

SUGGESTIONS

ON THE

RELIGIOUS INSTRUCTION OF THE NEGROES

IN THE

SOUTHERN STATES;

TOGETHER WITH

AN APPENDIX

CONTAINING

FORMS OF CHURCH REGISTERS, FORM OF A CONSTITUTION, AND
PLANS OF DIFFERENT DENOMINATIONS OF CHRISTIANS.

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SUGGESTIONS

ON THE

RELIGIOUS INSTRUCTION OF THE NEGROES.

SECTION I.

INTRODUCTION.

THE mass of professing Christians, and the great majority of our citizens who make no profession of religion at all, have advanced beyond the question, *Is it our duty to evangelize our Negro population?* and are inquiring for *the best plan* of performing that duty. The inquiry has been made in each of the leading denominations of Christians in the South, and replies of more or less fullness have been given. With the view of meeting this demand for information, now more earnest and pressing, than ever before, I have determined, in humble reliance upon the blessing of God, to present to the Christian public, and to *the Presbyterian Church* in particular, *a Series of Suggestions on the Religious Instruction of the Negroes in the Southern States*: suggestions which I have gathered, not only from my own observation and experience, but also from the observation and experience of others.

I present the suggestions with diffidence, aware of the difficulty of making them perfect, and in all their details, applicable to the whole country, and to the position and circumstances of every individual who wishes to labour, or who may now be labouring in the field. I can only hope for their approval in the main, and for their adoption, so far as they may be found practicable in any case.

That we may the better appreciate the magnitude of the work of the religious instruction of the negroes, now openly laid at the door of the churches, and demanding immediate attention, and the necessity of adopting some well digested and feasible plan for its accomplishment, we bring into view, in as brief a compass as possible, the number and future increase of the negroes in the United States; their moral and religious condition; and what provisions are now made for their evangelization, and whether these provisions are sufficient for the supply of the wants of the people.

The present number and the future increase of the negroes in the United States, is a subject of serious interest to us, both as citizens and Christians. *The population of slaves* in 1790, was 697,897. In 1800, 893,041; in 1810, 1,191,364; in 1820, 1,538,064; in 1830, 2,009,031, and in 1840, 2,487,355. *The rate of increase* from 1790 to 1800, was 27 per cent.; from 1800 to 1810, 33 per cent.; from 1810 to 1820, 29 per cent.; from 1820 to 1830, 30 per cent., and from

1830 to 1840, 23 per cent. Supposing the rate of increase for every ten years to come to be 25 per cent., which is a fair supposition, we shall have in 1850, over 3,000,000; in 1860, over 3,800,000; in 1870, over 4,800,000—and in less than forty years from this time, in 1880, we shall have over 6,000,000.

The population of free negroes was in 1790, 59,466; in 1800, 108,395; in 1810, 186,446; in 1820, 233,524; in 1830, 319,569, and in 1840, 386,293. From 1790 to 1800, *the rate of increase* was 82 per cent.; from 1800 to 1810, 72 per cent.; from 1810 to 1820, say 25 per cent.; from 1820 to 1830, say 36 per cent., and from 1830 to 1840, 20 per cent. The free coloured population is about equally divided between the free and the slave States. The negroes do not increase in the free States as fast, naturally, as they do in the slave States, and allowing the increase of the free negroes for every ten years to come, to be 20 per cent., we shall have a population in 1850, of over 460,000,—1860, over 550,000,—1870, over 660,000, and in 1880, over 800,000, which added to the slave population will give us a total negro population in 1880, of 6,800,000!

The grand total of the manumitted, and of those held to service, by the census of 1840, was 2,873,648, and at the present time, 1847, must be over 3,000,000.

The statement sometimes made, that the negroes in the slave states *increase* much faster than the whites, is erroneous. The relative increase of the two classes has been about the same. The increase of *the population* of the two classes in the Southern States, will in future, preponderate, and continue to preponderate in favour of the whites, should there be nothing occurring in Providence, to check the present onward course of events with us. And this state of things will, I conceive, have an important and favourable influence upon the cause of religious instruction.

Were the negroes but an inconsiderable handful of people, they might be left to fall in with the mass, and be benefitted by the means of grace enjoyed by all, without any special efforts being made for them. But they make up *one sixth* of our *entire* population, and are steadily increasing, and seem destined to become an immense multitude! Will you let them alone? Shall we do nothing for them? Surely they do demand the attention of all men who love their country, and who seek the improvement and salvation of their species.

And what is *the moral and religious condition of this people?*

I do not deem it essential to my present purpose, in returning an answer to this question, to enter into minute details to show what that condition is. We, of the South, have been familiar with it from our youth, and none who will be at the pains of seeking information, need remain ignorant of it.

We are aware of the ignorance which prevails among them of the word of God, of the doctrines and duties of Christianity, and of the superstition which is necessarily connected with that ignorance. We know the extreme feebleness of their sense of obligation to improve the means of grace and of instruction, placed within their reach, and expressly designed for their good. We know how defective is their standard of character, and even of *Christian* character;

and what constant care and trouble, and frequently what grief they are to the churches with which they are connected, and how gross are the crimes for which they are ordinarily disciplined. We are acquainted with their violations of the marriage contract; their general disregard of virtue, honesty, and truth; their want of kindness to each other, and fidelity in business: their tendency to drunkenness, and to idleness; and their profanation of the Sabbath day. These characteristics attach to them, *both in a state of slavery, and in a state of freedom*, and they are generally considered as degraded as any other class of people in the United States. While truth obliges us to confess, that there has been a very great—yea, remarkable improvement, in the moral and religious condition of the negroes, observable over the whole country, and especially in some particular portions of it, yet for a general statement, we do not believe the one now given, to be at all too highly coloured.

If we observe *the provision made for their christianization*, we shall perceive, that *they fall far short of supplying the actual wants of the people*. Let us confine our view to the Southern States.

The negroes themselves are an uneducated people; and however desirable it may be for their everlasting interests, to have access to the word of God, the number of readers, in proportion to the whole, is a mere fraction. Readers, however, are multiplying in towns, cities, villages, and on plantations. Their family government is exceedingly imperfect, even with the best of them, if it deserves the name; and they give their children little religious instruction, or none at all.

Owners are remiss in the discharge of their duties to their people, in respect to their better and higher interests; and those who carry them through a course of religious instruction, and make permanent provision for it, are few. Plantations that now lie all abroad over the face of the country, wildernesses and moral wastes, through the judicious, Christian, and persevering efforts of owners, might be converted into fruitful fields and vineyards of the Lord; but the work is not done, neither indeed is it in progress.

Are our *ministers* supplying the spiritual wants of the negroes? Have they considered their destitution in respect to churches, and church accommodations? In all the *cities, towns, and even villages*, from Washington to New Orleans, and from Charleston to Louisville, full one half the coloured population are unprovided with sittings in the houses of public worship: and the destitution is fully as great, if not greater, *in the country*. Have ministers considered the need in which they stand of Sabbath school instruction? There are 813,731 slave negro children under ten years of age, and 811,544 over ten and under twenty-four, making an aggregate of 1,625,275 under twenty-four. There are 109,122 free negro children under ten, and 111,631 over ten and under twenty-four, and the total of free negroes under twenty-four, is 220,753; add the two together, and you have 1,846,028 negroes in the United States under twenty-four years of age! What a multitude of children and youth growing up in ignorance and sin, and thronging the road to eternal

destruction! They are more than the entire population of Virginia, —more than the united population of Alabama, Mississippi, and Louisiana; and almost equal to the united population of North and South Carolina and Georgia! Of this number, 1,730,000, at the lowest calculation, were in the slave-holding States in 1840. Is not this a field white for the harvest? It needs the fostering hand of thousands and tens of thousands of Sabbath school teachers. The exact number of these children and youth who enjoy regular Sabbath school instruction, I do not know, but from the best information I can obtain, there is in all probability not above one in two hundred in any regular course of Sabbath school instruction. Are ministers enlightening their churches, and moving them to a discharge of their duties to the negroes? How many of them consider *the servants* as really a part of *their charge, as masters*, and watch for their souls as they that must give account? Do they during the week and upon the Sabbath day hold religious meetings for their special benefit, and at stated times collect and catechize the children, and hold themselves in readiness to solemnize their marriages, and bury their dead? How many live in the midst of a large population of negroes, and never make an effort for their salvation; but content themselves with preaching sermons to the whites, which, for the most part, are of no advantage to the negroes, being quite above their comprehension! These are questions of serious import. May they be answered conscientiously. It is a matter of devout thankfulness that the ministers of the churches, and of our own especially, are directing their attention to the spiritual condition and destitution of the negroes, and that the number of them is annually increasing, who devote a portion of their time during the week, and upon the Sabbath, to the careful religious instruction of such as come under their influence.

Are *missionaries* provided for this field? We have a few, employed by planters, churches, presbyteries, and our Board of Domestic Missions; and we give thanks to God, that in his mercy, our missionaries to the negroes are multiplying. Add to these all who are to be found in other denominations, and can we say that the wide spread destitutions are supplied? By no means. It has been difficult to obtain ministers and missionaries for our vacant churches, and destitute settlements, of the whites; and if they suffer, the negroes must necessarily suffer more. Indeed, there are extensive districts of our Southern country, but seldom visited by ministers of any denomination; and there are hundreds and thousands of negroes, who live from year to year, without hearing the voices of those who bring the glad tidings of salvation to perishing men. And thus will they live, and thus will they die, unless we become more prayerful and liberal as members, and more laborious and self-denying as ministers, of the church of Jesus Christ!

But have not the negroes *preachers, and watchmen, and class leaders of their own colour*? They have. But who supposes that they exist in sufficient numbers, and are possessed of sufficient ability to furnish the bread of life to the multitudes around them? They are *helpers*, and the Lord uses their instrumentality in the

conversion of sinners: but the teachers need to be taught—and frequently they are blind leaders of the blind!

Permit me to be somewhat more particular. The state of Maryland has, by the census of 1840, 89,737 slaves. Virginia, 448,987. North Carolina, 245,817. South Carolina, 327,038. Georgia, 280,944. Alabama, 253,532. Mississippi, 195,211. Louisiana, 168,452. Arkansas, 19,935. Tennessee, 183,059. Kentucky, 182,258. Missouri, 58,240; and Florida, 25,717. In all these States, with the exception of Maryland and Virginia, the slave population is increasing. Inquire into the religious instruction of the negroes in each of these States. What is Maryland doing for her 89,737 slaves, leaving out of the account her free people of colour? How many ministers of all denominations are regularly, and systematically engaged in their instruction? How many missionaries are employed in the State for their benefit? How many planters afford their people plantation instruction? How many private and public Sabbath schools are in operation, filled with attentive children and youth? Ask the same questions of Virginia, of North and South Carolina, and Georgia; of Alabama, Mississippi, and Louisiana, and so on, of the whole? And how unsatisfactory the answers! How lamentable the neglect! How wide spread the destitutions!

What is our conclusion? Our provisions for the evangelization of the negroes, are not sufficient to supply the wants of the people! If nothing more is done, than is now doing; if we do not multiply men and means more rapidly than in years past, what multitudes of these poor people are destined to go down, annually, from the very bosom of a land denominated enlightened, and Christian, and benevolent, into everlasting ruin! What shall we say in that day when God shall make inquisition for the blood of these souls, slain in our hearing, and in the sight of our own eyes, and neither did we send, nor did we go to their deliverance?

The work of the religious instruction of the negroes is a *great work*. It respects things temporal and things spiritual. It covers over all time, and reaches beyond into eternity. It involves the well-being of millions of immortal minds! And we are under solemn obligations, as a Christian church and people, in accordance with the indications of the providence of God, and the teachings of his inspired word, and the promptings of his Holy Spirit, to undertake the work, great as it is, and by his blessing, prosecute it to a final and favourable issue.

[In undertaking the work, I see no necessity for the formation of associations or societies on an extensive scale, *independent of the direct supervision and control of the churches*, to whom the work may be committed. The final effect would be to take it out of the hands of the church, and to make a separation in their religious instruction, between the two classes, the whites and blacks, of which our society is composed.] There are strong objections to such a course. I will not occupy space to name them. The *impracticability* of forming such associations or societies, and of conducting them with success, in the present state of public feeling, settles the question. There are no objections to *local* associations, formed by

the people who are personally interested, and on the ground itself which they propose to occupy, and in the bosom of the churches and congregations to which they belong. Such associations are denominational in their character, and have done, and may do, great good.

The churches, *in their respective organized forms*, are competent to the work. They are associations for doing good *within themselves*. Each denomination has its form of church government, and its authorized modes of conducting its benevolent operations. Our own denomination has its committees, or boards, appointed by the General Assembly, under prescribed regulations and powers; each board has its own work and duties assigned to it, and all are subject to the supervision and control of the Assembly. Then are our churches, presbyteries, and synods at liberty to do good in such manner as times, and seasons, and circumstances may require. I like to see things done in regular church form and order, and of course, with a spirit of power, and of love, and of a sound mind. The various denominations in the Southern States, when they have taken action on the religious instruction of the negroes, have done so *within themselves*; thereby intimating that they feel themselves competent to the work, and expressing the opinion, that no other organizations are necessary. I proceed now with the suggestions.

SECTION II.

ON THE ACTION OF THE CHURCHES.

The Church is the salt of the earth, and the light of the world: and this, as well as every other good and great work, must begin in the body of Christ, which is the Church, "the fulness of him that filleth all in all." From my acquaintance with the evangelical denominations of the South, and my knowledge of their acts and doings, they have not only recognised their responsibilities and duties, but are openly pledged for the prosecution and support of the religious instruction of the negroes. But we are not sufficiently enlightened, zealous, and active. We all need to have our ignorance, our apathy, and inactivity removed. Means should be resorted to for bringing the work, with distinctness and force before the churches, in order that they may be awakened to consideration, conviction, and action. As one means to this end, I would suggest, that all such persons as feel an interest, and to whom God has given ability and opportunity, should bring the subject and the work *before their respective church meetings and ecclesiastical councils*, in a sermon, a resolution, or report, or by a committee, or in any way deemed most advisable. The subject will be entertained: it will elicit remark: it will grow in importance, and information will be called for. Then let the different branches of the subject be committed to individual members, that they may prepare sermons, essays, or reports upon them, to be presented at future meetings. Let the branches be something like the following: a statistical report of the

number of negroes within the bounds of the body: the number stately attending public worship on the Sabbath day: the number of members in the several churches under the care of the body—Their moral and religious condition, and access to the means of grace—What is done for their religious instruction by ministers, churches and owners—What kind of instruction is needed, and the best mode of imparting it—Do servants form an integral part of a minister's charge, and what ought he to do for them?—The obligations of churches and owners to impart the gospel to the negroes—The necessity of Sabbath schools, and the best plan of conducting them, &c. It will impart knowledge, and increase interest indefinitely, if another step is taken, and the papers prepared on these several heads are printed, and extensively circulated. They will give direction to public opinion, and fall into the hands of many who not only wish to understand their duty, but are willing also to do it.

The result will be *action*—action on the part of Christian owners: they will do what their hands find to do for their people: action on the part of churches, to bring under instruction and careful supervision and discipline their coloured members: action on the part of ministers, who will consider the negroes attached to their churches and congregations as a regular part of their charge, and entitled to regular preaching and Sabbath school instruction, and to pastoral service in life and in death: action on the part of Presbyteries, associations, conferences, &c.: for they will require attention to this people from churches and ministers; search out for fields of missionary labour, and employ and support men in them: and thus will the action *go up* into the highest ecclesiastical bodies of the different denominations, and they through their regular organizations, or in ways, pointed out by times, places, and circumstances deemed more suitable, will carry forward the work still more extensively; yea, until it may be said, the negroes “have the gospel preached unto them.”

