

“The Dead of the Synod of Georgia.”

NECROLOGY:

OR

MEMORIALS OF DECEASED MINISTERS,

WHO HAVE DIED DURING THE FIRST
TWENTY YEARS AFTER ITS
ORGANIZATION.

PREPARED IN OBEDIENCE TO THE ORDER OF THE SYNOD.

WITH A

HISTORICAL INTRODUCTION.

BY

JOHN S. WILSON, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, ATLANTA, GEORGIA.

The memory of the just is blessed.—Prov. x: 7.

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REV. CHARLES COLCOCK JONES, D.D.*

CHARLES COLCOCK JONES, the son of Captain Jones and Mrs. Susannah Hyme Jones, was born at his father's residence, Liberty Hall, Liberty county, Georgia, December 20th, 1804, and was baptized at Midway Church, of which his mother was a member, by the Rev. Cyrus Gildersleeve, at that time its pastor. The sole care of him, when three months old, was, by the lamented death of his father, devolved on his mother. Of Huguenot descent, she was a woman of great excellence of character and sincere piety; and her earnest desire and frequent prayer for her fatherless child were that he might glorify God in the Christian ministry—a prayer destined to be signally answered long after her lips were silent in death.

Bereft by death of a mother's tender care before he had reached his fifth year, God did not forget the little orphan, but in His kind providence committed him to the protection of affectionate relatives, and "to the special guardianship of his uncle, Captain Joseph Jones, who ever sustained to him the relation of a father, and to whose influence, protection, and kindness he ever accorded the respect, obedience and affection of a son."

Having received at the Sunbury Academy, then under the preceptorship of the Rev. William McWhir, D.D., the rudiments of an excellent English education, he entered at the age of fourteen, and continued some six years, in a counting house in Savannah. While thus employed, the evening hours of leisure were spent by him in reading and study. And in this way the young clerk and future minister of the gospel amassed valuable historical information, and disciplined his

*MSS. From Rev. R. Q. Mallard and Mrs. Jones.

mental faculties in mastering Edwards on the Will. Such were his energy, industry, system, and strict integrity, that he won the entire confidence of his employers; and it is said that at the close of this period, he could have commanded almost any position he should have chosen. But God had other work for him to do.

Up to this time, it is not known that the subject of this sketch, although of tender susceptibilities, was ever under deep convictions of sin; but during his commercial career a severe spell of sickness brought him to the verge of the grave, and was, under God, the means of his profound awakening. His exercises of soul at this interesting period are not known, but evidence of their genuineness was from the first apparent. Connecting himself, while still a resident of Savannah, at the age of seventeen, with the Midway Congregational Church of Liberty county, then under the pastoral care of the Rev. Murdoch Murphy, he became at once an active Sunday School Teacher in the Independent Presbyterian Church of that city, visiting his scholars at their homes, and even drawing up rules for the guidance of their daily conduct. The idea of studying for the ministry was first urged upon his serious consideration by the Rev. Murdoch Murphly.

About this time the Hon. John Elliot, then a Senator in the United States Congress, and a warm friend of the family, urged Capt. Joseph Jones to send his ward to the Military Academy at West Point, and offered to use his influence in obtaining a place for him. But the Providence and Spirit of God had now directed the aims and designs of his young servant to a higher and holier calling, and owing, perhaps, to this fact, that Dr. Ebenezer Porter, of Andover, was at this time favorably known in his native county, through his visits for health to the South, his attention was turned towards that Seminary, then distinguished alike for its strict orthodoxy and thorough intellectual culture.

At the age of twenty he connected himself with Phillips Academy, at Andover, and had almost attained his majority when, for the first time, he took the Latin Grammar in hand. His stay at Andover, including the time spent in the School and Seminary, was three years and a half. We may well suppose from his previous, as well as subsequent career, that these were not years of idleness. With Dr. Porter he associated on terms of intimacy, and ever spoke of him with affectionate veneration, and has been heard to say that he had visited him in his study at all hours of the day, and that there was not an hour at which he did not at some time find him on his knees. During one vacation while connected with Andover, Dr. Jones labored as a missionary in Providence, R. I. His report, by its fearless exposure of vice, gave much offense, while his great exertions impaired his health.

From Andover Dr. Jones went to Princeton Seminary, New Jersey, and eighteen months afterward completed, under Doctors Alexander and Miller, then its great ornaments, his Theological education. In the Spring of 1830, he was licensed to preach the gospel by the Presbytery of New Brunswick, then in session at Allentown. In November, 1830, he returned to his native county, Liberty, and on the evening of December 21st, 1830, was united in marriage to Miss Mary Jones. For a period of four or five months he preached as opportunity offered, and on the 31st of May, 1831, he received and subsequently accepted a call to become the stated supply of the First Presbyterian Church in Savannah, Georgia. Entering upon his pastoral labors with his characteristic energy and zeal, besides visiting in the week, he preached three times on the Sabbath, devoting one of the services to the blacks, and delivered a course of lectures on the Epistle to the Hebrews, with marked success. In November of the same year, Dr. Jones connected himself with the Presbytery of Georgia, and was by them ordained and installed pastor of the First Presbyterian Church, Savannah. The installation

and ordination services were held, by invitation, in the Independent Presbyterian Church, then under the pastoral charge of the Rev. Daniel Baker, and before a large congregation, who filled the vast audience room of that stately edifice. His relations with Dr. Daniel Baker were of the most pleasant character.

