

# SOUTHERN PRESBYTERIAN REVIEW.

## NUMBER III.

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DECEMBER, 1847.

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### ARTICLE I.

#### THE DIVINE APPOINTMENT AND OBLIGATION OF CAPITAL PUNISHMENT.\*

1. *The Rights of War and Peace, including the Law of Nature and of Nations.* By HUGO GROTIUS. 3 vols. 8vo.
2. *The Relations of Christianity to War.* By the Rev. THOMAS SMYTH, D. D. Charleston. 1847.
3. *The Punishment of Death for the Crime of Murder, Rational, Scriptural and Salutary.* By WALTER SCOTT, President and Theological Tutor in Airedale College. Bradford: Yorkshire.
4. *Capital Punishment, the Importance of its Abolition: A Prize Essay.* By the Rev. JAMES BEGGS, Late Missionary to India. London. 1839.
5. *An Essay on the Ground and Reason of Punishment, with special reference to the Penalty of Death.* By TAYLOR LEWIS, Esq. And a Defence of Capital Punishment. By Rev. GEORGE B. CHEEVER, D. D. With an Appendix, containing a Review of Burleigh on the Death Penalty. New York: Wiley & Putnam. 1846: pp. 365.

\* With its bearing on the recent execution of colored persons, and their religious instruction.

## ARTICLE IV.

## THE RELIGIOUS INSTRUCTION OF THE BLACK POPULATION.

*The Gospel to be given to our servants. A Sermon preached in several of the Protestant Episcopal Churches in Charleston on Sundays in July 1847, by the REV. PAUL TRAPIER, Charleston, S. C. Printed by Miller & Brown.*

*Discussion on "the Religious Instruction of the Blacks" in the Charleston Mercury, between "Many Citizens" and the REV. J. B. ADGER.*

The Rev. Mr. Trapier prepared and published his sermon "at the request of the Committee appointed by the Diocesan Convention of S. C. to establish a congregation of Black and Colored persons." His text was taken from Col. IV. 1, "Masters give unto your servants that which is just and equal, knowing that ye also have a master in Heaven." The subject is introduced by a statement of the fact that the *servants* mentioned in the text were "bondmen and bondwomen, the property of their owners, and so to continue not only so long as they both should live, but to be transmitted, they and their offspring by will, or in due course of law, to the heirs of their masters through successive generations."—p. 5.

The preacher refers to Heathen writers, as showing that in those days masters possessed over their slaves "a control more nearly absolute than any of us would wish to exercise;" also he refers to the Old Testament writers as showing the existence of this institution "among God's ancient people from the era of the deluge to the end of the Jewish Economy." He remarks next on the "deep impress of it upon society, Jewish as well as Pagan, in the days of our Lord, furnishing him in his parables with illustrations, &c., &c." "As to the power itself and the rights whence it springs, no Christian can allege that those rights are in the

least impaired, or that power in its legitimate effects in any degree hindered by aught that can be found in the New Testament." The preacher then calls upon his hearers to listen "with calm and thankful spirit in *the first place* to the *Counsel* of St. Paul in our text to you as masters, and then to the *Considerations*, which in fulfilment of his duty are to be presented to you in reference thereto, by one who, born and bred in your midst, can have no other interest or object in this matter, than the good of our common country and of our beloved city."—p. 6—8.

The counsel of the Apostle is then applied by the preacher to the religious training of our servants, which duty he urges by the example of Abraham; by precepts both from the Old and New Testaments; and by an appeal to humanity, and a sense of "such favours as the humblest may confer upon the loftiest."—pages 9—11.

We quote a passage from Mr. Tapier.

"Here then, let me entreat your attention, more definitely, to the real state of the case. There are, as it appeared by the census of 1840, about 20,000 slaves in our city and its suburbs; and not more than 1000 of these are in any way connected with our six Episcopal Churches; nor in all the other places of worship, of all denominations, is it estimated that more than 5000 can be accommodated. This leaves an appalling residue of about 14,000. Where are they? and what is becoming of them? They are human beings, with thoughts and feelings of their own, which may be naturally not as keen as yours, and which ages of degradation may have rendered still more obtuse, but which yet are not, nor can be, absolutely torpid. Their hearts are in common with those of all the rest of mankind, prone to sin and averse from God and holiness. Do you imagine that, left to themselves, they will not go on from bad to worse, catching and communicating contagion by association? Or do you fancy that they are to be kept from doing so by the strong arm of domestic discipline, or detected and punished by the vigilance of municipal agency? Nay, brethren! it is notorious that such expedients, however useful and indispensable, do and cannot effect a cure of this, or any other moral disease; nor even arrest its progress; nor reach the hiding places of its real origin. For these are in the heart, and it is because our servants are not Christians that so

many of them are given to vices, and guilty of offences ruinous to themselves, hurtful to their fellows, injurious to us, and pestilential to our whole community. So that while you relax not, in the least, whatever of salutary discipline it may be in your power to exercise over them in your households; and while you increase, however much, the efficiency of your police; suffer me, nevertheless, to enquire of you again, are you doing what you ought and may for their souls? Not for the 1000 of them whom we find reported to our Convention, as attached, more or less closely, to our city Churches; but for the 14,000, who, not connected efficiently with any denomination of Christians, are within the limits of our parochial cures. Locally so, they are; but as to any influence upon them for spiritual good, I ask again, where are they? "Sitting in darkness and the shadow of death," "without Christ, being aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope, and without God in the world." (Eph. II. 12.) The heathen in our midst, as they have been truly named, nay, in one respect, worse off than heathen elsewhere—these at our door are exposed to the evils of civilization, and its vices are corrupting them; while of its moral benefits scarcely a knowledge have they, unless by the contrast of their own deprivation and consequent spiritual wretchedness."—pages 12—13.

This truly beautiful and affecting passage brings the preacher to the second part of his discourse: "*The suggestions which I am directed to make to you.*" Here he alludes to the action of the late Convention by which the committee who had invited him to preach "were appointed not to *consider and report*, but to make arrangements for *establishing and keeping up*" the congregation proposed. He states also that "our every step hitherto has been under the tacit sanction, and with the approval expressed or implied of those who are over us in Church and State. Care was taken at the outset to learn at the proper sources whether such a movement would be at variance with the laws. In convention persons prominent at our Bar,\* and to whom we all are, in most cases, ready to defer as competent judges of the public weal, were heard to express their

\* Hon. Dan. Huger, J. L. Petigru, Esq. and others.

cordial satisfaction with our proposal, and their conviction that we should not be in conflict with any existing regulations. The Convention, by its vote electing the Committee, has lent us its countenance; and our Bishop, who was not present then, has since signified to us in writing his good wishes, and bidden us God speed."—p. 15.

Mr. Trapier then states that the plan of a *separate* congregation for the Blacks is not in his view "absolutely the best."—p. 15.

"Happy were it for us, if in every one of our churches, each family of white persons could be accompanied by its group of servants to the house of prayer, to join in the same worship, partake of the same ordinances, and listen to the same preaching, simplified to the capacities of the latter, while not beneath the tastes, nor unworthy the attention of the former. But, alas! we know full well, dear friends, that not a few among us will but smile at an aspiration so seemingly utopian,—an anticipation so vain,—a suggestion so unreasonable, some will say, and to others so revolting. Many reply, at once, that "the thing is impossible; the negroes will not come; they are so fond of the Methodists and Baptists." And others add, that if they came they would not be interested in the service, for they could not follow it, nor understand the sermon, unless it were lowered to a style, which the 'educated and refined,' it is alleged, could not endure."—p. 16.

