

**SLAVERY,**  
AND  
**THE SLAVEHOLDER'S RELIGION;**  
AS OPPOSED TO  
**CHRISTIANITY.**

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**BY SAMUEL BROOKE.**  
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"But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in."

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**PUBLISHED BY THE AUTHOR.**  
**CINCINNATI,**  
**1846.**

## MEMORIAL,

OF THE PRESBYTERY OF GEORGIA TO THE PRESBYTERIES OF THE SOUTHERN STATES, ON THE RELIGIOUS INSTRUCTION OF THE NEGROES.

## EXTRACT FROM THE MINUTES.

"The Committee appointed on the Memorial to the Southern Presbyteries, made a report, and the Memorial presented was received and adopted, and it was then

"*Resolved*, That the Memorial be signed by all the members of the Presbytery, and that one thousand copies be printed at the expense of the Presbytery, and copies be transmitted not only to the Stated Clerks, but also to all the members of the Southern Presbyteries, and to vacant churches in the South, and

"*Resolved, also*, That the Memorial be printed in the leading Religious Journals of the Church."

Attest.

C. C. JONES, Stated Clerk.

## MEMORIAL.

DARIEN, GEORGIA, April 6, 1844.

*Reverend and Dear Brethren,*

Having been engaged in the Religious Instruction of the Negroes for ten years past, and having attentively watched the progress of feeling and of effort on the subject in our own Church, we have come to the deliberate conclusion that the time has fully arrived for our church to take up this great work in sober earnest and give it that prominence and support which its importance demands.

Before presenting our views on the course of action which in our judgment seems advisable for the church to adopt, permit us to suggest a few considerations, connected with the Religious Instruction of the Negroes and somewhat introductory to the object which we have in view in addressing you at the present time.

The multitude of Negroes in the United States, demands our serious attention.

The population of slaves in the United States in 1790, was 697,897; in 1800, 893,041; in 1810, 1,191,364; in 1820, 1,538,064; in 1830, 2,009,031; and in 1840, 2,487,355. The rate of increase from 1790, to 1840, was 27 per cent., from 1800 to 1810, 33 per cent., from 1810 to 1820, 29 per cent., from 1820 to 1830, 30 per cent., and from 1830 to 1840, 23 per cent. Supposing the rate of increase for every ten years to come will be 25 per cent., we shall have in 1850 over 3,000,000, in 1860 over 3,800,000, in 1870 over 4,800,000, and less than forty years from this time, in 1880, over 6,000,000!

While we are thus glancing at the provisions for the chris-

tianization of the negroes, we must not forget the important fact that they do not read the word of God and that they cannot have preachers of their own color in sufficient numbers nor of sufficient ability to supply their wants; and thus far, we have not been able to secure Ministers and Missionaries to supply the destitutions of the whites, and if they suffer, the negroes must necessarily suffer more. Indeed there are extensive districts of our country but seldom visited by Ministers of any kind, and there are hundreds and thousands of negroes who live from year to year without hearing the voices of those who bring glad tidings of salvation to perishing men! And thus will they live and die if Missionaries are not *sent* to them. If we now put all these things together, the conclusion will be forced upon us, that we have not *begun seriously* to seek the salvation of this people, nor to attempt any adequate supply of their spiritual wants.

Nor should we forget that this class of our population is *dependent upon us for all the efficient and valuable religious instruction which they receive.*

They are servants, and as such are dependent upon their owners. The law of the land makes and can make no provision for their religious instruction. That instruction is committed to owners, as the instruction of children is to parents, and they can give or withhold it at pleasure. *We owners and Ministers, are "the Almoners of divine mercy to them,"* and if we do not open the door of Salvation, they may grope their way into a miserable eternity; for they have no power of any kind to originate, and establish, and carry forward Church organizations and Associations for their own benefit. They are entirely dependent upon us for the Gospel of salvation.

But while so dependent, they are *most accessible.* They speak our own language, are within our households, around our doors, connected with our Churches, nay, more, they are owned by our Church members, and by our ministers. No law forbids their oral instruction. Owners, in great numbers, mourn over the spiritual condition of their people, and welcome the labors of Ministers and Missionaries among them, and give every access to them. Even men of the world throw wide the door of access to their negroes. The negroes themselves are open to instruction, they willingly and in most instances joyfully receive it. Any Minister in the South can have a field of labor among the negroes if he desires it, and will be at the pains to interest them in himself and in his preaching.