After eighteen months spent in his first and last ministerial connection with a pastoral charge of whites, Dr. Jones felt constrained by a sense of duty to devote himself to that great work, with which his name has been so long and honorably associated—the evangelization of the negroes. To this needy and important class of our population, his mind seems to have been drawn while a student at Princeton Seminary. Severing his connection with the Church in Savannah, he returned to Liberty county, November, 1832, and gave himself, body, mind and soul, to his chosen self-denying, and so far as any pecuniary recompense was concerned, gratuitous work; the full results of which eternity only will disclose. He succeeded to a remarkable extent in awakening a deep interest in this neglected people, not only among the citizens of his own county, but by his extensive correspondence, his writings, and his published reports, he under God, did more than any other man in arousing the whole Church of this country to its duty to the Africans among us. It was during this period of labor that he prepared his “Catechism of Scripture Doctrine and Practice,” intended mainly for the oral instruction of colored persons; but suited to families and schools, which has been so extensively used in the South, and has been translated by the Rev. John B. Adger, D.D., while a Missionary at Smyrna, into the Armenian and also into the Armeno-Turkish; and by the Rev. John Quarterman, at Ningpo, into the Chinese, and has been found of eminent use in instructing the heathen. In unintermitted missionary labors, which engaged his time, and employed him in the direct work of instruction not only

several nights in the week, but almost the entire Sabbath from morn to night, Dr. Jones spent a period of five years.

At the expiration of this time, in 1835, he was elected by the Synod of South Carolina and Georgia to the Chair of Church History and Polity in the Seminary at Columbia, S. C., and in 1836, he removed with his family to that city, and as one of his associates in the Faculty testifies, discharged the duties of his professorship with his characteristic zeal and ardor. After two years of arduous service he resigned in 1838, his Chair, and returned to his old field of labor. Here he labored with unremitting activity and great success until November, 1847, at which time he laid before the Presbytery two calls which he had received; the one inviting him to become an Agent and Secretary for the Assembly's Board of Missions for the South and Southwest, with a special view to the religious instruction of the negroes, and the other calling him again to the Chair of Church History and Polity in the Columbia Seminary. Presbytery recommended the acceptance of the latter, and accordingly he removed, in 1848, to Columbia, and entered upon his professorial duties.

On the night of the 18th of April, 1850, the house in which he lived with all its contents, was consumed by fire, he and his family narrowly escaping with their lives. By this disastrous event, which he bore with beautiful resignation, the most valuable portion of his library, all his missionary journals, sermons and other MSS, and his lectures on Church History, which had been prepared with assiduous care, were lost. Elected about this time Secretary of the Assembly's Board of Missions as the successor of the Rev. William A. McDowell, D.D.,* after prayerfully and carefully weighing

* William Anderson McDowell, D.D., was born at Lamrington, N. J., May, 1789. He graduated at Princeton College in 1809, and at the Theological Seminary in May, 1813. He was first settled at Bound Brook, N. J., and afterwards at Morristown. He left N. J. in October, 1823, and

the reasons for and against the change, (a draft of which reasons, is now extant in his hand writing) he again resigned his Professorial Chair, and in 1850, removed to Philadelphia and entered upon his duties as Secretary. In this new position he manifested the same qualities which had always characterized him, and his systematic and practical business habits, his manly independence, his thorough comprehension of the demands of the field, his uncommon and untiring industry, and his unflagging zeal, infused new life and energy into the operation of the Board. In this important position he was not permitted long to labor. His constitution having long sustained the heavy drafts of a life of constant and severe exertion, and unremitting toil of the office, completely broke down, and was compelled to seek restoration in the quiet seclusion of his own delightful home in Liberty county.

From this period we must date the invalid life of Dr. Jones, protracted through ten years, if indeed we can properly call a life such, which was active and laborious as that of many students in the enjoyment of robust health. As his strength permitted he preached to white and black, and labored untiringly on his own plantation for the spiritual good of his servants, eleven of whom, as the fruits of his labors, he had the pleasure of seeing unite with Midway Church, in February, 1861. He attended, as he was able, the meetings of Presbytery, and twice during this period, represented it in the General Assembly. He was a member of the First General Assembly of the Confederate States, and took an active part in its deliberations, being made Chairman of one of its most important committees. Those who were present on that memorable occasion, will not soon forget the deep and respectful attention with which the Assembly listened to his counsels, and the profound stillness,

was installed pastor of the Third Presbyterian Church, Charleston, S.C., in Dec, 1823. He was elected Secretary of the Board of Missions in 1833, and resigned in 1850. He died in 1851.

with which a great congregation, as well as the Assembly, hung upon his lips, as unmindful of his physical weakness, he poured forth what proved to be his last appeal to the Church in behalf of the souls of our servants.

But the chief work of this part of his life was, "*The History of the Church of God*," the foundations of which were laid in his lectures at the Seminary. On this he wrought untiringly and with great delight almost up to the day of his death, and that event found it lacking but a few chapters of completion, and ending, strange to say, just where the fire in Columbia had cut short his lectures.

