

THE SOUTHERN PRESBYTERIAN REVIEW.

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ARTICLE I.

FIRST PASTORAL LETTER OF THE SYNOD OF THE
CAROLINAS.

PRELIMINARY STATEMENT.

The growth of the Presbyterian Church in the British colonies, now the United States of America, led to progressive changes in the boundaries of Presbyteries, of which we are reminded by the document before us. In 1716, the original General Presbytery, from which the General Assembly has been developed, was subdivided, and the Presbyteries of Philadelphia, New Castle, Snow Hill and Long Island, formed from it. In 1755, the Presbytery of Hanover was set off from the Presbytery of New Castle by the Synod of New York. In 1770, the Presbytery of Orange was erected out of that portion of the ministers and churches included in the province of North Carolina. With this were connected several ministers and churches in the upper part of South Carolina and Georgia. Fourteen years after, in 1784, the Presbytery of South Carolina was formed from the Presbytery of Orange, embracing such ministers in South Carolina and Georgia as were under its jurisdiction. In 1785, that part of the Presbytery of

the teachings of the New Testament are vapid, if not unintelligible, on any other supposition.

In this article we have not introduced useless or speculative abstractions, but truths which are of vital importance to the soundness in doctrine of the Church of Jesus Christ. If we hold incorrect or inadequate ideas of Jesus Christ, that error may lead to the rejection of his Divinity, or of the vicarious nature of the Atonement. "The Father hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."



ARTICLE VI.

THE RELIGIOUS INSTRUCTION OF OUR COLORED
POPULATION.*

The religious instruction of our servants is a matter of such importance, and uniformly excites so much interest among Christians at the South, that we feel sure we shall obtain ready and solemn attention to what we now feel constrained to say on that momentous subject. From their peculiar relation to our colored population, the churches of Jesus Christ in the Southern States have the duty devolving on them of attending to this interest. With reference to it as your spiritual overseers—exercising a watchful care over that part of His fold which the Great Shepherd hath committed to us—we desire to address you in the fear of the Lord.

*This article was prepared as a Pastoral Letter of the Presbytery of Tombeckee to the churches and people under its care, but is of general interest to all members of the Presbyterian Church, especially those whose lot is cast in the Southern States.—Eds. S. P. R.

We, as Presbyterians, are especially bound to consider these duties, and to act with reference to them. Our land has been kept in agitation, both in Church and State, by mad politicians and fanatical reformers, these many years; and now we see several of the leading churches of our land rent asunder—divided by geographical lines—and the pillars of the Republic are made to tremble. But God has mercifully preserved our church from all this storm of passion and fanaticism—and we are still, thanks to His great name, a united church, in faith, in worship, and in labor—united in all the work and duty belonging to us as a Christian Church. Doubtless many and varying opinions are held among us, North and South, on the difficult subject of negro slavery; but, in everything pertaining to our duties and calling as a Church of the Lord Jesus, we are perfectly united. And hence, our Annual Assemblies are freed from all scenes of excitement; and, as a denomination, we have been able to address ourselves to the great business of preaching the Gospel, which is our high calling, both to the free and the bond—both at home and abroad, with abundant evidences of the Divine favor, and with increasing manifestations of popular confidence.

Nor has our own branch of the Church Catholic as such, nor the Southern portions of it in particular, been wholly remiss, in reference to the religious care of our servants. The General Assembly, by repeated injunctions and annual inquiry, has kept the subject fresh before the conscience of the church—many of our best and ablest ministers have devoted themselves, in whole or in part, to special labor for the salvation of these people—and our Southern Churches, Presbyteries and Synods, are yearly showing an increased interest and watchfulness in reference to it. Among our own churches, this Presbytery is glad to know and to record the fact, that religious privileges are enjoyed by the servants in very many places in common with their masters, such as to leave them without excuse. And several of our churches report a large colored membership, even equal to, or larger than, the membership of whites. But we are painfully aware, at the same time, that in many places, even among our own people, in reference to this duty,

there is great neglect, arising doubtless, in some measure, from a lack of interest in religion itself; but, also, in great part, we fear, from a too low or an inadequate estimate of the true responsibilities of masters and churches in reference to the religious care of our servants.

