Memorial from

The undersigned have long been the friends and patrons of matter. In any event, then, the relationship is a disqualification yar Board. The cause of missions among the leathen lies near in hearts. In the promotion of this cause, we have rejoiced in like any other (fundification which is the missionary work) in the general confidence reposed in your Board, and in the extensive fault of its suffect, ought not to be taken up and made or contin-in d under scale with which is effects fave been constructed by the used as the missionary work itself. Your Board. The cause of missions among the heathen lies near our hearts. In the promotion of this cause, we have rejoiced in the general confidence reposed in your Board, and in the extensive and ardent zeal with which its efforts have been sustained by the prayers and benefactions of the churches. At the same time we have some griefs in respect to the course of your body on the sub-ject of slavery, which we deem it our duty and our privilege respectfully to submit to your consideration.

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That American slavery is a system of enormous wickedness, and pregnant with immense evils to master and slave, to the nation, the church, and mankind; that it is hence the solenn duty of American Christians to reprobate both the system and the practo indicate the practice of the practice of the system and the prac-tice in plain terms, decidedly, and in all suitable ways, and to have no fellowship with it; and that, consequently, when the churches, or their great official organs, give this system either their silent, or or their great official organs, give this system either their succes, or their implied, or avowed sanction, they wrong humanity, dishonor their implied, or avowed sanction, ower, and sin against its great their implied, or avowed saturdon, they wrong intramity, its area the gospel, paralyze its saving power; and sin against its great Head :--these we hold to be established and solemn, if not selfevident truths.

evident truths. What the exact position and action of your body in respect to this subject has been and now is, we find it somewhat difficult to ascertain. It has been said, that some years since, when a certain widow at the South left the Doard a legacy of a "fourth part of certain negro saves," the Board took no steps as legate in regard to the matter—thus practically declining the legacy. We learn also from a published correspondence of one of your secretarians, that a few years since, when some of the missionaries among the southwater— Unjunish and arcticed into contract, researching one that a few years since, when some or the missionaries among the southwestern Indians had entered into contracts respecting cor-tain slaves, which were regarded by some of your patrons as a sanction of slavery, your Prudenial Committee, on a representa-tion of the case being made to them, directed said missionaries to enter into no more contracts of the kind, and to immediately cancell such of those already made as had not then expired—which action has since received your sanction. We farther learn, from the action of your body at its last annual meeting, " that the Board of Commissioners for Foreign Missions can sustain no relation of commissioners for Foreign anissions can sustain no relation to slavery which implies approbation; and as a board, can have no connection or sympathy with it." With this declaration of your body, we have been greatly gratified. In connection with it, we would respectfully ask whether the facts stated above were as stated; and whether the action of your committee in the case was stated and whether the action of your committee in the case was the result, among other reasons, of a wish to avoid all real and even seeming sanction of the slave system? The undersigned receive the declaration just quoted as a dis-

