improbable to justify my acting upon it - and especially too when in doing so, I must bring upon myself embarrassment which might hereafter seriously interfere with my usefulness in that great and best fair work ~~upon~~ in which I am now so soon to engage.

I have all along had no difficulty in my mind of sending ~~off~~ my servants even tho' I should fail in purchasing their connections ~~husbands~~ and a wife ~~with~~ & children. ~~and for the reason~~ As I have no doubt but I could get their consent to go without ~~their husbands~~ them. And as ~~they~~ none of them were legally married, I have always thought that such ~~connections~~ connections might be seperated without any violation of the precepts of Christianity. But in a conversation which I had a few days since with one of our Professors on this subject he has created a difficulty in my mind which I see not how to get over fairly. There is no prescribed form either in the Old or New Testament for ~~solemnizing the~~ marrying. Nor is the form observed by all professing Christians uniform. The Friends we know, differ ~~widely~~ essentially from all other denominations of Christians. I can see there no higher authority for a form than expediency. And as the mode which is practised among our slave population ~~is~~ ~~has~~ ~~seems~~ to answer the end of the design as effectually with them, as even when they are married according to the form prescribed by our civil law - provided there their intention at the time of coming into this union be to continue therein, ~~and~~ discharging towards each other the relative duties of man and wife - I see no reason why their mode of marrying is not as valid in the eye of heaven - and bring them as completely under the obligation to continue ~~the~~ in that state as long as both live - as any other. It is the intention then, I conceive, which is principally all that in the eye of God, is regarded as essential, in ~~effecting~~ bringing man and woman into this state or relation. Under this view then, I certainly could not act with a conscience void of offence towards God were I to send off these

in me then to will & to do." I am confidently believe that the work there which he has commenced - he will carry on. That he will dispose me to use every means towards effecting the end. and that he will certainly not withhold his blessing when the object is the promotion of his own glory. No good work of any magnitude has ever, perhaps, been undertaken in this world where the prince of darkness rules, without its difficulties. It would be unreasonable to expect it. And in permitting these obstacles to be thrown in the way of success to the best of human enterprises, if the motive by which they are undertaken be a right one, let the christian look upon these difficulties only as the trials of his faith. and take courage in doing his duty from the assurance that all things ~~work together~~ are working together ~~not only~~ for his good, so must they necessarily be ~~likewise~~ tending to the glory of God. Let him then faithfully use the means and leave it with God to bring about the ends. Any suggestions you can make towards accomplishing my wishes - will be very thankfully & gratefully received by

Dr Sir, Yrs very truly & respectfully

Alex. M. Marbury.

Episcopal Theol. Seminary
April 19th. 1836.

Maryland Historical Society

The Maryland State Colonization Society Papers

II. Correspondence Received
A. Letter Books

3. 1836