From an injury received in childhood the subject of this memorial, remarkable to relate, lived and labored with but one lung in active play, and experienced at times, in consequence a sensation of weariness in the vocal organs, such as is not felt by one in full health. As early as his second period of missionary life in Liberty county, the seeds of the disease which finally ended his days seem to have been sown. Symptoms of nervous exhaustion were on one occasion felt, but at the time disregarded. In Columbia, premonitory symptoms of his disease manifested themselves, and alarmingly developed themselves in Philadelphia. His disease was known as the *wasting palsy*. It gradually, yet surely wasted away his frame, leaving his mind to the last untouched, and growing and ripening to the end. His son, Dr. Joseph Jones, has a minute history of the entire progress of his disease, written out by himself, and continued up to the last month of his life.

No one watched his symptoms with greater care and composure than he did himself. With a strong trust in his Redeemer, he looked on, cheerful and happy, when he knew that a fatal disease was gradually taking down his tabernacle of clay. A period of uncommon mortality prevailed among his servants and his deep anxiety about them, and about the war, in which as a patriot he took the deepest interest, it is believed

hastened his end. The emaciation gradually extended from his limbs to his person, and even those who saw him at short intervals of time, were shocked at the progress which the disease had made. He kept his end constantly in view, and remarked not many months before his death to his eldest son: "My son, I am living in momentary expectation of death, but the thought of its approach causes me no alarm. The frail tabernacle must soon be taken down. I only wait God's time." Four days before his death he made this entry in a journal: "March 12th, 1863, have been very weak and declining since the renewal of the cold, on the 1st instant, in the Church. My disease appears to be drawing to a conclusion. May the Lord make me to say in that hour in saving faith and love, 'Into thy hands I commit my spirit: Thou hast redeemed me, O Lord God of truth,'" Ps. xxxvi: 5. (The passage thus referred to reads thus: "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds." "So has our blessed Saviour taught us by his own example to do, and blessed are they who die in the Lord.")

His nights at this time were sleepless, his respiration labored, and his strength sensibly declining, yet his Christian composure and cheerfulness never forsook him. On Sunday the 15th of March, he took a short ride on horseback, hoping that it might relieve his unpleasant sensations. On the morning of the 16th, the day on which he died, having dressed himself with scrupulous neatness, he came down from his chamber and breakfasted with the family. After breakfast he walked for a short time upon the lawn, but returned much exhausted, and retiring to his study, spent the forenoon there, sometimes sitting up and sometimes reclining. He conversed with his wife and sister with difficulty, and evidently suffered much from restlessness and debility. At two o'clock, dinner was served in his study, and he eat with apparent relish. Soon after addressing himself to his wife

and alluding to the recent order of Gen. Beauregard, as encouraging, and speaking of the gigantic efforts of our enemies for our subjugation, he continued: "The God of Jacob is with us—God our Father, Jehovah God, the Holy Ghost and God our Divine Redeemer, and we can never be overthrown." Mrs. Jones repeated some of the promises of the Saviour, that he would be present with those who put their trust in Him, even when called to pass through the dark valley of the shadow of death. To which he replied: "In health we may repeat those promises, but now they are realities." She replied: "I feel assured that the Saviour is present with you." He answered, "I am nothing but a poor sinner, I renounce myself and all self-justification, trusting only in the free unmerited righteousness of the Lord Jesus Christ." Being asked if he had any messages for his sons, he said: "Tell them both to lead lives of godly men in Christ Jesus, in uprightness and integrity." His feebleness increasing, she suggested that it might be pleasant to him to retire to his chamber and recline upon his bed. To this he assented, and supported by his wife and sister, he left his study playfully remarking, "How honored I am in being waited upon by two ladies." Reclining upon his bed, in a few moments, without a struggle, a sigh, a gasp, he gently fell asleep in Jesus. A glory almost unearthly, which awed all who approached, rested upon his peaceful countenance.

Shortly afterwards, just as he was, in the same garments he had put on, with his white cravat unsoiled, and every fold as his own hands had arranged it, he was borne back to his study, where, surrounded by the authors he had loved in life, he seemed to rest in sweet and peaceful sleep, until the third day following; when, after appropriate services at Midway Church, conducted by the Rev. D. L. Buttolph, his mortal remains were committed to the grave in that venerable cemetery, where his own parents and many generations of God's saints await the resurrection.

This memorial cannot be better closed than by quoting from the discourse preached on the occasion of his death, by the Rev. D. L. Buttolph, on the 17th verse of the 48th chapter of Jeremiah, "How is the strong staff broken, and the beautiful rod." The following estimate of his character and genius, as a man, a Christian, and a minister of the Gospel:

"Dr. Jones was a man who possessed striking and salient points of character. He was born to lead. No one could come into contact with him, even for a short time, without feeling that he was in the presence of a commanding intellect. His mind was of the first order. He would have succeeded in any sphere he had chosen. Such were his strength of purpose and resolute will, that difficulties so far from deterring him from the prosecution of his object, only aroused to increased activity, the powers of his extraordinary mind. He seemed to grasp a subject in all its bearing and relations at once, and speedily to arrive at his conclusions. His judgment appeared to be almost unerring. Seldom was he compelled to reverse a decision, which he had formed. He was an independent thinker and actor. No man surpassed him in moral courage. He was not afraid to assume the responsibilities of any given course of action when assured that course was right. He only feared God.

His perseverance was indomitable. Nothing deterred him in the path of duty. He went forward relying on the strength of God, and the rectitude of his course.

His acquisitions in knowledge were very great. Whatever subject he studied, he mastered. His knowledge was accurate as well as extensive. With a retentive memory and a logical mind, he could bring into immediate use all the rich stores of learning he had acquired. Probably no man ever lived who made better use of his time. He regarded time as a most precious talent, and most faithfully did he improve it. He never spared himself. He labored hard and successfully

up to the very close of life. The Master, when he came, found him at work. He fell as he desired to fall, with his harness on.