"In some of these objections," Mr. Trapier does not "see any force." He appeals to Planters and the country Clergy to prove that the "Prayer Book needs only to be explained and taught orally and familiarly, and the slaves even on our plantations will delight in them." But to others of the objections he allows "considerable weight, for we are by no means disposed to deny that, with the present tastes of our city congregations, it would be no easy matter for any pastor so to minister from the pulpit as to instruct and move the servant at once and the master\* ; and we agree that,

\* For this purpose it is not enough that, after the entire services, including the sermon, shall have been gone through with, in presence of the whole congregation, colored as well as white, the servants should be detained, and addressed separately, either on some distinct topic, or in continuation of the previous discourse. For not to speak of the tediousness to them of such discourse, and of a mode of worship, not explained to

until that is done, the wishes and wants of the superior must be chiefly regarded, and the inferior left, in consequence, with little to attract him to a Gospel which, however congenial essentially to the yearnings of his soul, is, in the form of its presentation, not adapted to his comprehension. We grant too, that, as our churches now are arranged and occupied, there cannot be places found for more than a small portion of the thousands who are at present excluded.—Moreover, were there changes ever so much for the better in all of these respects, there would yet remain difficulties in the way of adequate pastoral oversight, and of such instruction as is peculiarly needed by the ignorant, but which can only be imperfectly afforded, if, in addition to the many hundreds of white persons, who have confessedly, as things are now, a prior claim upon the Pastors of all our city churches, there be a large proportion of servants also professedly under their parochial care.”—pages 16—17.

“Once more then we recur to our question, What shall we do for our servants?” “In view of the many thousands who, living in practical heathenism, are in instant peril of their immortal souls, let us reason together in all friendliness about the mode now suggested for meeting in part this deplorable destitution.”

Mr. T. then explains that “in the proposed congregation they set apart certain seats for, and also count on the habitual attendance of some whites;—that the instruction, which is to be only oral, is all to be given by trust-worthy teachers—white of course;—that all cases of ecclesiastical discipline are to rest with the minister, subject to revision by the Bishop;—and that according to the Episcopal mode of church government, such a congregation, while so constituted, could not acquire any parochial existence, but must remain a *missionary station*, under the management of the Convention through its Committee.”—p. 18.

In conclusion Mr. Trapier says, that if there be any objections seriously entertained to this scheme, he will be

them, it is too much to expect of human nature, especially if so prone as theirs to somnolency. Nor does there remain, therefore, any alternative, in such case, but to address them in the course of the sermons preached to, and before their owners, who must be content, if so, to share with their servants, and to listen in their presence to instructions in mutual duty; as is in fact the method chosen of God in holy Scripture.—*Note by Mr. Trapier.*

thankful to any friends who will point them out, and he pledges himself that the scheme shall be "modified accordingly, so that the great end had in view may be attained with the least possible agitation and disquiet."—p. 18, 19.

A sermon by the Rev. Mr. Adger, on the same subject, received some notice in our last number. In reviewing now his discussion with "Many Citizens," we would take occasion to state that previously to any public step, on his part, Mr. A. was for months engaged in consulting, confidentially, all the leading minds of the community, so far as he could get access to them; and in every case, with one or two exceptions, he received the strongest encouragement to proceed. The action of the Episcopal Convention, above referred to, and of which Mr. A. was an eye and ear witness, appeared strongly indicative of the favor with which all parties would regard the undertaking. Upon his list of subscribers were enrolled gentlemen of the highest character, and of every profession. The Presbytery of Charleston gave him their strongest sanction. The public mind appeared ripe for the movement.

And we believe the public mind of Charleston is ready for every movement, respecting which it is satisfied, that it is really calculated to secure the moral and religious improvement of our slaves. It is true that on this subject a morbidness is exhibited in Charleston, which is to be found in no other city of the Southern States. It is true that in the case before us, one voice raised in opposition, one anonymous writer calling in question the safety of the plan proposed, secured for himself the profoundest attention, and appeared for a while to prevail over all the responsible names and all the calm and sober arguments that were brought forward on the other side. But although at first surprised at the unexpected opposition and its apparent success, we were soon satisfied that it was limited in its extent, and still more that it must inevitably prove temporary. Indeed, while we felt a blush of patriotic shame mantling upon our cheeks, at the thought of any in our community opposing so Christian, prudent and useful a measure; while we regretted the fresh foreign aspersions to which the printed and widely diffused record of this opposition must expose us, we were nevertheless, soon satisfied that the subject was thus only attracting more closely to itself the scrutiny and sober at-

tention of our citizens, and that so, in the end, the results must be greater and better. We have more hope of safe, sound, and permanent reforms in this matter, because they advance slowly. We are glad to have every proposition in regard to it scrutinized. And on account of the very morbidness of Charleston, we look for more judicious proceedings and sounder results from the religious instruction of slaves there, than can be expected, as we fear, in some other Southern cities where a laxer public sentiment prevails.

We must add another remark respecting the opposition. Some professed friends of this enterprise have reflected on Mr. Adger for not acting with less frankness. They blame him for not getting a new church erected on the plea of its being for poor white people chiefly or partly, but with a view to transferring it afterwards to the use of blacks. They think Mr. A. should have gone about his business with more craft, and then no opposition would have arisen.\* For our part, we are free to say, that apart from the immoral tone of these censures, we greatly prefer that the real sentiments of the Charleston people should be discovered. Let this enterprise be placed upon its proper foundation. If good, it can be defended by argument;—if bad, let it be proved so and discarded. In like manner, let the opposition to it be scrutinized;—let us see plainly its character. Is it an opposition founded on a fair and candid statement of the facts at issue, and the plan under discussion? And is it an opposition which a Christian people can deliberately sanction? We intend to devote a few paragraphs to these questions.

And it will be as well to state here that "Many Citizens" wrote two articles in the *Mercury*, before Mr. A. felt called on to reply,—and that a *third* communication from him appeared on the day Mr. A's. first letter was sent to the edi-

\* Respecting the remarkable fact that all this opposition was directed against Mr. Adger's scheme, while the *same identical plan*, pursued in the *same manner*, on the part of the *Episcopalians*, received apology, if not defence, we have little to say. The time will come, we have no doubt, when all will consider it an *honor* to have led the way in this good work. And for Mr. A. we, as Presbyterians, disclaim the merit of his having solely originated this plan. It is a striking fact that it should have had a simultaneous independent origin in two of the leading Christian denominations among us.



tor. His second followed immediately, and then a fourth from "Many Citizens" closed the discussion.

And now first as to *the facts at issue*.

The *Presbyterian statement* was, that there are "not much less than 20,000 black and colored people in Charleston and its suburbs—that the galleries of all the evangelical churches could not hold more than half of these, and that the actual attendance is not more than 6,000, of whom not more than one third are qualified to understand the preaching to the whites."

In reply to this, "Many Citizens" takes the colored population, as stated, at 20,000, but thinks that leaving out the children, the aged, the sick, &c. &c., not more than 10,000 at any one time, and probably a much smaller number, stand in need of accommodation at church.

He then proceeds to sustain the issue he has made respecting the adequacy of our gallery accommodation, by showing that—

"The Methodists have	5,000	church members;	
"The Prot. Methodists,	700	"	"
"The Baptists, - - -	2,000	"	"
"The Scotch Church,	500	"	"

"In all, - - - - - 8,200 church members."

And then he triumphantly assigns the small remainder to thirteen other churches, and appears satisfied that his work is done.