The church at large engaging in this work, should endeavour to communicate the gospel in its *fulness*, to *the entire* negro population, embracing the young and the old, the bond and the free, among them. The church should endeavour to communicate the gospel *stately*, at regularly appointed seasons: and these seasons occurring as *frequently* as possible, and in an *intelligible* manner; “for if the trumpet give an uncertain sound, who shall prepare himself for the battle?” These are the brief suggestions which I would make in relation to the action of the churches.

SECTION III.

MINISTERIAL LABOUR—PREACHING.

In looking around for agents to communicate the gospel to the negroes in the manner indicated, upon what men do our eyes naturally rest, as first in position and first in importance and efficiency

in carrying on the work? Upon *the ministers of the gospel themselves*: upon those who have been called of God unto this honour, as was Aaron: upon those to whom God has said, "Go ye into all the world and preach the gospel to every creature;" and whose office it is to "watch for souls as they that must give account!"

It is scarcely possible to represent the responsibility and the obligations of ministers, as such, in too strong a light. They are looked up to, both for precept and example; and by Christians and men of the world, they are expected to *lead* in this, as well as in all other works pertaining to their high office. If they do *not* lead, they not only close the door of the field and enter not in themselves, but they paralyze and defeat the efforts of humbler and better labourers who would! The love of souls is a grace essential to the character of true ministers of Jesus Christ. Shall we be condemned for asserting that the neglect of the negroes on the part of the ministry in times past, whatever may have been the cause of that neglect, is one grand reason of their present moral and religious condition in our country? "We believe, therefore have we spoken." We trust the night is far spent, and the day is at hand. "The times of this ignorance God winked at, but now commandeth all men every where to repent."

The conscientious minister will understand that churches and congregations in the South are made up of *households*—of parents and children, masters and servants: that the whole make but *one charge*; that he is settled as a pastor *over the whole*, and "must rightly divide the word," giving unto every man "a portion in due season." This is the view which reason and justice, and grace in the heart, and the Scriptures themselves oblige us to take. Read the epistles, and are not the churches composed of parents and children, masters and servants? Do not the households compose the charge committed to the shepherds of the flock?

Under this conviction, the minister will *inform himself* of the number, the character, and the spiritual condition and wants of the negroes, whether in town or country, in circuit or parish, with whom he stands *officially* connected.

Advancing in the line of his duty, he will *bring before his church and congregation*, the duty of the religious instruction of this people, and make known the necessity laid upon him of devoting a just proportion of his labours to them. What answer will he receive? "We acknowledge the duty—preach, and welcome." Were this course pursued by ministers in the South, not one church in five hundred would interpose the least objection. By this manifestation of the Spirit of Christ, ministers would fix themselves more firmly in the confidence and affections of their people; and the negroes especially would hail them as friends and benefactors.

Immediately the minister should see, that *ample sittings* be provided for the negroes in the church or churches where he stately preaches; and should that not be altogether practicable, as in some cases it might not be, then in some other building or buildings fitted up for their accommodation. This is a matter of prime importance. Church accommodations are needed all over our country for negroes.

Great numbers are deterred from coming to the house of God, for the want of seats in it.

Entering upon his labours, he will *make the acquaintance of the people* as extensively as possible. He should certainly endeavour to know *personally* all the members of the church; call them by their names; give them the right hand of friendship, and take an interest in their families, and health, and prosperity. He should be careful to become acquainted with the more influential members, and to notice kindly, not only the young, but the aged in the church. In the course of his ministry, he will find many who are very pious and far in advance of himself in the divine life, at whose feet he may learn wisdom, and by whose Christian experiences and observation, he may be quickened in zeal, and improved in every grace: and to have the favour and the prayers of *such* of God's people, will be a sweet reflection and a strong support, and more to him than great treasures. He will find, either in town or country, some *in necessitous circumstances*. He should not (neither should any minister) consider himself excused from affording charitable assistance to the destitute of his flock. Ministers may give away thousands, and, while they should not seek to be honoured and followed for the loaves and fishes, they ought in a judicious manner to assist the aged, and the poor, and the sick, and the infirm, as God giveth them ability and opportunity.

His intercourse with the people will be made pleasant by kindness and condescension, without too great familiarity or sacrifice of becoming dignity and self-respect. To convince them of his *sincere interest in them*, will secure their confidence and affection, and open an effectual door of access to them.

For the order and discipline of the Church, and for his own information and convenience, he will find it necessary to have kept in due form *a register of all the coloured members of his flock*: a register, also, of *all the watchmen*, with the respective bounds assigned to each; and a register, also, of *infant baptisms*. This last is of special importance, as the negroes are ignorant of letters, and keep no family records, and very few owners do it for them in view of their relations to the church. A *form* for each of these registers will be found in the *Appendix*, which may be useful to those who are inclined to adopt the suggestions now made.

The minister's work among the negroes may be divided into *preaching and teaching*, to be carried forward upon the Sabbath and during the week.

PREACHING.

(a) *He should preach on the Sabbath*, at least, *once* to the negroes of his charge, assembled in the church, or in some building erected and set apart for their accommodation. Great importance should be attached to this service, as there are, or may be, more negroes collected on the Sabbath at the church than on any other day, or at any other place. The service is their *just due*. They are pleased that it is rendered to them. It draws them out to public worship, and confirms their adherence to the church which feeds them with the "bread of life."

(b) *The particular part of the day*, to be selected for the service of the negroes, must be left to the good judgment of the minister and the circumstances of the people. In cities, towns and villages, the choice may lie between the *afternoon* and *evening*. In country churches, where the negroes walk some distance to attend, generally the *afternoon* will be the better part of the day for them; and then the service should close in time to allow of their reaching home before the going down of the sun. Late meetings are commonly hurried and subject to more or less disorder; and late walking is not good for the people.

(c) *The matter of preaching* should, of course, be *the pure word of God*; thoroughly studied, clearly presented, forcibly illustrated, and practically applied. If a minister is of opinion that *any kind of preaching* will do for the negroes, let him try it, and he will presently be of another mind. They are good judges of a good sermon. They are human nature, and like to be treated with some consideration, and are as fond of an able ministry as are any other people. He who preaches to the negroes, should study just as profoundly, and as extensively, as he who preaches to the whites. He may not be able to *use up* his learning and acquirements as fully in the one ministry as in the other; yet he cannot dispense with that learning and those acquirements; they are essential to his perfection and his continued influence and success. Indeed, the sermons which he prepares for the one class, he should be able, with very slight variations, to preach to the other. Is it asked, ought a minister to *write* his sermons designed for the coloured people? We cannot lay down rules that will be applicable in all cases. In general, I should say, *he ought so to do*. During my ministry to the negroes, such as it has been, I have *always written out* my sermons and lectures, more or less perfectly, according to time and circumstances, and that after previous study. In common phrase, "I could not have gotten along without it." But do you take your notes with you into the pulpit? Certainly. And use them? Yes—just as much, or just as little as may, at the time, be necessary. It is not *the paper*, which the people see lying before you in the pulpit—it is not *the fact of your using notes*, that offends them and destroys impression, but it is *the manner in which* you use them. The truth is, we should study in view of the great and awfully responsible work to which we are called, even the glory of God in the salvation of immortal souls; and no matter so what people we preach, we should endeavour, by God's grace, to be able ministers of the New Testament of our Lord and Saviour Jesus Christ. It is an erroneous opinion, that ministers who are not qualified for other work, may do for the instruction of the negroes. Such ministers will meet with no more permanent success among the negroes than among the whites; and it will be a disastrous day to our cause when the churches put such an opinion into practice.

The minister to the negroes, will deem it important to adapt his instructions to their condition and circumstances: having constantly in view their elevation in knowledge and character. In bringing out things new and old for their edification, he will deal much in

parables, historical events, miracles, lives of men holy and profane, as found in the Bible, and the great and wonderful works of God: all in illustration of doctrine and practice. He must reason much by illustration. And as the great majority of them do not read, he should read and explain God's holy word to them constantly, and as extensively as possible.

(d) *The style of speaking*, should be dignified and simple: free from levity, coarseness and vulgarity. A minister cannot take a more direct step to impair his influence and render his efforts fruitless, than to descend to the use of their corrupt expressions, and broken English. The negroes can understand pure simple Saxon as well as most people. An aged and *native* African gave his minister great encouragement when he said to him, "Sir, you preach to our understanding. You preach as clear as the water in the well."

(e) *The manner of preaching*, must depend upon the constitutional peculiarities, the judgment, the denominational influences, and the natural and artificial accomplishments of the minister. He must watch the effect, and seek to improve himself. Earnestness and energy of manner, ordinarily open a direct avenue to the human heart; and should the earnestness and energy of the minister proceed from a deep conviction of the lost condition of the sinner, and a true sense of that love towards him from God, which is exhibited in the Saviour's death, his preaching will be effective.

(f) For permanent impression and for the promotion of intelligence and piety, the public worship of God should be conducted *with reverence and stillness on the part of the congregation*; nor should the minister—whatever may have been the previous habits and training of the people—encourage demonstrations of approbation or disapprobation, or exclamations, or responses, or noises, or outcries of any kind during the progress of divine worship; nor boisterous singing immediately at its close. These practices prevail over large portions of the Southern country, and are not confined to one denomination, but appear to some extent in all. The extent to which they are carried, depends upon the encouragement given by ministers and denominations. I cannot think them beneficial. Ignorant people may be easily excited, and they soon fall into the error of confounding things that differ essentially. The appearance is put for the reality; the sound for the substance; feeling in religious worship, for religion itself. And so false and perverted may they become in their notions, that the absence of these outward signs and sounds, is in their view an evidence of the absence of all religion; and so accustomed to these things may they become, and so fond of the excitement connected with them, that they will choose such meetings where they are practiced, before all others! And this, as it is manifest to all who will judge righteous judgment, to their most serious injury! Let the minister in attempting a reformation, be forbearing, prudent, kind and patient.

Nor should he allow *any noises, or wild and riotous conduct around or in the vicinity of the place of public worship*, such as hallooing, loud conversation, boisterous laughter, merry-making, drinking, trading, racing, quarreling, or fighting. While the occur-

rence of these wickednesses would be injurious to religious impressions, they would cover the scheme of the people's instruction with reproach.

(g) *An Inquiry Meeting* should be held every Sabbath day, for the benefit of the negroes; and perhaps, immediately after *their* service, would be the better time; the inquirers being requested to remain after the congregation has been dismissed. Let this be a *standing arrangement*: for such meeting is of great consequence to the negroes, many having no other opportunity of seeing and conversing with their minister, than on the Sabbath day. It would be very desirable for the minister to be assisted by elders, deacons, or committees of instruction, appointed for the purpose, by the church. Let the inquirers be conversed with privately, one by one, and dismissed, or remain until all have been conversed with, and the minister may then close with a brief exhortation and prayer. It seems to be our duty every Sabbath in connexion with the dispensation of the gospel, to give an opportunity for conversation to those, whether in the church or out of it, who may either have come to the house of God under serious impressions, or have received these impressions while there. We should in faith, and love, and zeal, preach and labour for *present effect*, and look *immediately* for the answer and the fruit.

These are the labours of the Sabbath. Shall the minister engage in any work *during the week*?

(h) Should he be settled in a city, town or village, he no doubt will appoint a *Lecture or Prayer-meeting, or both*, according to his convenience and ability. These meetings he will regularly attend on the appointed evenings of the week, in company with his elders and deacons, and should he perceive it to be for edification, he may sometimes call upon coloured watchmen or members to pray.

Sun-rise and sun-set Prayer-meetings have been established in some city churches, for their coloured members and for all who chose to attend, at which one or more officers or white members would be present. These meetings, however, were designed for the Sabbath day, chiefly.

(i) But if he be settled over a country church and congregation, then is opened before him, a wide field for *plantation preaching, during the week*.

This labour he will perform almost entirely at *night*. He should visit no plantation *without permission*, and then, not without giving *due notice* of the evening on which he expects to hold his meeting; which he may do in a note addressed either to the owner or manager.

The frequency of these meetings must be determined by his state of health—for it is a trying service—by the wants of the people, and his own sense of duty. Of course, the more frequent the better. And he will see the propriety of holding his meetings *for the plantations alone*, upon which they are appointed. It is by no means advisable to have the negroes collected from several plantations around, upon a central one, at an evening meeting. Plantations immediately adjoining, with their settlements very near each other, may become exceptions, and be collected together. But even in this case, let such

an arrangement be made by the owners or managers, and not by the minister.

The people being assembled, he will deliver to them a familiar sermon, or lecture, or exposition, with singing and prayer; and whether he should ask questions on the truths delivered, must be left to his own judgment. To do so, may be, in some cases, highly useful and instructive; in others, not. At such times he may take occasion *to visit the coloured members of his church*, not so much in their own houses, except in cases of sickness, as in the chapel or building where services are held. He can now see, and comfort, by his exhortations, aged members who are seldom able to attend public worship; he can converse privately and collectively with others, inquiring into their religious life, giving counsels, administering reproofs, and settling divisions. Such visits, and such personal intercourse with the coloured members of churches is of great utility in preserving among them a sense of responsibility, and in keeping alive the spirit of true piety.

He will find it important *to collect and catechize the children and youth* either before or after service; before service, will ordinarily be the better time. Let him give them instruction suitable to their age, and that with much simplicity, solemnity, and particularity. By such a notice of the children and youth, he will encourage owners who are attempting their instruction in a little school, daily or weekly; he will encourage the children in their efforts to learn, and to behave well; he will encourage their parents to do more for their children; and he will attach both old and young to himself as their minister, and draw them in larger numbers and with more regularity to the house of God on the Sabbath day. It will not be amiss in the course of the evening, to inquire for any who may be under *serious impressions*, and then, give them some special instruction. And now to crown the whole, if he will have *the owner and his family present*, (and with very few exceptions, they will always be glad to attend the services and receive benefit themselves also,) he will have performed his duty, and visited as a faithful pastor, *the entire household*. And who can estimate the calm, happy, sanctifying, and saving influences of such visits both upon the pastor and people? They necessarily lead to exposure of health; they call for self-denial, perseverance, patience, and faith. The pastor will meet with some rough and barren spots, and encounter tardiness, indifference, heaviness of eyes and inattention—yea, many things to depress and to discourage: but he must not mind them; he must pray for more faith, and more love, and more zeal; he must not dwell upon the dark side, but upon the side made bright by heavenly and precious promises, and encourage himself in the Lord his God and vigorously press on; and in due time he shall reap if he faints not.

(j) Unable to accomplish all the work necessary to be done for the negroes, he should avail himself of all *suitable helpers*. His elders or deacons, and prominent members of his church, may conduct prayer meetings and inquiry meetings, and form committees of instruction, to whom the people can go at any and at all times; and for convenience of access, that the people may not have to travel too

far, the members of such committees may be selected from different parts of the county or church parish. More especially will he be obliged to call upon his officers and members to furnish superintendents and teachers for his coloured Sabbath Schools; and his officers and members will be forward to respond to his call; for a zealous and engaged minister is commonly blessed with a zealous and engaged church.

By and with the advice and consent of his church he may call to his aid *coloured helpers*.

