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Thirteenth Annual Report of the Association for the Religious Instruction of the Negroes in Liberty County. Georgia By Charles Colcock Jones

Charles Colcock Jones

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THIRTEENTH
ANNUAL REPORT

OF THE
ASSOCIATION FOR THE RELIGIOUS INSTRUCTION

OF THE
NEGROES,

IN
LIBERTY COUNTY, GEORGIA.

PRINTED BY ORDER OF THE ASSOCIATION.

SAVANNAH:
EDWARD J. PURSE, PRINTER,
No. 102 Bryan-Street—Up Stairs.
1848.

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MISSIONARY,

Rev. CHARLES C. JONES.

THIRTEENTH ANNUAL REPORT, FOR 1847.

The Association during the year has been called to mourn the death of one of its members, Mr. J. SIDNEY FLEMING, a man of quiet and peaceful dispositions, of industrious habits, punctual in his engagements, and persevering in application to business. With flattering prospects of usefulness to his family, to the church, and to the community, in the prime of life, after a brief illness, he was cut off, dying in the faith of the Lord Jesus Christ; and thus giving us another and affecting instance of the uncertainty of life, and repeating the admonition, "Be ye therefore ready also, for the son of man cometh at an hour when ye think not."

[Since the delivery of this report, Dr. JOHN M. B. HARDEN, Secretary and Treasurer of the Association, has deceased! He died on the 16th of February, near Tallahassee, Florida, whither he had gone with his family for a change of scene and climate. He was a man most kind, conciliatory, gentlemanly, and christian in his feelings and intercourse with his fellow men. A decided and active follower of the Lord Jesus, he was ready to every good work, and took a lively and abiding interest in the church and all benevolent societies. He was prompt and honorable in action, and of a generous and public spirit. His habits were retiring and very studious. Having an insatiable thirst for knowledge, he devoted himself ardently to scientific pursuits, and to all branches of study akin to his own profession, in which none of his years in our country stood higher, either in its theory or practice. The responsibilities of his profession he met, with an appeal to and a reliance upon

Divine aid. I have known him go from the bed-side of an ill patient to his closet, and from thence return to that bed-side again. Religion was a practical thing with him.

While his family and a large circle of relations and friends mourn his early death, and dwell upon his memory in all the relations of life with tender affection, he is a loss to the Association in which he has for years taken a deep interest — a loss to the church as one of its most zealous and useful and consistent members — a loss to the country as a citizen, unblamable in his deportment — and a loss to his profession, of which he was an ornament and distinguished member. As he endeavored to live the life, so he died the death of the righteous. He was for some weeks aware of his approaching end, and he advanced towards it with calmness and peace, even that peace which Jesus gives. "Often," writes a beloved relative, "would he make use of such words and sentences as these," — "Blessed Jesus!" "Jesus! receive my spirit!" "I am passing through, I have fairly entered the dark valley and shadow of death, but the rod and staff of my blessed Saviour are with me, they comfort me." His conversations with his relations and friends around his bed were most satisfactory. As he approached his end, he seemed to be in prayer for more than an hour, and then calling for his wife and mother, he took an affectionate farewell of them, sending messages to his dear children and absent relatives, and then calling for his sister, in the act of bidding her farewell, he breathed his last without a struggle! "O, Death! where is thy sting? O, Grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."]

LABOURS OF THE YEAR.

The Reports of different members of the Association of their work during the past year, are as follows :

1st. Rev. J. S. LAW. — “Another year has been spent in imparting religious instruction to the coloured people, but with what success is known fully to Him whose is the work. Relying upon the gracious assurance — “My word shall not return unto me void, but shall accomplish the purpose whereunto I have sent it,” — we trust that the seed that has been sown has not fallen altogether either by the way side, or on stony ground, or among thorns, but that some has fallen upon good ground, which shall bring forth fruit.

South Newport Station. — There is nothing new or of special interest connected with this station. The congregations are as large and attentive as they have ever been, and though there is no special awakening in them, yet we have had some very pleasant and solemn meetings, which are doubtless refreshing to the hearts of God’s people, and exceedingly encouraging to the teacher. There have been, during the past year, nine added to the church at this place, four of them, inquirers mentioned in the last report, and the remaining five came under special instruction as inquirers early in the year. There are at present eight inquirers connected with this station. The Sunday School is not in as interesting a state as it has been and should be, though the number in attendance is fully as large. One cause is this: the church here has a large membership of coloured people, among whom cases of discipline are constantly occurring, almost the whole burden of attending to which, falls upon me, and I am therefore often obliged to spend the afternoon of the Sabbath in such business, to the neglect of the school. Another cause may be, that many of the scholars, being well versed in the “Doctrinal Catechism,” have grown tired of it. This cause I hope will soon be removed.

Hutchison. — The meetings at this place continue to be well attended, and the attention has been such to the preaching, as to encourage me to hope for much good.

There are at present, connected with this station, two inquirers. I have at last succeeded in establishing a school of fifty scholars, who appear to be much interested in the exercises, and I think are learning fast.

In conclusion, I would remark, that though I have heard more than usual complaint about improper doings among our coloured people, still I do not feel discouraged, for I am satisfied that such conduct is not found among that class who attend regularly upon the ministrations of the word, but among those who spend their Sabbaths in visiting and hunting. We recommend this latter class to the police of the county.

J. S. LAW."

2d. *Walthourville Coloured Sabbath School*.—"Our school commenced in February, much earlier in the season than usual, with about eighty scholars, under the instruction of sixteen or eighteen teachers. The number in attendance was never over one hundred and ten—on an average about seventy-five. From some unknown cause, I think there has been less interest manifested among the aged than formerly; but the children and youth have shown that they were as much interested in the school as at any other time. We know not what good has resulted from our labours, but it has been our prayer, and it is our hope, that the truths that have been impressed upon the memory, may in some future day affect the heart, and be the means of saving the soul.

OLIVER STEVENS, *Superintendent*."

3d. *Gravel Hill Coloured Sabbath School*.—"The school opened on the fourth Sabbath in April last, and continued in operation until the first Sabbath in November. We had from forty to seventy-five scholars. I presume the average number would be about fifty, a much larger number than ever attended on any previous year. We had a few old persons who have attended our school from the commencement, but the school consisted principally of young persons, from ten to twenty years of age. Their

behaviour in time of school was good ; they committed their lessons to memory as quick and as well as could be expected. The number of teachers was seven, four males and three females. They have all taken a very deep interest in the welfare of the school. They were punctual, and always ready and willing to impart instruction to those committed to their charge. May the seed sown be blessed, and may our servants all soon become converted to God.

W. E. W. QUARTERMAN,

Superintendent."

4th. *Jonesville Coloured Sabbath School.* — "In the absence of Dr. J. M. B. Harden, the Superintendent, I send the following brief report : Our school numbers about sixty scholars, who are punctual in attendance, and appear much interested. They have been through Jones' catechism several times ; through the questions on the creed two or three times : are apt in learning hymns, the Lord's prayer, and the creed. We have eight classes and eight teachers, who are also punctual.

EDWARD QUARTERMAN."

The stations, regularly supplied by myself, have been the same as for several years past. The congregations upon the Sabbath at *Midway* have been as large as heretofore, and from January to May, the outward order, stillness and attention to the means of grace were of a most encouraging nature. I left home in May, to attend the meeting of the General Assembly, and was gone two months. For one or two appointments after my return, from rain and defective notice, the congregations were not as large as usual, but since that time, they have been full.

I do not think the interest of the people, from July to the middle of September, was as great as it had been during the winter and spring. From September to the

close of the year, appearances have been favourable. At our last meeting there — December 19th — there were nine inquirers, and of these, three were new cases. Eight persons have been received into Midway church at two communions ; at one communion, I was absent, and know not if any were received at that time.

The average attendance in our *Sabbath School* has been ninety-three, and the highest number at any one school one hundred and twenty.

The average number in our *Inquiry Meeting* has been over ten, and the highest number at any one meeting nineteen.

It has filled the heart with gratitude on several occasions to see careless sinners awakened, and persons who have been for a long time greivous backsliders, returning and seeking restoration to God and the church. By appointment, I preached at this station in October, a sermon on *Family Worship*, explaining in full the nature of the duty, and urging upon the people its faithful performance. Some endeavour to maintain family worship, but they have many interruptions and difficulties to contend with, arising out of their condition and circumstances. Others neglect the duty altogether. Every *humane and christian owner* should desire to see each family of his servants, whose heads are professing christians, a christian family, and should in every possible way encourage them in establishing and maintaining family worship, if not oftener, at least once a day ; and *ministers* should give them instructions and exhortations to the same end.

The congregations at *Pleasant Grove* were overflowing during the winter and spring, and on certain Sabbaths there was more than ordinary attention. Our last meeting in December was full and encouraging. Five persons have been received into Pleasant Grove church during the year, The average number of *inquirers* three ; the

highest number four. The average number of *Sabbath School Scholars* ninety-six, and the highest number, one hundred and twenty-five; which gives us an increase upon the past year. A lady from Kentucky attended one of our schools, and at the close said, "I never saw Sabbath schools for coloured children and youth before: it is strange to hear the correctness of their answers, and their intelligent account of the plan of salvation: such schools we need in Kentucky."

Most of the labour bestowed upon *Sunbury* has been during the summer and autumnal months, and while the congregations have usually been excellent, they have been more attentive and serious than for several seasons past.

The Sabbath School, which embraces a large proportion of adults, has averaged ninety-seven, and the highest number, one hundred. The average of *inquirers* five, the highest number, six. I have preached at *Newport* five times, and held three Sabbath schools, which averaged one hundred and thirteen, and the highest number, one hundred and twenty; also, three Inquiry meetings, which, however, were attended by inquirers from Pleasant Grove and Midway.

I have not preached at *Hutchison* during the year, but in October, I made an exchange with the Junior Pastor of Midway church, and preached Saturday and Sabbath at *Gravel Hill* to good and attentive congregations of whites, and there was evidence of the presence of the Spirit of God with some individuals. We had a most pleasant, and, I trust, profitable meeting between services on the Sabbath with the congregation of Negroes and the Coloured Sunday School assembled together. The teachers in this school have the spiritual improvement of the people at heart; and no man could witness the order, respectable appearance and engagedness of the negroes in this meeting, without wishing that the privileges of

good religious instruction were extended to this class throughout our country.

In the work of *Plantation Instruction*, I have done less than in any former year, from the fact that from the month of December until May, I laboured under an irritated and inflamed state of the lungs, which forbid exposure to the night air. The attempt was made and several times repeated, to preach on the plantations, but each time with injury. I lost also several Sabbaths from the same cause. I deem it proper to make this statement for the information of the Association, and now take occasion to say that *the plan of labour*, laid out in the instruction of the negroes, and which has been steadily pursued for years, in my judgment, and so far as I have been enabled to mark its effects, is, on the whole, the best in the present circumstances and condition of the negroes.

That plan is briefly *preaching*, in rotation, to congregations at *stations*, in different parts of the district, convenient for the assembling of the people, and after preaching, *teaching the children and youth* (and as many adults as choose to unite) in the *Sabbath School*, and then closing with an *Inquiry Meeting*. On Sabbaths, we also, have at appointed intervals, *meetings for the Watchmen*, and, when the days are long and admit of it, *Prayer meetings* before the morning service.

During the week, we *visit Plantations* in the evenings, preach, or lecture, to the people resident upon them, *collect and catechise the children and youth*, and attend to any *inquirers* that may be present, and, in a word, make it a *Pastor's visit to the Household*.

In connection and in aid of these efforts, we have endeavoured to *awaken masters and mistresses to the duty of undertaking the religious instruction of their people on their own places*, by having plantation schools for the children and youth, conducted in the form of Sabbath schools, as often in the week as may suit their convenience; and,

also, to have *a convenient room, or house, fitted up for evening prayers*, for the adults; and the owner to encourage the people to assemble, and, if it be in his power, to attend as regularly and as frequently as possible, and *give them instruction himself*, and, in connection with these efforts, to look well to *the physical condition and treatment of the people*, and to advance by all necessary rules and regulations *their morals and piety*.

