

Excerpt from "The Right Remedy," 16 March 1837.

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THE RIGHT REMEDY.

*March 16th, 1837.*

"WE frequently hear from many good brethren the remark, that whatever may be the evils of Slavery, the way to remedy them, is 'to preach the gospel.' In opposition to efforts made by anti-slavery societies, and anti-slavery presses, they say, 'If the gospel will not effect it (the abolition of Slavery) we despair of any instrumentality whatever.'

We would respectfully ask these brethren, what they mean by such remarks as these? We agree with them most cordially, that the gospel of the Son of God is the remedy for Slavery. But how? They certainly will not say, that it will prove this remedy as administered by those, their ministerial brethren, who maintain that the

REV. E. P. LOVEJOY.

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Bible sanctions Slavery; makes it right, and places it on the same footing in its code of morals, as the domestic relations of husband and wife, parent and child? Not in such hands will the gospel prove a remedy for the evils of Slavery.

But how much more good can it effect, when used by those who, notwithstanding they admit the remedy to be a good one, uniformly decline applying it, for fear of irritating their patients? How long will it take the gospel to work a cure, if it is never applied to the diseased part? Will these brethren tell us? They seem to imagine there is some magic power about the preaching of the gospel, that is to do away with Slavery, while yet the authorized and accredited ministers of the gospel, never open their lips to declare that Slavery is condemned by it. If they do not mean this, we should be glad to know what it is they mean, by their constantly repeating 'the gospel is the remedy, the gospel is the remedy;' while yet they are as constantly condemning the conduct of those who seek to make it the remedy indeed, by proclaiming it to be, in all its principles and precepts, opposed to Slavery.

The Rev. James Douglass, whom we have known, and whom we highly respect as a devoted servant of Christ—in a communication to the Boston Recorder, which other eastern papers are copying, has much of this *indefiniteness* of view about the gospel proving a remedy for Slavery. He would have anti-slavery men, instead of persisting in their present efforts to abolish Slavery, send ministers to the south, to 'preach the gospel,' to both masters and slaves. For, says he, 'where religion flourishes, slaves are well treated.' Aye, there's the very point. And this, then, is all the gospel as preached at the south, is able or expected to effect—the *good treatment* of the slave. Now we wish to aid in the preach-

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ing of no 'gospel whose ultimate aim, as it respects the slaves, goes no farther than this. The 'gospel of the Son of God,' requires not the 'good treatment of the black man as a *slave*, but as a *MAN*, and a moral and accountable being; and the very first step in this good treatment is to SET HIM FREE.