I know that there have been, and that there are now, strong objections to the employment of the negroes in carrying forward the religious instruction of their own colour, either in the capacity of regularly ordained ministers, or of class-leaders, or of watchmen, or exhorters, or lay-catechists, or readers. The objections too, are bottomed upon very cogent reasons. But we should be considerate and judge nothing hastily. It becomes us to inquire, if, in the history of the world, any people have ever been thoroughly christianized, without the employment of *their own agency* to a large extent, in diffusing the gospel amongst themselves? I know of no such people. Besides, what is there either in reason or Scripture, that inclines us to think, that the case will be different with the Africans in our country? Have we assurances that none of them have been, nor are to be "called of God" to the ministry of the gospel? How strange would the dealings of the Lord to this people appear, if the fact were so;—that among all the ministers of His great kingdom, not a coloured man—not a negro should be found! Had we *the power* of excluding their agency, I scruple about *the right* on our part. Upon what ground of reason or Scripture may we forbid a man from conscientiously, and to the extent of his ability, communicating knowledge, purely of a religious character, which is sought for and needed by his fellow man for his eternal welfare? And who may doubt that such knowledge *is* communicated in numerous instances, and in sufficient purity and measure, by one coloured person to another, for the salvation of the soul? I am as confident that God uses this agency for the salvation of souls among the negroes, as I am that he uses any other. Admitting *the right*, I scruple about *the practicability of exercising the power*. Negro preachers and watchmen, regular and irregular, in their ecclesiastical connexions, have existed in our country ever since Christianity has had a footing among that class of people; and they will, in all probability, continue to exist either in one form or other. In all societies, some men possessing greater knowledge, zeal, and popularity of manners and excellency of character, than others, will become leaders *in fact*, whether they are made leaders by any *official act* of the societies in which they move or not. They may not desire to exercise either influence or authority, but the necessities of the people, and their continual resort to them, will oblige them to do both. Who ever saw any society in which all the members were upon a perfect level? All attempts to suppress this class of influential men among their own colour, have signally failed, and must continue to fail, as every reflecting man must see for himself.

These *coloured assistants*, whatever names they bear, have been recognised and do now exist in greater or less numbers, in all the evangelical denominations in the South, if my information be correct: and they are, in some parts of the South, so interwoven with the instruction, the care, and discipline of the negroes, that any change which would set them aside, would be attended, temporarily at least, with serious disadvantages. As a class, they are open to objections on the score of intelligence and character. Some are totally unqualified and unworthy the trust reposed in them; others are men of good intelligence, of ardent piety and tried fidelity; firm supporters of the doctrine and discipline of the churches, and of the peace, purity and order of the communities to which they belong; whose lives are, through grace, an ornament to their profession, and full of usefulness to their fellow men.

It only remains that the minister, in connexion with his church, make *the best selection possible* of his coloured helpers: exercise over them a kind yet careful supervision, and hold them amenable to the church, for the proper and faithful discharge of the duties required of them. It is scarcely necessary to say, that in putting them into office, their own consent should be obtained.

The duties of coloured helpers vary with circumstances and places. Briefly, they conduct evening prayers on plantations where they reside, or are permitted to visit; give instruction to persons under conviction of sin; assist members in their Christian walk, by warnings, reproofs, and exhortations of a private nature; heal breaches; report cases of delinquency to the church; see that the children are taught their prayers, and that the people attend worship; visit the sick and bury the dead, and by appointment of the church, they are sometimes empowered to perform marriage ceremonies.

(k) The minister should resort to *special meetings* for the benefit of his coloured charge.

For example: *Meetings of his coloured helpers or watchmen*, at regular intervals of time; to inquire into the state of religion on the plantations; the faithfulness of the members in attending evening prayers, and public worship on the Sabbath; their care in bringing up their children and sending them to Sabbath school; to inquire, also, into the character and fidelity of the watchmen themselves; to give them directions and exhortations suitable to their office; and to pray with and for them, and for the church; and cases of difficulty among the members, not requiring the actual discipline of the church, and which the watchmen have been unable to settle, may be taken up and disposed of, and so prevented from increase. These meetings, properly conducted, have proved of essential service in preserving the purity, peace and prosperity of churches.

Also, *meetings for members of the church*, for the purpose of becoming better acquainted with them individually; of inquiring into their spiritual state; of addressing them on particular duties; of giving them better instruction; of keeping up a sense of responsibility, and of attaching them more closely to each other. On account of their general ignorance and exposure to temptations and

trials of their faith, they need the most watchful attention, and "line upon, and precept upon precept, here a little and there a little."

Days of humiliation, fasting and prayer, or of thanksgiving, whether appointed by the state, county, or church, should, if possible, be observed by the negroes also; for they have sins to confess and mourn over, and mercies to be grateful for, as well as others. Upon such days they should be relieved from their ordinary labour, at least by Christian masters who think it duty to abstain from labour, and to observe the days for themselves and families.

(1) The minister should be *careful and prudent in receiving members into his church.*

While some churches are at great pains to have their candidates well instructed, and, as far as human knowledge and agency may go in a matter of this kind, well prepared; and will receive no one who does not come recommended by catechists or committees appointed over this business, or by the pastors themselves, other churches take no oversight of their instruction at all, or leave it in the hands of coloured watchmen or class-leaders, and know little or nothing of the candidates until they apply for admission; and then upon the first examination or recommendation of the coloured instructors, they receive them. And what follows? Their names are registered on the books of the church; no further care is taken of them; they are never more heard of until they go quietly to their graves, or until some sin is committed by them and reported, and they are suspended or excommunicated. It is well known, that the admission of candidates to church-membership, and the keeping of the rolls of members pure and perfect, is one of the most responsible and difficult duties devolving upon ministers and churches: and with coloured persons especially so. There are coloured churches, and white churches, with rolls of coloured members, numbering from one hundred to two thousand names, and even in some instances beyond this, which are not once reviewed in a course of many years, and cleared of deaths, removals, suspensions and excommunications, except in a very partial and imperfect manner indeed. And the rolls go on increasing by additions! Our loose and irregular proceedings and practices in relation to the admission and care of the coloured members, must be vastly improved and changed for the better, before we can reasonably hope for a more intelligent, elevated and consistent Christian profession, than at present obtains among them.

I would therefore suggest—1. That the candidates be put under a regular course of instruction in the doctrines and duties of religion, in such form and mode as churches and ministers in their wisdom may appoint, in order that candidates may know what they are about to profess, and what practice will be required of them; and that no means be left unused for obtaining satisfactory evidence of their sound conversion to God; such for example as frequent and careful examinations into their views, feelings, and practices; their true repentance, faith, love, devotion; and careful inquiries of judicious persons, into their course of life and general behaviour. 2. That

the time of the continuance of the candidates under this course of instruction and examination, be left to the judgment of the pastor, or the rules of the church on this point, if any there be. A fixed rule as to the time may be convenient, but expediency and propriety may require in certain cases, and under certain circumstances, an extension, or a contraction of the time. We should regulate admissions by the satisfactory evidences afforded by the candidates of their regeneration, and of their actual knowledge of Christianity. Some require but little instruction, especially those who have been brought up in the Sunday schools, or who are good readers, and make the word of God their study. Others require a great deal of instruction, who cannot read, and have been in ignorance of religion all their lives. The Spirit also worketh variously. Some give evidence of a change of heart sooner, and some later than others. I have known cases of candidates continuing under instruction and examination for above a year, and at the expiration of that time, giving no more satisfactory evidence of conversion and fitness for membership, than the first week or month of their appearance in the inquiry meeting, save that their seriousness and perseverance indicated an abiding interest in religion. Yea, more, there are cases which we scarce know how to dispose of. To cast them away, would be cruel and unchristian, for they persevere in coming for instruction; and to receive them into the church, would be to take a leap in the dark. We seem almost obliged, after long waiting and trial, when nothing offensive to good morals can be alleged against them, to receive them into the church upon "*the hope* that they may be converted." Such is the dimness of their intellect, the dullness of their affections, and their inability to express their views and feelings, that it is exceedingly difficult to know what manner of spirit they are of.

3. That too early and hasty admissions be avoided for the best good of the candidates, the churches themselves, and religion at large.

4. That while under instruction, they be uniformly treated with great kindness and patience. An impatient, overbearing, harsh, contemptuous, fault-finding, uncharitable demeanour on the part of the instructor, whoever he may be, while it savours of "lording it over God's heritage," is certainly very adverse to the deepening of serious impressions, and is calculated to drive the timid inquirer away.

5. That the final examination be conducted with intelligence, fairness and candour. The examinations should be as close, and particular, and thorough as possible; yet the examiners must have some respect to the candidates. They must bear in mind who and what they are. I have seen ministers and church officers and members, in endeavouring to make their examinations very simple, fall into deep metaphysical niceties; and again, put questions that ought not to be put at all, and questions that seem designed to confuse and puzzle, rather than draw out the mind and heart; and questions hard to be understood, and hard to be answered, even by experienced Christians.

6. That when approved, the candidates be received and baptized in the same place and in due order, at the same time with *white* candidates, and under the same covenant, promises, and discipline, as really a part of the body of Christ: and

it is advisable, when the sacrament of the Lord's Supper is administered, that the arrangements be such, as that both classes of communicants, although occupying separate seats and portions of the house, may partake of the bread and the wine at the same time. 7. Excommunicated members from sister churches, or churches of other denominations, should not be received except with great caution, and upon the best evidence of conversion, and with due regard to the character of the churches from which they were excommunicated. It would be disastrous to the interests of religion and destructive of confidence, if excommunicated members from one church could go off, and find a ready admission to another. The same watchful care should be exercised in receiving members by transfer, or upon certificates of dismissal; for they will sometimes take a dismissal from one church to another for the sole purpose of avoiding discipline, before their crimes are discovered; and then come back as members in good standing in a sister church, and commune with their own church to the annoyance of the members and the scandal of religion.

(m) The negroes should be guarded against *sectarianism*. An intelligent, honest, and conscientious preference of one denomination above all the rest, and a kind and charitable promotion of the interests of that denomination, cannot reasonably be condemned in any man; but when that preference is carried to the extreme of bigotry, intolerance and self-righteousness, we can scarcely conceive of any thing more offensive to good manners, or more destructive to true piety. I am inclined to the opinion, that where sectarianism prevails among ignorant masses of religious people, it does not ordinarily originate with them; but they are taught it by their more intelligent heads and leaders, and by them it is mainly perpetuated. The negroes will follow their instructors—especially their *white* instructors. There is no difficulty in making them, the very highest style of "high-church." But the evil admits of mitigation, if not of removal. There are instances of ministers preaching for a series of years, to congregations of negroes belonging to Methodist, Baptist, Congregational, and Presbyterian churches, and conducting Sabbath-schools, and *instructing inquirers* and giving *them* recommendations to churches not of *their own* denomination, and that without any suspicion of sectarianism, or any offence against denominational peculiarities. We know of a church, the white members of which are of one denomination, and they have under their watch and instruction and care a large body of negroes belonging to another. Of course, their discipline and the ordinances are administered by ministers of their own faith and order.

(n) *Discipline* demands the attention of the minister; and coloured members frequently require a great deal. Where the number is large it will be found advantageous to attend to their discipline at stated times. Some churches are engaged in this necessary, yet *difficult* and *trying* duty once a month; others, once in two, or once in three months. Cases should not be suffered to accumulate and lie over for months. The churches should be prompt and energetic, yet conducting their proceedings with openness, justice, kind-

ness, patience and charity. Special remembrance should be had of suspended and excommunicated members, and efforts be made for their restoration according to the injunctions of the word of God. Too many are cut off, no more to be sought after! They appear to be delivered over to Satan, to be destroyed for ever! The negroes, ordinarily, stand in great fear of the censures of the church.

(o) The minister will *not fail to perform the marriage ceremonies of his coloured charge*, especially of those who are *professing* Christians; and stand prepared to receive them at the church on the Sabbath-day, or to go to them at their own homes. His ceremony should be kind and solemn; the relations and duties of husband and wife should be stated and urged with great plainness and point. His intercourse with the people on such occasions should be with gravity and respect—that of a pastor and a friend. The ceremony being over, after giving his hand to the newly-married pair, with a few pleasant and encouraging words, let him retire, leaving the company to themselves during their entertainment. The marriage relation should be guarded, cherished, and protected as the corner-stone of the domestic edifice; and the moral effect of the ceremony being performed by a regularly-ordained minister, both on the people, and on their owners, and on society at large, will be of the happiest kind. A great step is taken towards their moral improvement.

(p) And, finally, the faithful shepherd will *visit the sick* as favourable opportunities occur. They are children of affliction, and sorrow as well as others, and need the consolations of religion: and after he has given them, he will not refuse to kneel down in their rooms and call upon God on their behalf, who is the Maker and Redeemer of us all. They will love and bless him for it. The faithful man of God will also follow them to their graves, and attend *all the funerals* as far as it may be in his power; and preach funeral sermons in the house, or in the open air, or at the grave, or in the church on the Sabbath-day, as may be most convenient and desirable. Funeral services are much esteemed by the negroes; they are favourable opportunities of doing good, and of getting good; and he who neglects them forgets alike his own improvement, and the improvement of the people.

SECTION IV.

MINISTERIAL LABOUR—TEACHING.

We have been considering those labours of the minister which are directed chiefly to adults, and call into exercise his zeal, fidelity, and talents as a *preacher*: let us now turn to another branch of his labours, in some respects equally important, and which will bring him into pleasing connexion with the children and youth, as their *spiritual teacher*.

(a) And this connexion will be formed early in the life of the children of his flock. He will have *the children of his coloured*

members regularly presented for baptism; for the information and convenience of the people, designating particular Sabbath-days for the administration of this rite. The parents will be instructed in the nature and constitution of the visible church of God on earth, and in their obligations and duties under the covenant, to bring up their children in the nurture and admonition of the Lord; and if the minister can prevail upon their Christian owners to unite in seeing this duty attended to, and to oblige themselves thereto, by such a public and proper act as standing up in the character of heads of the household, with their people during the administration of the rite to the children, so much the better. And all these baptisms will be *duly registered*.

(b) As soon as their age admits of it, the children will be brought under *Pastoral Instruction*, and the same course pursued with them as with the white children. The pastor will have them collected and brought into the church at stated and convenient intervals of time, and taught their catechism, the Lord's prayer, the commandments and the creed, accompanying the teaching with suitable instructions and exhortations adapted to their capacities and station. Much interest will be given to these exercises, if the pastor will give notice of their approach, and request owners to see that the children are well prepared by careful instruction at home, and that they come with clean persons and clothing, and if convenient and agreeable, that they themselves remain and witness the exercises. This plan we would highly recommend, for where it has been adopted, it has been attended with the happiest effects upon the children, their parents, their owners, and upon the churches and congregations. The pastor should not feel himself relieved from instructing the children and youth in the way pointed out, because they receive the benefit of Sabbath schools; he would thereby relinquish to others a duty *required of him*, and one of the most pleasant and influential connected with his office.

(c) His plan of instruction will not be complete without the establishment of *Sabbath Schools*.

How much are they needed in the churches in the South! It is matter of gratitude to God, that they are on the increase. If it be inquired, How are such schools to be gotten up in churches where they never have had an existence? The reply is easy. Lay your hand in the first place upon *parents*, especially upon those who are *members of your church*. Preach on the duty of the religious instruction of children; explain the nature, design, and benefits of Sunday schools; and their special advantages to coloured children and youth, in their neglected, ignorant, and degraded condition; express your sympathy with them in view of the spiritual state of their children, and your sincere desire to do all in your power for its improvement. They love their children. You have touched a chord that vibrates. They will, generally, with much readiness, and thankfulness, accept your aid and second your efforts. In the next place, present the subject to *masters and mistresses*. Recount their obligations; appeal to their humanity and religion; yea, point out the intimate relation which the Sunday school holds to their peace, com-

fort, and interest as owners, and your appeal will not be altogether in vain. Those who are truly the people of the Lord will certainly respond to the appeal; and you may prepare yourself to witness the approval of your designs, by almost all your friends and neighbours, and members of your congregation who make no profession of religion at all. You may not hear of even one solitary objection. Throw yourself upon the confidence, the intelligence, piety, and justice, and benevolence of your people, and you will be sustained.