Nothing is more clear from the Sacred Scriptures, than that a man's servants are considered as a part of his own household, for the social and moral, as well as economical care of whom, he is responsible to God and man. The father of the faithful himself was especially commended, because he was faithful in training his household to worship and serve God. And this particular commendation is so given, as to carry with it an assurance of the Divine blessing on those who follow the footsteps of the venerable patriarch in this respect—and, by immediate and necessary consequence, to denounce a curse on those who neglect this solemn responsibility. Since the master stands in this particular relation to his servants—to the law and the Commonwealth he is responsible for their social and physical welfare—and to God and His church, for their moral care and their religious instruction. As the Commonwealth holds the master responsible for the conduct of his servants, and places the control of them in his hands for that end—by very necessity, as well as by the law of Christ, their religious instruction is lodged in his hands, insomuch that, unless he provide for it in some way, it becomes an utter impossibility. And hence, the higher you make the rights of the master, whether viewed in the light of God's law, or that of the State, the more stringent become his obligations, and the more fearful his responsibilities for the moral elevation and the religious education of the servant.

The Scriptural argument for slavery, as an institution recognized by God, has no force the moment we deny these moral and religious duties; but, in so far as we recognize the Scriptural argument, it carries with it a tremendous power in enforcing on the conscience of the master these heavy and tremendous obligations for which he must render an account to God. And we here desire to say, as a Presbytery, that we are glad our fellow-citizens of all classes in the South are now

more and more disposed to examine the subject in its Scriptural aspects, and to found the mutual duties of the relation on Scriptural grounds. For that places it on such a basis that every master must see and feel these obligations, and cannot preserve a good conscience before God or man unless he discharge them. It is a good thing, therefore, for the Southern church—a good thing for the master—aye, and a glorious thing for the servant, that this is becoming among us the popular way of examining this whole question, and of determining the duties and mutual obligations as well as moral responsibilities arising out of the relation. And one of the chief purposes we have in view in addressing you, is to bring before your minds afresh some of these weighty duties in all the force of their moral and Scriptural bearing.

1. The true Scriptural idea of slavery is that of the patriarchal relation. This is abundantly taught in the history of the old patriarchs—in the economy of the Jews—and in the apostolical epistles. The master is essentially the head of the household in all relations—the head of his wife—the head over his children—and the head over his servants. His duties as such, under the patriarchal dispensation, made him the priest of the family—under the Mosaic economy as such, he made provision for their introduction into the Jewish Church, and for their religious care—and, as a necessary consequence, under the Christian dispensation he is placed under an analogous relation, requiring from him corresponding duties, in securing them the benefits of the Christian Church.

2. Slavery, as an institution of society, is simply a form of government; and is a safe and valuable institution just in so far as it is administered with equity. This principle the apostle teaches, with great clearness and force, when he commands masters to render unto their servants that which is just and equal; and when he assures them of their direct accountability to God. Servants are essentially the poor of the land—usually, in the history of the human family, we find that they have been taken from the more ignorant and depraved tribes of men, and subjected to those who were in all respects their superiors; and this has emphatically been the case among us.

Government has for its object the restraining of the passions of bad men, the protection and defence of the ignorant and the helpless, and the maintenance of the essential rights of all. The master, in a system of servitude such as prevails with us, must hence occupy a two-fold relation to his servants, viz: that of the parent to train, to provide for, to protect and to instruct them; and that of the magistrates to control, restrain and punish them. If all these duties are discharged aright, it is fraught with untold blessings to the ignorant and the helpless, and becomes to them a safe and sure means of their progressive elevation in the moral and intellectual scale. But so, also, if these same duties are neglected, or if the power put into the hands of the master for the good of his servant be abused by him, the institution becomes, on the other hand, a source of immeasurable evil to the master and the servant, and renders the whole system dangerous as a very volcano, ready to burst with fearful and destructive violence upon us. Happily for us, in our great and noble Commonwealth, the law clearly recognizes and abundantly enforces, by solemn sanctions, these great principles, so far as the physical well-being and the civil rights of our servants are concerned; but those other duties, pertaining to the spiritual welfare of the servant, it leaves, as it were by necessity, to the master and the Church of Christ.