Dr. Jones possessed qualities which are rarely found united together in the same person. He was not more the "strong staff," than he was the "beautiful rod." Strength and beauty seemed to be equally combined in him. Accompanying his stern, strong will, his unyielding purpose, and his fearless courage, there was a modesty, a humility, a gentleness which are rarely surpassed. These qualities were not assumed, or put on for effect, they were as natural to him as were those strong characteristics which commanded the respect and admiration of all who knew him. He had a tender heart, which was alive to every kind and generous emotion. He sympathized deeply with all who were in distress. He seemed to place himself in their condition and to bear their burdens. "Weep with all who weep, and rejoice with all who rejoice."

Blessed with wealth, he regarded all that he possessed as a treasure loaned from the Lord, and himself as the Lord's steward. He labored for years in the ministry at his own charges, and gave liberally of his substance to the poor and every benevolent cause. The afflicted of every class and degree found in him a sympathizing friend and helper. He was pre-eminently a good counsellor. He appeared to know what ought to be done in every emergency, and such was the soundness of his judgment, that he seldom made a mistake. His conversational powers were of the highest order. His accurate and extensive information upon almost every subject united with great ease and courtesy, made him both instructive and entertaining to all classes. No one could be in his company and listen to his conversation without pleasure and profit. His home was the abode of hospitality, and none who have ever enjoyed it, will forget the kind welcome which

he always gave. Probably no one in the county had a larger and choicer circle of friends and acquaintances.

Dr. Jones' Christian life was marked by its depth, sincerity and earnestness. Religion with him was the great reality of life. It was his chief concern to please God, perform his duty and prepare for eternity. His reverence for God, was deep and abiding. He lived and moved under the abiding consciousness that God's eye was upon him. He had the most exalted ideas of the greatness, majesty, glory, and holiness of God. Every thing connected with His character, will and worship, received his homage and reverence. He bowed low in the presence of God. All profane trifling with the name, attributes, and worship of Deity, shocked every feeling of his soul. The Bible was his constant study. He was familiar with its truths. He not only read, but studied its sacred contents. He brought every opinion to the test of God's Word, and tried it by that sacred standard. The views and opinions of men were nothing with him, unless they agreed with the teachings of Scripture. He loved God's Word. It was the food on which his soul constantly fed. He studied it not only that he might instruct others, but that his own heart might be sanctified. His expositions of God's Word were satisfactory and conclusive. They proved that he spoke from his own experience of their truth and power. The Sabbath was also his delight. He revered the Lord's day. Its hours were faithfully consecrated to public and private worship. While his health permitted, he labored as an ambassador of Christ to men, and when unable to preach, he was a most regular attendant upon the means of grace Our departed brother was eminent for his piety. He had made great attainments in holiness. He lived near the throne of grace. He held constant communion with his Saviour. No one could hear him pray, whether in the sanctuary or at the family altar, or at the bedside of the sick and dying, without perceiving that prayer was his "native

breath." He possessed to a remarkable degree the gift and grace of prayer. In prayer his soul seemed to mount up on the wings of faith to the very presence chamber of Deity. There was an appropriateness of thought and expression in his prayers, which rendered them most edifying to all who joined with him in devotion. We cannot enumerate all the traits of his Christian character.

He was remarkable for his humility. Having the most exalted views of God's infinite greatness and holiness, it is not strange that he had low and debasing views of himself. In his own sight he was nothing, and less than nothing. "Renouncing himself," as he expressed it, "and all self-justification, he trusted only in the free and unmerited righteousness of the Lord Jesus Christ." This was his only hope. Christ was all his salvation and all his desire.

He ardently loved the Saviour, and desired that His name should be known and honored throughout the earth. He loved the Christian brethren—his heart went forth in true affection towards all who loved Christ in sincerity and truth. He loved the souls of the impenitent. He prayed for their conversion. He strove to bring them to a saving knowledge of Christ. His efforts for their conversion were not confined to the pulpit. He spoke to them in private, and endeavored to win them to Christ. The one great aim of his life was to do good to the souls of his fellow-men. This was exhibited especially in his ministerial life. He felt it to be a distinguished privilege and honor to be called to serve God in the ministry. No one had higher views of the sacredness of this office than the subject of these remarks.

When he became assured of his call to the ministry, he entered upon the preparation for its duties with the utmost zeal. His lack of collegiate education was made up by indefatigable application to study. He became a ripe scholar. All his acquisitions in learning were made to contribute to success in the ministry. Everything which did not directly

or indirectly further this grand end, was cast aside as worthless. His knowledge of the languages in which the Scriptures were originally written, was thorough and extensive. It was his daily custom to study the Bible, both in the Greek and Hebrew. The Bible, indeed, was his great store-house of knowledge. In one sense, he was a man of one book. He prized the Bible above all human productions. In every disputed question connected with theology, he first asked, "What saith the Lord?" and when he had ascertained the mind of the Spirit, his opinions were irreversibly fixed. He was well read in the writings of those learned divines whose labors have thrown so much light upon the Scriptures. Few, if any, excelled him in his knowledge of the history of the church. Having been called twice to the chair of Church History and Polity, in the Seminary at Columbia, he gave particular attention to this branch of theological learning. The last and best years of his life were spent in giving to the world his researches upon this subject, and his book, when published, will be a most valuable contribution to the literature of the church, and a lasting monument of his learning, wisdom, and zeal.