Do you inquire, after the children and youth are collected, how are such schools to be organized? I answer, in the usual form. Having obtained a superintendent and teachers from the white members of your church, divide the school into classes, according to ages and sex, as near as possible; and should you have adults, as you commonly will, if you invite and encourage them to come, put them in classes by themselves, and all things being in readiness, proceed with the instruction. If it be impossible, as in some churches it may be, to procure teachers, then let the whole school be thrown together and taught somewhat after the infant school plan. The progress of the scholars will not be as great, as when taught in classes, but still it will be satisfactory, and to persons not acquainted with the mode, truly surprising. Teachers should not be discouraged on account of the irregular attendance of the scholars from Sabbath to Sabbath, but teach on as though the members of their classes remained the same, and use every means and exert every influence to render the attendance more regular. The irregular attendance is owing to a variety of causes which I will not occupy space to detail, as they will readily appear to those who search for them.

The instruction must necessarily be communicated in a catechetical way, as with a few exceptions, the multitude of children and youth do not read. This is particularly the fact with those who live in the country. Let the teacher ask the question and repeat the answer, and explain it; and then continue asking the question until the answer is committed to memory, the scholars answering *all together*, or *one after another*, as the teacher may prefer. Besides catechisms, particular portions of Scripture may be selected in order, read and explained, and applied, and questions asked the school upon them. Scripture cards, with pictures, illustrating Scripture history, are sometimes used. The negroes are fond of singing, and it is a matter of much importance to their improvement and interest in the school, that hymns and psalms of a suitable character be taught, and the scholars taught also to sing them accurately. These hymns and psalms will be sung by them in their religious meetings, and while they are engaged in their daily duties; and they will gradually be substituted for many songs and hymns, which they are in the habit of using, for the want of something better. While conducting the school, occasionally alter the posture for the sake of relief and interest; let it be sometimes that of standing, and sometimes that of sitting. At the close, let the superintendent review the school on the lesson and hymns of the day, and explain and apply them; the object being not only to convey the form of sound words, but the substance and power also. Frequent reviews should by no means be omitted.

Teachers must not grow weary when they meet with indifference, stupidity and great depravity in their scholars. They will see changes for the better in many of them after a while, and should they remain unimproved, let them still persevere; it is a self-denying labour, a labour of faith and of love, and requires no ordinary degree of patience and perseverance.

The time of day for holding the school should be judiciously chosen, and must be determined by the convenience and benefit of all concerned. If necessary, the teachers should be willing to make some sacrifices of their own comfort and privileges. The afternoon of the Sabbath, both in town and country, will generally be the best part of the day for it. When the minister *preaches* to the coloured people in the afternoon, then the school will meet *between* the morning and afternoon services. *Before* the morning service, will be too soon, and *after* the second service, will be too late.

An hour, or an hour and a quarter will be long enough for *keeping in* the school. It is better to stop short of the moment of weariness, than to go beyond it. Take the following order of exercises, and it will about consume the time mentioned:—open with singing; read a portion of Holy Scripture—pray; after prayer, let the school repeat the Lord's prayer, the creed, the commandments, select verses of Scripture; teach the hymn or a portion of it, which the school is learning, and making the school rise, teach, for a short time, the tune with the hymn; review the last lesson—sing again—teach the lesson in the catechism for the day—give explanation and make an application; this should be done by each teacher privately to his class, and then by the superintendent to the whole school—and dismiss with or without prayer, and a dismissal hymn or doxology.

Strict order should be preserved in time of school, and on dismissal, let the classes or seats, go out one after another quietly, and the children be enjoined to enter into no plays, and to make no noises around the church, nor in the streets, nor along the roads; but to fear God, and “remember the Sabbath day to keep it holy.”

Frequent visits of the pastor to his coloured Sabbath school, will enliven and encourage both teachers and scholars; and an occasional examination of the school in public, before the assembled congregation, and an address, will make known the value which he sets upon the work, and the deep interest he takes in it, and following his example, his people will always cherish and maintain it.

(d) The minister should not be satisfied with the Sabbath school, or schools established in his church or churches. He will endeavour to have similar schools *established in destitute neighbourhoods*, and put under the care of energetic and pious teachers, male and female. To give an example: In a destitute neighbourhood that enjoyed preaching but once in three weeks, a pious female assisted by another, established a coloured Sunday school, in a central place for meeting. Being both mothers, they employed their own children, six in number, as assistants. The hour for assembling was eleven in the morning. No gentleman was ever present. The number of scholars was *eighty*, and one half were adults of both sexes; classes, eight. The school was opened with singing, reading the Scriptures, recitation of the Lord's

prayer, commandments, and creed. After which the classes separated under their respective teachers; the lesson in the catechism and the hymn for the day were taught and explained. The whole school was assembled, and examined together on the lesson, and the hymn repeated and sung. A suitable tract or sermon was then read, and the school finally dismissed with singing. How many schools of like character might be formed in our Southern country, were our ministers and our church officers and members disposed to make the effort! How much good would be done, not only to the negroes, who are in perishing need of it, but also to the benevolent individuals and their children who would undertake to conduct them!

(e) And as the minister, solicitous for the lambs of his flock, enjoins upon parents the instruction of their children in the doctrines, and duties of religion at home, so doth he enjoin upon masters and mistresses the instruction of their young servants. He recommends that they be formed into a family or *plantation school*, and regularly and faithfully taught, and brought up in the fear of the Lord.

Such are the suggestions in respect to ministerial labour among the negroes. We now turn to other agents in this good work.

SECTION V.

MISSIONARY LABOUR.

Some, for want of due reflection, have taken up the idea that the coloured population of the Southern States is one vast destitute field, for which we must employ missionaries in the strictest sense of the term. The suggestions on Ministerial Labour, in the preceding section, may serve in a measure to correct so great a mistake. The stated supplies and pastors of the churches, throughout all our denominations, in connexion with the whites, are settled over, and have free access to hundreds of thousands of negroes; and our *main reliance* for the general, permanent, and efficient religious instruction of this class of our population, *is now and ever will be, upon the regular and settled ministry of the South*. They are the men upon whom the great responsibility rests. They are already in the field; and O! how would the desert blossom as the rose, and our reproach and sin be wiped away, if they would as one man set their hands zealously, and believingly, and prayerfully to the work, which God has so directly and fully committed to them!

But while we thus rely upon the settled ministry, we cannot dispense with missionaries. There are wide extended fields which settled ministers can neither reach nor supply, and unless we send missionaries to occupy them, multitudes of souls must perish in ignorance and unbelief! What did I say? That they must perish? Let the fact impress us deeply—they are perishing *now!*

To proceed with our suggestions under this head; *settled pastors* might with the consent of their churches undertake *missionary tours*, for preaching exclusively to the negroes in destitute regions, near at hand and afar off.

In like manner, *theological students*, studying privately or in seminaries, might spend their vacations, or certain portions of their time in missionary labour, profitably to the people and to themselves; and they may thereby prepare themselves for the field.

When a minister enters this field *as a missionary*, his work in almost every respect, *is identical* with that of a stated supply or settled pastor. The only difference between them is, that one has in connexion with the negroes, a *white* charge, and the other has not. Having been so full on ministerial labour, I shall be able to bring this section to a speedy close.

The missionary is recommended to follow out the suggestions to the minister, *in every particular that he perceives to be applicable to his case*; and wherever he can enlarge, especially in *plantation preaching and instruction*, let him do so diligently.

The following *rules of action* may be of some value to the missionary.

1. Visit no plantation without permission, and when permitted, never without previous notice being given to that effect.

2. Have nothing to do with the civil condition of the negroes, or with their plantation affairs.

3. Hear no tales respecting their owners, or managers, or drivers; and keep within your own breast whatever of a private nature may incidentally come to your knowledge.

4. Be no party in their quarrels; and have no quarrels with them; but cultivate justice, impartiality and universal kindness.

5. Condemn without reservation every vice and evil custom, in the terms of God's holy word, and inculcate the discharge of every duty, whatever may be the real or apparent hazard of popularity or success.

6. Preserve the most perfect order at all your public and private meetings.

7. Impress the people with the great value of the privilege enjoyed of religious instruction, and invite their co-operation, and throw yourself upon their confidence and support.

8. Make no attempts to create temporary excitements; or to introduce any new plans or measures of doubtful expediency; but make diligent and prayerful use of the ordinary and established means of grace of God's appointment, and try to walk by faith, and not by sight.

9. Support in the fullest manner the peace and order of society, and hold up to their respect and obedience, all those whom God in his providence has placed in authority over them.

10. Notice no slights nor unkindnesses shown to you personally, either by white or black. Dispute with no man about your work, but depend upon the power of truth, and upon the Spirit and blessing of God, together with long suffering, patience and perseverance, to overcome opposition, and remove prejudices, and ultimately bring all things right.

The missionary will need some *plan of instruction*; indeed we cannot reasonably expect much success in enlightening and permanently impressing and advancing the people without adherence to

some good system. I would not contend for a *rigid* adherence to *particular courses* of sermons and lectures. I would suggest that the courses be short, and various, and that the preacher feel himself at liberty to suspend or interrupt them when he pleases, for the purpose of introducing any subjects of interest to the people, and applicable to times and seasons. The people are ignorant; they should be made acquainted with the main facts of *Scripture history*, both in the Old and New Testaments; such as the creation, the fall, the flood, the call of Abraham, the institution of God's visible church, the destruction of Sodom, the sojourn in Egypt, the deliverance, the giving of the law, the wilderness, the settlement in Canaan, &c. The parentage, the birth, the life, the wonderful works, the persecution, betrayal, trial, crucifixion, resurrection, and ascension of the divine Redeemer—*his sermons—his parables*—the descent of the Holy Ghost—the mission, and labours, and miracles of the apostles—*biographical lectures*, on Noah, Abraham, and the patriarchs; Moses, Aaron, with the miracles of the desert, Joshua, Judges, Ruth, David, Samuel, Saul, &c.—the apostles. Then the *doctrines and duties*—“the things to be believed, and the things to be done;”—depravity, regeneration, repentance, faith, the Christian graces, and relative duties, &c. To treat of these subjects in due order and proportion, will require much time, and much study. Some who have a desire to enter this field, are puzzled to know *what* they shall preach, and are frequently inquiring if they should not preach upon their duties as servants, and upon honesty, and truth, and virtue; and they do not know how to meet this difficulty, and how to dispose of that. The proper and only reply to such ministers, is, *go to work, and do the work*. Preach the gospel, its great doctrines and duties, in relative and due proportion. Look upon the people as immortal and accountable beings, and try to convert them to God.

The missionary should *not be discouraged by failures* in his first attempts at preaching and instruction. Perseverance, study, observation, and prayer, will crown him with success. In whatever place he labours, and by whomsoever employed, he may find it useful *to keep a journal*, and at the end of the year make a report, and present it at some public meeting. Such a report would do good at home, and if published, would do good abroad. He should *devote himself* to the work, and endeavour to interest all he can in it, by preaching, conversation, by letter-writing, and by communications in religious and secular prints; and guard against having his attachment to it weakened by the indifference or neglect of those to whom he may have looked for special countenance and support. He must learn by the grace of God, *to stand alone, and to go alone*. Does he receive assistance? Let him thankfully use it. Is he left wholly without any? His progress is not checked; he still advances. He “endures hardness as a good soldier of Jesus Christ.” He quits himself like a man. He should also pay attention to *his health*. Preaching on plantations at night in confined or in open houses, and returning home through dews, and rains, and chilly airs and frosts, is attended with much exposure of health.

Indeed, the service is a great draught on the constitution, however vigorous and robust it may be. He should regulate the frequency of his night meetings, by his general health and strength. Two a week, for a constancy, is doing very well; and at certain seasons of the year, he may deem it expedient to hold but one, or perhaps none at all. In this night service, I have found horseback the least troublesome, the quickest, the pleasantest, the healthiest, and the safest mode of getting about.

It has been asked, how shall we ever obtain *missionaries in sufficient numbers to supply the destitute regions of the South?* and, should a sufficient number of missionaries be obtained, *how shall they be supported?* These questions demand an answer.

On *the support* of missionaries to the negroes, it may be observed, that *individual owners* frequently have it in their power to support a missionary *from their own unaided resources*. I saw it stated, that "one planter in the South has built a church for his people at a cost of \$30,000, and pays a preacher the sum of \$1200 per annum, to preach exclusively to his servants; another pays for a preacher \$800; another \$600; and another has built a church at the cost of \$4000, and pays a preacher \$500." These are special instances; others, less striking, have come under my own observation. There are numbers of planters whose incomes would warrant the employment of missionaries for their people, on salaries sufficiently ample for their support; and as the interest in religious instruction increases, and the immense temporal benefit of it, to look no higher, is appreciated, the number of planters who employ missionaries at their own individual expense, will be increased in proportion.

When an individual is unable to support a missionary himself, he may easily do so *by uniting with a few of his neighbours*. Ten planters contributing forty, fifty, eighty, or one hundred dollars each, readily make up a salary. In short, this is one of the easiest, lightest, and best plans for supporting a missionary to the negroes that can be devised.

Individual churches, by contribution of their members, may support one or more missionaries. There are churches in the South both able and willing to do much for this cause, who only need that it be pressed upon their attention. There are churches, embracing but a handful of whites, that employ ministers, and require them to preach the better part of their time to the negroes belonging to their congregations.

Synods, Presbyteries, Associations, Conferences, and Conventions may, in their ecclesiastical capacity, raise funds and disburse them for this object. There are ecclesiastical bodies that have adopted this course.

Societies or associations of persons friendly to the object may accomplish much. We have such commendable examples now in existence.

Domestic Missionary Boards and Societies, of the different denominations, may raise and appropriate funds to this good work. They have begun to do so; may their efforts be multiplied, and

blessed of God. The General Assembly's Board of Domestic Missions embraces the negroes of the South in its great field. It has missionaries now in commission, and is prepared to receive contributions, and to aid in the support of all missionaries to the negroes that may be employed by the Presbyteries, and recommended by them to the Board.

In the different ways now pointed out may a support be secured for missionaries to the negroes. Suppose the thing done in various parts of the South, will not *a demand for missionaries be created*? And will not the Lord of the harvest hear our prayer, and second our efforts, and send forth labourers to gather in these sheep without a shepherd? The number of missionaries has already increased, and is now increasing. Churches are now supplied for the sake of the negroes, which some years ago, many ministers would have passed by, as too small to employ their talents upon. We have young men from our Theological Seminaries, of finished education, and fine abilities and high promise, now under employment, and others are fitting themselves for the work.

SECTION VI.

THE EFFORTS OF OWNERS.