The Presbyterians reply, that they had confined their estimate of a proper supply to *evangelical* denominations, but were content to try the very different issue made by the objector. And they shew that not one item of "Many Citizens'" statements bears at all upon the case in hand. The question being the sufficiency of *gallery accommodation*, he had enlightened us about *colored membership*. There are not 5,000 seats in the Methodist galleries, for example, but so many church members, (besides any quantity of non-church members,) who need to have seats provided. The Presbyterians insist that thus a very important fact is brought out by "Many Citizens;" and it is one which will no doubt astonish our readers. The galleries appropriated to blacks do not accommodate even the colored *members* of the Methodist and Baptist churches! The latter have in

their first church alone, 12 or 1300 church members, (not 2,000,) while their gallery is crowded to suffocation, (as Baptists themselves tell us,) with 300 attendants! As for the Methodists, although Mr. Adger over liberally allowed that possibly 1200 might be accommodated in the galleries of Trinity Church, it was found afterwards, upon a careful measurement by the Rev. Messrs. Whiteford Smith, Foster, and Eaddie, of the Methodist church, and Mr. Adger, that Trinity Church has bench seats in its galleries for only 700 persons, and this at the rate of ten people to a bench eleven feet long! Between the *sets of benches*, and on the *steps* leading down room to seat themselves. While behind the upper row of seats, and next the wall, 150 more might get room to *stand*; thus the utmost capacity of Trinity, *sitters and standers altogether*, is 1000 people. Let Cumberland, then, be reckoned at 900, and Bethel at 500 more, (which is doubtless too large,) and the Methodist galleries come short of taking in half their own church members! What Christian man will say that even our Methodist brethren, far as they exceed us, in their attention to the negroes, have done their duty fully? And who can blind his eyes to the appalling want of church provision for these poor, when even the *church members*, of a denomination which does more than any other for the blacks, are not half accommodated with places in the galleries. There is surely something wrong here—either the seats are too few or the church members too many. Either the admission to church membership is altogether too easy, or else the provision for the instruction and edification of the church members is altogether inadequate. If we may speak frankly, we say both these things are probably true; and we hope no Methodist reader of these remarks will find fault with our honesty.

The Presbyterians notice another very important fact, as brought out by "Many Citizens." It is that according to his calculations the present system of gallery accommodation makes *no provision for the children*. Now really the children are to some extent present, and there are also some Sunday schools where children and adults together receive catechetical instruction. But these schools are neither numerous nor full enough to supply our wants as a religious community, even in this department. Meanwhile, as Mr.

A. well says, it is one of the greatest objections to our present system of church accommodation for the blacks, that it does not contemplate and provide for the constant presence of all the juvenile portion, the most impressible, and therefore most improvable of this, as of every other population.

And now let us refer to "Many Citizens'" management of the *Episcopal statement*, that the reader may judge how fairly he deals with the *facts at issue*.

Mr. A. quotes the very respectable and intelligent Committee of that denomination, to substantiate his own statements called in question by the objector.

They say the "The census of 1840 shewed an aggregate of upwards of 14,000 of these people, (exclusive of the free colored,) within our *incorporated limits*."

In his reply "Many Citizens" thus handles this testimony:

"Mr. A. informed us in his sermon, that the number of colored persons in the city and Neck was 20,000. We began by assuming this as correct. But the report of the Episcopal Committee makes it much less, that is about 14,000."

And upon such a misrepresentation of the Episcopalian statement was founded everything he had to say, respecting the facts at issue, in that, his fourth and final article. A more absolute yielding of the question Mr. A's. friends could not have desired, much as they might have been gratified with more fairness on the part of their antagonist.

But there is another question of facts to which we must recur. Mr. A. states it as his opinion, that the style of preaching in the white churches is not adapted to the intellectual capacity of the blacks, and he also maintains that they need a great deal of laborious and persevering catechetical teaching in private, as well as constant individual guidance and discipline, on the part of their pastors. And because the ministers are thus unable to do their duty towards this people and to their white congregations together, he urges the necessity of special teachers and pastors to instruct and to watch over the blacks, as well as special places in which to congregate them for instruction.

Now on this point, our anonymous objector was guilty of a most flagrant breach of propriety as well as justice. He

sought to rouse the rancour of sect and party in opposition to a scheme which was only to be considered on the broadest principles of Christian philanthropy. He endeavored to torture Mr. A's. condemnation of the system of things which had grown up around us, or rather, under which we ourselves had grown up, into a "censure levelled at the preachers of the Gospel in our city." But we cast a mantle of oblivion over this part of the discussion, simply expressing our confidence, that the more Mr. A's. statements on this point are examined and considered, the more their truth and justice will be apparent.

And now for a brief examination of the manner and spirit in which Mr. A's. plan itself was discussed.

It must be perfectly manifest to every candid reader, that all which Mr. A. demands, and all that his Presbytery sanction, is *special places and special instruction*. Neither he nor they have desired or approved of any "*separate organization of churches*," but only of "the formation of separate colored congregations." And in these congregations seats are to be reserved for white attendants,—also men of Christian zeal and judgment are to be deputed to assist the minister in teaching and training his flock; and this minister and these assistants are to have in their hands alone the whole work of instruction. As to the point of government, the congregation gathered, is to be "under the discipline and spiritual jurisdiction of an existing white session, or treated as a missionary church, under the care of an evangelist."

This plan is identical with that of the Episcopalian Committee, as given in our review of Mr. Trapier's sermon.\* So much so, that Mr. A., changing one or two technicalities, adopts the very language of the Episcopal Committee. "The congregation we propose to form will not only be, like ourselves, subject to (Convention) Presbytery, but its pastor must be a clergyman in good standing among ourselves, recognized by our (Bishop) Presbytery and Synod; and the teachers aiding him must be of established reputation. Nor can any share of the teaching and discipline of the people be in the hands of any others than such persons. Neither will the congregation be made up only of slaves,

\* See page 90.

for the doors of the church must be always open to all who may wish to enter; a portion of the interior will be reserved for white persons, and it is expected that some such will be in habitual attendance with the congregation, and invariably in attendance upon all its meetings."

Mr. A. well asks, can as much be said of the *actual system*, as administered in every church in Charleston which has a black membership? And he asks any one knowing the present actual organization of all those churches in Charleston which have black members, "to point out a single particular in which the plan thus objected to differs practically from the one actually in operation *excepting as it brings the slave more immediately under white supervision?*"

This task we do not find that "Many Citizens" was willing to undertake. But he commenced his attack by the unfounded charge that it was proposed by the friends of this new enterprise to "teach the slaves reading and writing."

He charges, also, by strong implication upon this plan, that it tends to "diminish the influence and authority of the master;" and that it vests, "either presently or prospectively, ecclesiastical authority in the slave."

He harps upon the dangers with which this scheme is fraught. It is held up as a "fearful experiment." He seeks to excite our imaginations, already heated by a July sun. "The admissions of this sermon are damning to us. It will be emblazoned on the banners that float over the hosts now gathering for an attack on us, and while it nerves the arm raised against us, will paralyze that we raise in our defence."

The Presbyterians, recommending that this new congregation be regarded only as a branch of some existing church, *so as to join it to and subject it under that church*, he straightway puts upon the term branch the opposite construction, and cries out that it points to ultimate *separation*.