3. Servitude does not have for its end nor object the degrading of the slave as a human being, but rather his elevation. Under our laws, and under every just government, all his rights as a human being are clearly confessed; his rights as a member of the Commonwealth to its protection, and his responsibility as a constituent part of it, are all clearly defined and distinctly embodied in the law. Obedience to law, and obedience to lawful authority, are entirely consistent with the highest development of the human faculties, where the laws infringe on none of the moral rights of man, and where authority is enforced with justice and equity. The most noble qualities of our nature shine out beautifully and touchingly in the life of David, while he was servant of a most unrighteous master; and, among the noblest specimens of the human character, in the lofty dignity of the truest manliness, stands forth Eliezer

of Damascus, the steward of Abraham's household. The reason of this, in the case of David was, that his heart was full of the fear of the Lord; and, in the case of Eliezer, because his master was a man of faith, who trained his household to worship and serve God. Among us, also, may be found some noble specimens of the true and cultivated gentleman; and also of humble, exemplary and godly Christians, who were born and raised to servitude, but surrounded by Christian influences and example. But, on the other hand, neglect, evil example, unjust and cruel treatment, degrade both the master and the slave, and justly bring down on the offender the wrath of God, and the condign punishment of the State. For the well-being of the Commonwealth, as well as for the true interests of the citizen and the subject, it is absolutely essential that every member of the State, of whatever condition, should not only feel his responsibility, but should also have a conscious assurance of his own rights. The knowledge that he enjoys this protection at the hands of his master, and from the State, elevates the servant as a moral being—binds him more strongly in attachment to the household of which he forms a part—and prepares the way for further and more enlarged efforts for his spiritual good.

4. The true idea of all government, of whatever kind, is the good of the governed—a maxim which lies at the basis of all true government, which is inwrought into the theory and structure of our American constitutions, and which is universally conceded. This same principle the apostle teaches, in enjoining obedience to rulers, when he declares that they are "ministers of God to thee for good;" and, also, when he enjoins masters to do that which is just and equal. They, on their part, are commanded to be obedient servants, in view of their accountability to God; but this injunction is immediately connected with the exhortation to masters already referred to. And so the one exhortation and the other harmonize beautifully in their effects, when both parties discharged their duties in God's fear. The master has the control of the person, and enjoys the labor of his servant, in return for his personal care, in freeing him from want, providing him the things necessary and con-

venient, protecting him in the enjoyment of all his personal and moral rights, and securing to him Gospel privileges.

5. The moral law is the absolute rule of moral duty, and so also it is the charter of human rights. It is the right of every human being, prince, subject and citizen, parents and children, masters and servants, to obey the law of God. No government in the commonwealth or in the household, can be called any thing less than unrighteous, which denies to any of God's intelligent creatures the right of obeying these moral commands, or which inhibits the free exercise of that right. One of the very highest duties of the master, in rendering to his servants that which is just and equal, is to secure for them the right and opportunity to worship and obey God, to protect them in the free exercise, and to encourage them in the constant practice thereof.

6. The responsibilities of the master are analogous to those of the parent. But in some respects they are more fearful and more abiding. Children and servants alike are dependent on the parent and master respectively for all moral culture and religious opportunities—and on these last, instrumentally, depends in a great measure their salvation. But children, by the law of God and the land, when they are at their majority, are freed from the law of the family, and have to sustain a personal responsibility thereafter. Whereas, the servant's minority is ended only at death, and the responsibility of the master ends only at the grave of his servant. Great and tremendous, therefore, are his duties,—and, if unfaithful, awful must be his account at the judgment bar.