Some owners forgetful of God and eternity, treat their people too much as creatures of profit. They locate them any and every where without, it would seem, the least reference to their eternal well-being. We know that men of no religion do this even with their own families; but Christian men should endeavour to do better. Some owners live in the enjoyment of every religious privilege; nay, more, remove from their plantations for the express purpose of enjoying those privileges, while their people are left in entire destitution from year to year! Many have large incomes and never expend one cent directly for the religious instruction of their people. He, who is in the providence of God, called to be a "master in the flesh," should acquaint himself with his duties and responsibilities, taking the word of God as his infallible guide to truth in his peculiar relation. His rights are founded upon a discharge of his duties; and one of his first duties is to remember that his servants are immortal beings, and to the best of his ability and opportunity *he should provide for their religious instruction.*

This he may do by employing alone, or jointly with his neighbours, or by the aid of some Society or Board of Domestic Missions, *a missionary for their benefit.* And when the missionary is employed his efforts are not at an end. He should treat the missionary with the respect due to a minister of the gospel, and to a man who is contributing to the best good of his plantation; and if he visits his plantation on the Sabbath, he should see that the negroes are assembled generally, and at the hour for service; and were he occasionally to attend meetings with the missionary, and say kind words of encouragement, and give him his decided countenance and support,

his people would be more favourably impressed, and the prospect of success would be greater.

If a missionary cannot be had, the owner might be able to engage *his minister* to visit his plantation at stated intervals, and have both a preaching and a catechetical service. Happy would it be for the servants, if such calls were more frequently made upon ministers.

He should also endeavour *to instruct his people himself, and to promote their moral and religious improvement in every possible way:*

1. *By causing his house-servants to attend family prayers.* I say house-servants, as on large plantations, or even plantations of ordinary size, it would not only be inconvenient, but in a manner, impossible, to assemble the field-hands and their children to attend family prayers, morning and evening with their owners. The people, or at least the Christian part of them, may have prayers in their own houses, before they go out in the morning, and after they come home in the evening, if they choose to do so. Something must be left for the negroes to do for themselves and their families in their religious concerns. They are not all children, but men and women, fathers and mothers, who must have some responsibilities to bear, some duties to fulfil. It will be enough for the master to have his house-servants present, and he should be at some pains to interest them in family worship; nor should he leave their attendance to their own option, but make it *obligatory* upon them—a rule to be observed.

2. *By granting his people liberty to hold evening prayers, and providing a suitable place of meeting for them.* On all plantations where religion has obtained a foothold, it is a general custom for the people to assemble for social worship, in the evening, after the labours of the day are over. These are the family prayers of the plantation; or "Plantation Prayers," as they are called. The watchman, or class-leader, or some prominent member leads in the exercises. If he is able to read, he reads the Scriptures, and a psalm or hymn. They sing. A brief exhortation is given, or not, as the case may be; prayer is offered and they are dismissed. Now, we conceive it to be the duty of all Christian masters to grant their people full liberty to hold these social prayer meetings. But at the same time, let them be under proper rules and regulations; such as, that they be held in a convenient room, and in a convenient and open place; that they be held at as early an hour as possible, nor continued to late hours in the night; that they be not converted into scenes of shouting, singing, and boisterous excitement; that they be not frequented by negroes from adjoining plantations, and that the people retire quietly to their houses after service is over. Such meetings, properly conducted, exert a happy influence upon the order and morality of a plantation. They are, on some plantations, held but twice or three times during the week; and there are instances of the prayers being held not in the evening, but in the morning, before the people go out to work. Not only should the owner grant liberty for the holding of these meetings—(a refusal to do so, without reasons obviously just and necessary, we conceive to be an abuse of power amounting to downright oppression, and great sin

before God)—but he should provide *a suitable house or room* wherein the people may assemble, furnished with ample and comfortable seats, with good lights, a stand or desk, and a Bible and hymn-book for constant use. It argues great indifference to religion itself, and to the spiritual interests of his household, for the owner to provide every other building for the comfort, convenience, and even elegance of the plantation, and not even a room for the worship of the Lord God, and our Redeemer; not even a place for him to lay his head as he goes about, seeking to save that which is lost!

3. *(By instructing his servants himself.)* At these evening meetings, it would be desirable for the master to act as the head of his household, and give his servants instruction. If he cannot meet with them every evening, he might attend on *one or two particular evenings*, which, in most cases, will be the better plan; and on these regular evenings of meeting, let him *require* all the people to be present. It is the right and duty of the master to “*command*” his household in this matter, and if he is a kind, a decided, just, and pious man, no evil will result, but on the contrary, good; for his people know that it is their duty to worship God, and that it is his duty to aid them in that worship; their consciences are all on his side. The point to be gained is, to be regular and to establish the rule and custom, and the difficulty will in a great measure be overcome. They will need to be stirred up from time to time, and kept up to their duty; but the same is true of every other people whom you are striving to benefit by any course of systematic efforts. The master must not expect full meetings every night, as some are, from time to time, necessarily and unavoidably absent. But no grown person should be allowed to be absent over twice in succession, without rendering an excuse. Calling the roll of names to mark absentees may be resorted to with good effect. In all these minor arrangements, every man must judge for himself, and be guided by his own wisdom and prudence.

The master will be much assisted by pursuing some *particular course* of instruction; for example, let him read the Gospels and Acts, Genesis and Exodus, and all the more interesting portions of the historical books of the Old Testament: let him give a connected view of the life of our Lord, from his birth to his ascension; go through his parables, miracles, and discourses. Or let him take up some suitable catechism, section by section, and explain and apply it. *Preparation* for these evening services is not as laborious as is supposed by many, who are deterred from effort by that impression. If the owner will prayerfully and attentively read the portion of Scripture for the evening service, with Henry’s or Scott’s Commentary and Practical Observations, (books which are to be found in almost every Christian family,) he will, with no further help, be able to bring forth things new and old to the edification of the people, and, I may add, to his own individual improvement. The *order* of the exercise is not material. Open with singing; read the passage of Scripture, verse by verse, and ask some one or more leading questions on each, which the people are to answer; make a few brief and pointed remarks by way of explanation and application;

then close with prayer, and singing a hymn, or the doxology. The whole service should not occupy over twenty or thirty minutes. When the owner spends a Sabbath with his people, or all are providentially detained from public worship, he may make his services more special, and enlarge on his explanations and applications, and connect with them the reading of a suitable sermon or tract. Having had considerable experience in this duty, I am free to say, that to continue plantation prayers and instruction for a course of years, requires no ordinary degree of faith, energy and perseverance. There are trials and discouragements arising from the stupidity, indifference, and wickedness of some, and from the secret aversion, if not open opposition of others, who, desiring no restraints, would have no worship of God at all on the plantation. Then, when the master comes in contact with their deception, unfaithfulness, and wickedness of almost every kind, and is forced, for the preservation of peace, purity, and order, to acts of discipline, he finds it difficult to keep up his interest in their religious instruction, and go forward as aforesaid. But it is *his duty, and he must do it*. What duty that requires us to deal much and constantly with our fellow-men in this world, whether friends, neighbours or strangers, or even those of our "own house," may we expect to perform without trials, and troubles, and discouragements of some sort? The thing is an impossibility. The master must make up his mind to endure all that comes upon him in the path of duty, and go forward. God will give his faithful servant strength, and his labour shall not be in vain.

4. He should also instruct his people, and promote their spiritual improvement, *by establishing a plantation school for the children and youth.*

This school may be conducted by the owner himself, or by his wife, or his son or daughter, or by any competent and willing person in the family; and called together, if not every day in the week, then as frequently as may be convenient; and if at no other time, then on the Sabbath-day. The children should come with clean clothes, with clean faces and hands, and be kept together from fifteen to forty-five minutes; and in addition to such religious instruction as is communicated in common Sabbath-schools, they may be taught other things of value, at the discretion of the teacher. I am acquainted with an instance of a gentleman, who has educated and instructed a sensible female servant for the purpose of making her the head of his plantation-school for the young; and she daily assembles them, and hears their prayers, instructs them in the catechism, and teaches them to read the Scriptures. It is not every owner that would feel either at liberty, or willing to adopt this plan; but it is said to work well, and to be productive of good results. When well conducted, these plantation-schools, in the course of a few years, produce most decided and beneficial changes over the whole plantation. Civilization, intelligence, manners, habits, conversation, are all improved. The scholars learn lessons of respect and obedience to their superiors; they make more pleasant and profitable servants; better children; and when grown,

better husbands and wives. The wild, half-clothed, boisterous, lawless rabble of children, are tamed and reduced to decency and order. If an owner looked no further than his own comfort and interest as an owner, he would establish a school for the children and youth on his plantation. Such a school assists the discipline of a plantation in a wonderful manner. May God impress more deeply upon Christian owners the duty of bringing up their young servants in the nurture and admonition of the Lord.

5. *By placing the children under the care of some person on the plantation who may instruct them.* The children on a great many plantations are put under the care of nurses during the day while their parents are absent at their labours. These nurses are generally elderly women; and it is a custom with many who are pious, either prompted by their own desires to do good, or moved thereto by parents or owners, to make the children say their prayers, at least in the evening before they return to their homes. This is an excellent practice, but fails in too many instances of accomplishing much, on account of the ignorance of the nurses. If pains were taken to qualify them, owners would be relieved of a great deal of care and trouble, and the benefit to the children would be real and lasting. Sometimes there is a watchman or class-leader, or prominent member of the church on the place, who can read, and then he may read the Scriptures to the children at particular times, and instruct them out of the catechism.

6. *By regulating his plantation on Christian principles.* If we preach, to be influential we must practise also. If we require others to do their duty to us, we must endeavour to do our duty to them. And in vain will any owner look for improvement on the part of his people, notwithstanding all his efforts, unless his people see that he is himself under the control of correct principles, and conscientiously strives to do his duty to them.

Servants should be provided with *abundant food*, and that wholesome and good, and as diversified as it can conveniently be made. In like manner *their clothing* should be ample, and pains taken to make them careful of it. *Their houses* large enough for their families; each family dwelling in a separate house of its own; and the houses made tight and comfortable, with a good supply of cooking utensils, &c. *The houses, and the yards and grounds* about them, should be kept *clean*. *The sick, the infirm, and the aged* carefully nursed and attended to. *The labour of the plantation*, such as the people can successfully accomplish with due preservation of health and spirits, and the saving of time sufficient to attend to their own domestic affairs. They should have *opportunity to plant* something for themselves, and opportunity to attend to, and to harvest their crops, and to dispose of what they raise or make for sale. Special care should be taken by the master to secure to his servants *the full benefit of the entire Sabbath* for the purposes of rest and devotion; and while the master does not require them to do any work for him on that day, he should not allow them to do any for themselves: such as attending their crops, repairing houses and fences, washing, mending, hunting, fishing, grinding, &c. All these things should be

done during the week. Their disposition to visit and go from place to place, as is common in some parts of the country, he must restrain and regulate in the most efficient and judicious manner he can. He should restrain his people from visiting Sunday-markets, or trading at shops and stores on God's holy day; and use all the influence in his power to promote *temperance* among them. The *retail-stores* and *tippling-shops*, set up at the corners of the streets and in obscure lanes and retreats in town, and cities and villages, and scattered throughout the country, purposely for the "*negro-trade*," where stolen goods, and any and every kind of produce and articles are received without ticket or question, *exert a most ruinous and demoralizing influence over the coloured population of the South*. They are kept open secretly on the Sabbath-day, and at late hours in the night. Here are the negroes encouraged in dishonesty, made dissatisfied with their condition, confirmed in drunkenness, and enticed into debauchery, while they are imposed upon, and cheated, and defrauded to an amazing extent. Their suppression would be a blessing to the country. As a part of the privileges of the Sabbath-day, the owner should allow his people to attend the public worship of God, and he should urge them to do so; and also, have all the children sent to the Sabbath-school. This latter duty may require some attention on his part; but for the good of his young servants, and for the encouragement of those who are engaged in this labour of love, he ought not to omit it. Some owners know nothing of their people from Saturday evening to Monday morning. They put them under no restraints whatever; they may stay at home, or visit miles and miles away; go to church, or not, as they please; be with the whites, or go to a negro meeting, where scenes are enacted that are sufficient to draw out the police, and to require the suppression of such ridiculous and lawless assemblages. Other owners maintain stricter discipline; and because there are negroes who abuse the privileges allowed them on the Sabbath, especially that of going to public worship, and it may be their own people have been transgressors, they are inclined to forbid their going to Church at all on the Sabbath-day. Both parties are in extremes, and extremes are neither safe nor beneficial. The extremes before us tend to precisely the same results, immorality and reckless insubordination. Persons under authority should feel that they are so; they should feel the power of that authority, not for their injury, but for their benefit. They should be governed, not only for the good of those who are set over them, but for their own also. Hence we say, *maintain just discipline at all times, and in all particulars*; without it no plantation can prosper; and institute wholesome regulations; but permit your servants to go to church on the Sabbath, and see that the instructions which they receive are for their edification and salvation.

[The owner should frown upon, and restrain, and punish *immorality*. He should encourage *marriages*, and *defend families* from the invasions of unprincipled men and women, and conscientiously *keep them together*. We know that it has been said, "The owner can do no good here;" i. e. in checking lewd immoralities. But we

beg leave to say, that our experience and observation teach the opposite doctrine. *Quarrelling, and fighting, and profane swearing, lying and stealing* in every form, should meet with due correction. They should be taught to respect the persons, and families, and feelings, and property of each other, and of all men. *Punishments* should be in proportion to offences, and not cruel in kind, nor excessive in degree: and *rewards* be given not only to those who excel, and are most deserving, but also, to all, when they do well. Owners should pay special attention to *the character and conduct of their drivers or foremen*—whatever name they bear. As a class, they need watchfulness and care, lest they abuse their authority to purposes of interest, of lust, of pride, of partiality, or of revenge. They should also give attention to *the character and conduct of overseers or managers*. An overseer has it in his power to ruin a plantation as much in a *moral* as in a *pecuniary* point of view. And no skill in management, nor success in cropping, can compensate an owner for the corruption of the principles and morals of his people, on the part of either driver or overseer. To conclude, in the language of an experienced planter, and friend of the religious instruction of the negroes, "To make this system (of religious instruction on plantations,) truly and permanently beneficial, *the entire discipline and economy of the plantation must be established and regulated in harmony with it*. The master must not only provide that his people be religiously instructed, but he must manage them on those very principles he wishes them to govern themselves by. He must keep his own temper, and in all things be temperate. He must hold the truth sacred, and his word must be truth. He must respect the rights of property in the smallest matters, and cherish among his people a care of property honestly acquired. It will help them to become honest, and possibly teach him to control a passion—the love of accumulation—that may be too strong in his own bosom. A spirit of truth, kindness, and justice, manifested by the master, will pervade his people, and he will find that while he has been trying to do *his people* good, by teaching them fidelity and subordination, *he* has received a greater good, the mastery of himself."—*Thomas S. Clay, Bryan county, Georgia*. Owners who conscientiously, perseveringly, and prayerfully undertake the improvement of their people in the plan now suggested, will—if experience and observation are to be credited—be amply rewarded. Let them invest a little capital in *the minds and hearts* of their people, and it will prove to all concerned, a peace-giving and profitable investment for time and for eternity.