The Presbyterians' Committee undertaking to dissect for a body of Presbyterian ministers, their own system of church government, drawing certain distinctions which were necessary to reconcile their duty to the State with their duty to their own ecclesiastical system, and leading

them to see how, upon the point of the *temporary nature of the evangelist's office*, they might conscientiously modify the views of Presbyterianism they had hitherto entertained, so as to make it at once operative in the highest degree for good to the slave, and yet consistent in the highest degree with our state of society and our laws, "Many Citizens" plunges headlong into the subject, confounds the distinctions that were made, wrongly interprets the language used, and notwithstanding every disclaimer insists, not only that we contemplate some future dangerous organization, but that we are for now giving a "right to consult, to vote, to determine questions affecting the government of a church, which will induce a taste to exercise the same privileges on another theatre and for other purposes;"—that we are for allowing "the plenitude of freedom in thought, word and action in the church;" that so we are getting up an "organized community,"—"excited by the privileges they enjoy, as a separate and to some extent independent society," "brought to a fearful dilemma," "removed from a quiet and peaceable life, and agonized with the terrible doubt whether they shall convulse the whole element of our society," &c. &c! "To this end not only *may* it come, but to this end it *must* come!"

Very dreadful indeed! We fear that the nerves of "Many Citizens" can hardly have recovered even after so long a time, from the severe shock which they must have received from the bare contemplation of all these horrors. Ours have recovered tone, and so we suppose have those of the community, and we therefore hope that they, at least, have been able, ere this, to read and understand the concluding paragraphs of the critical notice of Mr. Adger's sermon, (contained in our last number,) whereby the same pen that gave, may serve also to heal the dreadful wound and the terrific visions with which it scared our friend without a name, may be proved to have had their origin altogether in his own imagination.

And now how stands the matter in dispute?

There is a plain and manifest lack of gallery accommodation for a large class of the population of Charleston. If 28 churches be needed for 20,000 whites, surely the galleries of 20 of these churches, which are less than one third the whole space, and therefore less than 7 whole churches, must fall far short of supplying 20,000 blacks.

If every church without exception gives to the blacks less room than to the whites,— if in every church there are fewer blacks than whites, while there are no separate assemblages of blacks in churches—then of course, the black population is less a church going people, and less provided for with church accommodation than their masters.

Here also is a plain and manifest deficiency of pastoral instruction for them. The negroes do not comprehend the pulpit teachings, and the ministry do not find time to instruct them to any adequate extent in private.

Here is a system which *separates* the blacks from the whites. *In church*, it separates them into galleries as a class by themselves, whereas upon the principles of some they ought to be brought as members of the family,— upon the same floor and into or along side of the pews of their masters. *Out of church*, it separates them into classes under black leaders who assemble them in private places,— or if at the churches, there altogether, scattered about through the galleries, each class with its leader, while *one* white person, it may be, is present merely to comply with the letter of the law!

Here is a system which imposes on the ministry a task they never can fulfil, and allows them to assume a responsibility they never can discharge. It is not the white minister who is really the responsible instructor in any one of our churches which has a large black membership,—the black class leaders are the real wire pullers.

And this is a system which works well, we are told, and is safe and sound, and the community is warned not to substitute any other for it! And meanwhile it is fondly imagined that the ignorant population in question is remaining stationary in point of knowledge, and consequently their enlightenment being our greatest danger, we may be quite secure if we can only keep up the present system. Wretched delusion! offspring of a false view, as well of facts, as of principles! since neither is their ignorance our safety, nor their sound instruction our danger; neither are they remaining ignorant, nor are we adequately giving them sound instruction!

Now, on the other hand, a system is proposed to us, which correctly views the facts of the case, and is also based upon sound principles. Here are two of the leading

denominations of the State publicly pledged to these views, and pledging themselves to the community for the regular and careful, the safe and sound execution of this plan. Is the Christian; intelligent and reflecting community of Charleston afraid of it? Do they hesitate to embrace it lest these churches should become scenes of conspiracy? Were wicked men ever known to conspire in public places or in large assemblages? Away with the childish bugbear!—What do the opposition dread? Is it light? We ask them can they hope to shut light out? For our part, we as Christian slaveholders dread neither light nor truth. If we fear anything it is ignorance, error and fanaticism; it is the frown of Divine Providence for our neglecting the duty of soundly instructing our slaves in his truth. We tell the opposition that we have no doubt our scheme tends to elevate and improve the intellectual and moral character of the negro. Our object is to improve their minds and hearts.—Our belief is that self interest, as well as duty, calls on us all to help on this improvement. We want this mass of intellectual and moral death removed. We want this people made better, more intelligent, industrious, tractable, trusty, better men, better servants, better Christians. Will any man, dare any man boldly and publicly, and over his own name, take the contrary position and hoist a black flag, an anti-christian banner, against the improvement of this race?

We believe that all Christian people of every denomination in South Carolina will respond most heartily to the sentiment we have just expressed. The language of that book which we all take as our only rule of faith and practice is “Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation into the world hath appeared to all men; teaching us that denying ungodliness, worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.” What a



beautiful and instructive passage! In the preceding chapter certain gainsayers, unruly and vain talkers and deceivers, teachers professing to follow God, but practically denying him, are referred to by the apostle, whose mouths (he says,) are to be stopped, and whom he exhorts Titus to rebuke sharply. From this reference to the teachers of false and destructive principles, it is by a very natural train of association the apostle proceeds to charge Titus respecting the kind of instruction which he should administer. "But speak thou (says he) the things which become *sound doctrine*." He goes on to particularize under this head, and instructions for various classes, at once simple, beautiful and wholesome, distil like drops of honey or of dew from the apostolic pen. Sound indeed and wholesome are the lessons which this divinely inspired man would have taught to servants!—"Obedience, submissiveness and fidelity to their own masters." Mighty indeed the motives which he furnished for 'Titus to set before them!' "that they might adorn the doctrine of God's grace which had appeared to them, and that as a purified and peculiar people, zealous of good works, they might enjoy and realize that blessed hope, the glorious appearing of their Divine Redeemer."

Upon this passage of the Divine word we take our stand: it furnishes our defence against both those abroad who condemn negro slavery, and those at home who object to negro instruction. For this passage of scripture teaches us that *Domestic Servitude is an institution not inconsistent with Christianity*. The servants mentioned in the text were *slaves*, and the slavery of that day was far more rigorous than ours. Yet the apostle commands 'Titus to exhort them to obedience. No matter how slavery originated, the relation as now established has the sanction of scripture. The master may claim, the servant must render obedience and respectfulness and all fidelity. And God will take notice of the obedience or disobedience of the slave, rewarding or punishing him accordingly.

But again, this passage teaches us with equal plainness that *slaves are to have part in the provisions of the Gospel*. "The grace of God that bringeth salvation hath appeared to *all men*,"—to *bond* as well as to *free*. And it is on this ground in particular that the apostle founds his requirement of their obedience and good conduct. He re-

quires servants to obey their masters, to please them in all things, not answering again, not purloining, but showing all good fidelity, because the grace of God, in other words, *the gospel hath appeared to them and teaches them* to live soberly, righteously and godly. And accordingly where the grace of God has not appeared to them, and where they are not taught from the gospel to live soberly, righteously and godly, there it will be found they have very little sense of moral obligation. It is an immense deduction from our means of keeping such a population in order, when the mighty influences of Christianity are not brought to bear on them with full power.

The perfection of a machine is in proportion to its degree of self-regulation; and the moral perfection of man, whether master or slave, is in proportion to his power and inclination to do well, without external constraint. Christianity governs the heart and teaches servants to do their duty for conscience' sake, and as being

“Ever in their great Task-master's eye.”