In view of principles such as these derived from the word of God, and from the very nature of the relation of master and servant, how momentous are the obligations of the master? In the providence of God, he has the control of moral and accountable beings, who must appear with him at the judgment bar, to be sentenced to heaven or to hell. How fearful a thing is an immortal soul? and oh! what interests cluster around it, as we consider its nature which bears the image of God; or when we contemplate its destiny, as an inhabitant of heaven, or as a prisoner in the gulf of perdition. And yet in

all your dealings with your servants, you are impressing them for eternity; and, in every view we take of the subject, whether derived from the Divine word or from the principles of government and the nature of the relation, we find ourselves brought into contact with immortal and accountable beings, whom, by our efforts and influence, with God's blessing, we may lead to heaven—and whom, by that same influence mis-directed, we may consign to hell.

Look, brethren, at your duty in the light of eternity, and contemplate it with reference to what you are to them and they are to you. We are addressing ourselves to you, who profess to love the Lord, and who are the members of our churches. The Gospel, by which you hope to be saved, is a Gospel of love—its great principle is, love to God and love to man. And in it we are asked, how is it possible for us to love God, whom we have not seen, if we love not our brother whom we have seen. To make this principle a little more specific in its application, our servants are bone of our bone, and flesh of our flesh. The Saviour Jesus, who died for us, died for them. How can we love Christ, and yet be destitute of love for our servants; and how can you, who are masters, refuse to exert yourselves for their salvation. The older ones gathered around your cradles and welcomed you into the world with joy in your nestling infancy; the younger ones were the friends, the companions and playmates of your childhood—all of them have participated both in your joys and in your sorrows. When you have wept at the graves of your kindred, they have wept with you; and when you shall be gathered to your fathers, among the sincerest mourners at your graves will be your own servants. How can you love Christ, and not love to give your servants, who are your best and most attached friends, the gospel of his love? And oh! how dare you think of that day and hour, when you shall be summoned yourselves by the Great Master, to give an account of your stewardship, and leave undone this most important part of your duty. And if it shall be so that, by God's great mercy, you shall yourselves be saved as by fire, how think you will you appear at the judgment seat, if it shall then be seen that your servants are

lost through your default. Fearful, brethren, are the responsibilities of the master.

But, aside from all these weighty and solemn obligations, derived from the Divine word, the nature of the relation between you and them is such that, wherever generosity dwells in the human bosom, one of the most natural and beneficent effects of its presence would seem to be, to lead the master—not sluggishly, but gladly—to obtain every available religious privilege for his servants. They attend on you from your cradles to the grave—they sang the nursery song over you as the nurses of your childhood—they led your feet in your boyish sports, and they have been your servitors in the midst of the more weighty cares of your maturer life. The labor which they have discharged for you has been the source of your comforts and the increase of your wealth. And now, as they have served you in the things that are carnal, think you not it is a small thing, indeed, that you should make them partakers of your spiritual things? What answer does the generosity of your nature give? They have souls to be saved or to be lost—assuredly to be lost if you make no provision for them—but which may be saved, by God's mercy, if you bring the Gospel to them. Surely the voice of humanity calls loud to you, and unites with every prompting of beneficent hearts to secure the Gospel of salvation for the servants of your households.

The ways of Providence are very mysterious, and very great. What were the wise and holy purposes which God had in view, in suffering the African slave trade to be established three centuries ago, we are not allowed to say—but very manifestly the presence of these people among us brings on us of the South very high duties and responsibilities. The ultimate salvation of the tribes of Ham doubtless was one great end—and, already, new choirs are formed in heaven, from these people, saved from barbarism and heathen degradation, unto the praise of God's grace. And the ultimate working of this whole institution of African slavery, as its past history among us abundantly shows, is to result in the moral elevation and the Christianization of these people—which, indeed, we apprehend to be the purpose of all the work Christ is doing in the world

with reference to its various nations and tribes. You, then, who are masters, are co-workers with Christ unto this end, if ye be found faithful; and at the great day your crown of rejoicing shall be in proportion to your fidelity.

