

**GRAND RESULTS OF
SLAVERY. SLAVERY
INDISPENSABLE TO
CIVILIZATION OF AFRICA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649300006

Grand results of slavery. Slavery Indispensable to Civilization of Africa by John Toy

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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JOHN TOY

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// S L A V E R Y //

INDISPENSABLE TO THE

CIVILIZATION OF AFRICA.

THIRD EDITION.

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BALTIMORE:
PRINTED BY JOHN D. TOY.

1855.
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SLAVERY

INDISPENSABLE TO THE

CIVILIZATION OF AFRICA.

“GOD IN HISTORY” is becoming a principle of more universal admission than it was in the past centuries. The dark ages of the world, which grew out of the darkened state of the Church, left the human mind without any just appreciation of the Divine government in the affairs of men.

The dogmas of Greece and Rome at a still earlier date, claimed all sufficient wisdom in their philosophy for the government of the world, and excluded from it all divine participation. And it is surprising to what a great extent this exclusion has prevailed in the more enlightened days of the Church, notwithstanding the practical lessons which the records of Jewish history afford, as well as the clear and unequivocal instruction given by Christ and his Apostles upon that subject.

The history of the ancient monarchies of the world; Assyria, Egypt, Greece and Rome, can be readily comprehended and reconciled only by the admission of the direct interference, and at times the all-controlling agency, of the divine power in the changes which have marked the rise and fall of kingdoms and empires.

Human government, while it is the subject upon which Divine Providence acts, is also the instrument which is em-

ployed in producing the beneficent purposes of God in bringing the world to its highest state of civilization and moral improvement.

"God in history," is then a fact which all historians must recognize, if they would give a satisfactory reason for the things they write about.

The admission of this principle will prepare the way for, and reconcile many sincere enquirers, to what I am about to say on the subject of African Slavery in this country;—a subject which connects with itself in the feelings and estimation of the whole country consequences of the most intense interest. It is in fact becoming the *leading* subject in its political aspect, and its discussion in the National and State Legislatures always produces a feeling of animosity and excitement which is seldom witnessed upon any other subject.

It has already broken asunder a large and most prosperous Church, arraying the *north* against the *south*, and carrying away in its devastating sweep the brotherly love and christian fellowship which once bound that whole Church in one bond of christian love. And like breaches in other Churches must inevitably occur from the increasing acrimony with which the subject of Slavery is making itself felt throughout the land.

But is there no such thing as coming to a better understanding on this subject? Can we not reach a common platform where we may all stand together with kinder feelings and more christian harmony?

"God in history" is the first step towards such a platform. We must receive this as a fixed principle, not as a mere loose and undefinable notion of what is usually understood by "an overruling providence," which with the generality of believers in such a providence, signifies no more than this;—that God takes up the blundering and often sinful work begun by men, and gives it a direction and result that will promote his glory and the well-being of man. That such are often the isolated cases of providential interference is admitted, but it is not admitted that man must necessarily take the initiative in measures which are to result in a great political and religious advantage to the nations of earth. These are the vast

schemes of divine wisdom and mercy which God *appoints*; and men are called into their progress and fulfillment, as agents of the divine providence. It is a very poor compliment to his providence to suppose that God must wait until man has started some scheme for his own purpose, with evil intention it may be, and then take it out of his hands by an overruling providence, forcing tendencies and events which never would have been known to the world, if man had not taken the first step in the matter with entirely different purposes.

That God is the moral governor of this world, is an axiom which means precisely the same thing that is implied by "God in history."

But how is this moral government of the world to be carried on without a civil government? The latter is a necessary appliance to the successful operation of the former.

—"The powers that be are ordained of God," is a Bible declaration corroborative of this view, and distinctly presents the fact that well ordered civil government amongst men is appointed of God as the instrument necessary to the exercise of his moral government over men. And I will add, wherever human government, in its constitution and mode of action best meets the freedom of man's moral and intellectual powers, there the moral government of God is most effectual and is best understood.

But let us now leave generalities and come to the subject which I propose to discuss.

The propositions intended to be maintained are,—

1st. That the people of Africa were brought to this country by the appointment of Divine Providence for the purpose of preparing them to become the agents in civilizing and christianizing Africa;—and

2d. That *Slavery*, or involuntary servitude, as their condition here, is an indispensable part of the system which is finally to produce this great benefit to Africa.

To a large portion of the people of this country these propositions will be unintelligible and monstrous; without form

or feature at all reconcilable to their views of Divine Providence.

But I hope they will be calm, and hear what I have to say with candor and moderation.

I hold that "God in history," is a truth as applicable to that, as to any other part of the wonderful history of our country. (The hand of Divine Providence is as clearly seen in placing a portion of the African race in this country as it was in guiding the Pilgrim Fathers to these shores, and conducting them through difficulties and perils to our present national greatness and prosperity.)

The African, or negro race, while confined to their own native country, were in a state of the lowest mental and moral degradation; and without any hope of a better condition, so far as their country and their own mental resources were to be looked to for their civilization.

Their climate is deadly to the white man. Fever and death are almost sure to seize upon him if he attempts to live, only for a short season in its pestilential airs. This places the recovery of Africa by the ordinary means, such as Bible and Missionary agencies, personally employed by white men, quite out of the question. Their residence there for a length of time necessary to put in operation and conduct to any successful results, measures adapted to the civilization of that dark and barbarous land, is not to be thought of as at all possible.

(Yet this work is to be done! African civilization and regeneration must and will be accomplished; not by any unnatural change in her climate, or any physical alteration in the constitution of the white man so as that he might be able to live there. There will be no mitigation of the one, or modification of the other, to the extent necessary to the general operations of missionary efforts. So that the civil, social, and religious condition of Africa is utterly hopeless, unless some other means than those usually known to the course of christian philanthropy are employed. Anxiously is it asked by those who hope for the regeneration of Africa; "What other means can be employed? What other resources can christianity rely upon to fulfil the great com-