And as by thus teaching them the Gospel puts slaves under these mighty moral *obligations*, so it gives them and they are to be allowed to enjoy its precious *consolations and hopes*. They are to be supported under *their* trials as the master is to be supported under *his* trials, by being taught to look for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ. The two things go together, the command and the promise, the burden and the consolation God does not and man may not separate. Under the influences of the blessed Gospel the christian master and the christian slave, instructed and comforted from the same source, go along together happy in their mutual relations all through life, and when this present world shall have passed away, are united again to each other and to Christ, in a world without imperfection and without end.

Again, we learn from this passage that *however lowly their condition among men, slaves may be ornaments, or they may be occasions of reproach to Christianity*. “That they may adorn the doctrine of God our Saviour,” says Paul.—They are capable then of learning the doctrine, and they must be taught the doctrine. God is honored or dishonor-

ed according to their conduct. Their religious instruction then, is an affair in which God feels, and the church is bound to feel the liveliest concern.

Moreover, this passage shows that the *Bible contains a scheme of doctrine both sound and salutary* — a scheme of doctrine which may be *advantageously communicated to all classes of society*. When men preach and teach according to the Gospel, they always speak things which become *sound doctrine* — they speak *wholesome words*.— Writing to Timothy, Paul refers expressly to a class of “vain talkers,” whom we also meet at this day — those who teach otherwise than as Paul instructed Timothy to teach, viz:— “Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things (he continues) teach and exhort. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing; \* \* \* from such withdraw thyself.”— I Tim. vi. 1—5.

Yes! this doctrine of “equal rights,” as held by the vain-talkers of the present day, is a proud and *know-nothing* doctrine. Facts and reason and common sense and scripture, too, all contradict it. It is the same absurdity whether applied to liberty or to property. The Agrarian is no worse than the abolition error. If every child is born with a right to equal liberty, so he is to an equal share of earth, air, fire and water. But not only so, he is born to the inheritance of all that was the fair and rightful produce of the toil of his ancestors. And his ancestors, who were the real hewers and diggers and cutters and builders, *had at least as much* right to the cleared land and the built up edifices as those rich men had, who paid them low, scant wages for their labour. The rich man contributed to the result a little money; the poor man much toil. All the while the result was being produced, the rich man revelled in luxury, but the poor man labored hard and ate coarsely and slept un-comfortably. And now therefore he and his heirs forever have as much if not more right and title to the joint produce

of his and the rich man's joint contributions, than the rich man's heirs possess. See to what a length of all-levelling, disorganizing absurdity this abolition view of *equal rights*, would lead us.

The Bible, on the contrary, teaches that God puts one above another. The Bible is conservative. Christianity is a religion of peace, order and law. Its object is not to overturn the existing forms of government, and then recombine political elements, but it is to dispense the elements of saving truth. It is the grace of God which brings *salvation*.—It turns away men's thoughts from this world to a better, for which they must prepare by living soberly, righteously and godly, redeemed from all iniquity, a purified and peculiar people, zealous not for their political rights, but of good works. "Art thou called being a servant, (thus it speaks) care not for it." Become the Lord's freeman! Deny ungodliness and worldly lusts, (among others the lust of rising above your sphere)—be content to occupy the lowest place, since God has put you there. Obey your master and seek to please him in all things, and to shew to him all good fidelity! Do this, and God will accept and reward you.

This passage instructs us, moreover that *the ministry have a special work to do for servants or slaves*. They have received from Heaven for them a particular message of exhortation and teaching. And they are to seek, and they ought to be allowed to have access to them, so as to communicate the word which God sends. Wo to that man who would hinder God's ambassadors from carrying the Heavenly message! Let the proper authorities, civil and ecclesiastical, see that the unruly, the radical, the seditious, the vain talkers, and deceivers be shut out, and have their mouths stopped, lest they beguile the simple and mislead the ignorant. But true ministers of Christ, that are no brawlers, but gentle, shewing all meekness to all men, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, let them not only be allowed, but urged and encouraged and assisted in every possible way to exhort the slaves and to teach them soberness, righteousness and godliness.

We are also taught that *as the Bible condemns the unruly, the seditious, the radical, the abolitionist and the agrarian*, so it is equally hostile to *the infidel, the carnal,*

*and the anti-christian spirit which sets itself against furnishing ample religious instruction to the slave.* Paul condemns those who teach unwholesome words and unsound principles which subvert the institutions of society, overturn the authority of magistrates, and destroy the influence and power of masters ;—but at the same time he commands that we exhort and teach the servants. And these two things, this condemnation and this command, go together. The latter is the completion, nay ! the very *establishment* and *strength* of the former. If you want the wrong principle shut out, bring in the right principle. To exclude the darkness, you must bring in the light. Fill the measure with wheat and then it can hold no chaff. The unruly subverter you desire to keep out—that desire is vain and unprofitable, if alone. It is both your interest, and your solemn, Heaven-commanded duty to keep out the unruly and vain talker and deceiver, but you are also required by the same Divine authority, and the same self-interest too, to introduce the teacher of sound doctrine ; and this latter work, if performed, will secure in the simplest, safest manner, the execution of the other.

Once more : this passage shows us the *true impregnable position of the Christian Slaveholder.* The Bible furnishes to the slaveholder armour of proof, weapons of heavenly temper and mould, whereby he can maintain his ground against all attacks. But this is true, only when he obeys its directions as well as employs its sanctions. Our rights are there established, but it is always in connection with our duties ; if we neglect the one, we cannot make good the other. Our domestic institutions can be maintained against the world if we but allow Christianity to throw its broad shield over them. But if we so act as to array the Bible against our social economy, then our social economy must fall. Nothing ever yet stood up long against Christianity. Those who say that religious instruction is inconsistent with our peculiar civil polity, are the worst enemies of that polity. They would drive religious men from its defence. Sooner or later, if their views prevail, they will separate the religious portion of our community from the rest, and thus divided we shall become an easy prey.”

¶ In the soundness of these general principles, derived so directly and manifestly from the inspired word of God, we

have the greatest confidence. And in urging, as we would now do with all our strength, upon the Southern church, and especially upon the Southern ministry, the duty of more amply, efficiently, and thoroughly furnishing our slaves with the Gospel, we would draw a broad distinction between the province of the church and that of the state, in reference to this population. It is for statesmen to manage political affairs: we are urging upon religious men a *religious* duty. What belongs to Cæsar we leave with Cæsar—it is God's part for which we are pleading. Sound religious doctrine and instruction will turn the mind and thoughts of this population to their immortal interests, as coupled with and affected by the faithful discharge of their mortal obligations. And it is vastly important that the attention of all Christian people at the South should be concentrated on the same point—the *religious and immortal interests* of our servants. Foreign interference has caused us to be too much occupied with the civil aspects of this relation. The contest into which we have been forced has, no doubt, served to shew how impregnable is our position when rightly understood and maintained. But now that the tempest's rudest shock has been endured, and the stability of our foundations proved, it is time to turn back again with fresh zeal and earnest devotion to that *religious work*, which was so happily advancing when the meddling of strangers first interrupted us.

But if the church leaves politics to statesmen, she must claim freedom in religious matters; and under our happy form of Government, the State wisely and justly refuses to interfere with the freedom of the church. The duty under consideration, as limited to *religious* instruction, never has been questioned and is entirely consistent with our political duties. The interests of church and of state, of religion and of politics among us, cannot be made antagonistic without mutual and dreadful injury. There is nothing in Christian duty, nothing in that most binding religious duty now under consideration, which is not *order and law*. We are commanded by the Lord Jesus to preach the Gospel to every creature, and this command applies to all Christians in their several spheres, and never can infringe on our duty to the law. It is not an open question whether the bondman shall be taught the way of life, and what God commands

to be done cannot be against the welfare of any state. It enjoins a duty which increases instead of weakening the defences of society, and which every obligation of Christianity and of patriotism calls on us to discharge.