By a faithful carrying out of this plan by all upon whom, in its several departments it rests, the religious instruction of the negroes may be advanced in a very high degree. So far as *ministerial and missionary labour* is concerned, the *system is incomplete and seriously defective without plantation preaching*, in the manner referred to. The public services of the Sabbath accomplish much, but the people absolutely require more. They must be visited and preached to and instructed by their ministers in their own homes, otherwise, his labours will lack efficiency; neither can he know the extent of his field, nor its destitutions, nor the actual moral and religious condition of the people.

Shortly after my return home in July, I undertook a weekly lecture at *Dorchester* for the citizens of that retreat, and we added to it a catechetical exercise for the children of their families. These services were faithfully and seriously attended, and, to my own spirit, were refreshing. And, although the white population forms no part of my field directly, yet I undertook this lecture most cheerfully, as this retreat had never before been visited for such a purpose, and now embraces a number of families. For its location and influence, it is one of the most important retreats in the county: the citizens are public spirited, and take an interest in the religious instruction of the negroes.

Several Sabbaths have been spent *out of the County*, but still having respect to the work in which we are engaged. The second Sabbath in April, I preached

to a large congregation of negroes in the Baptist church, *Darien* ; and the second in May, I assisted the Rev. John B. Adger, in the Second Presbyterian church, *Charleston*, in an effort to raise funds for the erection of a house of worship in that city, in which a coloured church is to be organized, in connection with and under the care of the Presbytery of Charleston ; a design which we shall take occasion to notice in the progress of this report. In the evening of the same day, I delivered, by appointment, an address on the religious instruction of the negroes, to a large audience in the Wentworth-street Baptist church. On the third Sabbath, I delivered a sermon in the lecture room of the Presbyterian church in *Richmond, Va.*, to the coloured people ; and on the fourth, I preached to a great congregation of them in the African church in that city. On the 28th, by appointment of the General Assembly, I delivered a discourse to the Assembly and the citizens of *Richmond*, on the religious instruction of the negroes. There was every reason to believe, from the after action of the Assembly, that the impression was favourable.

The first Sabbath in June, I spent on James River, at *Bremo*, Fluvanna county, the residence of Gen. John H. Cocke, and preached morning and afternoon in his brick chapel to his people.

This christian gentleman and philanthropist has his heart in all good works, and the moral and religious improvement of his people has engaged his attention for many years, and a divine blessing has attended his efforts. There are chapels erected on several estates on James river, and there is a general inclination on the part of the proprietors to promote the work of religious instruction among their people. The third Sabbath in June, I preached one-half the day to the coloured people near the *White Sulphur Springs*. During this visit to Virginia, I formed many acquaintances with individuals of standing and influence, and discovered a remarkable interest

in the work of the religious instruction of the negroes, and a disposition to further any feasible plan for securing that end. Indeed the leaven of interest is most widely diffused, and the direct efforts are rapidly accumulating. I circulated a number of the reports of the Association, and with good effect. I prepared the past year *A Series of suggestions on the religious instruction of the negroes in the Southern States*, and they were published by the Assembly's Board of Publication in Philadelphia, in a pamphlet of fifty-six pages. I trust their circulation will promote the work extensively. My *correspondence* has been extensive, and it is matter of gratitude to God that communications from ministers and missionaries just entering the field have increased.

You have thus laid before you the work of the year, and we have reason to hope that it has not been performed without some blessing from on High.

MORAL DISCIPLINE AND CULTURE OF THE NEGROES.

In the last report, the subject of *the improvement of the physical condition of the negroes* was urged upon your consideration. I will now present their *moral discipline and culture*, as a duty equally binding upon all who hold the responsible relation of masters and managers. And I mean by *moral discipline and culture* a right estimation of the negroes, as moral and accountable beings, and the making such arrangements and the establishing such laws and regulations upon plantations, as shall tend to the suppression of vice and immorality and to the encouragement and protection of piety and virtue.

That this is a duty, no man who professes to believe the word of God, and to be governed by its precepts, will presume to deny; and in point of importance it takes precedence of all other duties to servants.

A right estimation of servants, as immortal and accountable beings, lies at the foundation of attention to their moral discipline and culture. And I am free to confess that while it is hard, in our corrupt and imperfect state, to estimate rightly, even our children and relations, as immortal and accountable beings, and to treat them accordingly, there are difficulties in the way of forming such an estimation of servants because they are servants. You inquire why it is so? I presume your experience, if you have watched your own thoughts and feelings, will suggest the reply.

They are, in the language of scripture, "*your money.*" They are the source, the means of your wealth; by their labour do you obtain the necessities, the conveniences and comforts of life. The increase of them is the general standard of your worldly prosperity; without them, you would be comparatively poor. They are consequently sought after and desired as property, and when possessed, must be so taken care of and managed as to be made profitable.

Now, it is exceedingly difficult to use them as money; to treat them as property and at the same time render to them that which is just and equal as immortal and accountable beings, and as heirs of the grace of life, equally with ourselves. They are associated in our business and thoughts and feelings, with labour and interest and gain and wealth. Under the influence of the powerful principle of self-interest, there is a tendency to view and to treat them as instruments of labour, as a means of wealth, and to forget, or to pass over lightly the fact, that they are what they are, under the eye and government of God. There is a tendency to rest satisfied with very small and miserable efforts for their moral improvement, and to give oneself but little trouble to correct immoralities and reform wicked practices and habits, should they do their work quietly and profitably and enjoy health and go on to multiply and increase upon the earth.

In addition, the current of the conversation and of business in society, in respect to the negroes, runs in the channel of interest, and thus increases the blindness and insensibility of owners. We have a right to their obedience and services as our servants, it is true; but it is equally true, that they have a right to our consideration and care and government as immortal and accountable beings.

The difficulty presses in another direction. *The Negroes* themselves, seeing and more than seeing, feeling and knowing, that their owners regard and treat them as "their money"—as *property* only, are inclined to lose sight of their better character and higher interests, and in their ignorance and depravity, to estimate themselves and religion and virtue no higher than their owners do. The saying becomes true, *like master, like servant*.

The character of the master is stamped upon his servants.

Besides, servants have their master, his words and works and ways constantly before them, and they learn in a short time what is uppermost in his heart and in his aims in respect to them. They in a short time learn what pleases him best, and no matter what professions he makes about their moral improvement, and of his interest in their spiritual welfare, it all passes with them for weak hypocrisy, as long as they see no practical exhibition of his professions, in direct efforts to suppress vice and encourage virtue, to punish the wicked and reward the good, and to assist them in the pursuit of peace, justice and purity.

Let me proceed to point out some things which demand the attention of owners, if they would fulfil the duty now urged upon them.

1st. They should provide *sufficient and separate accommodations for the families of their servants*.

Every family on a plantation, whether consisting of only husband and wife, or parents and children, or of *one*

parent and children, should have a house of its own, in undisputed and undisturbed possession. The crowding of two or more families, or parts of families into one house, and that perhaps scarcely large enough for one family: the mingling up of husbands and wives, children and youths, banishes the privacy and modesty essential to domestic peace and purity, and opens wide the door to dishonesty, oppression, violence and profligacy. The owner may hear or see, or know little of it. His servants may appear cheerful, and go on in their usual way and enjoy health and do his will, yet their actual moral state may be miserable. In the language of the suffering families, "there is no living." They have no privacy: they can enjoy but little that is their own. How can religion or morality thrive in such a case?

2d. They should *not separate, nor allow the separation of husband and wife, unless for causes lawful before God.*

Marriage is a divine institution, and is to be held sacred when formed among any people. The connection cannot be dissolved upon slight grounds.

Does an owner presume to contract or annul the marriages of his servants at his pleasure and for his own interest and convenience, or by any of his own arbitrary regulations? He shall answer it to Him, who hath said, "what therefore God hath joined together let no man put asunder."

An owner is not justifiable in separating husband and wife on account of the want of congenial dispositions, or on account of quarreling, or violent treatment of each other. Nor is he justifiable in separating them on account of the distance at which they live apart, or on account of the dishonest character or conduct of either party, or because one or the other may disturb the peace or arrangements of his plantation. His duty is discipline of some proper kind, and not separation.

Nor should he separate husband and wife either by sale or purchase.

On the contrary, he should consider the parties as *united for life*, and so far as Providence puts it in his power, he should endeavour to keep them together and their children around them. For if family connections and relations are not preserved and protected, we cannot look for any considerable degree of moral and religious improvement. One of the chief causes of the immorality of negroes, arises from the indifference both of themselves and of owners to their family relations; and whatever we can do to awaken and put in practice more correct notions, and a higher sense of duty, and a better practice, we ought to do.

3d. Owners should *use every effort to promote morality upon their plantations.*

Sometimes servants are not allowed to marry *off* the plantation to which they belong. The owner conceives that his own convenience and interest, and the comfort and real happiness of his people are promoted by such a regulation; in as much as the door is shut against improper influences of strange negroes from other plantations; and against distant, and late walking, and against many opportunities of doing evil. In some cases there is actually not a supply of persons of suitable ages for those who are marriageable, on the place. Is it not a yoke difficult to be borne to compel them to wait? Besides, admitting that they are people having their preferences as well as others and there be a supply, can that love which is the foundation and essence of the marriage state, be forced?

As a matter of policy, or discipline for the preservation of the peace and purity of plantations, it succeeds but very imperfectly. Connections are formed clandestinely with persons living off the place. Marriages contracted from necessity, too frequently result in misery, or immorality, or in separation. The young deprived of the freedom and choice of their affections, are tempted to neglect

marriage altogether and to lead dissolute lives. And in fact, some of the most profligate plantations I have known, were plantations upon which this regulation was most rigidly adhered to. It is not denied that an owner's people may be healthy and increase, and do their work, and be in a manner cheerful, and that *externally*, things may wear a good appearance — but what is the *actual morality* of the people? That is the question. Owners should encourage early marriages, and take an interest in seeing that the connections which their people form are suitable and promising in character; and while they prefer that their people marry at home, and use every proper influence to secure that object, yet, if the preference be to some one abroad, and there be *no other* objection, that of itself should not prevent the union.

It is an owner's *duty to prohibit immorality* and to punish it when it reveals itself or comes to his knowledge.

It is said by some, that laws and regulations and punishments in matters of this kind, can effect no good? that they amount to nothing, and the best, and least troublesome plan is to let the people alone.

If this reasoning be correct, then we should banish discipline and laws from our families and communities, and let human depravity have its full swing; for the more unrestrained and abounding the wickedness, the least troublesome to us and to all concerned it becomes, and if we can only carry out this plan perfectly, by freeing wickedness from all restraint, we shall attain to a most happy condition; we shall eventually have "heaven on earth!" I do not think that persons who thus speak, have ever conscientiously instituted laws and regulations, and carried them out perseveringly and efficiently. No doubt they think it the best and least troublesome way to let their people take their vile courses to destruction: for they have little conscience or care about sin in any form, or with any people. But are not owners responsible for

the proper use of their authority over their servants? Are they not bound to command their households to keep the way of the Lord? They certainly are. The truth lies entirely on the other side. Laws, regulations and punishments, for immorality, encourage, support and give protection to those who are disposed to do well: and they awe and restrain and hold up to shame and reproach those who wish to do ill.

It may not be possible effectually to restrain immorality, even by the best and wisest regulations. Yet much will be accomplished. "We speak what we do know, and testify that which we have seen."

Under this head, it is proper to call the attention of owners to *the character and conduct of their Drivers, or Foremen*, who have it amply in their power to oppress and to corrupt the people intrusted to their supervision. Yea, such may be the influence of these men and the fear inspired by them, that they may carry on their immoralities among the people to a great extent, and the owner be kept in profound ignorance of the fact.