tinct and specific pledge, that the Board do not intend and will not tinct and specific pletage, that the Board do not initiat and will not knowingly consent to lead, in any way, any sympathy or sametion to the practice of shareyr. As such, we rejoice in it and com-mend the Board for it. At the same time we field constrained to call your attention to what is now a well known fact, viz: that *Rev. J. S. Wilson, one of your missionaries, is an acknowledged abare-holder; and, if his statement is correct, that you have some abar missionaries who are also sakeholders. This is not the place to argue this case at length. We cannot forhear, however, a distinct ex-pression of our opinion in respect to it. We are willing to believe that in commissioning and sustaining Mr. Wilson as a missionary, you have not intended to lead your sympathy or sametion to the* you have not intended to lend your sympathy or sanction to the slave system; but that you have done so, and are still doing so in fact, we are perfectly certain. We know it is said that Mr. Wilfact, we are perfectly certain. We know it is as if the value of the solution of the solution of the solution of the relation of the relation of the relationship whatever, or any valid reason for its continuance. But waiving this you will not deny that the relationship of master and shave in his case is at least of doubtful propriety. The simple fact that the Christian mind of the country is as divided in respect to it is proof of its doubtfuleness. On this around, then, if on no higher, we think that be should have and a solution of the relationship whateves, or you should case to comploy that be should ease to a solution of the relationship whateves of the solution of the relationship whateves of the solution of the relationship whateves of the solution of the relation accordingly, we are decided in the opinion that your Predential Committee, under your snachton and direction, ought to represent the case to Mr. Wilson, and earnestly entreat him, for the sake of saving himself and the cause of missions from reproach, or the appearance of evil, or the guilt of wounding the hearts of Chris-tian brethren, or the condemnission of a doubling muffer, to pro-ceed at once to the manufactuation of a doubling muffer, to pro-ceed at once to the manufactuation of a double then was are ensuble or from any circumstances is muble so to do then we are ensuble Ceed at once to the manufurnession of his staves. And if he refuse, or from any circumstances is mulbe so to do, then we are equally clear that, for the same reasons, you should cease to retain him as your missionary. Should he be strictly and truly unable to ter-minate the relationship in question, (which we do not for a mo-mont believe), then, it is true, the cominumess of it would be his mighting not describe the dimension of the reasons just stated, the articles under the dimension of the reasons press that the mighting of the strictly and the reasons in the state of the reasons in the state of the reasons in the state of the strictly and misfortune not his fault. Nevertheless, for the reasons just stated, the relation would still be a disqualification for the missionary work. Fault or no fault, such is the doubtfulness of the case, that Mr. Wilcon conner statis his days and the state of the state. Mr. Wilson cannot retain his slaves and yet prosecute his labors as your missionary in Africa elsewhere without involving himself and you, and, through you, the cause of missions, in re proach, or the appearance of evil, or the guilt of wounding the hearts of Christian brethren, or the condemnation of a doubtful

ued as the misfortune of the missionary work research We therefore respectfully ack whether any such representation of the case has been or is intended to he made to Afr. Wilson; and whether, in the event of this continuing his present relation to his bases aftal a case insuble time for effecting their emancipation, the Board will we can attract the to continue this services as their the Board will we can attract the to continue the services as their the Board will deem it advisable to comme his services as men-missionary? We would also respectfully inquire whether the Board are aware that any other of their missionaries are, as Mr. Wilson supposes, slaveholders; and if so, how many, and who are they ?

The undersigned would add a word in respect to the subject of The undersigned would add a word in respect to the subject of the solicitation and reception of funds from shaveholders. We do not ask the Board to turn aside at all from its appropriate and constitutional object—the giving of the gospel to the heathen. We only ask, first, that it seek that object truly; that it herefore, in the teachings and the lives of its missionaries, give the heathen the real gospel—a gospel sound in the faith and blameless in the "the sud therefore not a slaver-holding or a glaver-instifying one. the real gospel—a gospel sound in the tath and Diametess in the life, and therefore not a slaveholding or a slavery-justifying one. We ask, second, that it seek its object by Christian and only Christian methods; and therefore that it do not solicit or knowingly receive the gains of oppression or of any iniquity at home, as a means of sending the gospel abroad.

as a means or setting the graph arroad. In wishing you to seek your object by such methods, we do not desire or ask you to "pass resolutions or adopt measures against the system of slawery, any more than against other specific forms of evil existing in the community." We only ask that your posi-tion and action should be the same in one case as in the other. Let there be, whenever and wherever the prosecution of your Let there be, whenever and wherever me prosecution of your great object brings you in contact with slavery, the same practical antagonism and condemnation of it which you have maintained and manifested in respect to Sabbath breaking, intemperance, Indian oppression, and the like, and we ask no more. Let your po-sition and principles of action be as clearly defined in respect to slavery as in respect to intemperance; let them be the position and the principles of as practical a condemnation and opposition of the one as of the other; let the readiness of your exposure be as of the one as of the other; let the readiness of your expansure here apprompt, and the tone of your relake as firm and mannifiguous, in respect to the one as the other, wherever they come they are and a not only will your general position he all that any nich way, and not only will your general position he all that any nich way is peet to the solicitation and reception of funds will have been met. You will then stand in the same relation to shaveholders are the tenders and the tenders and the tenders and the readers. met. You will then stand in the same relation to shaveholders that you now do to spirit makers and spirit venders. You will not need to inquire into the notives of individual donors or their mode of obtaining their funds. This we have always known to be impossible, and have therefore never asked. But your charac-ter and position once as well defined and a spositively opposed to this injudy as to that of intemperance or Sablath breaking, you and your paravel solvie advalued solvieting and receiving funds of this iniquity as to that of intemperance or standard breaking, you and your agents may go forward soliciting and receiving finads of the whole community indiscriminately, "asking no question for conscience" sake," but presuming, in view of your known character and position in the case, as well as your general object, "that the and position in the case, as wen as your generat object, "that use finds contributed are obtained in a proper manner and given from proper motives," and are not the gains of the iniquity you repro-bate and sourcement of the source of the source of the source of the answer of the source of the source of the source of the source do not solicit and will not recent the gain of and iniquity into the source of the source of