But the pulpit was his appropriate place. Here the powers of his gifted mind were brought into most vigorous exercise. His whole appearance in the pulpit indicated the greatest solemnity and reverence. He felt the awful responsibility which rested upon him as the ambassador of Christ to dying sinners. His subject was always well digested. He seized the strong points of his text, and presented them with plainness and simplicity, which made them level to the comprehension of the most illiterate, and at the same time with a force and eloquence which would interest and instruct the most learned and refined in the congregation. He would become all absorbed in his subject, and at times would rise to the highest flights of eloquence. He usually drew his happiest figures and illustrations from na-

ture, and these always beautified his discourse. There was a fervor and unction about his preaching not often equalled. His sermons to the colored people were adapted to their comprehension. He sought to instruct and interest them. Probably no man in this country so well understood their character. He had studied it with a view of adapting his labors to their capacity. And most signal has his success been among this people. They loved and honored him. They felt that he was their best friend. Whenever it was known that he was to preach, they flocked to the house of worship, and sat at his feet for instruction. His labors have been crowned with abundant success, and many have been hopefully converted under his preaching. Eternity alone will disclose the amount of good he was enabled, by divine grace, to accomplish. He now rests from his labors, and his "works do follow him."

The high estimation in which he was held by his brethren of the Presbytery of Georgia, is thus appropriately expressed :

"We cannot close this imperfect memorial of this eminent servant of God, without expressing *our* high appreciation of his character, gifts and services, and our sincere sorrow over the removal of the brightest ornament of our Presbytery—its *strong staff and beautiful rod*. And while in confident belief that our loss is his unspeakable gain, we cheerfully bow to the will of Heaven, and sincerely sympathize with the family of our revered brother. We resolve that we will ever cherish his memory, and by God's grace endeavor to follow his faith, considering the end of his conversation, Jesus Christ, the same yesterday, to-day, and forever."

We cannot forbear subjoining the testimony of the Synod of Georgia, as a ratification of all that is said of him in the preceding memorial. At its sessions in Athens, Nov., 1853, the Synod thus speaks :

"Though eminently successful as a pastor, instructive and honored as a professor, and pre-eminent in his management

of the affairs of the Board of Domestic Missions, yet his labors for the servants of the South was his great work. He ever felt it to be so, and for the manner in which he fulfilled his mission, 'his praise is in all the churches,' and his name will be had in 'everlasting remembrance.'"

As a man, Doctor Jones was a fine example of the Christian gentleman. Easy and unaffected, and courteous in his manners, ample and generous in his hospitalities, sincere, warm, and abiding in his friendships, a charming companion in his associations with his fellow-men.

As a preacher, he was sound, practical, and popular. Few persons exceeded him in the clearness and power with which he uttered and enforced truth, and in the earnestness, and at the same time the dignity, with which he stood in the place of Christ and besought men to be reconciled to God. His ministry was an eminently useful one, and in his death the church has sustained a great loss, and by it we are impressively reminded, that our best brethren, most talented, useful, and beloved, cannot continue, by reason of death."

From Rev. John Jones.

DR. J. S. WILSON,

Rev. and Dear Brother:—In compliance with your request, I send you a brief sketch of the missionary life of Dr. C. C. Jones among the negroes of Georgia.

In order to be distinct, I will arrange the following statements under four heads:

First, the place and time of his labors. Second, the amount of labor bestowed. Third, the self-denial and exhausting character of his work. Fourth, the fruits and results:

1st. Although Dr. Jones preached occasionally to colored people in various parts of Georgia, his permanent scene of labor was Liberty, his native county, and the home of his parents and grand-parents. He had three principal stations: Midway, where the African church, erected after the commencement of his mission, and by his efforts and contributions, stood hard by that venerable building in which four successive generations of whites and blacks have worshipped together; Newport, a Baptist church, central to a large negro population; and Pleasant Grove, a church erected chiefly by his energy. There was also another station,

called Hutchison, where he occasionally preached, erected also through his instrumentality.

TIME DEVOTED TO THE WORK.

His mind was turned to the religious instruction of the negroes whilst a student of theology. He graduated at Princeton Seminary, in 1830, was licensed by New Brunswick Presbytery, and returned home with his heart fixed on the colored population. But deeming it best to enter the field with due preparation, he accepted a call to the First Presbyterian church of Savannah, in the spring of 1831. He continued in Savannah until November, 1832, taking the liveliest interest in the instruction of the blacks, and devoting to them much attention, in addition to the usual duties of his charge, preaching once every Sabbath for them. He then moved to Liberty county, and entered upon the chosen work of his life.

He formed, at the beginning, among the planters of the county, an Association for the religious instruction of the colored population. This Association was not denominational. It held regular annual meetings, to which the Missionary made a report of his labors, and inspired an interest in his work.

These annual meetings were deeply interesting, and were often attended by the best citizens from the adjoining counties.

Dr. Jones labored in this field during the years of 1833, '34, '35, '36. In November of 1836 he was elected by the Synod of South Carolina and Georgia to the Professorship of Ecclesiastical History and Church Polity, in the Columbia Theological Seminary. He passed two years in Columbia. During his professorship he constantly held up before the students the colored field, and labored personally for the negroes, by preaching, and the formation and personal superintendence of a Sabbath school of 200 scholars.