Nor should owners for the purpose of keeping up the authority of their Drivers, wink at their sins. Should they do so, their people will loose all confidence in their wisdom, justice, virtue, and profession of religion.

A due *watchfulness over the youth of the plantation* is also necessary: that they be not allowed to keep late hours: that they be not allowed to visit abroad at will, frequenting corn-huskings, or dances; but when they visit abroad let it be under the care of some one of their responsible relations or friends; nor should visitors be allowed to frequent a plantation without making their intentions known.

The negroes require to be constantly warned of their duty to watch over their children and preserve them in the paths of modesty and virtue.

Indeed *the children* should be early brought under religious instruction, and trained up to principles and habits of cleanliness, modesty and virtue. They should be clothed and kept clothed, and room should be made in their houses for different sleeping apartments for boys and girls as they become more advanced.

Owners who are attempting the moral improvement of their people will find *Plantation Schools* a most valuable, nay indispensable aid. In them, the foundation for right action is laid by the inculcation of right principles. "Train up a child in the way he should go and when he is old he will not depart from it." And this is a department of labour which may be successfully undertaken by *christian mistresses*.

4th. Owners should *promote honesty and thrift among their people*.

While some discipline their people for every act of theft committed against *their interests*, they have no care whatever, what amount of pilfering and stealing the people carry on *among themselves*. Hence on some places thieves thrive, and honest men suffer: until it becomes a practice "to keep if you can what is your own, and get all you can besides, that is your neighbour's." Things come to such a pass, that the saying of the negroes is literally true, "the people live upon one another." Can any man satisfy his conscience, by suffering such a state of morals to exist among his people? As a mere matter of interest, it is his duty to effect a reformation, for his own stock and fields will ever be too strong a temptation to such domesticated and practiced thieves.

If the people be allowed to plant and raise something for themselves, and if they find their little interests cared for and protected by their owners, and that there is an evident desire and effort on their owner's part to make them comfortable, and to supply their wants, it will tend to cultivate honesty and industry among them in large

measure. There is no room for doubt, for actual experiment has determined it to be so.

5th. Owners should *prohibit quarrelling and fighting and profane swearing.*

The custom of husbands' whipping and beating their wives, should be forbidden under severe penalties: and so also, should all quarrelling and fighting whether at home, or in the field. The wicked habit of profane swearing and vulgar language, merits attention and reproof. The authority of the master can restrain these vices: and where they abound, it is usually where the negroes have no protector to whom they can appeal and from whom they may obtain redress. Hence they do as they please, and protect and redress themselves as well as they may, and give vent to all their passions in oaths and blasphemies and insults. Religion can find no dwelling among those who live in perpetual strife.

6th. Owners should *promote the observance of the Sabbath on their plantations.*

And first, by setting the example themselves, in abstaining from labour of all kinds, in requiring none whatever from their people, and in frequenting the house of God. And then by encouraging the people to go there also, both the young and the old, and using every influence calculated to bring about so desirable a habit among them. And finally, let them prohibit *all labour* on the part of their people: such as planting, attending to their crops, harvesting, repairing their fences or houses, trading, washing, grinding and *all pleasure*, such as hunting and fishing and playing at games.

7th. *The evil of Intemperance* ought to be guarded against in every form, not only as a matter of interest, but of duty. Whatever toleration ~~masters~~ use towards Ardent Spirit in others, they are generally inclined to use none in respect to their servants. And in effecting this reformation, masters and mistresses should *set the example,*

for without example precepts and persuasions are powerless. Nor can force effect this reformation as surely and perfectly as persuasion — appealing to the character and happiness of the servant himself. The appeal recognises him in such a manner as to produce self respect, and it tends to give elevation of conduct and character. I will not dwell upon this point.

8th. And *the amusements* of the negroes deserve notice. The chief amusement, and that to which they become passionately fond is *dancing*. No one will deny that it is an amusement of the world, and not of the Church. Fiddlers and dancers are not sober and devout persons: neither are those, whatever be their professions, who encourage them. We know what evils attend the amusement in elevated society. Those evils are aggravated and multiplied among the poor and labouring classes. With the negroes dancing is a dissipating, demoralizing amusement, and is so viewed by those who are the really serious, virtuous and pious among them. Their dances are not only protracted to unseasonable hours, but too frequently become the resort of the most dissolute and abandoned, and for the vilest purposes. I do not think religion or good morals can flourish on a plantation where this amusement is permitted, and christian owners should be the last persons to give it countenance.

Upon first view an owner may feel that these regulations requiring close attention and perseverance, and involving so much care and trouble, cannot be carried into effect successfully and ~~are~~ somewhat appalled, he may shrink from the effort, and contentedly live on as heretofore. But he should remember, that no good is accomplished without *effort*, and that it is fearful to know our duty, and timidly, and indifferently to live in the neglect of it. Such conduct, really, is constant disobedience to God, and moreover, every thing is not required to be done at once; when instituted, these regulations flow together

naturally and afford mutual aid and support, and carry along with them their own reward.

How can a benevolent, a christian master rest satisfied to possess, to controul, to work and to live from their labour and to be surrounded by, and have intercourse with servants, whose moral character is of the lowest kind, who are thieves, and liars, and drunkards, and sabbath breakers, profane swearers and every thing else that is vile and bad?

How can he rest contented to be the owner and master of such servants and never make those efforts for their moral improvement which lie within his power and most clearly are his duty, whether he consults his Bible, his reason, or his interest.

The moral state of the negroes on plantations, depends greatly upon *the character of their owners and the interest which they take in restraining vice and encouraging virtue.* The amazing indifference of some professing christians to the moral and religious state of their people, can be accounted for only on the ground, that they have never been enlightened in respect to their duties as masters: or they are not in the enjoyment of religion, or it may be, they have never known its regenerating and sanctifying power upon their own hearts. Let the God of the spirits of all flesh be Judge in this matter.

The work of religious instruction for its greater effect and prosperity, demands attention on the part of owners, to the moral discipline and culture of their servants. For the want of this, religion maintains but a feeble hold on many plantations.

REVIEW OF THE WORK IN THE SOUTHERN STATES AT THE
PRESENT TIME.

I now call your attention to the *present state* of the religious instruction of the negroes in the Southern States, and *the prospects* of the work.

I. THE BAPTISTS.

The State of Alabama, contains upon an estimate fifty thousand Baptists, and it may be considered the *leading State* in the instruction of the negroes.

The Rev. B. MANLY, D.D., President of the State College in Tuscaloosa, chairman of a committee on the religious instruction of the coloured people, brought into the *Alabama Baptist State Convention* a report, from which we give the following extract, as indicative of the feeling and action of the brethren of that church in the State.

“We rejoice in the abundant evidence that the subject is receiving continually deeper and wider attention. One most cheering fact is, that such has been the success every where met with, that no effort, once begun, has been abandoned; but there has been a continual progress. In every Association from which we have heard, some action more or less vigorous has been taken, and it is hoped the influence of their recommendations will be felt all over the State. A large majority it is believed, of all the ministers connected with this body, have separate exercises for the coloured people, in addition to the regular services of the churches, which, as usual, they also attend in considerable numbers.”

The report considers the negroes the most neglected class of our population, calling loudest for christian sympathies and labours, and it offers very many reasons to excite to more zeal and activity in the work.

* *i.e. among the Baptists.*

The subject was brought up also in a report on Domestic Missions, prepared by Dr. McWHORTER of Montgomery, and which is as follows :

“Your committee feel that they cannot close this report without calling the attention of the convention to another important field of missionary labour, viz : *our coloured population.*”

There is no class of our population who wait with more cheerfulness upon the ministrations of the sanctuary, when they have it in their power, or receive with more readiness the consolations which the gospel of the grace of God affords. The little that has been done, with special reference to them, has been like a handful of corn scattered on the top of the mountain, and brought forth a harvest which waves like the cedars of Lebanon. Where is the church that has attended to the instruction of our coloured people, that has not received large accessions of willing converts from their ranks? We rejoice at the efforts now making to christianize the sable sons of Africa. Let us not neglect longer her children that are at our doors, and in our houses, and who are sinking every year into the dark grave without one ray of hope to dissipate its gloom. How heavy is the pressure of the weight of responsibility which rests upon us ! Let us, as one man, come up to this work, and by united and persevering efforts, wipe off, at least from our denomination, the opprobrium of the South.”

The Cahawba Association passed resolutions recommending the catechism, prepared by Rev. Mr. Chamblis expressly for the instruction of the negroes, and took under its care the African church in Mobile.

The Union Association, held in Green county, adopted a resolution recommending to the churches of the Association, “to set apart at least one Sabbath in each month for reading and expounding the scriptures to the coloured population in their vicinity, and that those churches that

have not done it, be requested to make arrangements with their pastors to preach to them." And their circular letter addressed to their twenty-eight churches was on "*The obligations of masters to give religious instruction to their slaves,*" and these obligations are briefly, yet strongly and pointedly, set forth.

The Tuscaloosa Association appointed a committee of three to bring in a report at their next meeting on some plan for the oral instruction of the negroes. A minister visiting destitute churches in the 4th district of that Association, at Spring Hill church, says: "one thing I will notice, though our meeting continued a whole week, the black people, as far as I could learn, were all permitted to go to church both day and night during the whole time. They seemed to enjoy religion even better than the whites. A large proportion of them are members, and as the pastor told me, as good and pious as any of the church, and some of them are able in prayer."

The Rev. Thomas F. Curtis, of Tuscaloosa, in a recent letter, writes — "In the Convention, *nothing*, not even Foreign missions, excited so much interest: no opposition, but the warmest kind of unanimity. The interest is widely spread and extending throughout the State in our denomination, and yet it grows so fast it seems as if it were but just beginning. All we lack is a little more *system* and perseverance, and knowledge of how to go to work better, so that our interest for their souls diffuse not itself in *words* and resolutions and impulses, but work steadily and patiently and prayerfully. Brother Chamblis' catechism, a sound excellent work, has sold, I am assured, nobly; 4,000 and part of a fifth thousand, disposed of in less than a year. It seems incredible, but I am assured of it. A firm in Richmond has bought the copy-right lately. This augurs well. In Montgomery, Brother Talbird is doing a work of much usefulness among them, I hear. In Greensboro', the results of Brother

Chilton's labours are truly astonishing. I heard one of the largest planters in Greene county, probably in the State, speak with tears in his eyes of the progress of the gospel on his plantation and its happy results, of the delight with which he could now listen to his servants sing the praises of God, led by a devout servant, "who waiteth on him." He spoke with great affection of the labours of Brother Chilton, and says for miles and miles the negroes will flock to hear him. (He must have added one hundred and fifty, or two hundred of them to his church within two years.) I have been at some of his meetings; they are most refreshing. Brother Crooms, above alluded to, says the negroes now have better religious instruction than the whites had thirty years ago. Indeed, I am convinced this work is worthy, not only the affection of the christian, but the profound attention and warm encouragement of the planter and the statesman. It is fraught with the most important blessings, both temporal and eternal, for all classes in the State.

About half way between Greensboro' and here, twenty miles off, there is a church where they use your catechism, and have done much for the coloured people. It has led to the formation of the whole white community into Bible classes every Sabbath: Presbyterians, Baptists, Methodists, all together, for their own mutual instruction. Twelve miles below on the river, at Grants' Creek, great is the zeal and success in this work. Mr. Woodruff sent for one hundred and fifty copies of your catechism lately. In this city, all our churches are doing something, Presbyterian, Baptist, Methodist, Episcopalian. We have great reason to be grateful to the Lord.

I have service for them once on each Sabbath and of a Thursday night. Our lecture room, built on purpose, is full to suffocation. There is a great work of grace going on among them. I have about forty on my list, of whom, I think, full thirty are sincere inquirers. Their experi-

ences are very clear, fresh and rich in original, and very powerful and heartfelt expressions of deep depravity and faith in Christ. There is nothing sudden, but not a week passes scarcely but one, or two, or three, seem to have passed from death unto life. It is all owing (humanly speaking) to having good, intelligent and reliable *watch-men*, who go to their houses and converse with them and teach them from house to house, not in public. Some eight or ten are waiting now to be added to the church. I have learned more of the ways of grace, and how to preach Christ from my labours with them, than any other source, except the New Testament. I am expounding from the gospel in course the life of the Saviour. It is delightful."