In the preceding suggestions I have said little or nothing of the wide field opened to the piety and zeal of *Christian females* in the South. They have never been wanting in any benevolent enterprise undertaken by the Church, and some of the most active, persevering, and influential friends of the religious instruction of the negroes, have been females; and of these we have known ladies of rare talents and accomplishments. I well remember one of fine abilities and of a brilliant wit, of unfeigned piety and glowing zeal, of uncommon forethought and prudence, rich in experience and obser-

vation, and of a masculine energy, who exerted for many years, at home, over her own family and household, and on the neighbourhood around her, and through the wide circle of her acquaintance, the happiest influences on this subject. In the early days of my ministry to this people, with a few other very near and beloved friends, she was a strong supporter of my faith, and inspirer of my zeal. I look back upon our long winter evening conferences, in the quiet bosom of our respective families, when we all met and took counsel together in the Lord, as among the most delightful and improving, and happy hours of my social and Christian life. She, of whom I now write, MISS ANNA CLAY, of *Bryan county, Georgia*, is no more. She hath entered into rest. "Help those women, that laboured with me in the gospel," saith the Apostle. Let ministers remember that "women who labour in the gospel," can *help them*, with counsels, and sympathy and prayers, and deeds of faith and love, more precious than rubies. Nor let husbands, brothers, or sons despise them. Parallel to the influence of a Christian mother over her children, may be the influence of a Christian mistress over the servants of her household.

SECTION VII.

FORM OF CHURCHES—CHURCH ACCOMMODATION—FREE NEGROES—
CONCLUSION.

The opinions which I published some years ago, on *the best Form of Church organizations for the Negroes in the Southern States*, I have seen no reason since, to modify or alter in any essential particular.—(*Religious Instruction of the Negroes in the United States*, pp. 273, 274.)

It is not advisable to separate the blacks from the whites. It is best that both classes meet in the same building, that they be incorporated in the same church, under the same pastor, having access to the same ordinances, baptism, and the Lord's Supper, and at the same time and place, and that they be subject to the same care and discipline; the two classes forming *one* pastoral charge, *one* church, *one* congregation. Should circumstances beyond control require the negroes to meet in a separate building, and have separate preaching, yet they should be considered, and should actually be, part and parcel of the white church. The *unity* should be preserved. Members should be admitted and excommunicated, and the ordinances administered in the presence of the united congregation. This mingling of the two classes in churches, creates a greater bond of union between them, and gives rise to kinder feelings. It tends to increase subordination, and promotes in a higher degree the improvement of the negroes in piety and morality, and civilization.

It may, in particular places, be expedient for the better instruction and ingathering of the negroes, to organize them into a church *by themselves*, with a distinct pastor, distinct officers, and distinct membership. But in such case, the church should assume some form of

government, either Presbyterian, Episcopalian, Baptist, or Methodist, and be *organized by*, and be *in ecclesiastical connexion with*, the Presbytery, the Convention, the Association, or the Circuit, and be *as much and as entirely under its review and control*, as any other of its churches. The church will then be, *The coloured church of such a Presbytery, Convention, &c.* Great care should be taken to have appointed over such churches, white pastors, elders, and deacons of standing, ability and prudence; and if *coloured* pastors, elders and deacons, are set over them, they should be men of tried and approved standing and character, and they should be frequently visited and counselled, and assisted by neighboring pastors, and officers of white churches, in order to prevent deterioration, irregular proceedings, disorderly practices, improper teaching, party strifes, and oppression.

The organization of the negroes into churches, *independent* of white churches and ecclesiastical bodies, and in no manner subject to their review and control, in the present ignorant and degraded state of the negroes, would be disastrous to the progress of scriptural knowledge and piety among them, and productive of confusion and every evil work in the communities where they would be tolerated.

The provision of ample church accommodations for the negroes, throughout the Southern States, is a duty that ought not to be omitted. There are certain Southern cities, that do not, putting all the houses of public worship together, furnish sittings sufficient for one half their coloured population; and there are country and village churches that scarcely furnish sittings enough for their coloured membership; and there are churches in which no provision is made at all for the accommodation of the negroes. A very noble movement has lately been set on foot in Charleston, S. C., in this business. Two houses of public worship are to be erected for the accommodation of the coloured population of that city; churches are to be regularly organized in each, of coloured persons, and to be in ecclesiastical connexion, the one with the Episcopal Convention of that State, and the other with the Presbytery of Charleston, and they are both to be supplied with white pastors. There will still be room in that city for several more churches of a similar character. Fervently do we hope that this movement may be seconded by all our chief towns and villages, where a necessity exists for it. There are very few districts in the country that furnish ample accommodations in the houses of public worship for the negro population. There is indeed a wide field for what we now term "church extension."

I have abstained from any suggestions, in relation to the *free negroes* in the Southern States, because they live principally in our cities and villages, and in their religious instruction, readily fall in with that communicated to, and enjoyed by their own colour who are not free. I have seen a disposition to separate from their brethren of humbler attainments and privileges, but I do not believe it prevails to any extent worthy of notice. Many of them are intelligent, respectable, and worthy persons, and furnish us with examples of decided and active piety. As a class they are advancing in education and intelligence, but from their position in society, are exposed

to very many and great temptations, and are not advanced, in any appreciable degree, in morality and piety, above the slave population, and consequently they require the same amount of attention and ought to receive it.

I have now brought these Suggestions on the Religious Instruction of the Negroes in the Southern States, to a conclusion. They have been presented in as brief a compass as the nature of the subject, which requires much detail, would allow; and I commend them to the candid and prayerful consideration of all persons into whose hands they may fall. As I have endeavoured in sincerity to set them forth for the glory of God, I humbly trust he will condescend to bless them for good. The bearing which the religious instruction of the negroes has upon the peace, the order, the purity, the happiness, and the prosperity of our Southern country is not understood, nor appreciated as it ought to be. But I thank God, through Jesus Christ our Lord, that the subject and the duty are both now fairly before the Southern Church, and particularly that branch of it, to which I am attached. Whatever else concerning this people, may be in doubt or in dispute, or whatever may be their condition in times present or in times to come, there can be no doubt and no dispute *on the duty of affording them the gospel of the grace of God*. Here, then, is firm ground to stand upon; and ground upon which the Lord's servants may stand *firmly*, for it is their own. Ministers, churches, and owners are the almoners of Divine mercy to this dependent people. Let them not delay action, but while the door is open, and God moves them to it, let them enter the field; let them piously, prayerfully, and energetically "arise and build," and seek from Heaven that patience and perseverance which shall know no exhaustion and no defeat. I would recommend to the friends of religious instruction not to mix it up with questions touching the civil condition of the negroes: 1 Tim. vi. 1-8; nor turn aside from the main work to combat incidental evils. Time is wasted, the great cause is retarded and prejudiced. Believe in God—in his Providence—in the power of his truth and grace—and go forward! We are to lead this people unto life eternal, through the knowledge of Jesus Christ our Lord. This is the will of God—this is our duty—the great duty of the Southern Church. Grant us wisdom, and power, and grace, O Lord, our God and our Redeemer, to discharge it.

APPENDIX.

CONTAINING

FORMS OF REGISTERS OF COLOURED MEMBERS,
BAPTIZED COLOURED CHILDREN, COLOURED WATCHMEN, AND INQUIRERS.

ALSO,

FORM OF A CONSTITUTION OF AN ASSOCIATION
FOR THE
RELIGIOUS INSTRUCTION OF THE NEGROES.

ALSO,

PLANS SUGGESTED BY
PRESBYTERIANS, EPISCOPALIANS, BAPTISTS AND METHODISTS,
FOR THE RELIGIOUS INSTRUCTION
OF THE
NEGROES IN THE SOUTHERN STATES.

REGISTER OF COLOURED MEMBERS BELONGING TO ——— CHURCH, ———.

RESIDENCE. PLANTATIONS.	NAMES.	NUM- BER.	ADMITTED.	DISMISSED.	SUSPENDED.	EXCOMMUNI- CATED.	RESTORED.	REMOVED.	DIED.	REMARKS.
Tho. Mallard's,	Joseph,	1	January 1, 1820,	To — Ch., Ala. } Aug. 10, 1845, }				To Ala- bama.	Dec. 8, 1831,	Exomplary Christian.
Wm. S. Baker's,	Doreas,	2	April 5, 1820,							
Do.	James,	3	Do.		Oct. 9, 1827.					
H. H. Jones',	Augusta.	4	August 1, 1821,			July 4, 1829.				
E. I. Delegal's,	Louisa,	5	September 3, 1821,		March 15, 1830,	June 19, 1830,	Feb. 6, 1831.			
In village,	Catharine, free woman, }	6	Novemb. 11, 1821.							

REGISTER OF BAPTIZED COLOURED CHILDREN BELONGING TO ——— CHURCH, ———.

RESIDENCE. PLANTATIONS.	NAMES.	NUM- BER.	PARENTS.	BAPTIZED.	DISMISSED.	DIED.	REMARKS.
W. Maxwell's,	Rosetta,	1	Louisa and John, (members),	May 2, 1825.	With parents, to — } church, Jan. 8, 1830, }	Oct. 12, 1829.	Mr. King, family, & people removed.
I. Stevens',	William,	2	Luke, (member), Jane, (not member),	July 15, 1825,			
R. King's,	Wellington,	3	Paris and Mary, (members),	Do. do.			
In Town,	Pitt,	4	Joseph and Rachel Jackson, mem- }	September 8, 1826.			
Do.	Amelia,	5	The same,	October 15, 1829.			

REGISTER OF WATCHMEN BELONGING TO _____ CHURCH, _____.

PLANTATIONS. RESIDENCE.	NAMES.	APPOINTED BY THE CHURCH.	CHARGE.	SUSPENDED.	REMOVED.	RESTORED.	DIED.	REMARKS.
J. M. B. Harden's,	Windsor,	Feb. 4, 1821,	J. M. B. Harden's Plantation, } and W. Jones',	May 3, 1831,	Nov. 18, 1824.	Feb. 1, 1832.	Dec. 20, 1840.	Faithful—pious man.
W. Le Conte's, Est. J. Bacon's,	Abram, Greene,	" " May 4, 1822,	W. Le Conte's, and W. Roberts', } Est. J. Bacon's,					
T. Q. Cassel's,	Thomas,	" " April 3, 1823,	T. Q. Cassel's, W. Lang's and } J. Mann's,					
W. N. Way's, In Town,	Baxter, Jno. Brown, } free man.	" " " "	W. N. Way's, T. Quarterman's. Village.					

REGISTER OF COLOURED INQUIRERS, CONNECTED WITH COLOURED CONGREGATION OF _____ CHURCH, _____.

PLANTATIONS. RESIDENCE.	NAMES.	CAME FIRST.	CHARACTER.	BAPTIZED.	DECLINED.	RECOMMENDED.	RECEIVED INTO CHURCH.	DIED.	REMARKS.
J. W. Winn's,	Adeline,	Oct. 1, 1821,	Excom. member, } seeking to return, }	On admission } to church, }		Feb. 3, 1822,	Feb. 17, 1822.		
T. Fleming's,	George,	Nov. 2, 1821.	First convictions, }	In infancy, }		" "	" "		
A. Winn's,	Eliza,	" "	First convictions, }	Never, }	Sp'g, 1822,				
E. Stacy's,	Amelia,	Dec. 18, 1821.	Suspended member } seeking to return, }	On admission } to church, }				July 20 1822.	Fell into bad comp'y. Gave evidence of re- pent'ce before death.
Est. J. Lambert's,	Daniel,	" "	First convictions, }	In infancy, }		Jan. 20, 1822,	Feb. 17, 1822.		
W. Q. Baker's,	Aaron,	Jan. 4, 1822.	Do. do. }	Do. }		Dec. 1, 1822,	Jan. 10, 1823.		
In village,	Jas. King, } free man.	" "	Do. do. }	Never, }		Feb. 3, 1822,	Feb. 17, 1822.		

FORM OF A CONSTITUTION

Of an Association or Society, for the Religious Instruction of the Negroes.

CONSTITUTION

Of the _____ Association, (or Society,) for the Religious Instruction of the Negroes—(Auxiliary to _____ Board or Society for Domestic Missions.)

Impressed with the duty and importance of communicating stated Religious Instruction to the coloured population of this county—(or city, &c.)—we the undersigned have associated ourselves for the purpose, under the following Constitution:

ARTICLE 1.—This Association shall be called the _____ Association for the Religious Instruction (orally) of the coloured population in said county, (or city, &c.)

ARTICLE 2.—The Officers of the Association shall be a President, Vice-President, Secretary and Treasurer, and an Executive Committee; which officers shall be elected annually.

ARTICLE 3.—The President shall have power to call meetings of the Association: shall open and close each meeting with prayer, and preside over all its proceedings. In the absence of the President, the Vice-President shall take his place.

ARTICLE 4.—The offices of secretary and treasurer may be united in one person, whose duty it shall be to take and preserve the minutes of the proceedings of the association, and receive and keep the moneys of the association, subject to the order of the executive committee.

ARTICLE 5.—The executive committee shall consist of eight members, including the president, vice president, and secretary, and treasurer. It shall be the duty of the executive committee to establish suitable stations in the county, (or places for meeting in the town or city, &c.) for instruction; appoint a minister or missionary, (or a teacher or teachers,) subject to a vote of approval of the association; provide for his support, and for the current expenses of the association; and make an annual report of their doings, and of the general operations of the association. (And in all their operations shall act in concert with, and not contrary to, the wishes and views of the ministers, elders, and deacons of the churches established in the county, or city, &c.) The missionary (or teacher) is under the supervision and direction of the committee, to which he shall render a written report of his labours, if required so to do.

ARTICLE 6.—The instructions of this association shall be (altogether *oral*, embracing) the doctrines, practice, and discipline of _____ Church; (or the general principles of the Christian religion as understood by orthodox Christians, avoiding in the public instruction of the negroes, doctrines which particularly distinguish the different denominations in this county [or city] from each other.)

ARTICLE 7.—The association shall meet annually, at the call of the president, at some convenient place in the county, (or city,) in the month of January; at which meeting all the officers shall be elected, by ballot or otherwise, as shall at the time be deemed best; and the annual report read, or an address delivered, by some person appointed by the association for the purpose.

ARTICLE 8.—Any person may become a member of this association by signing the constitution.

ARTICLE 9.—The annual subscription of members to this association shall be _____ dollars.

ARTICLE 10.—This constitution may be altered at any regular meeting of the association by a vote of two-thirds of the members present.

SUGGESTIONS OR PLANS OF DIFFERENT DENOMINATIONS OF CHRISTIANS.

I. PRESBYTERIANS.

Resolutions of the Synod of Alabama.

The committee appointed to consider the claims of our coloured population on the Church of God, for adequate religious instruction, beg leave to report that they have given this subject their best attention, and after careful consultation, are of opinion, that, encumbered though this subject is with many and formidable difficulties, yet, even if all that the heart of Christian philanthropy might desire, cannot at once or very speedily be attained, still much may be done by judicious effort, and an *advance* be made towards the complete attainment of the great object proposed, viz: the thorough religious instruction of our whole coloured population. With a view to this end, the committee recommend to the Synod the adoption of the following resolutions, viz.

1. That in our opinion it is the duty of every owner or employer of slaves, to give them all possible facilities for receiving sound and judicious instruction in their duties to God, to society, and to each other.

2. That in every household, and on every plantation, the servants should, if practicable, be assembled daily to hear the reading of the Bible and to call upon God in prayer. That, especially on the Lord's day, they should be encouraged and required to attend the worship of God and the preaching of the word, where opportunity so to do can be afforded them. The children and the younger servants especially, should be carefully instructed in some appropriate compend of religious truth, as, e. g. the Shorter Catechism and such catechetical instruction can then only be effectually given, when it is under the direction of the owner himself.

3. That every church session is bound, in duty to this class of our population, to see to it, that among them and for their benefit, Sabbath schools be regularly conducted, in which familiar instruction shall be orally given, aided by the use of Jones' Catechism, or some similar compend.