The influence of the Gospel on the character of your servants, and on the condition of society among us, we may expect to be good and valuable in proportion to our own fidelity. It is that conservative and life-giving power which God employs for elevating and saving the nations of men. The progress of Christianity among ourselves manifestly has exerted a great influence on the state of civilization among our white population, and all the conditions of social life with us are a vast improvement on what we know they were in the earlier days of our country. But when we look for a single moment at the condition of our slaves, and compare it with what they were when they first came among us, barbarians and heathens from Africa, we are constrained to cry out: What hath not the Lord wrought for them? To-day they are as far superior to their savage ancestors as we are superior to them. So, also, this advancing civilization among them, sanctified by the spirit of Christianity, has done much to ameliorate the whole institution of slavery, and to open the way for the relaxing of many of the rigorous regulations incident to a state of barbarism. The savage cannot be reasoned with, barbarous ignorance and heathenish depravity can only be kept in subjection by physical force. We have seen this savageism gradually melt away before the refulgent light of Christianity; we have seen the descendents of these heathens, in multitudes, gathered into our churches; and we have seen the whole institution gradually changing its character—and, as the elevating effect of the Christian religion, it is becoming more and more a patriarchal relation. The bond of union between master and servant is becoming stronger; the master everywhere throughout the South shows more attachment to the family servants; and they, in their turn, show increasing interest in the welfare of the master and his family, and pride themselves more and more in the relation which they sustain. The master everywhere shows a more abiding interest in the true well-being of his servants; the

servants exhibit a more trustful confidence in their master as their friend and protector. And so they go to the house of God together, learn their lessons of duty from the same Bible, rejoice in the hopes of a common salvation, and gather together around the table of the same Saviour.

Another manifest effect of religion is seen in the fact, that the negroes are more easily governed where the Gospel exerts its influence on them. We know this is often denied; but the denial is almost always based upon some isolated fact, foreign from the general experience on the subject. Certainly Gospel privileges sometimes harden white men; and it is not unreasonable to expect that the same results may ensue occasionally in the case of ignorant black men. But this does not prove the general effect to be such. A mere contrast of the character of our servants in this respect, with what they were forty years ago, proves this—for we must not forget that the only elevating influence allowed to operate on them is that of Christianity; for by law they are cut off from all other means of instruction and moral culture. And here it is proper to say, that we are not to expect the influence of Christianity on them to be such as we see it to be on white men. We must remember our superior privileges, our greater capacity, and the eminent advancement of our race; and, at the same time, we must not forget that they are just emerging from heathenish ignorance and savage degradation. The contrast between our own enlightenment and their degradation is immense; and we must expect to see the effects of the Gospel in them to be different in a like degree. We must not judge of their Christian characters too harshly, but must exercise the same charity in judging of them which our missionaries are compelled to do in reference to converts from Paganism.

In the Christian elevation of our servants, in a great degree lies the safety of the South. We are surrounded by enemies, who would teach them to look upon you as their worst oppressors and their direst foes—who would array against you their most virulent passions and their bitterest hate. But by the inculcation of Christian principles, sanctified of God, these passions are checked, and this hatred assuaged; and they learn

to know and understand the nature of mutual obligations and reciprocal interests; they begin to ascertain that their best friends are those who care for them and do for them as to the interests of time, and who are concerned, indeed, for their eternal salvation.

How beautifully does all duty harmonize with all human welfare and advantage. We have thus spoken to you as to your duty. Let us say a word as to your interest. It is not worth the while to argue with you the question of the relative advantage which that man has whose servants are trained to honesty and a conscientious discharge of their duties—over one whose servants are vicious and do not obey the dictates of conscience and religion. This shows itself in the very market—but more still on the plantation, in the devotion of the servants to the interests of their master, and to the welfare of the master's family. This will be in precise proportion to the degree of interest the master shows in protecting their moral rights and securing their personal comfort, and opportunities of religious worship. This view of the subject, however, is the lowest possible, and we would fondly hope, brethren beloved, that those higher motives already mentioned will have a more binding force on your consciences. As to the best methods of instruction, we desire to say a few words. The three leading systems employed among us, are those of public preaching at the church, plantation preaching, and oral instruction. These different methods are all good, and ought to be employed—all of them—wherever practicable; as they are capable of being used in conjunction, and also separately. The pastors and ministers of this Presbytery, wherever circumstances render it important, are now in the habit of holding public services, especially designed for servants, which we highly approve, and exhort its continuance. Arrangements are made by others for plantation preaching in the bounds of their respective charges to a greater or less extent. But it is manifest that no man can discharge all the duties pertaining to this subject, in connection with regular pastoral labor in white congregations, if large; and even where this is practicable, the religious care of the servants, on the part of the master, does not end with it. We