Brethren, we are not straitened in *the master* nor in *the servant*, but in ourselves. We need more of the humble, self-denying fervant spirit of our Divine Lord.

And shall we urge the point that it is our *duty to evangelize the negroes.*

Who dare deny it? *God in his providence imposes it upon us; for this people have in a most mysterious manner been removed*

from their own heathen land and transported to these shores and literally planted in the bosom of the christian church. God has made us their masters and guardians. His purposes touching them are in part developed. He says to the church of Christ in these United States, *take these Heathen and lead them into life eternal through the knowledge of Jesus Christ my Son.* Yea, He has made it our great duty to do so in *His Word, where the relation of master and servant is recognized*, and he distinctly addresses masters and requires them to provide as well for their souls as the bodies of their servants.

We need some open decided action upon the part of the Church—some arrangement made whereby this field may be brought prominently and permanently before the Church, and occupied as fast and as far as we may be permitted to do.

For bringing about this object so desirable, no plan has recommended itself so pleasantly to our minds as this. That the Assembly's Board of Domestic Missions include the Negroes in their field of labour and endeavor to furnish means and labourers for it as Providence shall open the way. And this is the special subject which we would present for your consideration and action in this memorial.

Our reasons for referring this work to the Assembly's Board of Domestic Missions, are the following:

1. Because the negroes come properly under this Board.—They form a field for Domestic Missions if any people do.

2. Because the Board is the regularly constituted and established agency of our Church and is recognized as such and is known and confided in throughout our bounds, and on this ground has the decided advantage of any other Board or agency which we might form for the purpose.

3. The Board can without any additional expense to itself of means and agencies take this field.

4. And we have every confidence in the Board that it will conduct the business entrusted to it, judiciously and safely and to the entire satisfaction of the Southern Churches and to the country at large.

And we think there are decided benefits resulting from the plan we propose.

1. The work of the religious instruction of the negroes will be put upon a permanent and efficient basis. It will live while the Church lives, and the necessity for action is felt. The entire Church will be pledged to it. The negroes both in the free and slave states will share in our efforts.

2. There will be a fountain of information opened on the subject of religious instruction of the negroes, and also in respect to fields to be occupied. A treasury will also be prepared into which contributions may be poured from every part of the United States; and a source of supply of ministers and missionaries made known, to which Presbyteries, Church Sessions, Associations, or individuals may apply for labourers.

It must be borne in mind, however, that the Board will not commission and send out labourers into the Southern field to search out locations, as in a foreign field. But the Board will only supply men and means when applied to for them, so that it will be the assistant, the agent of the Southern Church. The ministers and missionaries will be sent out at our own request and be under our own control when they arrive and enter upon their duties.

3. The effect on the Church will be good. The fact that this field has been referred to and been taken by the Board, and the constant publication of its receipts and expenditures and efforts in it, will call the great body of our ministers and members to consideration and action. It will stimulate those now in the field, encourage the desponding and awaken the inactive, and it will invite many, especially our young ministers and missionaries into it. A demand for labour being created, we should hope to see a supply equal to the demand.

The minds of ministers and members will be drawn off from abstract questions of a civil and a political nature, with which, as Christians, engaged in evangelizing the world, we have little to do, and they will be presented with a way whereby they may practically gratify all their benevolent sympathies for the negroes, in the best manner possible. Our attention, as a Church, will be turned to the great question before us, and indeed before all other denominations, and which should take precedence of all other questions touching the negroes, shall this people be saved or lost? And we may add, that beholding the Church taking up this good work in sober earnest, opposition to us will be allayed, and one of the strongest objections to the system which prevails at the South, weakened if not destroyed.

That you may be put in possession of the views and feeling of the Board, we will refer you to a letter from the Secretary to one of our number on the subject:

“PHILADELPHIA, FEBRUARY, 27, 1844.

Reverend C. C. Jones.

“My Dear Brother:—Your favour of the 12th instant came to hand several days since. I have delayed an answer until I could submit to the Executive Committee of our Board of Missions. The Committee met yesterday, and I now communicate their views and feelings. The Committee, which is composed of the most active members of the Board, expressed a deep interest in the object, and if the Southern Churches can be brought freely, of their own accord to commit this matter to their Board and pledge them their confidence and united cordial support, I am persuaded your Board will be found ready to take hold of it with energy, and to manage it in such way as the Southern Churches will suggest and approve. The subject you know, my Brother, is one of great delicacy, and will require much wisdom and grace too, to manage to the advantage and

satisfaction of all concerned. And in order to accomplish this great and desirable object, the overture must come from the Southern Churches; they must open the way, and lead in the matter.