of funds known to be the gains of oppression or the price of men?

The Board will perceive that the undersigned have been as ex-The board will perceive use the undersegned nave neen as ex-plicit as possible in this communication. It is in no captious spirit, nor with any desire to involve the Board in embarrassment that we have hence no ob ut the reverse. In former communications with the Board, by the friends of the enslaved, we have thought that great evil has resulted from the want of such explicitness. We have wished to avoid such evil. That we might do it, and that they might be no scone for intercomplications or intervolved that they might be no scone for intercomplication or intervolved intert they might be no scone for intercomplication or intervolved intert they might be no scone for intercomplication or intervolved intertopic scores of the score of th that there might be no room for misconception or misunderstandthat use a might be not room for missionception or missinderstand-ing in respect to the views and position of the Board on this im-portant and momentous subject, we have placed the points, on which we desire specific information, in the form of distinct ques-tions. These, we doubt not, will receive the candid and careful consideration of the Board.

With sincere desire and fervent prayer for the prosperity of our common cause and of the Board, we are Yours, in the fellowship and faith

Of the gospel of our common Lord.



Memorial from

The undersigned have long been the friends and patrons of matter. In any event, then, the relationship is a disqualification our Board. The cause of missions among the heathen lies near for the mission by work; and, in the most favorable view of it, ur hearts. In the promotion of this cause, we have rejoiced in like any other finalification which is the mission made or continue and not the segmenal confidence reposed in your Board, and in the extensive fault of its subject, ought not to be taken up and made or continue. The understring more requires a use means and partons are your board. The cause of missions among the heathen lies near the general confidence reposed in your Board, and in the extensive and ardent zeal with which its efforts have been sustained by the prayers and beneficitons of the churches. At the same time we have song arfeets in respect to the course of your body on the sub-law song arfeets in respect to the course of your body on the subject of slavery, which we deem it our duty and our privilege respectfully to submit to your consideration

That American slavery is a system of enormous wickedness, and pregnant with immense evils to master and slave, to the nation, the church, and mankind; that it is bence the solemn duty of American Cliristians to reprobate both the system and the prac-tice in plain terms, decidedly, and in all suitable ways, and to have no fellowship with it; and that, consequently, when the churches, or their, great official organs, give this system either their silent, or their implied, or avowed sanction, they wrong humanity, dishonor the gospel, paralyze its saving power, and sin against its great Head ;--these we hold to be established and solemn, if not selfevident truths

What the exact position and action of your body in respect to What the exact position and action of your body in respect to this subject has been and now is, we find it isomewhat difficult to ascertain. It has been said, that some years since, when a certain widow at the South left the Board took no steps as legate in regard certain negro slaves," the Board took no steps as legate in regard to the matter—thus practically declining the legacy. We learn also from a published correspondence of one of your sceretaries, that a few years since, when some of the missionaries among the southwestern Indians had entered into contracts respecting cersournwestern maints nat entered into contracts respecting cer-tain slaves, which were regarded by some of your patrons as a sanction of slavery, your Prudential Committee, on a representa-tion of the case being made to them, directed said missionaries to enter into no more contracts of the kind, and to immediately cancel such of those already made as had not then expired-which action has since received your sanction. We farther learn, from the action of your body at its last annual moeting, " that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation; and as a board, can have no connection or signatury with it." With this declaration of your body, we have been greatly gratified. In connection with it, we would respectively as which it would have seen as the result, among other reasons, of a wish threword all real and essential and allow servine? the action of your body at its last annual meeting, "that the Board ren seeming sanction of the slave system? The undersigned receive the declaration just quoted as a dis-