would recommend you all most earnestly to establish on your plantations regular Sabbath instruction in the catechism prepared for the oral instruction of servants, by the Rev. Dr. C. C. Jones, of Georgia, in connection with efforts to inculcate knowledge by the committing of hymns, portions of Scripture, etc., in the same way; which may well be done by masters themselves, or by laymen employed as catechists. But, after all, the great matter is to have the duty well and faithfully done, and that regularly and constantly. The manner is important; but must be determined much by circumstances. To you, in the fear of the Lord, we commit the matter, trusting that, by the Divine blessing, and with the counsel and help of your ministers and church sessions, you may be enabled with fidelity to discharge these great and important duties.

And here let us remind you, that the same Gospel by which we hope to be saved, is the Gospel by which our servants are to be saved. We are Presbyterians, rejoicing in the doctrines of grace taught in the Bible and embodied in our standards. If they are the truth of God, as we believe, how dare we refuse to teach them to our servants? And yet, how many are there among us, who think that these doctrines are unsuitable for the lowly and the ignorant, and who refuse to make provision for the instruction of their servants in those very truths which they themselves believe! It is well to allow servants the right, as is common among us, of enjoying such religious worship as they conscientiously prefer; but when you, as masters, undertake to secure religious instruction for them, if possible, let it be in that form which accords the most nearly with what you conscientiously believe to be contained in the Bible. But here we do not wish to leave room for any misunderstanding. We would by no means discourage you in providing for the religious instruction of your servants, where preaching of our own order may not be attainable. While we would urge you to secure them Gospel privileges equal to your own, if possible,—at the same time, if ministers of our own church cannot be obtained, we would exhort you, by all means, to secure preaching for them from any of the various denominations which we recognize as holding the evangelical doctrines

of the Gospel; and thus secure for them the best privileges in your power. But, brethren, in addition to these public and special means of instruction, there are personal duties which you alone can discharge, individually, to your own servants; some of which we shall briefly mention.

1. Train your servants to remember to keep holy the Sabbath. We believe we know of no instance in which any direct or flagrant violation of that sacred day has been required or authorized by any of our people. But we think the common custom of requiring servants to appear in clean dress on Monday morning to be of pernicious tendency. You give them time on Saturday to make their preparations for the Sabbath, which they often squander in idleness, and then make up the lost time secretly on the Sabbath. Were they required to present themselves in clean dress on Sabbath morning, it would remove this temptation to violate the Sabbath; and, besides, would make the difficulty infinitely less of persuading them to go to church, and to attend on catechetical instruction, and other ordinances or services of religion.

2. Train them to go to church from their childhood. Were we to be remiss in training our children to go to church until they were grown, we would find but little disposition in them to go when they had arrived at years of maturity. So with our servants. Train them to regular attendance on the ordinances from their childhood, and when grown up, you will find but little difficulty in securing their attendance on church.

3. Be careful to protect them in the enjoyment of the rights, and encourage them in the discharge of the duties of the family. The chiefest of these rights is that of marriage. Unfortunately the law does not throw its protection around them in this behalf; although public sentiment, which is nearly as powerful as law, does. But yet, sometimes by removals and deaths, occasions of hardship under this head occur, although we hope not among you. But yet, so sacred are these rights to your servants, and so debasing must be any denial of them, that we feel it our duty to put you on your guard, and renewedly to invoke your diligence, exhorting you rather to suffer pecuniary damage yourselves, than to allow moral wrong to

accrue to your servants. Did they know that they were absolutely protected from wrong in the wanton dissevering of the tie of marriage, they would value it more, and cherish it with more constancy. Again: Encourage them in the discharge of proper parental duties towards their children—especially whenever they seem to estimate their responsibilities aright, and aim to discharge them on Christian principles. Encourage them, also, where the parents are pious, to hold domestic worship; which is itself one of the primary Christian duties; but, besides, it is one of the surest means of confirming the family tie, and one of the divinely associated means of training children to the practice of righteousness and the knowledge of salvation. And, then, not only grant them the right, but urge them to embrace the privilege of presenting their children for Christian baptism. By these means much may be done to rescue the family tie from neglect, to make them value its privileges and enjoy its blessings.

