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FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

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"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHREN."

Abolitions of Organizations.

THE AM. TRACT SOCIETY AND SLAVERY.

[J. J. E. Linton, Esq., of Stratford, C. W., still continues his commendable and efficient exertions in bringing public sentiment to bear against the culpable conduct of the Am. Tract Society, in its treatment of the heinous sin of Am. Slavery.—From a "Report of the New York General Association," unanimously adopted August 26, 1855, and recently reprinted in Canada by Mr. Linton, the following is presented:—]

The question as to the course of this Society upon the subject of slavery has reference mainly to the policy of its Publishing Committee. The fact has of late elicited extensive comment, that in the two thousand distinct publications of the Tract Society, there is not to be found one pointed condemnation of American Slavery as a system of iniquity or a hindrance to the success of the Gospel, but that, on the contrary, there is a studious avoidance of this topic, and in some cases has been a suppression or alteration of phrases originally penned by pure and holy minds to condemn a system at war with every principle of humanity and every dictate of the Gospel.

The fact of suppression has been made conspicuous in two or three prominent examples.

ALTERATION AND SUPPRESSION.

The first example of the suppression and alteration of sentiments on the subject of slavery, is in the reprint of Cotton Mather's "Essays to Dr. Good." The preface to the Tract Society's edition states that "in this edition, such portions of the original essays are omitted, and such changes have been made in the phraseology, as might be expected after the lapse of more than a century since the work was written."

In Cotton Mather's book, as he wrote it, occurs this sentence:—

"O, that the souls of our slaves were more regarded by us! that we might give a better demonstration, that we despise not our own souls, by doing what we can for the souls of our slaves, [and not using them as if they had no souls! That the poor slaves and blacks which live with us, may by our means be made the candidates of the heavenly life!] How can we pretend to Christianity, when we do no more to Christianize our slaves?"

The edition of the Tract Society omits the sentences in brackets, and substitutes "servants" for "slaves." It reads as follows:

"O, that the souls of our servants were more regarded by us! that we might give a better demonstration that we despise not our own souls, by doing what we can for the souls of our servants. How can we pretend to Christianity, when we do no more to Christianize our servants?"

"The following paragraph, which Mather wrote in the same connection, is suppressed in the Tract Society's edition:

"But if any servant of God may be so honored by him as to be made the successful instrument of obtaining from a British Parliament "an Act for the Christianizing of the Slaves in the Plantations," then it may be hoped that something more may be done than has yet been done, that the blood of souls may not be found in the skirts of our nation, controversy of heaven with our colonies may be removed, and prosperity may be restored, or, however, the honorable instrument will have unspeakable peace and joy in the remembrance of his endeavors. In the mean time, the slave-trade is a spectacle that shocks humanity.

"The harmless natives basely they trepan,
And rather tangles for the souls of men,
The wretches they to Christian climes bring o'er
To serve worse heathens than they did before!"

Such are the "changes in phraseology, which might be expected after the lapse of more than a century."

Another example of such alterations is found in the Society's reprint of Joseph John Gurney's "Habitual Exercise of Love to God." The original edition reads, page 142:

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the African slave-trade? Where the odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels?"

In the Tract Society's edition, page 142, we read:—

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the tortures of the Inquisition? Where every system of oppression and wrong by which he who has the power revels in luxury and ease at the expense of his fellow-men?"

For the "slave trade," which in this country is a real, palpable horror, is substituted the "Inquisition," which is known to us only from the pages of history; and the thought of the reader is transferred from the present crimes of Virginia to the obsolete crimes of Spain. And instead of "that odious system which