Now we go a step further, and we say that even were it true that the religious instruction of this population is inconsistent with our political system, there would still be no alternative for those who acknowledge Christ for their master. But we must all cease to harbour one thought of danger from the very amplest supply of sound religious instruction. The duty we are urging is not only safe, but it actually increases our security. The Gospel never made any man the worse, but contrariwise, teaches and promotes obedience, soberness, righteousness, and godliness. When it does not convert it civilizes. "The rude barbarian, with all his fierce, ungovernable passions, it curbs and softens down; it makes him more considerate of the rights of others; more solicitous of their favour; more obedient to authority; more patient even under injury; and infinitely more sensible of the value of human life, and of the responsibility he is under to an all-seeing and all-righteous God." The dangers to which our social system exposes us are only *individual* and *occasional*. There can be no competition between the two *races*; the superior is not and need not be apprehensive of any general revolt or any permanent check to its ascendancy. But against individual and occasional attempts upon this ascendancy to which we may be exposed, the Gospel is our mightiest safeguard; for it governs in secret as well as in public; it cultivates the conscience, and thus establishes a more vigilant watch over individual conduct than Foucher himself ever accomplished by his unrivalled police. If any community on earth are bound by considerations of personal interest, to encourage the diffusion of sound religious principles among the lower orders, we are that community.\*

Let it be carefully borne in mind, that the question we are discussing is not whether this population shall have re-

\* We take the following striking observations from a visitation sermon, entitled "Religion the Humanizer of Man and Supporter of Society," by the Rev. Aug. Wm. Hare, preached at Marlborough, July 12, 1831, before the Ven. the Archdeacon of Wilts, and published by desire of the Clergy.

"Religion can win its way to hearts barred against every other influ-

ligious instruction, but whether we shall or shall not give them *sound* religious instruction. Religion is a thing which human nature must have, for man is so constituted by his Maker. These people, unprovided for by us, will and do "after their own lusts heap to themselves teachers" who turn them away from the truth to fables. They are, as we all know, exceedingly superstitious, believing in second sight, in apparitions, charms and witchcraft; and therefore they may and do easily become the dupes of artful and designing men, who are all the more dangerous when coming in the garb of preachers of the gospel. "They have been known to be so perfectly and fearfully under the influence

ence; it can soften and conquer dispositions which would else remain intractable and savage; and hereby, in addition to all its other and higher merits, it establishes a title to be considered the great humanizer of mankind. \* \* \*

"Experience has evinced, and is evincing daily, that men of savage hearts and savage deeds may be generated from the offscourings of civilization, no less than amid the barrenness of the desert. Nay, of the two extremes, the savages of civilization are the more dangerous; inasmuch as with the same untamable dispositions, they combine greater knowledge, fiercer passions, ampler means, and above all, a larger field for mischief. The heart sickens at considering what evil might be done by a few hands, if the rich and brittle edifice of prosperity, which by God's permission has been so laboriously reared in this country during a long succession of generations, were abandoned by him even for a few short moments, to human laws and human vigilance. When the Lord had ceased to keep the city, we should find that the watchman waketh but in vain. For what, after all, can human laws avail against men who own no moral tie? The crafty elude, the sanguine overlook, the violent defy them. Apart from their moral obligation, their only hold on man is through the medium of his bodily fears; and against these the heart easily learns to harden itself, and will even take a sort of pride in braving them.

"Since even laws then, if considered as merely human ordinances, are so manifestly inadequate to the protection of the community, what remains to supply the deficiency but religion? It is that, and that alone, which can awaken and keep alive a sense of duty in a country; which can bind the moral law upon the hearts of men; which can set before their reason an Almighty ruler, the ever-present witness of all their actions, the hater of iniquity, the punisher of the wicked. It is religion, and that alone, which has the sacred power of communicating life to institutions; and which can fix the laws deeply, as with living roots, in the imagination and conscience of a people.

Accordingly, it was the wisdom of all the ancient States to strengthen themselves by some religious sanction. In so doing, however false or corrupt the superstition they resorted to may have been, still, in appealing to it for help, and staying themselves as they might, on its authority, they paid a homage to the great principle, that nations, if they wish to stand, must rest on something superhuman. Now, if even false systems are serviceable to prop a State, how much more must truth be serviceable!



of some leader, conjurer or minister, that they have not dared to disobey him in the least particular, nor to disclose their own intended or perpetrated crimes, even to escape from impending death itself." The real question therefore is, whether such a people, dwelling side by side with us, and related to us as members of our households, are to be surrendered by us to unsound and unsafe teachers? Can we afford, as house-holders, as property-holders, as patriots, to allow such a mass of religious ignorance and superstition to remain like so much explosive material exposed to the incendiary's torch?\*

What reasonable man will say the duty we are urging

If even out of the acorns and husks of Paganism a sustenance could be extracted for the body politic, how much more must the fine wheat of the Gospel strengthen and support and nourish it! This is the sum of the matter, according to the judicious Hooker. "Seeing it doth appear, (says that great writer,) that the safety of all States dependeth upon religion, and that whatever good effects do grow out of their religion who embrace instead of the true a false, the roots thereof are the truths intermingled with the errors, because no religion can wholly and solely consist of untruths; therefore we have reason to think that all well-ordered commonwealths are to love true religion as their chiefest stay."

"Such was the opinion of all practical antiquity. But it was preëminently the conviction of those great social architects, our ancestors of the middle ages: so many of whose institutions are still towering amongst us: God preserve them unimpaired from all decay and violence, to shelter and be a blessing to posterity! These institutions, which have stood such a number and variety of shocks, were all either directly founded on Christianity, or at least were intimately connected with it, and designed to be upheld by it. And surely the foundations and buttresses must have been well chosen, of buildings which have endured so long.

"A new wisdom, however, has unfortunately sprung up of later years. Religion, it seems, is no longer necessary to the welfare of nations. It is not even indispensable to the morality of individuals."

\* We subjoin here some paragraphs from one who has thoroughly investigated this subject:

"The Gospel being dispensed in its purity, the negroes will be disabused of their ignorance and superstition, and thus be placed beyond the reach of designing men. The direct way of exposing them to acts of insubordination is to leave them in ignorance and superstition, to the care of their own religion. Then may the blind lead the blind, and both shall fall into the ditch: then may they be made the easy and willing instruments of avarice, of lust, of power, or of revenge. *Ignorance—religious ignorance—so far from being any safety, is the very marrow of our sin against this people, and the very rock of our danger.* Religion and religious teachers they must and will have, and if they are not furnished with the true, they will embrace the false. And what, I would ask, is the language of facts on the point under our notice?

"In the conspiracy in the city of New York, in 1712, Mr. Neau's school

is of secondary importance? It refers to near three millions of men and women. It is true they are the most ignorant and degraded part of our population. But they are far from being, on that account, unimportant. It is true, that the preaching we are now insisting upon is preaching only to negroes, to slaves; yet truly it is not a work to which any and every man is competent. Teachers of the ignorant must not themselves be ignorant. The case of this people is not such as may be met without labor and toil; without education and knowledge; without patient study, observation and research; without enlarged views and an

for the religious instruction of the negroes was blamed as the main occasion of the barbarous plot. And yet, 'upon full trial, the guilty negroes were found to be such as never came to Mr. Neau's school, and what is very observable, the persons whose negroes were found most guilty were such as were the declared opposers of making them Christians!'