The minutes of the *Georgia Baptist Convention* for 1847, state that there are 59,467 church members, 50 Associations, 1,004 churches and over 500 ministers. The number of coloured members 10,716. But there are 852 churches, including 6 in Alabama and 6 in Florida, that have in their returns, made no separation between the white and coloured members, so that the coloured membership must be considerably greater than is set down. Indeed the returns are said in the minutes to be incomplete. There are no Missionaries reported as labouring exclusively for the negroes.

Of the Associations constituted members of the Convention, the *Sunbury Association* reports the largest number of coloured members, 3,764, and the largest number of African churches 10. And this Association has three or four *regularly ordained coloured ministers*, who administer the Sacraments and are *Pastors* of African churches, that are constituted with coloured Deacons, and represented in the Association. The *Sunbury Association* has one Missionary exclusively devoted to the instruction of the negroes on the Savannah river, and his labours are promising with the children and youth.

The Georgia Association reports the next largest number of coloured members, 3,382, and 4 African churches. These are the only two Associations that report African churches. In all the other Associations the negroes appear to form part of the white churches. The Associations that came next in order are the *Western, Rehoboth, Columbus, Central, Bethel*; the highest 571, and the lowest 392. The other Associations, not in connexion with the Convention, report few, or no coloured communicants.

There are houses of worship exclusively for the use of the negroes in Savannah, (3) Augusta, (1 or more) Columbus, (1) Macon, (1) Penfield, (1) and in some other places.

Some ministers devote a portion of their time to the instruction of the people on the Sabbath, and it is hoped that the number will increase, for there is great demand for such labour.

An excellent Sabbath School is conducted by the Theological students, with male and female teachers, in Penfield, and much interest is felt by the pious students, in the religious instruction of the negroes, both in the theological and literary departments in the Mercer University; no doubt, in time to come, many of those promising young men, will go forth into this field white for the harvest.

The Florida Baptist Association embraces thirty-four churches, but as no separation has been made in the returns between white and colored members, we can gather no definite information. The interest in this work must ere long be felt in that newly formed Association.

There are no coloured churches established in *South Carolina*, but in that State the negroes are all in connexion with and under the supervision of white churches. The coloured membership is greater in the lower parts of the State. The Charleston Association returns four thousand eight hundred and thirty-six coloured members, nearly three to one white. The committee on foreign and domestic missions in the State Convention for 1846 held

the following language: "The low standard of morals among our domestics needs to be raised; their souls need the converting grace of God, that they may pass from death unto life, become faithful in their duties to God and their masters, and be at peace among themselves. Not a few of their owners desire them to have the word of life, and are ready to sustain such ministers as have the aptitude to teach them and may be relied upon for their piety and integrity."

I have not been able to obtain any satisfactory statements either from *North Carolina, Maryland, or Tennessee*, beyond the assurance that the interest in these States is on the increase, and that the number of coloured members is large. Among the *Baptists of Virginia*, there has been a growing interest felt in the religious instruction of the coloured people. The number of members in the State is large.

The coloured church in Richmond is under the pastoral charge of the Rev. Dr. Ryland, President of the Baptist College, near that city. In Petersburg and Norfolk also, there are coloured churches, under white pastors with good houses of worship. Special services are sometimes held for them on the Sabbath in the churches, particularly in Eastern Virginia, where the mass of the coloured population is found.

The coloured population of Kentucky is, from the best information I can obtain, to a very great extent under the influence of the Baptist denomination in one or other of its forms in that State, and that population is in need of the most direct and special and thorough efforts for their instruction.

The best evidence of the growing interest in this field in the Baptist church generally, is furnished in the *proceedings of the first triennial meeting of the Southern Baptist Convention*, held in Richmond, June, 1846.

The report of the Board of Domestic Missions brought the subject before the Convention in the following form — “Add to this matter, the wants of our coloured population. Although vast numbers of them enjoy religious advantages far superior to multitudes of our poor white citizens, yet greater numbers are in a condition to require the special attention of this body. It is gratifying to see the increasing interest on this subject in our churches. The time is not far distant when a wise and prudent plan for the religious improvement of that class of our population will be generally approved and adopted.”

And a committee was appointed on that subject, consisting of five members, which committee laid before the Convention the following report, which was accepted — “The committee on the subject of the instruction of coloured persons, are happy to learn, from their own observation and other sources of information, that this department of christian labour has been growing in interest and in efficiency for several years past. They learn that in very many churches, the pastors devote one sermon on the Sabbath for the particular benefit of this class. In many churches, pains are taken to instruct them in the principles of christian discipline, and coloured deacons appointed to exercise an oversight over the moral character of the coloured members, and all their actions reported to the church. Prayer meetings and Sabbath schools for *oral* instruction, in many places, have been organized for them with happy effect. The benefit of Sabbath school instruction consists mainly in embracing the young as well as those of mature age, in the participation of its benefits. Very few of the children attend at the ordinary places of public worship; but in Sabbath schools they may be collected at an early age, and very generally take great interest in such exercises. Your committee take pleasure in witnessing the readiness with which masters gives them encouragement and co-operation in the religious instruc-

tion of their servants. But after all that has been done in this behalf, your committee are well aware that in many places there is still greater want of proper religious instruction for this class of the community. Much might be done to remedy this lack by pious masters in arranging better facilities for their presence at family devotion, and these being accompanied with daily familiar instruction. To this duty, masters should be urged, from the consideration that they are as much the moral guardians of their servants as of their children. If they receive their services, it is reasonable that they should provide for their spiritual as well as for their physical wants. If all pastors of churches could feel the claims of this part of their charge upon them, as it is now felt by many, very much more might yet be effected for them by their special labours.

Your committee are impressed with the belief, that something might be done by the domestic missionaries, in concert with the favorable arrangement of masters, which a judicious and prudent missionary might generally secure. As they are a people that are generally easily excited, your committee would recommend that their exercises should be more to inform than to affect them.

B. M. SANDERS, *Chairman.*"

II. THE METHODISTS.

The brethren of this church continue to labour not only with unabated, but with increasing zeal in the coloured field.

The minutes of the annual Conferences for 1846—1847, in the Methodist Church, *South*, embracing *nineteen* conferences, gave a total of coloured members 124,961, and the returns in some of the conferences are not complete. In all the circuits, the negroes are attended to by the itinerant and local preachers in their regular ministra-

tions. The number of coloured members served in the conferences is 91,468, and the number included in direct missions for them is 33,493.

Seventeen pages of the Second Annual Report of the Missionary Society of the M. E. Church, *South*, are taken up with, "*Missions among the People of Colour.*" Respecting these missions, the following language is used: "It is with sentiments of the liveliest gratitude that the Board would announce the continued and increasing prosperity of this department of our missionary work. The past year has been one of peculiar interest. With but here and there a few solitary exceptions, our missions among the slaves of the South have been visited with the abundant out-pourings of the Spirit of God. This peculiar class of our Southern population demands our special regard and the liberal appropriation of our funds and labours. Planters, with confiding frankness, have thrown wide their doors and invited our preachers to take charge of this interesting work, &c."

The Arkansas Conference reports but one mission to the negroes on Red river. *Louisiana*, 11, (2 discontinued, merged into circuits;) *Mississippi*, 8. *Memphis Conference*, which lies partly in Mississippi and partly in Tennessee, reports 20; *Alabama*, 17; *Missouri*, 1; *Tennessee*, 21. In *Kentucky*, there were several African Methodist churches in Louisville, and a missionary was appointed to serve them, but in the course of the year the mission was discontinued, it being ascertained that the arrangement was not likely to effect the objects contemplated. *Georgia*, 19, (3 discontinued, merged into circuits;) *South Carolina*, 18; *North Carolina*, 6, (2 discontinued, &c.;) *Virginia*, 1; *Florida*, 5, (3 discontinued, &c.) The whole number of missions is 129; missionaries, 129; members, 33,493; churches, 27; and children and youth under catechetical instruction, 10,089. The conference which has the largest coloured membership in its mis-

sions, and the largest number under catechetical instruction, is *the South Carolina Conference*. This conference employed one-fifth of its most effective ministers and expended \$12,725 in its coloured missions the past year. The next is Tennessee, then follows Georgia, Memphis, Alabama, Louisiana, Mississippi, &c., and these are the conferences which are most engaged in the work.

Taking the coloured membership in mass, as set down, I find the South Carolina Conference has the highest number, 40,475, more than double any other. Next comes Georgia, 14,958; next Alabama, 14,440; Tennessee, 8,036; North Carolina, 6,705; Memphis, 6,003; Mississippi, 5,854; Kentucky, 5,151, &c.

There are two conferences in the State of Texas — *Texas* and *Eastern Texas*: — the first has 500 and the second 764 coloured members, and special attention is given to this class of population.

The Missionary Report says: "But the missions to the coloured people of the Southern States, as they have received the most attention, so they have yielded most fruit. The reports of our missionaries are truly cheering." These missionaries, it will be remembered, visit plantations and have access to larger numbers than they can serve. They meet with no opposition in their work, and planters give encouragement and contribute for their support. Indeed, it is stated "that those conferences in which our coloured missions are principally located, after defraying all the expenses of the missionary work within their own immediate bounds, are the *largest contributors* to the funds of the general treasury of any conferences within the limits of the Southern organization."

The spirit which pervades the published and official minutes and reports of this denomination, the communications which I have received from ministers labouring in the field, and the opinions which I have heard expressed by some high in office and influence, convince me that this

branch of the church of Christ was never more deeply, or more extensively engaged in the evangelization of the negroes ; and for the number of their missions, the number of their missionaries, and the extent of their labours, direct and indirect, they are ahead of all the other denominations.

III. THE EPISCOPALIANS.

There is an advance of interest and effort in this denomination. The Rt. Rev. N. H. Cobbs, Bishop of the *Diocese of Alabama*, remarks in a letter, "We are beginning to do a little in the way of giving religious instruction to the blacks ; but we are still far short of our duty. It is a subject about which I feel a deep concern, and I wish most truly that I could be more useful in that way. My great difficulty is the want of ministers."

Twenty-seven Parish Reports appear in the Journal of the Convention for 1847. Eighteen are in full ; and of these, *twelve* contain notices of attention to the negroes ; 7 report the baptism of infants ; 6 report coloured communicants, and 4 coloured schools for children and youth : some of these schools are conducted with success by pious and engaged ladies of the churches. In two parishes the officiating ministers preach at regular intervals to the negroes. The number of coloured communicants in the diocese, as reported, is fifty-three or one-twelfth of the whole, and coloured scholars ninety or one-quarter of the whole.

The following interesting letter from the Rt. Rev. J. H. Otey, Bishop of the *Diocese of Tennessee* and Provisional Bishop of the *Diocese of Mississippi*, gives an account of the work in those two States : "The work in which you have been so long and so arduously engaged, is one which deeply interests me. In the journals sent, you will find little reference to the negro population. Nothing more

perhaps than some notices of baptisms. The fruits hitherto gathered by us in this field, judging as man judgeth, are meager. There is, however, not a little effort expended in this way. St. Marys' church, Laurel Hill, *Miss.*, is now happily supplied by Dr. SAVAGE, our late missionary to Africa. There are some four or five hundred slaves attached to the Laurel Hill estates, (Dr. Mercer's.) The children have been all, or nearly all, baptised, and the young and old classified and taught the Lord's prayer, ten commandments, and other things deemed necessary and important, as far as oral instruction on Sundays could effect these objects. I hope much from the experience and zeal of Dr. Savage. Some few of the adults walk orderly and as becometh the gospel of Christ.