4. That it is the duty of every minister of the gospel to pay special attention to the coloured people, the servants of the members of his congregation, and to impart religious instruction for their accommodation, carefully adapted from its simplicity and plainness to the level of their capacity. Such instruction should be given not only on the Sabbath and at the usual place of worship for the whites, but also as often as practicable on week days, and on the plantations where the slaves labour. The better to effect this great object, it is recommended to all our churches to yield to the negroes, and for their especial benefit, a definite portion, say one-fourth of their minister's time.

5. That we highly approve the measure that has been so successfully adopted in some of our sister and neighbouring States, of the formation of associations of planters and slave-owners, for the employment and maintenance of discreet and devoted ministers, as missionaries to the blacks, who, under the patronage of the association, labour among the negroes on the plantations, preaching the gospel to them at suitable points, visiting the negroes at their quarters, and in their cabins, and catechizing their children with all pastoral fidelity, tenderness, and care. Such associations we deem eminently judicious, safe, and productive of good to all classes; nor can we forbear the expression of our hope, that ere long such associations will be formed and successfully operating throughout the planting districts of South Alabama.

6. That the Presbyteries under the care of this Synod, be directed to urge upon every session and every minister subject to their jurisdiction, immediate and earnest attention to this subject, and to the plan herein proposed; and that they require at every meeting of the Presbytery a full statement from each Session of the degree of attention given to this subject, and of the steps actually taken for the benefit of the blacks, and that a minute account be rendered to the Synod on this subject every year.

7. That each minister, and the Session of each vacant church, be directed to have these resolutions read from the pulpit on the first Sabbath in January next, or as soon thereafter as practicable, with suitable admonition as to the importance of discharging our duty to the coloured population.

PRESBYTERY OF GEORGIA.

Plan for Pastoral Labour among the Negroes, connected with our Churches and Congregations.

It is a principle not to be called in question, that when pastors are settled over churches in our country, they are settled over all the different classes and conditions of men who compose those churches.

Servants form a component part of all our churches. They as naturally and properly worship with their owners, as children with their parents; and it would be as inconsistent for pastors to neglect the children, as the servants of the households over which they are called to preside. They are as responsible for the one class as for the other. This is the view which the word of God authorizes us to take; for we discover Paul in his epistles to the churches, which he himself planted, and to which he personally ministered, *including servants in those churches*, and along with masters, he gives them *as part of his charge*, instructions and exhortations suitable to their circumstances and condition in life. And we find, that as he gives Timothy commandment touching all classes of persons embraced in the churches, so does he not overlook the *servants*. He commands him to exhort and instruct them, and thereby teaches him to *include them in his pastoral charge*. We thus have example and precept from the holy apostle. It is not necessary for us to enlarge our proofs. The principle is settled by the word of God.

In fulfilling our duties, therefore, as pastors, we should adopt something like the following *plan*:

1. PREACHING.

On the Sabbath.—That our sermons to the united congregations be so framed as to be as applicable, and as intelligible to *both classes* as possible; and that the minister take special notice of the negroes in his preaching, and sometimes make direct addresses to them; that he devote the Sabbath afternoon or evening to preaching to the negroes; and should this be impossible, that he deliver a lecture to them some evening in the week.

During the Week.—That pastors, as frequently and as extensively as possible, visit their people, and preach to the negroes on the plantations at night, taking special notice of the members of the church, and of the children, in the way of speaking to them, if it be but for a few moments only.

2. SABBATH SCHOOLS.

That pastors establish *coloured Sabbath schools* in their churches for children and adults, with a superintendent and a sufficient number of teachers; and that the time for the meeting of the school be so fixed as to be most convenient for the people, either between services, or in the afternoon. That from time to time they visit and catechize the schools, and give encouragement to the teachers; and endeavour to interest owners in the schools, so far as to have their children in regular attendance from Sabbath to Sabbath.

3. INQUIRY MEETINGS.

That pastors hold *inquiry meetings* for the negroes, and keep a list of all persons coming for instruction, as well as of excommunicated and suspended members who wish to be restored to the church. That these inquiry meetings be appointed at such times and places, say, for example, on the Sabbath, and at the

house of God, as may best suit the convenience of the people; and let them secure the assistance, in this work, of elders and prominent members of their churches.

4. COMMITTEES OF INSTRUCTION.

In large congregations of negroes, spread over a considerable extent of country, pastors, in order to meet the wants of the people, may appoint different elders and members, residing in different parts of the bounds of the congregation, to act as a *committee of instruction*, for all who wish for instruction in order to church-membership; and that all who present themselves for admission before the church session, be required to bring a recommendation to that effect from some member of the committee.

5. WATCHMEN.

That whenever it is necessary to appoint a *coloured preacher* and *watchmen*, pastors become well acquainted with them, and frequently assemble them with their elders, and inquire into the state of religion on the respective plantations on which they are appointed to watch; and give them instruction, and pray with, and exhort them to a faithful discharge of duty.

6. CHURCH MEETINGS.

That occasionally pastors call a general meeting of all the coloured members of their churches, for the purpose of becoming personally acquainted with them; of inquiring into their conduct as Christians, and giving them suitable warnings and exhortations. Immediately preceding every communion season would be a favourable time for holding these meetings.

7. CHILDREN BAPTIZED AND CATECHIZED.

That pastors carefully *baptize the infant children of coloured members*; first instructing the parents in the nature and duties of the rite; and that they keep a *register* of the names of the baptized children. And that they once in two or three months collect all the baptized children and youth, and all others that may belong to the congregation, in the church, and there, in the presence of owners and all others, catechize and instruct them; giving due notice of the day, and requesting all owners to see that their negro children appear clean and neat, and prepared on the lessons.

8. CHURCH DISCIPLINE.

That pastors, with the church session, attend carefully and punctually to the *cases of discipline* brought before them; and as soon as practicable after they are reported, that there be no delay for weeks, and months, and years.

9. WEDDINGS AND FUNERALS.

That pastors use every influence to impress the people with the sacredness and value of the *marriage relation*; and require all church members to be regularly married themselves, and to have their children regularly married also; and that pastors hold themselves ready to wait on them and perform their marriage ceremonies at all times. And, moreover, that pastors look well to the poor, and the aged, and the infirm of their churches, and see that they receive assistance from the church, if it be needed; and be ready to *attend funerals*, and bury their dead, and sympathize with them in all their trials and afflictions.

10. OWNERS AND ELDERS.

That pastors endeavour to impress upon owners, masters and mistresses, the duty of affording their people some religious instruction on their plantations, in

the way of Sabbath schools or evening prayers, especially if they be members of the church; and that they endeavour to influence the elders to be active in this field of labour.

Resolutions of the Presbytery of Lexington, Kentucky.

Resolved, That all our pastors and stated supplies should consider the servants of the households belonging to their respective charges, who are not members of other churches, as being justly entitled to a share of their pastoral care, in the same manner as the children of those households are; and that they seek to adapt their ordinary discourses to their capacity, and, as often as they may think expedient, preach to them separately and by special appointment.

2. As the word of God clearly recognizes the relation of master and servants, at a time when servants were mostly slaves, and enjoins upon them the duties which they respectively owe to each other; therefore,

Resolved, That pastors should carefully inculcate upon masters and servants, their relative duties, and teach them what are the proper effects which the gospel, when cordially embraced, will necessarily produce in their hearts and lives respectively, in regard to this relation.

3. That Sessions be enjoined to establish Sabbath schools for the oral instruction of the coloured people, in every congregation where it is practicable, to be superintended and taught by themselves, or some pious members of the church; and that masters and mistresses should take a lively interest in the subject, and give it efficient aid and encouragement, by requiring their servants to attend, and by their hearty concurrence in the object sought to be attained in those schools; and by showing their servants at home that they earnestly desire their spiritual welfare. Without the hearty co-operation of the masters and mistresses, pastors and Sessions will be able to accomplish but little in giving the gospel to servants.

4. That pastors be careful to enforce on pious masters and mistresses, that they are solemnly bound to use their best endeavours to teach the gospel to their servants; both by their relation to them as members of their families, and by the authority of God, as revealed in his word; not only instruction, advice, and admonition, but even authority may be necessary, that the Sabbath may be observed and the house of God attended; and that our servants may hear the gospel and be instructed in the Sabbath schools, and thus be brought to salvation through the knowledge of our Lord and Saviour Jesus Christ; and every effort should be accompanied with earnest prayer to God, that he would make the instructions given, effectual to salvation.

5. That our coloured people be taught the sacredness and perpetuity of the marriage relation; and it is further recommended that proper efforts should be made to have the rites of matrimony celebrated, in all cases among them, with due solemnity and in accordance with the word of God.

That the roll be called at every autumnal meeting of Presbytery, to ascertain the diligence of our ministers and Sessions, in reference to the duties specified in the preceding resolutions.

II. EPISCOPALIANS.

Plan of Bishop Meade, Diocese of Virginia.

“How shall this duty be performed?” As God hath made of one blood all men on earth; as face answereth to face in water, and the heart of man to man, so there is one religion for all, rich and poor, bond and free, and one way of its operation on the heart. By the foolishness of preaching (as some deem it) God is pleased to save such as believe. It is therefore the duty of all the friends of the coloured people to adopt the most effectual method of bringing the word of God to bear upon their minds.

Ministers of Religion, should be ever ready to preach the word of God to them in season and out of season, in private and in public. They should endeavour to

draw them to the house of God, and see that suitable seats be provided for their reception. They should try and arrest their attention while there, by special application of the word of God to them, during the lessons and in the sermon, showing how evidently the Scriptures were intended for them, and how admirably adapted to promote their happiness. When the churches are not convenient to them, or they cannot be induced to come, then let the gospel be carried to their very doors—into the cabins—and from house to house. Let the afternoons and evenings of the Sabbath be devoted to them, either in the churches, or on the plantations: whenever a minister visits any family, whether on the Sabbath, or any other day, let it be regarded as the signal for collecting the servants, either in the mansion, or in some of their own houses. Let this be regarded as the chief *courtesy* due to him, who should ever be ready to preach the gospel to the poor. The writer is acquainted with some families where he is always sure to have the parlour filled with the servants of the household; but he is also acquainted with too many, where not even those who wait on the persons and the tables of their owners, are ever invited to attend the devotions of the family. A few words from the minister, would however, generally ensure this act of hospitality to a servant of God. Ministers should also remember this destitute class in all their associations, and set apart at least one occasion for a special and united address to them.

And ought not the *Bishops of the church*, in their visitations, to set a proper example by appropriating a portion of their time to this duty? Conscious of failing in this respect, during the short period I have been called to my present situation, I desire to amend without delay, and now beg my brethren of the clergy, and friends of the laity, to consider me in all future visitations, as a debtor to the servant as well as to the master; and to make such an arrangement of my future time and services, when I come amongst them, as shall best accomplish the important object for which I plead.

But in order to render effectual our preaching, which after all, cannot to any particular household be very frequent, we must call to our aid other means which experience has proved to be highly beneficial. We must see that our families be supplied with catechisms, tracts, explanations of select Scriptures, and sermons adapted to the condition and character of servants. These, with but few exceptions, are yet to be prepared, for it is lamentable to think, how few out of the thousands of tracts and books which are published, are suited to their need. We doubt not when these are furnished in sufficient abundance, that there are thousands of pious persons, who will take pleasure in reading them to their servants, who now for want of such helps, neglect this duty, though with uneasy consciences.

And now let me propose a few questions to the *masters and mistresses* of our State, with the view of suggesting to them the most effectual method of co-operation with God's ministers. Cannot you, at whose command servants rise up early in the morning and repair to their several works, and during the day come and go at your bidding, and perform any duty however laborious, without thinking of refusal; cannot you bid them repair to your parlours once each day, and there listen to the word of God, which they cannot read, but by the hearing of which, they may believe and be saved? If this be too much, cannot you once in each week, assemble them and read something to them about the things of eternity? If you cannot do it yourself, then will you not encourage some one else to do it? Can you not employ some pious person (if a minister cannot be procured) to come among them and read to them, and talk to them, and pray with them, and especially to endeavour to teach the children the first principles of religion? Are there not some of your own children able and willing to read to them out of God's word and good books? Can you not sanctify the Sabbath on your plantations (especially if there be no religious meeting near) by collecting your servants, and officiating as priest among them? Can you not form a Sunday school on your premises, where if you do not think proper to teach them to read, you may, as is done in many places, deliver oral instruction to the young, and thus make them acquainted with the first principles of religion? Can you not encourage your children to show their benevolence and requite the labours of the servants by instructing them in the word of God? Can you not facilitate their access to religious meetings, and encourage ministers to come among them? Can you not converse with them affectionately and represent to them their duty, and the evil of sin out of God's word; and when you punish them, let them see that it is more for

their sakes than yours—that you punish them chiefly on account of sin, and not because your worldly profit suffers by their misconduct?

Surely in these and other ways, which the providence of God will point out to us, if our hearts were properly affected, we should be able to do something for the spiritual benefit of those whose time is spent, and strength worn out in our service. I do most earnestly beseech my brethren of the clergy, and friends of the laity, to ponder well what I have written, and think of it with reference to the great day, before they shall determine that nothing can be done.

Suggestions of Bishop Elliott, Diocese of Georgia.

The religious instruction of our domestics, and of the negroes upon plantations, is a subject that should not be passed over in the address of a Southern bishop. It is a subject that ought to press upon us, as a church, with great power, and we think without any disparagement, that there is no arrangement of worship so well qualified as ours, to meet exactly the wants of our coloured population. What they need is sound religious instruction—such instruction as they can lay hold upon and retain—exactly such as is prepared to their hand in our Liturgy and Catechisms. There is no lack, among the negroes, of the means of grace; there are very few coloured persons in the state of Georgia, who have not within their reach some kind of religious exercise; but it is, for the most part, a religion of excitement, occupied entirely with the feelings, while they need to be instructed in the first principles of the doctrines of Christ. What they require we can furnish, if we will only stir up ourselves, brethren of the clergy, to this most interesting and necessary labour. It is a mistake to suppose that our Church repels, by her liturgical forms, this class of our population; it ought to be and it might be, emphatically, their church, if we, her ministers, would do our duty in the matter. But that duty requires, on our part, persevering effort, assiduous attention, indefatigable patience. They must be taught the Liturgy before they can relish it, and that instruction must be given, line upon line, and precept upon precept; beginning with them in the Sunday school, as children, and training them up into church people. I would suggest that each clergyman should make a list of all the coloured children belonging to the families in his congregation, should collect them into a Sunday school in connexion with his church, should baptize all that were old enough to receive the rite, persuading their masters and mistresses to act as their sponsors, should train them up to repeat, and understand, and appreciate the Liturgy, should consider them an integral part of his flock, watching over them as he does over the white children of his congregation, should present them at proper times for confirmation, and finally connect them with the communion of the Church. To carry out this plan fully, comfortable sittings should be provided for them in every church, and they should be made to feel that they are welcome to our table. I feel confident that, in a few years, should this suggestion be carried out, we should see large congregations of well-instructed people connected with every Episcopal church. Under existing circumstances, where the servants of Episcopal families have been suffered to wander off into other folds, the attempt to recall them would not be attended with any good result. We must regain our lost ground, by attaching the children to our form of worship.



III. BAPTISTS.

Columbus Baptist Association.—“Instruction of the Coloured Population.”