"The rebellions in 1730 and the three in 1739, in South Carolina, were fomented by the Spaniards in St. Augustine, and religion had nothing to do with them. The ground of that in 1741, in New York city again, I do not precisely understand; but it is pretty well ascertained that it was not religion. It is questioned whether the whites were not wholly deluded. There is evidence to believe that there was no plot at all on the part of the negroes, although they suffered terribly.

"Of that in 1816, in Camden, South Carolina, discovered and suppressed, Mr. F. G. Deliesseline writes: 'Two brothers engaged in this rebellion could read and write, and were hitherto of unexceptionable characters. They were religious, and had always been regarded in the light of faithful servants. A few appeared to have been actuated by the instinct of the most brutal licentiousness, and by the lust of plunder; but most of them by wild and frantic ideas of the rights of man, and the misconceived injunctions and examples of Holy Writ!—E. C. Holland's *Refutation*, &c. page 76.

"Of that in 1822, in Charleston, South Carolina, Mr. Benjamin Elliott writes: 'This description of our population had been allowed to assemble for religious instruction. The designing leaders in the scheme of villainy availed themselves of these occasions to instil sentiments of ferocity, by falsifying the Bible!' Then he proceeds to show how it was done, and adds, 'Such was their religion—such the examples to be imitated.' Further on Mr. Elliott remarks,—'Another impediment to the progress of conspiracy, will ever be the fidelity of some of some of our negroes. The servant who is false to his master would be false to his God. One act of perjury is but the first step in the road of corruption and of baseness; and those who on this occasion have proved ungrateful to their owners, have also been hypocrites in religion!—Same pamphlet, pp. 79, 80. Referring to the same affair of 1822, Mr. C. C. Pinckney remarks—'On investigation it appeared, that all concerned in that transaction, except one, had seceded from the regular Methodist church in 1817, and formed a separate establishment, in connection with the African Methodist Society in Philadelphia; whose bishop, a coloured man, named Allen, had assumed that office, being himself a seceder from the Methodist church of Pennsylvania. At this period Mr. S. Bryan, the local minister of the regular Me-

elevated patriotism, and a pure, self-sacrificing philanthropy. This is a large field, and it is a most arduous field. Where is the youth that burns with the desire of being greatly useful to his native Carolina, to his country, to his race, and to the church of Christ? Let him enter this field. He will find it enough for his noblest aspirations, and even though great apparent success should not crown his faithful efforts, his labor will not be lost. He will be a pioneer for future more successful followers.

But let us admit, in all candour, that this work is not to be looked upon, as having no parallel in other cities or coun-

thodist church in Charleston, was so apprehensive of sinister designs, that he addressed a letter to the City Council, on file in the Council Chamber, dated 8th November, 1817, stating at length the reasons of his suspicion.'—*Address, Note B. p. 20.*

"The South Hampton affair, in Virginia, in 1832, was originated by a man under colour of religion, a pretender to inspiration. As far back as 1825, the Rev. Dr. J. H. Rice, in a discourse on the *injury done to religion by ignorant teachers*, warned the people of Virginia against the neglect of the proper religious instruction of the negroes, and the danger of leaving them to the control of their own ignorant, fanatical and designing preachers. His prophecy had its fulfilment in South Hampton. If we refer to the West Indies we shall behold religion exerting a restraining influence upon the people; and particularly on one occasion, all the negroes attached to the Moravian Missionary churches, to a man, supported the authority of their masters against the insurgents.

"Enough has been said to satisfy reasonable and Christian men that sound religious instruction will contribute to safety. There are men who have no knowledge of religion in their own personal experience, and who have not been careful to notice its genuine effects upon servants, and they will place little or no confidence in anything that might be said in favor of it. They can place more reliance upon *visible preventives* of their own invention, than upon *principles of moral conduct* wrought in the soul and maintained in supremacy by Divine power, whose nature they do not understand, and whose influence, however good, is invisible, and for that very reason not to be trusted by them. Nor have they either the candor or willingness, to make a distinction between *false* and *true* religion. In their opinion, the Gospel is no benefit to the world. Such men we are constrained to leave to the influence of time and observation, and invoke for them the influence of the Spirit of God. I shall never forget the remark of a venerable coloured preacher, made with reference to the South Hampton tragedy. With his eyes filled with tears, and his whole manner indicating the deepest emotion, said he, 'Sir, it is the Gospel that we ignorant and wicked people need. If you will give us the Gospel, it will do more for the obedience of servants and the peace of community than all your guards, and guns, and bayonets.' This same Christian minister, on receiving a packet of inflammatory pamphlets through the Post Office, and discovering their character and intention, immediately called upon the Mayor of the city and delivered them into his hands. Who can estimate the value in community of one such man, acting under the influence of the Gospel of peace."—*Rev. C. C. Jones, D. D., of Liberty County, Ga.*

tries. This population is undoubtedly to be regarded as emphatically *our poor*; not of course in the sense of paupers, but of feeble, helpless dependants. Now, the religious wants of the poor are every where too much neglected. In London, Edinburgh, Liverpool, New York, Philadelphia, there is little or no church accommodation for the poorer classes. In England and Ireland and France and Germany and in our own Northern States, there is a very large population ignorant, and left in their ignorance, because Christians and Christian ministers are too few, or else wanting in zeal and faithfulness.

Let us also admit, in justice to the Southern churches, that this duty is not one hitherto altogether neglected. The work is not now to be commenced. On the contrary, the work was commenced contemporaneously with the introduction of this people among us, and the very history of the work has had its commencement. The Rev. Dr. Jones, who has labored so long and so zealously in this cause, has published a volume\* of 277 large 12mo. pages, containing, among other things, a historical sketch of efforts of different denominations to instruct this people from their first introduction into the country, in 1620, down to the year 1842. He shews that from the first they were not totally neglected, and that the work of their religious instruction has gradually though slowly been advancing down to the present time. We commend this volume most earnestly to the careful study of all Christian men and Christian ministers at the South. The Christian planter will find it of more value to him than all the agricultural journals and magazines he can obtain.

The tide of feeling in our Southern community upon this subject, is manifestly rising. It was checked some fifteen years ago by foreign interference. But there has been a reaction; and yet we must not expect that the work of thoroughly evangelizing our negroes can go on without opposition. It will be opposed by some because the pride and the prejudices of early opinions disincline them to a candid investigation of this subject. Our enemies abroad, (say

\* The Religious Instruction of the Negroes in the United States, by Charles C. Jones. Savannah: printed by Thomas Purse, 1842.

† See Jones' History, pages 106-7.

they,) will found new charges and reproaches on every admission of our own, and therefore the plain truth must not be told even among ourselves.

Others will oppose from an indolent misgiving that if we look diligently into the subject, we shall be driven by our own conscience to enter fully and vigorously upon this high religious duty. "New cares, new troubles, new duties, new expenses array themselves before us, and we recoil from the sight."

Others again, of a different character, will oppose this work on the ground that greater attention to religious training will, *as they tell us*, only furnish better opportunities to plan and execute insubordination and crime; because, *as they say*, religious teaching will only make the negroes worse men and greater hypocrites; and because religious instruction tends, (*as we also agree that it does*), to expand the intellect and elevate the character, and therefore, however prudent and sound in its own character, will, *as they maintain*, inevitably operate to overturn our social system.

