

say to Elwin Wright that we long to hear from him. If
proper in your view, let him read this sheet. To the Lord Jesus,
I commend you!
Yours affec. J. B. Green.

Please return to 96 Washington St.

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Rev. Amos A. Phelps,
Boston,

Mass.



These things I should not have said, had you not called my
attention to myself - a topic, on which it is not easy to
speak wisely. God forbid that I should complain. I do not.
I only refer to fresh particulars to make a single point
presented in your letter clear. Remember me affection-
ately to Mrs. P. Dear Edward - my love to the little
fellow & a hearty God bless you! Mrs. Green's too. Pray

the very homelike forms of manual labor - and I be likely to open my lips
as I have done in the sermon without reflection? No, dear Phelps. I have reflected.

with all parties, even if he had only my reputation & my family (eight children) blamed by God, to further, must have had some occasion for reflection. Not being

between good & bad men is fundamental, is it not? "He that committeth sin is of the Devil". There must be meaning in such words. Not the meaning which you perfectionists ascribe to them. They of all men, are loose & indistinct on such subjects; & therefore become perfectionists. If a slave-holding or a profane church can be entitled to Christian confidence & fellowship, then men may be suspect or any thing else. For all grounds of moral discrimination are broken up. Shake us up in a bag; & he who comes out first is the best fellow! Such points are sufficiently argued in the form, in question. Dear brother, may I ask you to read it again.

But to the letter in the F. of Man. I cannot see wherein I have offended. Your views & mine in the matter are coincident. Am I to blame for thinking as you think; & for saying in my way what you are ready to say in yours? This, dear Phelps, was no private matter. The paragraphs, to which I took exception, were abroad with all their various tendencies. Those tendencies could not be counteracted by some whisper in a corner. — And what if a thousand of your friends far & near should have spoken out in clear & strong terms in expressing the very views of your committee, would this embarrass you in doing just what you were otherwise prepared to do? Could you not cry shame on a misdeed because a brother in the simplicity of an independent & afflicted heart happened to utter the word before you? You fear I wrote with a "chafed spirit". A righteous soul, if I read my Bible with a seeing eye, may be vexed; & because it is a righteous soul. I am not displeas'd with you, however, for calling me to account ^{not} for commending reflection to me. Not I. But dear Brother, my life must affirm what my pen could not, perhaps, make you believe. I hope I am not eager in self-defence or in easy & some undesired imputations. The man, who has lost cast

in the guilt of American Slavery. Our leading ecclesiastics — the pro-
fessors in our theological seminaries, to all intents & purposes,
go for it. The proof of this my dear friend A. A. Phelps will not
demand. And while they thus most shamefully, employing
all the arts of downright Knavery, oppose & deny every thing
significant in a sound morality, they are never so busy in
the work of soul-saving! Do they not in this copy the exam-
ple of the priest & Levite on their way to Jericho, who in spite
of the demands of bleeding Humanity, went by on the other
side? Or shall American ecclesiastics & churches be justified
while doing what drove Jewish ecclesiastics & their adherents
to the depths of Hell! Here the claims of fundamental
morality are manifestly at stake. Alas, do I need to say
these things to you? Then indeed, there was occasion for the
offensive letter in the Friend of Man.

3. And then will you not join with me in maintain-
ing that for a minister & church to treat any sin, as
great numbers of our ecclesiastics & their adherents treat
American Slavery must be fatal to their character &
usefulness? What, to offer ingenious apologies for man-
ifest violations of the divine Law, in which indeed they
are the impenitent — openly impenitent sinners — with
the guilt thus incurred lying upon their souls, to affect
great zeal for the glory of God & the salvation of men
a zeal so warm & consuming as to prevent their giving
any attention to their own sins; — my brother need I fin-
ish this sentence? The necessity of arguing such a case
with you embarrasses me. Otherwise we are driven
to Perfectionism! What is this? Must not attempt, in the
light of the Bible to separate the precious from the vile;
to distinguish between them who fear God & them who
fear man not, for fear of being forced upon the rock
where many a ship has been wrecked! The difference be-

in, I have improved another day must show to what advantage. I am very poor
in ill odour with all parties as such, engaged from day to day more or less

with all parties even if he had only my reputation & my family (eight children) to
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^{Benahy Green}
I have known myself, up to my neck, in a better to
wound about in sheep-skins & goat-skins, ^{Whitby, Nov. 24. 1844} difficulty afflicted, to-
My dear Brother, counting on to a slaveholding ^{Christianity}.
mented, than to give your letter, dated on the 20th. I have not
just gotten hold of. It reached here during my absence to N.Y.
& I know not how lay in concealment till the present hour.
In reply, I would suggest a thought or two. And in the first
place, let me say a word respecting the sermon, to the doc-
trine of which you hesitate to subscribe.

You know as well as I, that from nothing aided the religious
character - affected the religious activity of the Hebrews,
during the ministry of Isaiah & of Jesus Christ, of a
tendency so manifestly & decidedly bad, as to render their
professions of regard for the glory of God & the welfare of Man
an abomination to Jehovah. What that something was,
the Bible clearly & emphatically discloses. The preva-
lent Christianity of this country is marked by just
such features - breathes just such a spirit - produ-
ces just such fruit as the prophets & the Saviour as-
cribed to the religion, which ~~with~~ ^{with} their ministry
flourished under the influence of the ecclesiastics, who
occupied Moses' seat. It is the object of the sermon in ques-
tion to apply the conclusions, which the Bible unpropor-
tionally feels to a case in all respects similar,
to those, which the Bible states.

2. You are one of those, if I understand your character, who
regard slavery as a most comprehensive & deadly sin - sub-
versive in its tendencies & effects of every form of a sound
morality; - demanding the abhorrence & opposition of
every man, & especially of every professed Christian -
& most of all, of every religious teacher. Northern as well
as Southern churches are manifestly involved & that deeply