil of being "in populous city pent," enjoying as they do "sweet interchange of hill and valley, rivers, woods, and plains, now land now sea, and shores