"And now, my brother, suffer me to say to you for myself, your communication has awakened an interest in my own mind and heart that I cannot express. The moral and religious instruction of your colored population is in my view an object at this moment, of greater magnitude and importance than any other which can be presented to our Churches; and if the way can be opened for our whole Church, embarking wisely in this great and good work, I shall consider it as one of the most decided tokens of God's favour to our Church and land. When I received your letter, knowing the deep interest which Dr. Alexander, of Princeton, and his son Rev. James W. Alexander, feel on this subject, and wishing their counsel I enclosed your letter in one to the Doctor, and begged him to submit it to his son. The Doctor was sick and unable to write, and the Rev. James W. Alexander wrote for both. His letter in reply is of thrilling interest. He says, he considers this as "at once the nearest, the most promising and the most obligatory of all our enterprises, and all other Missions seem to him to have inferior claims; and that there is nothing conceivable which seems to him to lie so plainly before the American Churches as their immediate imperative duty." Such are the feelings expressed in the letter, and such, my brother, are the feelings of many, very many good and sound men in the North. And on this subject, I think I am prepared to say, the South may trust their Board.— I know them well, and feel safe in making the remark.

"And now, my brother, what plan shall be adopted to obtain from our Southern Presbyteries and Synods an expression of their free, full, and honest wishes in regard to this matter? If the South will come forward and cordially invite the whole Church to unite with them in the work, they will open the way for a great and good work. God will approve, and the Church, and the land be blessed. Write to me again and tell me your plans, and if the remnant of my life can be made in the smallest degree instrumental in aiding in the accomplishment of an object, so great, so noble, so good, I shall feel that I have not lived altogether in vain. The Lord prosper you in your good work. Affectionately, your brother.

WILLIAM A. McDOWELL."

This letter speaks for itself. The views and feelings of the Board are before you. We need not add any thing further to stir up your hearts and minds on this important subject. We feel confident that you will entertain this memorial in a spirit of brotherly love, and give it your prayerful consideration, and may we not express the hope, nay more, the conviction, that it will commend itself to your approval, for we think that the glory of Christ, the salvation of souls, the welfare of our country,

and the prosperity of our Church are in a large measure involved in it. After you have taken action, if it will not be imposing too much trouble, we should be glad to know through your Stated Clerk, or in any other way you may deem preferable, your decision.

The Lord seems to be preparing us for some decided and general action. The day is not far distant when the Church will look back with amazement and grief at her present carelessness and inactivity. The subject is one which we must meet in the Judgment Day! At that day it will rise up in awful magnitude. We shall then be struck with amazement that it commanded so little of our attention on earth. Well may we ask, what will become of our own souls in that great day of inquisition, if they are found stained with the blood of multitudes, whom we allowed to perish in ignorance and in sin, when God made it our duty, and put it into our power to give them the light of life! Let us unite in our Savior's name, and enter heartily and perseveringly upon this great work which He has given us to do.

Commending ourselves to your prayers, and offering our own for you in all your labours in the ministry, and for the peace, purity, and prosperity of the Church, we subscribe ourselves affectionately your brethren in Christ.

Ministers—William McWhire, D. D., Robert Quarterman, Charles Colcock Jones, Washington Baird, Isaac Stockton Keih Axson, John Winn, John Jones, Henry Axtell, Alexander Wilson McClure.

Elders.—Alexander Mitchell, Edward B. Baker William J. King, Thomas S. Clay, Joseph Cumming, John Ashmore.

The Rev. C. C. Jones who figures so largely in the proceedings of the Charleston convention, and in the memorial of the Presbytery of Georgia has a section in his catechism prepared for the "oral instruction" of servants "on the duties of servants" in which is the following language.

"Q Is it right for the servant to run away, or is it right to harbor a runaway?

"A. No.

"Q. What did the apostle Paul do to Onesimus, who was a runaway? Did he harbor him, or send him back to his master?

"A. He sent him back to his master with a letter.\*—

Mr. Jones has been himself laboring for some years as a missionary among the slaves, and in his last, the tenth annual report, respecting the efforts of himself and others in this work, Mr. Jones informs us, that some of the slaves are

\*Those questions and replies will indicate the character of a book so generally approved by those who are engaged in this special religious instruction of slaves.