In Washington county, *Miss.*, the Rev. Mr. YEAGER is employed, part of his time, in giving instruction to the negroes of some two or three planters. Mr. Yeager began his labours last fall, or summer, and I have heard nothing from him yet, in the way of results. The Rev. Mr. MERRILL laboured a year with the negroes, chiefly belonging to Dr. Magruder, near Port Gibson, *Miss.* The fruits of his efforts was the addition of nine adults to the communion of the church, and as far as could be judged, a wholesome impression made on the whole family. Accommodations to a considerable extent are provided for the blacks at Christ's church, Jefferson City, *Miss.* Here a number have for years been members of the church, and I have generally found them in that neighbourhood much interested in the subject of religion. I will just say here, that in my opinion the chief thing wanting in *Mississippi* is a zealous and well qualified ministry to go to this people. The masters are generally disposed to encourage liberally every effort for the religious instruction of their slaves, and these last are not unwilling to hear. I have tried for the last year to engage a clergyman's services for a single plantation, the proprietor of which offers \$500 per annum and board.

In this neighbourhood, (Columbia, Tenn.,) the slaves of some four plantations are gathered together every Sunday for religious instruction, at St. John's church, Ashwood. They seem anxious to learn. They are taught orally the catechism and several are worthy professors. This work is just in its infancy. This work of preaching the Gospel to the poor is the most appropriate labour of the Gospel ministry."

In St. John's church, Ashwood, there are about seventy coloured persons in the Sunday school. During his visit to *Mississippi* in 1846, Bishop Otey preached several times to the negroes, and speaks in his address to the Convention of them as "a class who have the strongest claim upon our sympathies and charity."

I have no recent intelligence from the Dioceses of *Louisiana* and *Missouri*, nor from the Arkansas and Texas missions.

A recent letter from the *Diocese of Kentucky* says: "Bishop Smith has made strong allusions to the duty of instructing the negroes in his addresses to the convention: that of 200,000 coloured people — a proximate conjecture — all but 20,000 are decidedly under the influence of the Baptist denominations; of the 20,000, all but 5,000 may be under Methodist influence; the remaining 5,000 are equally divided between Presbyterians and Roman Catholics.

The Episcopalians thus far have made no decided impression upon the negroes, and the number of coloured communicants is very small, although Bishop Smith has in years past laboured much for them in Louisville. The Rev. Mr. Beckett, of Hopkinsville, holds a service for the negroes at Princeton, and hopes in time to gather an Episcopal congregation. *Antinomianism* has made serious inroads upon the negroes of this State."

The complaint of Bishop Cobbs, of Alabama, is repeated by Bishop Elliott, of the *Diocese of Georgia* — says he:

"I cannot get men to devote themselves to the work." In the journal for 1847, there are 14 parochial reports, and 3 missionary reports. Of the 14 parochial reports, 7 mention Baptisms of coloured children, 3 coloured members, and 4 coloured Sabbath schools. There are two parishes, in which the ministers labour principally among the negroes on the Sabbath, and during the week on the plantations; and there is one mission exclusively to the negroes on the Ogeechee, which is served by the Rev. Wm. C. Williams, and is reported to be on the whole encouraging, particularly with the children and youth. The whole number of coloured members is not given separately from the white. The number at present is small. Coloured pupils in Sabbath schools, 290: more than half in proportion to the white pupils.

The Diocese of Florida, of which Bishop Elliott is Provisional Bishop, is small and feeble. There are 6 parochial reports in the journal of 1846, (the last published.) One rector reports 60 coloured children baptized on two plantations, who were also under catechetical instruction; another reports the baptism of coloured children, and a third devotes three Sabbath afternoons in the month to the instruction of the negroes.

The Diocese of South-Carolina stands preëminent for its interest and labours. In the journal of the last convention, which brings down the reports to January 1, 1847, there is a decided and steady advance, and so enlightened is the mind, and so settled is the conscience of the clergy and laity of this diocese on the duty, and so systematic are the plans pursued, that the work, by God's blessing, will go on unto perfection. The parochial and missionary reports are refreshing to every one who desires the salvation of our coloured population.

The limits of this report forbid more than a brief summary. On some resolutions introduced into the convention by Mr. Lesesne, the subject of the religious instruction

of the negroes was freely and fully discussed, and the discussion was conducted with great intelligence and christian feeling. The end aimed at in the resolutions was "the establishing and keeping up a congregation of black and coloured persons within the city of Charleston and the suburbs." The said congregation to be in ecclesiastical connection with the diocese and under the care of a white minister, &c. A gentleman belonging to the diocese, who was present in the convention, in a letter written some time after says: "The debate in our recent convention was one of the most earnest and affectionate I have ever listened to. Clergymen of all ways of thinking on other subjects were of one mind on this. Laymen of influence spoke warmly in favour of the subject. Even men not professing religion themselves advocated the imparting of it to their servants. Prominent lawyers avowed their approval, and gentlemen of high standing were peculiarly urgent in pressing the claims of our negroes upon us from the highest considerations of christian obligation. In short, we consider the question at rest, &c."

The Rev. Paul Trapier was invited to take charge of this congregation. He published a sermon in relation to the movement, which he delivered in several of the Episcopal churches in Charleston; and he is now, we believe, going forward in all the steps and arrangements necessary to the consummation of the plan. A plan identical and simultaneous with this originated in the Presbytery of Charleston. The coloured congregation was to be put under the care of the Rev. John B. Adger. Mr. Adger preached a sermon on the subject, which was also published, and it would be advantageous to the cause of the religious instruction of the negroes in our Southern cities if these two sermons, carefully and ably prepared as they are, together with the *circular of the committee of the convention*, were extensively circulated in our cities. *The desti-*

tutions of the coloured population in our cities are very great, but not so great but that they may be met and supplied by united and vigorous action in the different denominations of christians. The work in God's mercy is now begun and it must advance. Some opposition to the plan was manifested in Charleston, and directed mainly against the Rev. Mr. J. B. Adger's effort, in a series of communications in one of the daily prints, which were answered at the time and since very conclusively in the Southern Presbyterian Review. The opposition was limited and the effect temporary. The good sense and christian decision of the people of Charleston will in due time establish and perfect the work which they have had the honour to project.

Bishop Gadsden on thirteen occasions held services for the negroes eleven times on plantations and twice in other places. He consecrated Christ's chapel in Prince William's parish, a chapel put up at the sole expense of the assistant minister of that parish and formerly rector of it, *the Rev. Stephen Elliot, for the special benefit of the coloured population.* And Mr. Elliott resigned his charge, that he might devote his entire care to that population in the parish, and he does this zealously, faithfully, and *gratuitously.* To use the language of the rector, Mr. Leverett, "would that others blessed with the ability were equally willing to imitate an example which has its record on high."

There are 40 parochial reports, and *in every one* there is mention made of attention to the negroes, as part of the pastoral charge to their religious instruction. The *baptism of coloured children*, the *baptism of adults*, the *confirmation*, the *marriages*, and the *funerals of the negroes*, are as regularly attended to and registered as are those of the whites.

There are 36 churches reporting coloured members, in some the number is large; there are 15 Sabbath schools for coloured children. Ten rectors have special services

for their coloured charge on the Sabbath a part of the day. A few report a lecture for them in the week. Seventeen preach, and some of them extensively, on plantations on the Sabbath and during the week, and eleven regularly catechise the coloured children in the church, and in some cases this is in addition to their Sabbath schools for them. In some parishes, the children are catechised extensively on the plantations, and efforts are making to increase this most important domestic instruction. Six regular catechists are employed in connection with the churches and as assistants to the rectors in the instruction of the negroes. The number may increase. In all the congregations assembled for public worship, there are blacks present with the whites.

In the fourteen missionary and other reports, some ten or twelve ministers have been labouring in the diocese. Nine report attention to the negroes. They report coloured communicants; Sabbath schools for coloured children; and services on the Sabbath at the churches, and during the week on the plantations. The Rev. B. C. Webb continues his labours as a missionary exclusively to this people. Some rectors are almost missionary rectors.

There have been baptized in the diocese during the year 394 coloured children, and 140 adults. The number of coloured communicants is 2,116; coloured children catechised, 567; scholars in Sabbath schools, 753. The white communicants are but 92 ahead of the coloured: white children catechised 53 behind the coloured; and the white Sabbath school scholars only 52 ahead of the coloured.

The Rt. Rev. William Meade, senior Bishop of the *Diocese of Virginia*, is a long known and tried friend of the instruction of the negroes. It is a matter of serious regret that his health does not permit him to labour as in former years. Bishop Johns, assistant Bishop, is interested in the work. In his report to the convention of 1846, he speaks of consecrating Grace chapel for the coloured

people, and says, "it is the eighth place on James river intended specially for the use of servants, indicating a desire to furnish facilities for their religious instruction, which is truly encouraging to those who are concerned for their spiritual welfare." He complains of the want of ministers who will devote themselves to the work from plantation to plantation; and says while the settled clergy are disposed to do all in their power, "their regular services prevent them from doing much effectually." Certain it is that upon the *settled clergy must be our main dependence for the instruction of the negroes*, and unless their regular services are made to embrace the servants as well as the masters, and unless they make special efforts and arrangements for their instruction, thousands will live and die a "benighted population at our very doors." The *settled clergy* in the diocese of South Carolina include the servants in their regular services, and hence their extended and extending labours and successes in this field.

In St. Johns, Campbell, the Bishop, observed that attention had been paid to the servants with happy effect. A class of twenty had committed the catechism, and could repeat the whole morning service, with the exception of the psalter. At Stony Point, he officiated in a Tobacco Factory, in the morning to the whites, and in the afternoon to the coloured people: "with a *twisting-table* for a desk, and packing boxes in abundance for seats, we managed to forget the singular circumstances of our accommodation, and united in our solemn services where they had never before been performed."

The committee on the state of the church in the convention of 1847 noticed the work in these words: "The committee regard, with much satisfaction, the evidences of increasing attention and effort among some of the clergy in behalf of the servants of their respective parishes. From faithful and well directed labours in this cause, great good may be anticipated for both worlds, and it is

earnestly hoped that the church in Virginia will fully acquit herself of her solemn obligations in behalf of this neglected portion of our population." Of 102 parishes and churches, only 75 made canonical returns, and they were considered "imperfect." Hence it is impossible to arrive at any just conclusions as to the extent of effort in behalf of the negroes. There are 97 parochial reports inserted in the appendix, but they are very barren of information: I find 52 making mention of some attention in the way of baptizing children and adults, performing marriage ceremonies and attending funerals. Seven rectors report preaching to the negroes on the Sabbath and during the week. In St. George's church, Fredericksburg, there are two Sunday schools for coloured children, and one in St. Paul's, Richmond. The total number of coloured communicants is not given in the abstract of parochial reports. There were 15 adults and 98 children baptized.

It is known that Bishop Whittingham of the *Diocese of Maryland*, is much interested in the religious instruction of the negroes. From the journal of the convention for 1847, out of 96 parochial reports, I find 48, or one-half, making returns of coloured baptisms, marriages and funerals. There is no distinction between the two classes of communicants in the abstract of the reports. There is an African church in Baltimore in connection with the diocese, under a white rector. In Christ church, Georgetown, D. C., there is a Sunday school for coloured persons; and in All-Faith parish, St. Mary's county, Md., there is a catechetical class of them numbering 104 of different ages.

The most satisfactory account of the state of the work in this Diocese is the following letter recently received: "We are not in the habit of making any accurate distinction between the blacks and whites in our report; indeed, I believe the distinction is *thoroughly* made only in the one instance of baptisms, if even quite so there. The

Bishop has been in the habit of making memoranda of the number of communicants partaking at the administrations of the Lord's Supper, noticing the colours, and by reference to these, he infers that the proportion of coloured persons among our communicants in the lower counties is between one-fourth and one-fifth of the whole. In a very few parishes, it rises to a *third*, or more; and in one or two, about *one-half*. In several of the parishes, on both shores, the clergymen hold separate services for the blacks at different hours from those of the whites, in the parish churches or chapels. These are variously attended, in some instances very fully, but in hardly any quite *regularly*. In some parishes, there are distinct catechetical exercises for the blacks; in two, with remarkably good success. In general, we prefer the attendance of the *same* services by both populations, with *additional* instructions for the coloured portion. In most of our country churches, the galleries accommodate all who attend; in one or two, however, and those not the smallest, the attendance is usually much larger than the gallery will hold. In those churches, I have seen from 150 to 200 present even at weekly services.