Now, these last opposers object to *the very influence of the Gospel*. They state the question as if it were *Christianity or Slavery, the one or else the other*. If every thing which expands the intellect and elevates the character be, *as they tell us it is*, destructive of slavery, and therefore to be opposed by the South, then must Christianity, which is the greatest elevator and improver of mankind, be the most hostile of all things to slavery, and the most worthy to be opposed by the South. And then, too, the best and most efficient method of bringing Christianity to bear upon the mind and character of the slave, must be the most hurtful to our institutions, and the most to be deprecated and opposed. If there could be found out some one plan preëminently suitable for quickly and successfully indoctrinating the negroes with the truths of the Bible, and thus performing in the shortest time and in the completest manner the work, which Christianity has to do upon the human intellect and heart, that, according to these opposers, would be the worst of all discoveries, the very acme of abominations, a Pandora's box, the greatest possible curse to the South, against which every good citizen should arm himself to fight to his last breath and his last drop of blood!

The opposition just delineated is in some a misconcep-

tion; in others, a wicked offspring of infidelity itself. Some who have fallen into it, are victims with honest intentions. Others, caring nothing for Christ's last command, "Go preach to every living creature," uniting these with themselves, carry them along into unconscious coöperation against the Gospel itself. To infidels the commands of God are nothing; they confide nothing in the conservative power of the Gospel, nor in its wholesome influences on the hearts and conduct of men; they care nothing for souls, not even their own. How can they estimate the salutary influence of religion on others, who do not believe in it themselves? They seek to interdict religious instruction, because they are ignorant of its true effects,—and fear, or pretend to fear, its consequences to our civil polity.

This is a sad error, to which every obligation of Christian and political duty forbids our yielding. Against it, we must oppose example, argument and truth. The more our duties in this matter are explained and unfolded, the more we shall withdraw the well-intentioned but misguided from their opposition, and the more we shall disarm and prostrate the infidel and enemy of truth. To the revilings and misrepresentations of infidelity, we shall present the simple teachings of God's word; and vindicate the holiness of his religion, by showing from its own doctrines and their just bearing on all classes of men, that the more it is known and felt the better it qualifies every man, whether free or slave, to discharge the duties of his station—that it is indeed, both for men and for Governments, the way of life, and the source of order, peace, and safety.

Having thus considered the nature of the duty which is urged on us, and seen that it is strictly a religious duty;—that as thus limited it is unquestionable, and never has been questioned;—that it is one which disturbs not, but on the contrary fortifies and establishes the public weal and security; that the alternative of our not performing it, is a further surrender of this population to self-appointed, ignorant, superstitious, fanatical and dangerous teachers of their own; that the work to be done is immense in its extent, arduous in its execution, and most important in its results; that at the same time, this is not a duty which we have hitherto altogether neglected, and the present call to which implies

any dishonor to us;—having seen once more that this is a duty, in the performance of which, we must look for the opposition of those who hate and oppose the Gospel itself; we hasten to conclude this article, with a few reasons why a peculiar obligation to evangelize the slaves is resting upon Southern Christians.

The first is, that this people stand *in such peculiar need of it*. They have been called our domestic heathen; and though this is not absolutely true, not true in that sense which our traducers abroad have put upon the statement; it is comparatively true, true enough to justify us in using the phrase among ourselves, and for the purpose of stirring up ourselves to greater diligence in the discharge of our duty. This people are in great need of religious teaching. How could it be otherwise, since their fathers or grand fathers were Mohammedans and Pagans? How could it be otherwise, considering their number and ignorance, and the general scarcity of religious instruction even for the whites and our own scattered population? Yes! These people are exceedingly *ignorant*. Their religion consists, in a great measure, of forms and ceremonies and excitement. Conversion is with many of them a dream, a trance, a vision, a voice from heaven. One who is high authority declares that "Sometimes principles of conduct are adopted by church members, at so much variance with the Gospel, that 'the grace of God is turned into lasciviousness.' For example, members of the same church are sacredly bound by their religion not to reveal each other's sins, for that would be backbiting and injuring the brotherhood. And again, that which would be an abominable sin, committed by a church member with a worldly person, becomes no sin at all, if committed with another church member, for the brethren must bear one another's burdens and so fulfil the law of Christ." To know the extent of their ignorance, even where they have been accustomed to the sound of the Gospel in white churches, a man should make investigation for himself;—the result will frequently surprise and fill him with grief. Some white ministers and teachers in their simplicity, beholding the attention paid by our servants to the preaching of the Gospel, when adapted to their comprehension, and hearing the expressions of their thankfulness for the pains taken for their instruction, come to the conclusion

that they are an unsophisticated race; that they form one of the easiest and pleasantest fields of labor in the world; and that they are a people "made ready and prepared for the Lord." Experiment shortly dissipates these visions, and well is it if the sober reality does not frighten the labourer away in disgust and disappointment. He who carries the Gospel to them, encounters depravity entrenched in ignorance, both real and pretended. He discovers deism, skepticism, universalism. He meets all the various perversions of the Gospel, and all the strong objections against the truth of God; objections which he may perhaps have considered peculiar only to the cultivated minds, the ripe scholarship, and profound intelligence of critics and philosophers! Extremes here meet on the natural and common ground of a darkened understanding and a hardened heart.

The second ground of our peculiar obligation to furnish the slave with the Gospel is, that "*they are the most dependent of all people upon us for the word of life.*"\*

Self-preservation compels us to shut out strangers as far as possible, from all contact with this mass of minds. We rightly claim to be the exclusive guardians of their religious instruction. Our will regulates, to a great extent, the character and amount of their religious privileges. Such is their dependence on us. It is all the greater because, according to our own laws, and according also, to the circumstances of the laboring classes in all countries, they can be instructed, for the most part, only by *oral* communications. If we do not teach them the Gospel, who can do it? Religious error, and religious excitement, they can get from independent sources—sources of their own—but for "sound doctrine" they depend upon those whom God's providence has constituted the sole almoners of his mercy towards them, and who have accordingly assumed the responsibility of their *entire* Christianization.†

The third ground of our peculiar obligation to this people is, *that they are so accessible to us.* They speak our language and dwell in the midst of us; they are members of our households. Moreover, they are all nominally Christians. Take these circumstances, one by one, and com-

\* See Jones, pages 126-7.

† See Jones, pages 156-7.



pare them with the same particulars in reference to any foreign field of Christian benevolence. How would our brethren in foreign lands rejoice, were they all gifted with a vernacular use of the language in which they have to preach;—were the people all free from any organized and established system of errors, and nominally believers in Christianity;—especially, were they all separated and divided out among Christian families, who had the absolute control over them, and who might thus bring a thousand influences to bear upon them in aid of the influence of the missionary!

Yes, and how inconsistent are those of us who send missionaries to the Heathen, afar off, and yet neglect those who are found at our own doors! What claims have the Armenians, the Hindoos, the Chinese upon you, which these have not? But let us recall this language. Far more justly may we tax with a shameful, guilty inconsistency, that large class of our professing Christians, who refuse their support to foreign missions, on the ground, forsooth, that they have Heathen enough at home, and yet neglect their duty to their poor sable dependents, who are living without God and dying without hope!

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## ARTICLE V.

### A CRITICAL EXAMINATION OF I PETER, III: 19.

BY THE REV. W. M. SMYTHE, A. M.

Dallas Co., Alabama.

Ἐν ᾧ (πνεύμασι) καὶ τοῖς ἐν φυλακῇ  
πνεύμασι πορευθεὶς ἐκήρυξεν,

In which spirit he (Christ) went and preached unto the spirits in prison.

This passage is thought to present great difficulties which the Commentators attempt in various ways to remove. It has employed more learning, and called forth more talent to expound, than perhaps any other portion of Sacred Writ,