tinct and specific pledge, that the Board do not intend and will not knowingly consent to lend, in any way, any sympathy or sauction to the practice of slavery. As such, we rejoice in it, and com-mend the Board for it. At the same time we feel constrained to cell your attention to what is now a well known fact, viz: that Rev. J. S. Wilson, one of your missionaries, is an acknowledged slow-Let, i. S. russii, one of your missionaries, is an acknowledged stare-holder; and, if his statement is correct, that you have some other mis-sionaries who are also stareholders. This is not the place to argue this case at length. We cannot forbear, however, a distinct ex-pression of our opinion in respect to it. We are willing to believe that in commissioning and sustaining Mr. Wilson as a missionary that in commissioning and sustaining int, where a mission of the you have not intended to lend your sympathy or sanction to the slave system; but that you have done so, and are still doing so in fuel, we are perfectly certain. We know it is said that Mr. Will son's is a peculiar case—an exception to the general rule. We son's as a pecuair case—an exception to the general rule. We differ entirely. We do not believe that the circumstances of the case constitute any justification of the relationship whatever, or any valid reason for its continuance. But waiving this, you will not deny that the relationship of master and slave in his case is at least of doubtful propriety. The simple fact that the Christian doubtfulness. On this ground, then, if on no higher, we think aoutorithness. On this ground, then, if on no higher, we think that he should manumit his slaves, or ora should case to employ him as your missionary. It is, we believe, clearly, a case to which the inspired injunctions and maxims. If Lat not your good be eril spoken of," "Avoid the appearance of evil," "I will can o meat while the world stands, if t causes my brother to offend," and "He that doubteth is demond if he eut," apply in their full force. And Committee, under your same the equinon that your Prudential Committee, under your same of missions from reproach, or the appearance of evil, or the guilt of wounding the hearts of Chris-ing between the end of the spine of missions from reproach, or the appearance of evil, or the guilt of wounding the hearts of Chri-ing between or the condemnation of a doubtill mador, to protan brethren, or the condemnation of a doubtful matter, to pro-ceed at once to the manumission of his slaves. And if he refuse, or from any circumstances is unable so to do, then we are equally 60 non-any circumsances is uname so to do, timen we are equally elear that, for the same reasons, you should cease to retain him as your missionary. Should he be strictly and trily *unable* to ter-minate the relationship in question, (which we do not for a mo-ment believe), then, it is true, the continuance of it would be his *misfortum* not his *fault*. Nevertheless, for the reasons put stated, misfortum other stated, it is due the continuance of it would be his misfortum or his fault. Nevertheless, for the reasons just stated, the relation would still be a disqualification for the missionary work. Fault or no fault, such is the doubtfulness of the case, that Work. Fund or no fault, such is the nonnanness of the case, that Mr. Wilson cannot retain his slayes and yet prosecute his labors as your missionary in Africa. Case where without involving himsolf and you, and, through you, the cause of missions, in re-proach, or the appearance of evil or the guilt of wounding the hearts of Christian brethren, or the condemnation of a doubtful

to the A. B. C. F. Missions :

ued as the misfortune of the missionary work itself.

ued as the mistortune of the missionary work usen. We therefore respectfully ask whether any such representation of the case has been or is intended to be made to Mr. Wilson; and whether, in the event of his continuing his present relation to his slaves after a reasonable time for effecting their emancipation, the Board will deem it advisable to continue his services as their missionary? We would also respectfully inquire whether the Board are aware that any other of their missionaries are, as Mr. Wilson supposes, slaveholders ; and if so, how many, and who are they

they ? The undersigned would add a word in respect to the subject of the solicitation and reception of funds from slavcholders. We do not ask the Board to turn aside at all from its appropriate and constitutional object—the giving of the gospel to the heathen. We only ask, first, that it seek that object truly; that it therefore, in the teachings and the lives of its missionaries, give the heathen the real gospel—a gospel sound in the faith and blameless in the the real gospei—a gospei sound in the ham and biameless in the life, and therefore not a slaveholding or a slavery-justifying one. We ask, second, that it seek its object hy Christian and only Christian methods; and therefore that it do not solicit or know-ingly receive the gains of oppression or of any iniquity at home, as a means of sending the gospel abroad.