The Bishop in his visitations frequently holds special service for the blacks, at which they alone attend; when, of course, his preaching is adapted to their capacity and wants. These are usually night services, if not held on Sundays. Out of 103 confirmations last year, there were 12 at which coloured persons were confirmed, and out of 676 persons confirmed, 61 were coloured. In this city, Baltimore, we have one coloured congregation having three services on Sunday, and two in the week. Two white clergymen assisted by a coloured lay-reader, who is a candidate for orders, conduct those services. The attendance is irregular, but on the whole good.

My impressions of the spiritual condition of our coloured communicants are decidedly favourable. For steady,

sober devotion and consistent conduct, I think them, *at least*, equal to the whites. The proportion of communicants and attendants upon services is, however, small, and I am afraid the mere *hearers* among the blacks are less profited by public worship than the same class of whites."

IV. THE PRESBYTERIANS.

I. SYNOD OF MISSISSIPPI.

The Presbyteries of Mississippi and Louisiana have for some years taken an active interest in the instruction of the negroes: and many ministers devote a portion of their Sabbaths to the work. In the former Presbytery the Rev. S. P. Helme is missionary to the negroes in Columbus, Miss., and in the latter, the Rev. Thos. A. Ogden, near Natchez. A mission was established in the vicinity of Oakland College, but since it became vacant more than a year ago, by the ill health of the missionary, I do not know if it has been supplied. In the Presbyteries of Clinton, Tombeckbee, Chickasaw, Arkansas, and Indian, there are names whose engagement in this field is well known: and we believe that the brethren who now form the far off Presbytery of Brazos, in Texas, will not be found neglectful in this good work.

2. If we come into the *Synod of Alabama*, the *Presbytery of South Alabama* say, "perhaps without a solitary exception, our ministers are devoting a considerable part of their labours to the instruction of the coloured population. It is a field which we love to cultivate, and to some, the Great Head of the church is intimating an abundant harvest."

This Presbytery appointed a committee to organize an association of lay gentlemen for the supervision and maintenance of a mission among the coloured population in the "*Canebrake region*," within the limits of the wealthy and populous counties of Perry, Green and Marengo. The

chairman of that committee, the Rev. S. R. Wright, presented a satisfactory and excellent report, and ere this, we hope, the association has been formed, and the services of a missionary secured. The committee state that other denominations have missionaries labouring for the negroes in that densely populated region with zeal and success. They say, "we have not conversed with one man who has manifested indifference on the subject, but, on the other hand, most of the planters have concurred with us in our views and plans with commendable sympathy, though in many instances not themselves christians." The Rev. Mr. Wright was himself a missionary, connected with the Presbytery, to the negroes, and laboured principally on plantations within the three counties mentioned. *The Presbytery of Tuscaloosa* say: "Nearly all our ministers, who have regular charges, report that they devote special attention to the benefit of the blacks, and in some cases with the most gratifying results." The Rev. Joseph Templeton, giving an account of his labours in Bethel church, Sumpter county, Ala., within the bounds of the *Presbytery of East Alabama*, mentions, "that masters of that church are interested for the salvation of their servants; that a deep interest, especially among the blacks, about the salvation of the soul, has continued to spread from Sabbath to Sabbath — nineteen were admitted to full communion in the Presbyterian church. It was delightful to see them encircling the pulpit and publicly professing their faith in Christ; some fifty or sixty were still under conviction."

The following is an extract from the address of the *Associate Reformed Presbytery of Alabama*.

"We will, in the third place direct your attention to the disregard that is paid to the religious instruction of servants. This might very naturally have been included in the preceding item, but we wish to give the subject some prominence, and have therefore reserved it for a separate

and distinct topic. Providence has cast our lot in a land where slavery exists, and is protected by the civil law. Coloured persons are under our care, constitute a part of our families, and we enjoy the benefit of their labour. Few christian masters are sufficiently apprized of the serious responsibility that arises out of this relation. Many remain satisfied, and appear to think that their duties are performed when they have supplied their servants with a sufficiency of food and suitable raiment, and have extended to them mild and indulgent treatment. Hence the religious instruction of this portion of our community has been too long and lamentably disregarded. It is true, in our churches a number of seats are reserved for their accommodation and they have the privilege of attending regularly on the Sabbath; and yet it must be acknowledged that no efficient measures have been adopted for the promotion of their spiritual welfare. It is with pleasure that we contemplate the attention that is now being paid to this important subject. We trust that the church is awaking to a sense of her duty. This portion of our community presents a wide and extensive field for ministerial labour and usefulness."

III. SYNOD OF MISSOURI.

I have no recent information from the Presbyteries of Missouri, St. Louis, Palmyra, Potosi, and Upper Missouri, composing this synod. It is however a fact that many of the ministers are interested in the work. One of the missionaries of the Assembly's Board of Missions, reports, in his field, within the bounds of the Presbytery of Missouri, "increased attention to the spiritual interests of the coloured people."

IV. SYNOD OF WEST TENNESSEE.

Some of the churches in the five Presbyteries composing this synod report coloured members, though these reports

in all our Presbyteries are new and exceedingly imperfect. Within the bounds of the Presbytery of Nashville the Rev. J. B. Lindsley is employed by the Assembly's Board of Missions as missionary to the negroes.

V. THE SYNOD OF KENTUCKY,

At its last meeting, (Oct. 1847,) took action in the following manner: "the synod recognizes the obligation resting upon it, to provide as far as possible, for the spiritual instruction of the negro population within its bounds." In order to promote that object which this synod always had at heart, it entered into certain resolutions, the substance of which was, "that it was the duty of heads of families who own slaves, or have servants in their houses to attend carefully to their religious instruction &c. That it is the duty of ministers of the gospel to care for the souls and endeavour to instruct all the slaves and servants of the members of their charges when it can be done,—to gather them together statedly on the Sabbath day, either with their masters or separately, as may seem best. That all ministers and church sessions adopt some system of catechetical instruction. That the Presbyteries use their best endeavours that the foregoing resolutions be effectually carried into practice, &c."

A missionary under the care of the Assembly's Board of Missions, is stationed in Louisville, in connection with the first Presbyterian coloured church in that city, although it was stated that the church had not been fully organized.

Of the six Presbyteries in this synod, that of Louisville returns the greatest number of coloured communicants.

Another missionary of the Board in *Union County*, says, "I have preached more to the negroes this year than formerly, generally devoting to them the afternoon of every Sabbath that I preach in M——. I have good attention and glad congregations."

They voluntarily took up a collection among themselves for the minister. "As I explain and illustrate the truth to them, it does my heart good to see their glad faces. It is by no means the least interesting field of my labours." The judgment of the synod, as expressed in their resolutions already noticed, is correct, namely: that it is really owing to a neglect of duty to the coloured population, both on the part of heads of families and ministers and church sessions, that the preaching of the ministers is not more blessed to their conversion, and that so many of them under the controul of Presbyterian families remain far from God, or become attendants on other and often inefficient means of grace. The synod of Kentucky enjoys in its ministry and eldership a large amount of piety, talent, zeal and energy; and were even a few leading spirits to take hold of this cause, how soon, by the blessing of God, would a change for the better come over multitudes of the coloured population? May the Lord separate the men unto this work!

VI. THE SYNOD OF GEORGIA.

"*The Presbytery of Hopewell* speak of their churches generally as cheerfully yielding the half of their pastors' services to this department of labour. They also express the belief that several churches will soon be erected for the exclusive accommodation of the coloured people, and that the field will be occupied as missionary ground by at least one of their number, who is deeply interested in the work." In Macon a house of worship has been erected for the accommodation of the coloured part of the Presbyterian church and congregation in that city, and the pastor is assisted in their instruction by a coloured leader and member of the church.

The members of *the Presbytery of Georgia*, who are in a situation so to do, devote a portion of their time systematically to the instruction of the negroes, and the Pres-

bytery have had a missionary exclusively devoted to the work.

The Presbyteries of *Flint River, Florida* and *Cherokee*, are in newer portions of country, but embrace many members who are prepared for labour and who are increasing in labours. *The establishment of coloured Sunday Schools in our churches is one of the great objects which we endeavour to effect:* and those Schools are multiplying. As chairman of a committee to bring in a report of the best plan for the religious instruction of the negroes, I presented that report at the late meeting of our synod in Marietta, which was referred to a committee; the committee submitted to the synod that the report be approved and that the members of the synod be requested to supply themselves with a publication of the Presbyterian Board of Publication, entitled "Suggestions on the Religious Instruction of the Negroes in the Southern States, by Rev. C. C. Jones." The synod acted zealously and promptly, a subscription was opened and 600 or 700 copies were subscribed for; one elder took 100 copies. The spirit and earnest engagedness of the synod indicated an advance in a conscientious conviction of the importance of the work of which the synod, in connection with that of South Carolina, has so long been an earnest advocate.

VII. THE SYNOD OF SOUTH CAROLINA.

At the meeting of the synod in Columbia in October, a committee of eight persons, a minister and elder from each Presbytery, was appointed to bring in a report on the religious instruction of the coloured people. The committee made a report which was referred to a special committee to report at the next meeting of the synod. The narrative of the State of Religion furnishes the following encouraging notice of the work in the different Presbyteries. "There is evident, also, from the reports

of all our Presbyteries, a growing interest in the religious instruction of the black population. *In Bethel Presbytery*, they enjoy the means of grace in most of the churches in common with the whites, and in some places, receive special instruction more suited to their understandings. *In South Carolina Presbytery*, also, they receive more and more attention, while in *Harmony*, there is not a church where some portion of the time of the pastor is not devoted to this class, while, in some cases, one half of his time is thus appropriated, the churches willingly and cheerfully yielding his services for 'this purpose. The consequence has been that an increasing number of this people have been, (as is hoped and believed,) converted to God, and their attendance on the means of grace is becoming more general. This Presbytery report that *they are ready to sustain several missionaries to the blacks, if suitable men can be obtained.* The Presbytery of Charleston also report that four of their number are more expressly engaged in labours for this people. Three of these are pastors of churches which have but a small white population, so that the greater part of their ministry is for the benefit of the slaves. The efforts of the fourth, in the form recommended by the Presbytery, have not as yet met with the desired success, but it is hoped and believed that all that is essential will be secured.

The synod would join the Presbytery of Harmony in saying "We cannot too highly commend the practice which prevails in some of our churches, of gathering the children, and youth especially, into classes for catechetical instruction in the great truths of the gospel. Neither can we too highly praise the course of many of our church members, who personally, at their homes, instruct their servants in the doctrines and duties of our holy religion."

VIII. THE SYNOD OF NORTH CAROLINA.

The Presbytery of Concord at one of its meetings the past year, appointed a committee to take into considera-

tion the religious instruction of the coloured population in their bounds, and to report, &c.

The Presbytery of Fayetteville, by the committee on the Narrative, state — “We are glad to perceive that Sunday schools are organized in many places, and that the instruction of the coloured population is not entirely neglected.” The Rev. W. N. Mebane, in the *Presbytery of Orange*, one of the missionaries of the Assembly’s Board of Missions, serves six congregations of blacks, and has more than fifty blacks in his catechetical class. In a notice of the meeting of the synod, it is observed : “The religious instruction of the coloured people was not overlooked. This cause, too much neglected every where, is manifestly receiving increased attention.”