He returned to Liberty county in the close of 1838, and resumed labor among the colored people, who gave him a most hearty and grateful welcome. His return seemed to receive the divine sanction, by a special and protracted outpouring of the Spirit on his work, early in 1839.

He continued in this field for ten successive years, the prime of his life, until he was again called to the same chair in the Theological Seminary. He remained in Columbia during 1849 and the seminary year of 1850. Having experienced a most solemn providence in the loss, by fire, of his library, and lectures, and sermons, and manuscripts, and all household valuables, and the bare escape of himself and family, and having been, soon after this calamity, elected Secretary of the Board of Domestic Missions of O. S. General Assembly, he removed to Philadelphia in October 1850, and there remained for three years, until prostrated by excessive labor and devotion to his office, he was compelled to return to his home in Liberty county, in the fall of 1853.

He again resumed his work among the colored people. He was spared until the 16th of March, 1863. During this period he labored beyond his ability, with a zeal and devotion, and success, which increased as his years and strength declined. When no longer able to stand, he would preach sitting in the pulpit. And, especially was he devoted to the instruction of his own servants, both in the home chapel and in the family mansion, where they came for personal conversation and teaching, and many of them were brought into the church of God.

Thus it will be seen, that the morning, the meridian, and the evening of his ministry, were devoted to this chosen field of life.

II. THE AMOUNT OF LABOR BESTOWED.

His work commenced in his study. His preparations for the Sabbath were made most carefully, and with critical examinations of the original Scriptures. His sermons were often expository, and dwelling on many verses, sometimes a chapter, and occasionally a short book of the Bible. On Sabbath he rode to the stations, generally on horseback. The labors of the day were introduced by a prayer meeting *and a watchman's meeting*. Then followed the regular services of the morning. The third service was a patient inquiry meeting, to which all were encouraged to come who desired personal instruction. This meeting was regularly held, and he prized it very highly, having long tested its practical value. The closing exercise of the day was the Sabbath school, in which he taught hymns and his catechism. Into these schools he gathered all ages, but especially children and youth. All recited together. These schools evinced the efficiency of oral instruction. They were remarkable for their animation, proficiency, and accuracy; and their catechetical instructions received the special sanction of God, the Holy Spirit.

Such were the Sabbath labors of our Missionary. He literally worked while the day lasted, and the sun was usually in the tops of the trees, and the shadows of evening fast gathering, before he turned his face homeward. In addition to the Sabbath labors, he had, during seven months of the year, when at his winter home, his plantation meetings from once to thrice a week. These meetings were at night. He would ride on the saddle from three to ten miles to some plantation, preach and return home, however late the hour or long the distance. The plantation meetings he regarded as very useful, but they were a great draught on his constitution.

III. THE SELF-DENIAL AND EXHAUSTING NATURE OF HIS LABORS.

It was a self-denial when he commenced, because the work was unpopular and untried. He went into it alone. Many thought it would prove a failure. Numerous other fields were open and inviting in the South, to which he received calls, and the laborers, especially native Presbyterian ministers, were very few. His labors were confined to a

warm, damp, and exceedingly depressing climate. He conducted the singing, as well as the other exercises of the Sabbath. It was a day of earnest, continued labor, away from home, and allowing no intervals of short repose. His plantation work was particularly exhausting and drastick. It required an iron constitution to stand exposure to the dews and frosts, and swamp atmosphere of Liberty county. Frequently he would return home in mid-winter and at mid-night, with feet and clothing perfectly soaked, from the watery roads and night dews.

From such labors his constitution received that severe shock which resulted in a premature decay of health, and the going down of his sun, long before the autumn of old age.

IV. THE FRUITS AND RESULTS OF HIS LABORS.

The fruits were seen in the increased intelligence, good order, neatness, and general morality of the colored people; their elevated regard for marriage vows, and attention to the morals and manners of their children. Scriptural knowledge abounded in comparison with the past. The accurate acquaintance with the catechism displayed by many was astonishing, and most gratifying; and God, the Holy Spirit, was pleased to honor his labors, in the conversion of many souls. The good seed was continually watered. But there was one season particularly distinguished by a remarkable and protracted outpouring of the Spirit. It commenced early in 1839, and continued for eighteen months, and the fruits were an addition to the churches of the county of 300 converts. And the general results of his labors were seen among the whites as well as the negroes—an extended interest on the subject, into other communities and regions of the South, an increased attention to the physical, as well as the moral, condition of the colored race; the erection of neighborhood and plantation chapels; the multiplying of plantation and family schools, in which Jones' catechism was taught; a greater devotion of time to the negroes, by churches and pastors; and a general awakening, throughout the South, to the duty of systematic religious instruction to the blacks.

In fact, the work of Dr. Jones for the spiritual elevation of the colored race, was a decided success, in his own county, and throughout the South. His catechism (which has been translated into three Foreign languages, and is successfully taught in China and Turkey,) will remain as a witness of his devotion and adaptation to his work. His book on the "Religious Instruction of the Negroes," and his other writings on that subject, including his last public utterances before the Confederate General Assembly at Augusta, Georgia, in December, 1861, all attest that he was singly, earnestly consecrated to one great mission of life.

He was eminently the friend of the colored race, and to them, without salary or earthly compensation, constrained by the love of Christ, he gave a life remarkable for its continuation of untiring zeal and energy,

with a solid mind and matured judgment. He has rested from his labors, and his works do follow him.