The committee appointed to devise a plan for a more thorough religious instruction of the coloured population, report, that having considered this grave subject in its varied aspects, and with due reflection matured the conclusions at which

they have arrived, they can only recommend amendments to the plan already in existence. It is evident to every reflecting person, that all arrangements for the instruction of the coloured race, must accord with our legislative enactments, or they will utterly fail in the accomplishment of good. The number of coloured communicants in our churches is very large, exceeding that of any other body of religious worshippers. Heretofore there has been too little system in their religious instruction. In order, therefore, to secure thorough and systematic religious knowledge, the committee recommend the following plan:

1. That in the towns or villages the coloured population be gathered together every Sabbath, and religious services be had with them after the following manner: 1st, Singing; 2d, Prayer; 3d, Singing; 4th, Reading of a portion of Scriptures, followed by an expository discourse by the minister, or an explanation of Scripture by the deacons or members of the church designated for the purpose.

2. That once in three months, the pastor and deacons attend the place of meeting and catechize the coloured members of the church upon the prominent historical facts and fundamental principles of religious belief, and practice, set forth in the Scriptures.

3. That in the country neighbourhoods, wherever there are churches, appointments be made by the ministers in charge, for meeting on the various plantations of the vicinity, whose proprietors consent; upon which, on the afternoon of the day of the meeting, the minister or deacons of the church shall attend and pursue the course recommended in suggestion *first*, and *once* in three months catechize the coloured members, as set forth in suggestion *second*. That these meetings be held alternately on all the plantations within convenient distance, at which officers and members of churches can attend.

4. That the various planters remote from churches, be recommended to put up a convenient house of worship, and employ a minister to attend thereupon regularly, and that at such time, with their families and neighbours, they attend such places of worship.

5. That every pious planter call all his servants together on every Sabbath when there is no religious service in the neighbourhood, and read the Scriptures, and pray with them.

The committee recommend that this plan be read from every pulpit, by every minister of the Association, on the first day of worship after the reception of the minutes. In behalf of the committee:

W. CAREY CRANE, *Chairman.*

IV. METHODISTS.

South Carolina Conference, 1845.

The Committee to whom it was referred to consider of and report a plan for the more general prosecution of the work of evangelizing the people of colour within our bounds, offer the following

REPORT.

1. That deeply impressed with the importance of the subject referred to them, and the greatness of the interests which it involves, your committee have not deemed it expedient to adventure on any scheme which might suggest itself as a plausible experiment, but recommend the adoption of such items only as have been indicated by experience, and which admit of no doubt as to their suitability for the promotion of the great object we have so much at heart. The sum of what we propose for your present action, is, to pass a resolution defining what should constitute any field missionary ground, as distinguished from the circuits; to point out the service which ought to be performed by the circuit preachers, and the local preachers and exhorters generally; to engage the care of the quarterly conferences, and to arrange for the prevention of any possible difficulties concern-

ing members or preaching places, or respecting the employment of some particular preacher at some one place, when it may be thought to subtract unduly from the work in general.

2. You thus perceive that your committee have no plan to propose for the internal regulation of the missions apart from the circuits; but what they have to propose, is, a plan for the general enlistment of our whole ministry, (including local preachers and exhorters,) in the work before us. With regard to the missions as a distinct department, we deem it sufficient, for the present time, to repeat an expression of your sense of the importance of catechetical instruction, both for adults and children; and to fix a minimum for the proportion of time which a missionary ought to employ in active labours among his people.

3. But your committee consider that the duty of our ministry towards the coloured people cannot be discharged by the detachment of any number of ministers as missionaries in particular districts, whilst there exists among the same class in other parts of the work, a crying deficiency of ministerial service. No diligence of the missionaries can supply this deficiency, nor atone for the least remissness on the part of those who minister in the circuits and stations. The duty to be done is binding on all, according to their ability; and it is binding on all, as they are severally able, with the same force of indispensable obligation.

4. Enough has been done to demonstrate the utility of our labours, and to prove that being instructed in the principles of Christianity, and believing with all his heart that the holy Scriptures form the only rule of faith and practice, the product will be the same in all men, whether bond or free, black or white. And if it has been complained that the religion of the black man is apt to be a passion, wanting of principle and consistent fruits, the complaint, as far as it has had any foundation in truth, might have been retorted on the complainants, who have looked for fruit without needful cultivation, and required the religion of the Bible of those who were not furnished with a knowledge of its doctrines. This knowledge, so indispensable to all, we are bound to communicate as extensively as we can. To do so, is the very burthen of our calling. It is preaching the gospel to the poor with emphasis. And if we may suppose a difference to exist at all between the bond and man, as regards the stress of our obligation to minister to all men, we may suppose it is in favour of him who is without the Bible.

With these views, your committee recommend the adoption of the following resolutions. To wit:

I. *Resolved*, That we are more than ever convinced of our bounden duty, and feel it deeply at heart, to preach the gospel to the slaves throughout our country, and in doing so, to adapt our ministrations to their peculiar wants, that our labour not in vain. And we exhort the missionaries, who stand foremost in this holy work, to take courage to be diligent, using plain language, (but never what is mean and broken,) as well in their sermons and exhortations, as in their ordinary intercourse with their people, teaching them patiently and with great care, the way of life. And in view of the greatness and difficulty of this work, we repeat to them the expression of our decided judgment, that too much of their time can hardly be devoted to catechetical instruction, both to adults and children; and we add that this, in connexion with preaching and visiting the sick, must make it necessary for a missionary to be employed not less than four or five days in every week, continually, if not all his time.

II. *Resolved*, That, as a general rule, for our circuits and stations, we deem it best to include the coloured people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The gospel is the same for all men, and to enjoy its privileges in common, promotes good will. Nor is it a valid objection that the coloured people are illiterate. Preaching ought to be plain, that it may be "*in demonstration of the Spirit and of power.*" And least of all might we make allowance for that vile abuse of preaching which affects "excellency of speech" with a jargon of high sounding nonsense.

III. *Resolved*, That at all our preaching places, where galleries, or other suitable sittings, have not been provided for the coloured people, or where the galleries, or other sittings provided for them, are insufficient, we consider it the duty of our brethren and friends to provide the necessary accommodation, that none may make

such neglect a plea for absenting themselves from public worship. And we desire the preachers to use their influence to induce our brethren and friends to fulfil their duty herein; and also to exhort the coloured people, at every place, to attend public worship at the meeting-houses with the whites.

IV. *Resolved*, That while it is due to public decency to seat the coloured people by themselves, apart from the whites, it is nevertheless our duty to hold forth, on all occasions, the one only Saviour, and the one only way of life, with equal directness to all alike, and to afford, as far as in us lies, equal facilities of Christian edification to both classes of our hearers. And we therefore advise, that, at our camp meetings, such accommodations be furnished at the back of the stand, or pulpit, as shall be convenient for prayer meetings with the coloured people, after preaching, as is usual with the whites in front of the stand. And that one or more of the preachers be appointed, from time to time, by the presiding minister, to conduct such prayer meetings, with the assistance of the coloured leaders.

V. *Resolved*, That in view of the present position and circumstances of the church and the country, requiring more to be done than the itinerant ministers can possibly do for the evangelization of the coloured people, we deem it of the greatest importance to enlist the zealous co-operation of our brethren, the local preachers and exhorters, in some plan which shall engage, more generally and efficiently than heretofore, the efforts of our entire ministry in this great work. And that our efforts may be the more successful, and to prevent any derangement or want of harmony in the prosecution of the work, we propose to be governed by the following regulations. To wit:

Item 1. That those parts of the country, only, shall be occupied by missionaries, to be supported by the missionary funds, which are not within reach of our stations and circuit appointments. And that if in the progress of the work, the preaching places of any mission and circuit, or station, shall approximate so near together as that the people might be served by either, such place, or places, shall be yielded to the circuit or station, unless the quarterly conference judge otherwise.

2. At all our Sunday appointments in the circuits, where there are many slaves, or where any considerable number can be induced to attend, and whether the preacher for the day be itinerant or local, we advise that a meeting be held chiefly for the purpose of catechetical instruction, both for adults and children; and that those who have been admitted on trial in the church, be especially required to attend, that they may learn to answer understandingly the questions to be propounded to them at baptism, and come to some competent knowledge of Christian doctrine before they shall be taken into full connexion.

3. At the first quarterly meeting in each of the circuits, if not sooner, and from year to year, the preacher in charge shall arrange with the local preachers and exhorters of the circuit, a plan of Sabbath appointments for the year, and report it to the quarterly conference, so as to secure as many Sunday appointments as possible at those places where the coloured population is numerous, and the travelling preachers have their appointments on week days.

4. At those preaching places where local preachers attend on Sabbath days and the circuit preachers in the week, the preachers in charge of the circuit shall engage some one of them to act in his stead in the admission and trial of coloured members of the church. And such local preacher shall inform the preacher in charge, from time to time, of all that is done, that it may be reported to the quarterly conference, as the discipline directs. And we advise, moreover, that wherever a suitable person, who is zealous for God, can be obtained, a white leader be appointed to superintend the coloured classes, with the assistance of the coloured leaders, at every place.

5. In neighbourhoods where the blacks are very numerous, if individual proprietors, owning many slaves, are not satisfied that enough can be done for them at the circuit appointments, and choose to employ some local preacher to serve them at their plantations, it may be done with the consent of the quarterly conference. But in all cases, we advise that any special service thus rendered at plantations, in the neighbourhood of our circuit preaching places, be not suffered to interfere in any way with the regular public service, but that it be performed before public service, or after the people have returned home.

And your committee further recommend that so much of the above report as

you shall judge proper to adopt, be forwarded by your secretary to the ensuing General Conference, with a request, as from you, for that body to consider the whole subject, in order to such action as shall be deemed proper in view of the wants of the work in all parts of the connexion. And that the same be also published with the minutes of this conference, and in the Southern Christian Advocate.

All of which is respectfully submitted.

W. CAPERS,	} Committee.
W. M. WIGHTMAN,	
A. M. FORSTER,	
HENRY BASS,	
SAMUEL DUNWODY.	

The Plans and Suggestions of the different denominations might have been multiplied, but the few now given are sufficient for our purpose, which was to show the extent, and the remarkable harmony and unity of feeling, and purpose, and action in the churches on this great subject.

THE INFLUENCE OF FAMILY-WORSHIP

ON

DOMESTICS.

✂ [Two pages being wanted to complete a form, we have selected the following from "Thoughts on Family Worship," by J. W. Alexander, D.D., published by the Presbyterian Board of Publication.—*Editor of the Presb. Board of Pub.*]

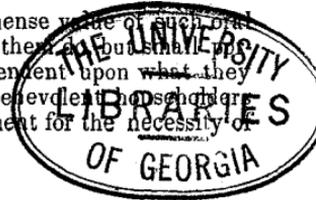
The religion of the family extends to every inmate, and embraces not only children, but servants. Just before the ruin of Sodom, God said of Abraham, "I know him that he will command his children *and his household* after him." On which that most delightful old commentator, Matthew Henry, remarks: "Abraham not only took care of his children, but of his household; his servants were catechized servants. Masters of families should instruct, and inspect the manners of all under their roof. The poorest servants have precious souls that must be looked after." It is for this reason that we include domestics in the circle of family-devotion.

* * * * *

In a large portion of America, a portion also over which our church is widely extended, all labour is performed by bondmen. This opens to us an aspect of the subject too important to be overlooked; indeed by far the most important in this chapter. Having been born among these institutions, having lived among them, and having spent a portion of life in labouring among slaves, we feel impelled to utter our thoughts on the subject; thoughts which, we are assured, will meet with a response in the hearts of brethren at the South. For however the ignorant and unjust clamours of some may reiterate the contrary, we speak what we do know, and testify what we have seen, in asserting that pious householders at the South are accustomed to exert a direct religious influence on their servants. The master of numerous slaves has an access to them, and an influence over them, in regard to divine truth, such as no other man on earth has over an equal number of persons. That this influence is always exerted to the extent of the obligation, we no more assert, than we assert the same of teachers, shipmasters, and owners of factories, in New England, or in Europe. But that the way is open, to an extraordinary extent, and that the effort is conscientiously made, in a large number of blessed instances, we not only believe, but do testify.

In no instance have we ever been so much impressed with the value of family worship to the servant, as when we have seen a large household of negro-slaves, sometimes filling rooms and passages, gathered for this service, and filling the air with their peculiar melody. On one of these occasions, being struck with the intelligence, gravity, and decorum of the servants thus assembled, we learned, on inquiry, that no less than *fifty*, of that plantation alone, were communicants in the Presbyterian church.

No enlargement is necessary, in order to show the immense value of such oral services to those who cannot read. Hearing, as many of them do, the same portions of scripture on the Sabbath, they are the more dependent upon what they receive in the house. It merits the consideration of all benevolent householders in the South, whether this is not of itself a strong argument for the necessity of



family-worship. Pious masters might well take counsel, as to the best method and order of reading, and even explaining, the Scriptures to their servants.

The fondness of the black race for music is proverbial. It is rare to meet with a negro who does not sing; and there are many whose organ is susceptible of extraordinary training. It is not uncommon to hear the negro, on some nightly walk through the forest, waking the echoes with a sacred song, and, perhaps, (odd as it may seem) giving out the lines to himself. We have listened to a great variety of sacred music, vocal and instrumental, Popish and Protestant, in choirs and congregations, in concerts and oratorios; but if we were summoned to declare which of all seemed most like the praise of God, we should reply, the united voices of a thousand slaves, ascending to heaven in a volume of harmony.

For this reason, divine praise should, if possible, always form a part of domestic worship, where black servants are present. No better vehicle of truth to these minds could be sought than an appropriate hymn, well suited to a pleasing tune. The writer begs the forbearance of the reader for a seeming digression, prompted by the earnestness of his desires on this topic, when he adds another suggestion. As the Southern servants can seldom read, and, therefore, have no use of hymn-books, the memory must be the sole depository of their sacred song. It is known that they largely frequent the assemblies of illiterate and enthusiastic persons, and catch up snatches of hymns, which are full of error, if not of absurd irreverence. Might not Christian householders show to their servants a more excellent way? and might not the daily worship be the means of doing so? *Twenty good hymns, with as many simple melodies, would be a treasure to the black servant.* These should be carefully selected, so as to contain nothing beyond their capacity, and so as to include the chief exercises of an evangelical mind. They should be thus few, in order to be often repeated, and thoroughly committed to the memory. Each hymn should have its appropriate tune. From time to time, the hymns should be explained, until they should be fully comprehended by every mind. Such a method, unless we are deceived, would draw to the family-worship many a servant who now stands aloof.

Providence has placed the master of African servants in a position where he can reach a great number of immortal souls; more accessible, we think, to religious impression, than any persons in the world. The first great duty is to give them the gospel, and to seek their salvation. Towards this end much may be done by the ordinary means of family-worship. But we most respectfully suggest the inquiry, whether the principle of this ordinance does not admit of an extension to a much wider circle? As the dependents and labourers of a wealthy proprietor are providentially increased to an unusual extent, so it might seem should his parental influence, as a Christian householder, be expanded in the same proportion. The carrying out of this principle, in its details, must be confided to the discretion and zeal of individual masters; but that, in some way or other, the opportunity of worshipping God should be extended to the entire circle of inferiors, is too clear to need an argument. Among other methods, some plan might be adopted by which not only house-servants, but plantation-labourers should, at least from time to time, be brought to share in the worship of the family. And where estates are large, special provision might be made for some communication of stated instruction to every soul within their bounds. That something of this nature has already been effected, in a number of places, is known to many of our readers. In the great day of reckoning, we doubt not that the silent, unobtrusive, self-denying labours of the Rev. Charles C. Jones, and his faithful coadjutors, will shine forth in colours of a brighter philanthropy, and will be acknowledged as more full of love for the slave, than all the inflammatory harangues of a hundred misguided and disorganizing zealots.