IX. THE SYNOD OF VIRGINIA.

The mass of the coloured population of this state lies east of the Blue Ridge, and within the bounds of the Presbyteries of East and West Hanover. The Presbyteries of Green River, Lexington, Winchester and Montgomery have a less number, though their ministers are here and there active in labours. I received last June, from *the Presbytery of Winchester*, a cordial invitation to visit the churches of the Presbytery during the summer, and with special reference to the furtherance of the work of the religious instruction of the negroes: an invitation which my engagements obliged me to decline. “The synod and all the Presbyteries at different times have taken action on the subject. Some of the Presbyteries require the members at each stated meeting to report what they are doing in their respective congregations.” Letters from the State assure me of an increasing interest in the synod. There are some Sunday schools for the negroes. There is one in the church at Lexington, and one in the First Presbyterian church, Richmond. The Presbytery of *West Hanover* have a licentiate, Mr. Clement R. Vaughan,

labouring exclusively among the negroes in Prince Edward. The Rev. S. B. McPheeters has recently resigned his missionary field among the blacks in Nottoway county, East Hanover Presbytery, to take charge of a church in Amelia, in which the prospect of benefiting the negroes in several particulars is greater than it was in Nottoway; and his removal is not an abandonment, but a continuation of the work. The work of the religious instruction of the negroes must be done in Virginia, as in all the other Southern States, mainly and almost entirely by pastors. A gentleman of distinction writes me — “your work for the benefit of the negroes is gaining favour everywhere.” The brethren of *Hanover Presbytery, N. S.*, took the following action at a late meeting: “*Resolved*, That Presbytery establish a missionary fund, to be appropriated to the instruction of the negroes, and the congregations in our bounds be requested to make collections for that purpose, and remit them to the Treasurer of the Missionary Society, Richmond.”

What is doing in *the Presbytery of Baltimore*, which is in connection with the synod of Philadelphia, I do not know. A pastor in Baltimore writes — “The Presbyterians have bought a meeting house for \$4,000 for the negroes. It is a substantial brick building, sixty large pews, and an end gallery; has an airy basement complete for our coloured Sabbath school, which is in successful operation elsewhere. We expect to have service in the church for a short time by the pastors of the city, and then organize a church there, and get a pastor.” This is another city movement, and we hope for good. From the reports to the General Assembly, 1847, of coloured communicants, the following summary of facts has been made out. The returns, it is well known, are exceedingly imperfect. “The late Assembly received reports of the number of coloured communicants from only 28 out of 118 Presbyteries. In the Northern States, only 4 Pres-

byteries have reported on this subject, and in the slaveholding States many large Presbyteries report none. The whole number of coloured members in the Presbyterian church is only 2,793, if the reports are correct and full. This number is not one-sixtieth part of the number of white members. But it is certain, that the aggregate would be greatly increased, perhaps doubled or trebled by full reports. The number I have given is a little larger than it appears in the aggregate of Presbyterian statistics, page 530, of the minutes ; for that table omits the coloured members reported by New York Synod and Montgomery Presbyteries, given in the preceding table.

The church that reports the largest number in the Northern States is the Emanuel church in New York city, 36 members. The pastor and all the members of this church are coloured. The largest number reported by one church in the South is 162, by the second church of Charleston, S. C. There are in this church 310 white members ; the blacks are more than one-third of the whole. There are only two other churches that report over 100 coloured members. Rocky river church, Presbytery of Concord, reports 125 coloured, and 351 white members. Zion church, Presbytery of W. Tennessee, reports 123 coloured, and 95 white members. There are 8 other churches, all small, that report more blacks than whites. The largest number reported by one Presbytery is 554, by the Presbytery of Concord, and the next largest 303, by the Presbytery of Charleston; and the third, 240, by the Presbytery of Bethel ; the fourth, 240, by the Presbytery of Tuscaloosa. No other Presbyteries report over 200, and only 6 others over 100.

In the synod of Virginia, Lexington Presbytery reports 142, Winchester 34, East Hanover 34, Montgomery 26. The largest number in one church in this synod is 29, in Bethel church, Presbytery of Lexington. The largest in the Presbytery of Winchester is 17, in the church of Rom-

ney ; and in East Hanover is 10 in the church of Norfolk, and in Montgomery is 9 in High Bridge church. There are none reported by the Presbyteries of Greenbrier and West Hanover. The whole number reported by this synod is 236, which is less than two to each church, and exactly two to each minister. The other Southern Synods report as follows : North Carolina 706, South Carolina 549, Alabama 453, Tennessee 290, Mississippi 280, Kentucky 114, Georgia 61, Missouri none.

Let us wait patiently until we see another report, and labour diligently, and pray devoutly, that we send not up again such meagre numbers."

The General Assembly's Board of Missions has 115 missionaries in commission in the Southern and South-Western States. What an influence would these ministers exert if they were careful to take the negroes into their labours? Many conscientiously do so, but they have not stated the fact in their reports. There are but three or four who are wholly devoted to that population. *The Board are prepared to receive contributions, and to take under their care and support for the object any missionaries which may be selected and recommended by any of the Southern Presbyteries.*

During the session of the General Assembly in Richmond, the following resolutions were adopted :

" *Resolved* 1. That this Assembly has heard with satisfaction the sermon preached by the Rev. C. C. Jones, of Georgia, according to their appointment on the subject of the religious instruction of the coloured population. *Resolved* 2. That the Assembly regard this subject as one of very great interest and importance, and recognise the goodness of God in opening this field to our ministers and missionaries to so large an extent and with such cordial approbation from the community. *Resolved* 3. That the Board of Missions be directed, if it appears to them advisable, to appoint a Secretary or general Agent from and for

the South and South-west, who shall superintend the collection of funds and the location of missionaries, and attend to the other duties of this department, in co-operation with the Presbyteries and churches in that section of country." And in their "Narrative of the State of Religion," the Assembly say: "In reviewing the past, we find that notice has been taken by several previous Assemblies of the interest manifested in the religious instruction of the *coloured population* of our country. The reports received this year justify the belief that the interest has greatly increased since our last Assembly. Almost all the Presbyteries, covering the ground where this portion of our population are found in the greatest numbers, refer to the subject and speak of efforts to supply them with the means of grace as being decidedly in the advance." And after giving specimens of the communications, it is added, "many other Presbyteries have addressed us substantially in the same language; and we record these facts as going to encourage the hope that a better day is about to dawn upon the interests of this long neglected class of our people."

I have thus as briefly as possible, leaving out many details that would have been interesting, brought before you the present state of the work in which we are engaged in our Southern country. You perceive the acts and doings, the opinions and feelings, of all the leading denominations of christians; and have we not reason to say, *the work is established as one of the great objects of the church?* And that it has gotten such hold of the intelligence and conscience of the church, and each denomination has so embarked in it, and is so pledged for its further prosecution and support, that it can never more be lost sight of and laid aside. I think, trusting to the sustaining power and grace of God, to whom be all the glory, we may come to that conclusion, yea and we may rejoice in it.

And as indicative of the growth of this subject in the eye of the church and in public consideration, we see that some of the ablest and most respectable *Reviews* give it large discussion: that all our leading *religious newspapers* pay attention to it; and that the *secular prints* are not insensible to its growing importance. It is a subject which awakens inquiry in our *Theological Seminaries*, and the minds and hearts of students are turning towards it. The *ministry* generally are coming into the field, and no longer, through pride or indifference, indulge in the neglect of it. *Plans of instruction* are formed and put into operation, and *books of instruction* are composed, printed and extensively circulated. The impression is increasing, as in justice it ought, *that the main work is to be done by settled pastors*, and they are giving themselves more fully to it; and also, that *the children and youth* must be embraced as furnishing more hope of certain and lasting effects, and *Sabbath schools* for them are increasing.

In short, comparing the state of the work now with what it was ten or fifteen years ago, we cannot fail to observe its remarkable progress, and the prospect is that it will, by God's blessing, go forward, with increasing power and rapidity. The friends of the work — those who love the progress of the Redeemer's kingdom — must and will take courage; for the hand of the Lord is with us, and the Gospel shall be preached to this people. A wide and effectual door is indeed opened. How ready multitudes of owners to welcome the minister and missionary to their people! How remarkable the weakness, yea the absence, of opposition! Yet, there is much land to be possessed. There are large districts of our country, in a new and forming State, and some isolated portions, where the light has not penetrated. In due time, we trust, the Lord will send it all abroad, until it shall shine in brightness and every ignorant and benighted African be shown the way of life, "The Lamb of God that taketh away the sin of the world."

CONCLUSION.

The present report completes my thirteenth *entire* year of missionary labour among the negroes of Liberty county. This Association was projected in the winter of 1830-'31. A preliminary meeting of a few citizens was held upon the 10th of March, 1831, and the Association was duly formed at a second meeting on the 28th day of the same month, in the court house in Riceboro,' at which time I delivered an address, which was afterwards published and extensively circulated. I took a commission from a society, then in existence, called "The Midway Church Missionary Society," to labour in destitute parts of the county and in connection with the Association as missionary to the negroes. Not being as well prepared for the field as I desired to be, I returned my commission to the society, and went to Savannah, in the spring of 1831, upon a call from the First Presbyterian church in that city. Here I remained for eighteen months, devoting, by express agreement with the church, every Sabbath afternoon to the negroes. Returning to Liberty county, I resumed my labours with the negroes, in connection with the association, in December, 1832, and continued in the field until February, 1837, when I removed to Columbia.

The vacations from July to October, in the years 1837 and 1838, I spent at home in Liberty, carrying on the missionary work among the negroes; and leaving Columbia, in December, 1838, once more resumed the work, and have, with occasional absences, continued in it, through the good hand of the Lord upon me, to the present time. So that my actual connection with the association has been from its beginning in March, 1831, a period of near seventeen years.

What induced me in the beginning to undertake the work of the religious instruction of the negroes was an interest in them as an ignorant, degraded, destitute, neglected and perishing people. While pursuing my studies preparatory to entering a Theological seminary, my attention was turned to them at a time when the subject of a choice of fields, whether foreign or domestic, was before my mind. I could never feel at liberty to go abroad; and determined to do something for them, if, by God's blessing, I should ever be put into the ministry.

Ever since the introduction of the negroes into this country, some efforts had been made for their evangelization, and there had been a gradual advance of religion among them; yet it was too true, that taking the whole country, North and South together, they might justly be denominated the Heathen of our land. It seemed strange that, on the whole, so little had been done, or was doing, and that our churches, so much revived in active benevolence, and attempting so much for Heathen abroad and destitute classes of people at home, had so strangely overlooked the negroes; and that there existed so much apathy and indifference and inaction even among ministers themselves, whose duty it is always to seek after the poor and the destitute! The negroes appeared to be a Heathen people brought, in the wonderful Providence of God, into the bosom of His church in this country, and left there for their salvation. Their religious instruction was clearly a duty as seen both in His word and His providence: a duty clearly devolving upon owners and ministers and churches. It seemed highly proper that an attempt should be made by some one on their behalf, and for *these*, in connection with other desirable purposes, namely:

1. To originate and by fair experiment, to perfect as fast and as far as possible, *some system or plan of instruction*, suited to the capacities, the condition, and the circumstances of the negroes, simple in detail and easy of

execution, and at the same time efficient in its influence.

2. To demonstrate, what might be necessary for the conviction of some, *the capability of the negroes of intellectual, moral and religious improvement, in their present condition, and that to a very considerable and satisfactory extent.*

3. To demonstrate *the practicability of carrying forward their religious instruction with quietness and order*; so that their assemblages whether at church on the Sabbath, or at their own homes, on the plantations, would be as peaceable and well disposed as are the ordinary assemblages of any people.

4. To demonstrate—by the favour of God—that *the Gospel faithfully preached would accomplish in and upon them the same blessed effects and influences which appear in its administration to all other varieties of the human family*; such as enlightening their understandings, restraining their passions, reforming their habits and manners, correcting their superstitions, promoting their self-respect, cleanliness, honesty, industry, temperance, family affection, chastity, truth, regard to the interests of others, obedience to superiors; in a word, renewing their hearts, reforming their lives, and so making them the sincere followers of the Lord Jesus Christ, and, consequently, better persons in all the relations of life, and fitting them for a peaceful death and a happy eternity.

