

**DOMESTIC SLAVERY
CONSIDERED AS A
SCRIPTURAL INSTITUTION:
IN A CORRESPONDENCE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649111480

Domestic slavery considered as a Scriptural institution: in a correspondence by Richard Fuller
& Francis Wayland

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RICHARD FULLER & FRANCIS WAYLAND

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IN A CORRESPONDENCE**

*to Southern District of New
April 9, 1845.*

DOMESTIC SLAVERY

CONSIDERED

AS A SCRIPTURAL INSTITUTION:

IN A CORRESPONDENCE

BETWEEN

THE REV. RICHARD FULLER,
OF BEAUFORT, S. C., AND
THE REV. FRANCIS WAYLAND,
OF PROVIDENCE, R. I.

REVISED AND CORRECTED

BY THE AUTHORS.

NEW YORK:
PUBLISHED BY LEWIS COLBY,
122 NASSAU-STREET.

BOSTON:
GOULD, KENDALL AND LINCOLN.

1845.

Entered, according to Act of Congress, in the year 1845, by
RICHARD FULLER and FRANCIS WAYLAND,
in the Clerk's Office of the District Court for the Southern District
of New York.

INTRODUCTION.

IN compliance with the wish of my friend and brother, the Rev. Dr. Fuller, the joint author with me of the following pages, I offer a few words by way of introduction.

The origin and progress of this correspondence may be thus briefly stated.

In the month of November last, at the request of the editor of the *Christian Reflector*, Dr. Fuller addressed a letter to that paper, presenting in brief his reasons for believing that Domestic Slavery is sanctioned by the Scriptures, and is therefore not always a sin. In this letter several allusions were made to the publications on this subject both of the late lamented Dr. Channing and myself. Had this eminent man been spared to us, the duty of defending what we both believed would have fallen into abler hands. It having pleased God to call him to his rest, this duty seemed to devolve upon me. I immediately communicated my intention to Dr. Fuller, and was gratified to learn that it met with his hearty concurrence.

I accordingly commenced a series of letters, in which I attempted to examine the various topics

suggested in the letter above alluded to. These were immediately answered in a series of letters by Dr. Fuller. When at the request of several of our friends it was determined to publish the correspondence in a more permanent form, we preferred to print the whole in the same volume, in order that both of the views taken of this subject might be presented together both at the North and the South. At the suggestion of Dr. Fuller, I have added the closing letter. The design of this letter is not to prolong the correspondence by the addition of new matter, but rather to offer some explanations which seemed to be necessary, and also to present more clearly the bearing of the one argument upon the other, so that the points of agreement and difference might be rendered more manifest. I should have sent this letter to Dr. F. for his revision, but the ink on the last page was not dry when the printer demanded the "copy."

Our different views are now laid before the public. I think that the letters of Dr. Fuller must in many cases modify the views, and in still more the feelings, of Christians at the North. Whether mine will have the same effect at the South, I am unable to determine. If, in any manner, the cause of truth shall be advanced; and, especially, if the disciples of Christ, by more clearly perceiving the sentiments of each other, shall find that the ground

for the exercise of Christian charity is both wider and firmer than they had apprehended, some good at least will have arisen from this discussion.

In behalf of my brother and myself, I commend this correspondence to the disciples of Christ, both at the North and the South, in the humble hope that it may be the means of directing a calm yet earnest attention to this important subject. F. W.

PROVIDENCE, March 18, 1845.

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