Very truly and respectfully yours,

J. JONES.

Desirous of presenting as full and complete account of the labors of Dr. Jones in that field to which most of his life was devoted—preaching to the colored people, and otherwise seeking their spiritual welfare—the following paper has been prepared, by one who knew him better than any other living being—his wife.

As will be seen, it is principally extracts from the annual reports made to the association, organized in Liberty county, to promote the instruction of the colored people, and especially from the Tenth Annual Report, which comprised a review of the past years, and the plans devised for prosecuting the work.

It is proper that the world should know something of the extent of that work, which this good man accomplished by his personal labors, and the influence which flowed from them to other portions of our country.

It will not be extravagant to say, that more was done for the solid benefit of the negro, through his instrumentality, than has since been effected by all the *Freedman Bureaus* in the land.

In the life of Rev. C. C. Jones, D. D., was illustrated true refinement and sensibility, high cultivation of mind and manners, with all the ennobling and honorable principles which constitute true greatness in character. Hallowed by the purifying and sanctifying grace of God upon his heart, time, talents, and earthly possessions were consecrated to his Divine Master's service, in imitation of whose gracious example he esteemed it his highest honor to preach the "gospel to the poor." It has been remarked by a ministerial brother, who knew him intimately, and day by day witnessed his godly life, that he considered him "the most

thoroughly converted man he ever knew." There was an honesty, an uprightness, a thorough integrity of purpose, a devout and reverential regard, an acknowledgment, appearing at all times and in all places, of the Divine presence, and his own accountability to the great head of the Church. In the positions of influence he was called to occupy, amid the trials and varying circumstances of life, in all the tender relations he bore to his own family and friends, his obligations to society and to his country, and, above all, to the sacred cause of Christ, it may truthfully be said, that his whole life was passed in the unquestioning performance, to each and to all, of every duty.

It is hoped that, at some future time, a more extended memoir may be prepared of this truly good and eminent servant of God. We present only brief extracts from the reports, which he made annually, of his missionary labor, to the "Association for the Religious Instruction" of the negroes in Liberty county, Ga. During seventeen years of the most vigorous portion of his life, this was the chosen field of devoted efforts for their evangelization and elevation. They also were instrumental in awakening and increasing an extensive interest, not only among Presbyterians, but also among all the Christian denominations throughout the Southern States, and he was honored with the friendship and confidence, and held correspondence with the best and wisest clergymen and philanthropists, who sympathized and aided in this great work. His missionary journals, and most of his correspondence, were destroyed by fire, in Columbia, South Carolina.

Preaching to the negroes he regarded as the work to which he was called of God. His labors were gratuitous, and although blessed with the means of making them without charge, they nevertheless involved self-denial and personal exertion, in every form, for their accomplishment.

These extracts are from the Tenth Annual Report, pre-

sented in 1844, and contain a review of missionary labor up to that period :

“ The present Annual Meeting completes the tenth entire year of my labors as missionary to the negroes of this county, and, with some interruptions, the fourteenth of my connection, in one form or other, with this Association. Is it not, then, a fitting occasion for a review of the work which has for so long a time occupied our hearts and our hands ?

“ I commenced my labors on the 2d of December, 1832. The Lord had opened the door ; a great work was to be done, but to me it was almost entirely new. There were no precedents in our country to which I could look for encouragement and instruction. The work was one of exceeding delicacy. A slight impropriety might ruin it, while on its success the spiritual welfare of multitudes might depend. The public mind was sensitive and tender ; there were fears and there were objections. Some of them I had heard expressed in no measured terms. I laid down the following rules of action, which I have ever since endeavored to observe faithfully :

1. To visit no plantation without permission, and never without previous notice.

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

3. To hear no tales respecting their owners, or drivers, or work, and to keep within my own breast whatever of a private nature might incidentally come to my knowledge.

4. To be no party to their quarrels, and have no quarrels with them ; but cultivate justice, impartiality, and universal kindness.

5. To condemn, without reservation, every vice and evil custom among them, in the terms of God's holy word, and to inculcate the fulfilment of every duty, whatever might be the real or apparent hazard of popularity or success.

6. To preserve the most perfect order at all our public and private meetings.

7. To impress the people with the great value of the privilege enjoyed of religious instruction; to invite their co-operation, and throw myself on their confidence and support.

8. To make no attempt to create temporary excitements, or to introduce any new plans or measures, but make diligent and prayerful use of the ordinary and established means of grace of God's appointment.

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

10. And to notice no slights nor unkindnesses shown to me personally; to dispute with no man about the work, but to depend upon the power of truth, and upon the spirit and blessing of God, with long suffering, patience and perseverance, to overcome opposition and remove prejudices, and ultimately bring all things right.

“The Association went quietly and unobtrusively into operation. Upon inquiry, near fifty plantations were reported as being open for instruction, and this large number convinced us of the favorable disposition of planters towards our work, which was viewed by all as an experiment. Four stations were occupied in rotation on the Sabbath, and a lecture every Thursday evening during the summer and autumn at Walthourville. The general plan of instruction (for system is everything) laid out in my own mind, was to acquaint the people with the main facts of sacred history, the Creation, the Fall, the Flood, the call of Abraham, the institution of God's visible church, the destruction of Sodom, the giving of the Law, the Birth, the Life, the Wonderful Works, the Character, the Sufferings, the Death, the Resurrection, the Ascension of the Divine Redeemer, the Descent of the Holy Ghost, the Missions and Labors of the Apostles, and

then all the great doctrines of the Gospel: Depravity, Atonement, Justification, Regeneration, Repentance, Faith, the Law and its uses, Relative Duties, &c. This plan was steadily pursued, though the subjects did not succeed each other in the regular order here indicated. At first I preached two sermons morning and afternoon. An Inquiry Meeting closed the labors of the Sabbath. My first attempt at teaching or instruction was with the members of the church. A Bible class, or class of instruction, was formed, and over three hundred names were enrolled.