5. To demonstrate that their religious instruction and improvement *would diminish the pain and trouble of their management*, and by making them better servants and better men, tend directly to promote the peace and prosperity of owners and communities.

6. To demonstrate that it would make them *better and more enduring members of the churches*, diminish discipline, and make the churches more peaceful and pure.

7. And still further, to show that *the reflex influence of this work upon owners would be excellent*, for it would awaken them to a better acquaintance with and to a

more faithful discharge of their duties towards their servants; to a controul of their own passions, to humane treatment, to the exercise of strict justice, to a better provision for their temporal and physical wants, and to a greater regard for their morals and character, and even to stimulate them to put their own dormant talents to the exchangers, and attempt to instruct them themselves.

And 8. To add no more, *by publishing* on the general subject, and also ~~on~~ account of the experiment and its workings and results, *to call the attention of the christian public generally to the work and duty*, and by this means encourage labourers in the field, and to awaken an interest and prompt to similar or greater and better efforts, wherever as yet nothing had been done, and so ultimately, by God's blessing, bring out the people before the church as a field cast upon her culture and no longer to be neglected. an

It seemed highly proper that these things should be attempted and if by some one born and bred on the soil and brought up in the midst of the people themselves and holding special relations to them, it would be so much the better. I felt willing to be one to make such an attempt. I trust I was so inclined by the spirit of God, and did begin in great weakness and imperfection, and with few or no lights to guide and not many to encourage me, the work of the religious instruction of the negroes in this my native county, and that at my own charges, and by God's singular mercy I am brought to this day and hour.

I cannot stay to speak of my doubts and fears and anxieties and discouragements, of plans taken up and laid down, and of obstacles that have met me on my way. I have kept them all to myself and now remember them as things that are past. And in looking back and comparing this district as it at present is, with what it was seventeen years ago, and what has been accomplished here *at home* directly, and what we have been permitted indirectly to

accomplish *abroad*, without overstepping the bounds either of truth or modesty, it may be said, that the purposes contemplated in the beginning have been, to a gratifying extent, realized. And for this manifest token of Divine approbation, without comparing myself with others, or without in the remotest degree desiring to detract from their valuable labours, I desire to be sincerely and humbly thankful: for known unto God, my Saviour, are all my sins and errors and unfaithfulness and sloth: the success is owing to His own unmerited favour and to His name be the glory. And now that these days and years of my labour are over and gone, the choicest perhaps and best of my life, and can return to me no more, and nothing past can be improved, I sit down and mourn over time — precious time wasted: studies, important studies neglected: I mourn over opportunities for preaching, for praying, for conversing, and for doing good to the souls of the people, lost beyond recall: I mourn over the languor of my love, the weakness and corruption of my zeal, the deadness of my faith, the barrenness of my ministry! In all things touching my character and duties in the high office I have sought to fulfil, I have come inconceivably short, and were the righteous Judge, the chief shepherd, to call me now, as surely He will in *that day*, to give an account of my stewardship, I feel and I know, that I could express my true case and sincere convictions only by saying — *God be merciful to me a sinner!*

It has been a long, laborious work — a work little seen abroad — little seen even by those among whom it has been performed, having its cares and anxieties, and many and some great discouragements. But I have experienced many comforts and rewards also. The confidence, the affection, and the gratitude of the people themselves, have been a continual refreshment to my soul. I have loved their salvation and sought it, and the evident benefit

accruing to them temporally and spiritually, which has attended the humble work ; humble, in the eyes of some, has renewed my strength ; and the conviction that I was in the path of duty, and that God would in due time bring the people out of darkness into the light of the Gospel all over the land and save them, has been my stay and my support. Nor can I conceive that I should have been happier, or enjoyed more peace, or, on the whole, encountered fewer trials, in any other of the many fields of labour which have been offered me in the Master's vineyard. It has been a pleasant service to me, performed, it is true, in much weakness, and with doubts and fears, yet with a willing and a cheerful mind. I would not recall one hour, one day, one Sabbath of it ; but crave God's pardon for the evil, and give Him the glory for the good. I have preached the gospel to this people, so that, in all things, I have kept myself from being "burdensome" both unto them and unto you ; and this reflection gives me comfort, not that I desire whereof I might boast, but I have done it for the gospel's sake. I have asked nothing at their hands or yours, but access with the gospel to their immortal souls. And in thus seeking the salvation of your people, their moral and religious improvement, at personal sacrifices to myself, I will not say how much your own peace and prosperity and temporal advantage have been promoted by it ; as candid and discerning men, you can judge for yourselves. I can speak, of course, only of what is *past* and *present*. What the negroes will be *in time to come*, and how long the effects of the labour bestowed upon them may continue to be seen, or what future efforts may be made, and the success of them, I cannot undertake to predict. We can only pray for a continuation of God's mercies towards them and ourselves.

During the past year, I have received two important calls away from this field. *The first* is a call from the General Assembly's Board of Missions, agreeably to reso-

lutions adopted by the Assembly at its meeting in Richmond, May, 1847, to become agent or secretary of the Board for the South and South-west, with special reference to the work of the religious instruction of the coloured population: and the *second*, a call to the third professorship in the Theological Seminary of the Synods of South Carolina and Georgia, in Columbia.

These calls have come to me in the Providence of God, unsought on my part, and I have endeavoured to give them that prayerful consideration which their high importance demands.

It is unnecessary for me to do more in this public manner than to state to you the conclusion to which I have come, as I feel it my duty to do, with a few brief reasons that have led me to it.

I have concluded to relinquish my present field and accept the Professorship in the Theological Seminary, and by an arrangement with the Assembly's Board of Missions, I shall also accept and hold an agency for the Board for the South and South-west, with special reference to the religious instruction of the coloured population, and discharge the duties of the agency, without letting them interfere with those of the professorship.

Let it be understood that there is no necessity urging me to change my field of labour arising from any adverse turn of affairs in the field itself; since the feelings of the negroes towards, and their confidence in me, and their interest in their instruction and attendance upon the means of grace, are all as great as ever they have been. So, also, the confidence and support given by their owners, and my access to plantations, are all undiminished, nay increased, and the Sabbath schools, under my own immediate care, never were more prosperous. And I humbly trust the Lord is owning the work as heretofore, in a general influence over the people for good; in the support and up-building of professing christ-

ians, and in the conviction and conversion of the impenitent from time to time.

I might, by Divine aid, abide in the work, and hope for continued blessings; but my conclusion is founded upon a conviction that the change contemplated will be productive of more good in the Kingdom of our Lord, so far as my agency may be employed; and instead of removing me from the coloured field, it opens to me in several respects a more wide and permanent influence in it. I shall not be abstracted from the field, but continued in it; and this is the impression I wish to convey to the minds of all who are interested in the cause which has for so many years engrossed our attention. Besides (and this consideration of the threatened loss of health has had its weight,) I have had serious admonition the past two winters that my constitution might not hold out much longer should I persevere in night riding and in the exposure consequent upon plantation preaching; and to relinquish plantation preaching would at once cut me off from full one-half my usefulness in the work.

My present removal to Columbia differs in its circumstances materially from my removal there just ten years ago. Then my own mind was not altogether satisfied on the point of duty, and I yielded to the opinions of a large body of brethren in the ministry and many friends. I shortly came back to my missionary work, believing that the experiment *had not been fairly wrought out*, and that the work needed to be carried forward for a longer time, and for the purpose of endeavouring to awaken a more decided and permanent feeling of interest in it in our Southern country. Now it appears to me, if I am not deceived, *this necessary and preparatory foundation has been laid*, in conjunction with many other labourers in the field all over the South.

The state of the religious instruction of the negroes in the churches and in the country *then and now*, as we all

know, is far different. *Then*, comparatively speaking, it was twilight — *now*, it is day : then many were beginning to think, some were acting — now, hundreds are at work, and every one of the leading denominations of christians is pledged to the work and engaged in it, and to be engaged in it still more ; so that the subtraction of any one man, or any twenty men from the field, would not prevent the flowing on of feeling and effort. It is the Lord's work : His mighty hand is in it, and He will carry it forward. I repeat it, my present removal, sanctioned more decidedly than the first, by the convictions of my own mind and by brethren and friends, is not an abstraction from the field. I view it as a continuation, and with hope, by Divine blessing, of equal, if not greater, influence in it. I have also the sanction of my Presbytery, expressed at their last meeting ; for, after giving the whole subject careful consideration, they came unanimously to the conclusion, that I ought to go to Columbia, and have given me permission to relinquish my present field. My determination being formed, I do now respectfully resign into the hands of the Association the office of its missionary to the negroes in this county.

You may assure yourselves that the resignation of this office, which has been so long held, with the continued approbation and confidence of the Association and the mass of the citizens of the county, and in the discharge of the duties of which I have met with so much kindness and respect, causes me pain. I sincerely thank you individually and collectively, and through you the citizens of the county, and especially our many female friends and helpers, for your confidence and kindness. And I would also take this occasion to return my grateful acknowledgements to the executors of the estate of Lambert, who are all members of this Association, for their substantial interest in the appropriation which they have been pleased to make to me for several years past, out of the interest of

the fund left to benevolent purposes and subject to their disposal. I shall, if life be spared, continue to be associated with you from time to time as a citizen; nor can I ever cease taking the liveliest interest in the work of the instruction of the negroes among you, and engaging actively in it, as circumstances may permit. My removal, as you are aware, must occasion considerable destitution, and it becomes a serious and practical question whether you will make any effort to supply that destitution. It may not become me to offer you any advice, nor to make any suggestions; for you must be convinced of the importance of keeping up that course of instruction which has accomplished so much, as well for the acquitting of yourselves of duty to your servants and to the cause of religion in the county, as for the promotion of your own domestic peace and prosperity, and your influence as christians abroad. If, after so many years of gratuitous labour among you — if, after so frequently presenting the obligations resting upon owners, ministers, and churches, to afford suitable and sufficient religious instruction to our coloured population — and if, after an almost universal admission of the importance and value of the work from its practical results has been obtained — you shall fail now to act on its behalf, when the responsibility is thrown directly upon yourselves, I feel that any thing which I might now say would be of little avail. The matter must therefore be left to your own consciences and to God, and my prayer is that you may not be found wanting.

Invoking the blessing of God upon you and your households, I take my leave of the Association as its missionary, with feelings of fraternal kindness to you all.

Extract from the minutes of the meeting of the Association, held January 27th, 1848:

“On motion of Mr. M. L. Jones, it was *Resolved*, That a committee be appointed to report to this Association

resolutions expressing our regret at the separation about to take place between this Association and its Missionary, the Rev. Dr. JONES.

Upon which, the President appointed the following gentlemen this committee: Messrs. M. L. Jones, John B. Barnard and Thomas Q. Cassels, to which, on motion, the Rev. I. S. K. Axson was added, who, after a short recess of the Association, reported the following *Preamble and Resolutions*:

Whereas, In the Providence of God, it appears the duty of our Missionary, the Rev. Dr. JONES, to leave his present field of labour and enter upon another, to which he has been called: And, whereas, since his entrance upon the work of improving the moral and religious character of our coloured population, he has within the knowledge of each of us laboured with extraordinary interest, effective energy, and remarkable success, in spreading the light of the Gospel among this needy class of the human family: And whereas, a separation under such circumstances calls for an expression of our feelings. Therefore,

Resolved, That we part with our Missionary, the Rev. C. C. JONES, D. D., with feelings of unmingled regret. He has laboured, long and faithfully, in the cause in which we are engaged, and we bear testimony to the great advantages of his labours in the improved condition and character of our servants.

Resolved, That we tender him our best thanks for those services so gratuitously rendered, and hope and trust that his usefulness in his favourite field will be increased rather than diminished by his acceptance of the Professorship at Columbia.

Resolved, That we tender him our best wishes for his future usefulness and happiness."