as a means of senaing the grospel anroad. In wishing you to seek your object by such methods, we do not desire or ask you to "pass resolutions or adopt measures against the system of shorty, any more than against other specific forms of evil existing in the community." We only ask that your posi-tion and action should be the same in one case as in the other. Let there be, whenever and wherever the prosecution of your Let there be, whenever and wherever the prosecution of your great object brings you in contact with silvery, the same practical anagonism and condemnation of it which you have maintained dian oppression, and the file, and we ask as more. Let your po-sition and principles of action he as clearly defined in respect to silvery as in respect to intemporance; let them be the position and the principles of as practical a condemnation and opposition of the one as of the order, is of the real-most of your exposure he as to use one as of use outer; let the reanness of your exposure be as prompt, and the tone of your relake as firm and unarabiguous, in respect to the one as the other, wherever they come in your way, and not only will your general position be all that any friend of the enslaved can rightfully desire, but the great difficulty in re-spect to the solicitation and reception of finds will have been met. You will then stand in the same relation to slaveholders that you now do to spirit makers and spirit venders. You will not need to inquire into the notives of individual donors or their not need to inquire into the notives of individual donos or their mode of obtaining their funds. This we have always known to be impossible, and have therefore never asked. But your charac-ter and position once as well defined and a positively opposed to this injustive as to that of intemperance or Sablath breaking, you and your agents may go forward soliciting and receiving funds of the whole community indiscriminately, "asking no question for conscience" sake," but presuming, in view of your known chemeter and position in the case, as well as your general object, "that the finds contributed are obtained in a proper manner and given from proper motives," and are not the gains of the injustivy you repro-bate and condemm—your known general character, position, and bate and condemn—your known general character, position, and object, being an advertisement and a pledge beforehand, that you do not solicit and will not receive the gaius of said iniquity into the treasury of the Lord, knowing them to be such : so that, while, the treasury of the LOOT, avecage avecage is the two seconds of the two seconds are as your general rules, you receive whatever is constituted, "asking no question for conscioned sake," at the same time, 'ori, that this is asy unto your, or it is otherwise made plain the same time, 'ori, that this is the gain of oppression or the price of blood, you will not touch it, if 'or his sake that shewed it and for conscience' sake."

We would then respectfully ask whether it has been or is the purpose of the Board to maintain the same practical position and condemnation of slavery, wherever it comes in its way in the prosecution of its great object, as of intemperance, Sabbath break-ing, Indian oppression, and "other specific forms of evil existing in the community ?" in the community ?" Also, whether it has been the practice or is the purpose of the Board to decline the solicitation and reception nds known to be the gains of oppression or the price of men? of f

The Board will perceive that the undersigned have been as explicit as possible in this communication. It is in no captious spirit, nor with any desire to involve the Board in embarrassment that nor with any desire to involve the Doard in empartaesment some we have been so, but the reverse. In former communications with the Board, by the friends of the enslaved, we have thought that great evil has resulted from the want of such explicitness. We have wished to avoid such evil. That we might do it, and that there might be no room for misconception or misunderstanding in respect to the views and position of the Board on this important and momentons unlect, we have placed the points, on which we desire specific information, in the form of distinct questions. These, we doubt not, will receive the candid and careful consideration of the Board.

With sincere desire and fervent prayer for the prosperity of our common cause and of the Board, we are Yours, in the fellowship and faith

Of the gospel of our common Lord,

Memorial to A.B.E. F. M. 1842

DIRECTION.

Memorial to M.B.C.

The person receiving this Memorial, is requested to see that it is immediately circulated among such as have been or are "the friends and patrons of the Board," and that it be returned by the 7th of September next, with such signatures as may be obtained, and, as far as possible, free of expense, to J. W. ALDEN, 32 Washington Streetz, Boston, Mass.; or Rev. ALMSON ST. CLAIR, Concord, N. H.; or Rev. J. BREWER, Hartford, Ct. Should the memorialists prefer sending direct to the Board, it will be the better way, provided the memorial be sent free of expense, In this case, direct to one of the Secretaries of the Board-Rev. R. ANDERSN OR REV. DAVID GREEKE, Boston. memorian Board American Board in respect to Navary. prepared by A.A.D. 1842.