“My second attempt was with the children and youth, being convinced that our main hope of success, in our work, lay in bringing them under regular instruction. Being the only teacher, I was compelled to throw the whole school into one class. The lesson was accompanied with repeated explanations and an application. I taught them psalms and hymns, and made use also of Scripture cards. I tried all the catechisms. Necessity finally forced me to attempt something myself. I prepared lessons weekly, and tried and corrected them from the schools, and the result was ‘The Catechism of Scripture Doctrine and Practice,’ which has been for several years in use in this county and elsewhere in the Southern States. Since the publication of this catechism I have prepared one on the creed, and a historical catechism, embracing both the Old and New Testament. The second year, 1834, was marked by a large increase of Sabbath school instruction, and instruction upon plantations, by owners themselves. One gentleman gave fifty dollars for the instruction of the children under his care, and eight members of the Association offered fifty dollars each for a missionary to labor as my assistant on their plantations; but we could procure no suitable person.

“The vacations in the Seminary, from July to October, 1837 and 1838, were spent in Liberty, preaching to the negroes. A revival of religion, taking its rise in the summer

of 1838, continued until the close of 1842. One hundred and twelve inquirers were registered, coming from fifty different plantations. Fully four-fifths of the inquirers were from the Sabbath schools. There were seven schools in operation during the year, with four hundred and fifty-five scholars and thirty-one teachers. From August, 1838, to January, 1840, about one hundred and fifty negroes were admitted to the different Churches. The year following there were one hundred and forty-three admissions.

“This Association has been in existence fourteen years, and with the exception of three years, in active operation eleven years. During this time it has accomplished much. Through its Missionary it has furnished to the negroes of the Fifteenth District, embracing a population of over four thousand, regular preaching on the Sabbath, at stations so conveniently situated as to bring the Gospel very nearly in reach of all who chose to avail themselves of the privilege of hearing it.

“It has established and kept in operation four large Sabbath schools for children and youth, in the instruction of which adults also, in considerable numbers, have shared.

“It has maintained inquiry meetings, to aid those who were in spiritual darkness or distress, and hundreds have been assisted by them.

“It has pursued a system of plantation meetings. These meetings have upheld religion on the plantations, impressed the careless, restrained the vicious, promoted the observance of the Lord’s day, and induced the attendance of old and young at the house of God.

“Members of the Association have made efforts to instruct their own people on their plantations, by means of schools and evening prayers. Eight annual reports and three addresses have been published and circulated throughout the United States, and an extensive correspondence conducted through the Missionary.

“The general character of the negroes, comparing the

present with the past, is much improved. Running away, theft, lewdness, profane swearing and filthy conversation, quarreling and fighting, witchcraft, Sabbath breaking, drunkenness, violations of the marriage contract, idleness and indifference to their own comfort, and infidelity in work, have diminished. Their appearance and manners are changed for the better; greater numbers attend the house of God. In respect to religious knowledge, they are not the same people; and by Divine blessing upon the means of grace, some hundreds of them have been hopefully converted and received into the Churches, most of whom remain to the present hour, but some have fallen asleep in the hope of eternal life.

“The religious instruction of the negroes is a laborious, self-denying work, and requires time to develop results. The missionary is called to preach in all sorts of houses and places. He is obliged to take lonely rides at late hours of night, through frosts and dews; to go over and over the same course of instruction, “and simplify and repeat, and repeat and simplify,” and to witness the slow progress of oral instruction. He is not to be astonished at the ignorance, superstition and hardness of the people; nor to be depressed and driven from the field by want of sympathy or assistance on the part of Christian brethren, even in the ministry; nor is he to regard those who decry his efforts as feeble, and his prospects as hopeless. He must, in a sense, be a man of stone, having neither sight, nor hearing, nor feeling, firmly standing in his place. Yet must he also be all eye, all ear, all feeling, all activity. Faith in God and the love of souls must bear him through. Hence, those who possess no energy and decision of character, no true love for the poor perishing people, no patience, no perseverance, no self-denial, will not accomplish much.”

For many years there were five hundred children under instruction at the different stations, besides private schools. These reports to the Association form a volume of several

hundred pages, and embody a history of the work, not only in Liberty county, but throughout the Southern States. During this period he also prepared and published a volume of 277 pages, "On the Religious Instruction of the Negroes in the United States;" also "Suggestions," to be used as a manual of instruction by those engaged in the work. The Catechism has been translated into three foreign languages, and used by our Missionaries.

When compelled to retire, by complete failure of health, from the office of Secretary of the Board of Domestic Missions, he returned to his own home, and labored until the close of life for the good of this people, in the church, and the bosom of his own household. When unable to stand, he sat upon an elevated platform, and preached to them in the most earnest and heavenly manner. These years of comparative withdrawal from active labor were constantly occupied in the preparation of his "History of the Church of God during the period of Revelation," which is now in the process of publication.