4. Be careful to set before your servants a godly example. Let them see in your lives the truth and power of the Christian religion; and thus you may lead them to admire, and, by God's blessing, to choose the ways of holiness.

5. In like manner, while you set them such an example yourselves, do not suffer any one to exercise authority over them in your name who will set them a contrary example. Do not suffer them to hear profanity, nor to be sworn at, or cursed by any one placed in authority over them by you. It is debasing to them, as human beings, to be thus addressed in administering reproof or giving commands; but, besides, it sets them an example of evil which too often takes root in their hearts, and matures itself in their lives. Let it not, therefore, be heard of on the plantations of Christian masters.

6. So, also, let us charge you to look carefully into the character of the servants you add to your households. The efforts and labors of many years for the moral elevation of your servants may all come to naught, by your introducing to their daily and necessary companionship persons of depraved dispositions and vicious lives. "Evil communications corrupt good manners."

7. Pray with your servants and pray for them. Teach your servants to know and feel that you care for them—that you desire their temporal welfare—that you vindicate their moral rights—and that you are deeply concerned for their salvation; and you will not only have won their hearts afresh, but you will thereby have done much to lead them to consider the great question of their salvation. And, then, God is a hearer and answerer of prayer, and by faithful effort on our part, and with constant prayer to God, we may expect to secure the Divine favor in the salvation of our servants, as of our families.

Finally, brethren, remember, “that ye also have a Master in heaven.” For all the deeds done in the body we must give account unto God; and especially is this so of you masters, to whom he has committed this great stewardship, involving the personal care, the civil protection, the moral elevation, the religious training, and the final salvation of your servants. These duties devolve on you, not only by the laws of the State, which commits them to you so absolutely that nothing can be done nor attempted without your co-operation; but, also, by the law of Christ, which exhorts you to give the Gospel to every creature,—commands you to render unto your servants that which is just and equal,—declares “that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether bond or free,” and hence only promises its blessings on you, when you train, not only your children, but your households to the service of God. For your fidelity in the discharge of this stewardship, the Great Master himself will call you to a reckoning—that same Master, Jesus, who died for you, and who died for them. And, know assuredly, that whosoever giveth a cup of cold water to a disciple, even the humblest, in the name of a disciple, shall receive a disciple’s reward. Remember at all times, and in the discharge of all duties, the judgment seat to which both you and your servants are rapidly hurrying, and strive so to live and act as to receive yourselves, and secure for them, the glad welcome of good and faithful servants. Strive to be so faithful to your servants, in this behalf, that, by God’s blessing, you may render their lives upright and Christian—that you may animate them in the

midst of their toil for you with the hopes of an immortality of blessedness—and that at death they may close their eyes in the sweet sleep of the Christian, invoking and pronouncing on your heads the blessings of grateful hearts, as they pass from you to the uninterrupted service of the Master above, there to await you, and to become stars in your crown of rejoicing, when you also shall be called up. And, oh! brethren, be so faithful, that at that day and hour of fearful reckoning, it shall not be brought to your charge, that your want of faithfulness has consigned any of your servants to the doom of a fearful hell.

Brethren beloved in the Lord, we are done. With all simplicity and fidelity we have aimed to lay before you your whole duty in this great and responsible matter, not doubting that what we have said will meet a unanimous response from all of your hearts, and we trust will produce its fruit in your lives. If you can justify yourselves, happy are you, and God shall bless you. If you are constrained to confess much shortcoming—as, alas! we know many must—then, brethren, let us trust that, by God's grace, you will now begin to discharge your duty. And let us all remember that our time is short, and whatever we do must be done quickly. May we all, ministers and people, masters and servants, so live and so act, that when we shall be called hence we shall meet together in the great congregation above.

And may the grace of the Lord Jesus Christ be with you all.
Amen.