

Why? Because their Slave-holding poisons all they do, &
this you see. Unless you are mistaken you will find "No fellowship
with Slaveholders" written on the banners of all benevolent Societies
in N. York. you take an interest. On the same ground I cannot
fellowship sin in any form, for any end, because my God
has shown me its impropriety, its wrongfulness, its folly.

Not only Slaveholding, but any sin, will poison the best of
Societies, for the best of objects. Hence God has told us
to "be not partakers of other men's sins; to keep ourselves pure".

Hence, dear Sir, the necessity of taking, not a partially, but a
thoroughly, Christian stand at all times, on all occasions.

You, it is better to stand alone, & have every finger pointed at
us, as being by some, as radicals & fanatics by others, to bear
all reproach from all human parties, than to accuse our God
of folly. And any but a simple Christian position does this,
for it sets up some mode of man's devising as superior to God's
mode of carrying out his plans, in one or more particulars.

"Let God be true, but every man a liar." Let us labor for the
help of this Church, against which "the gates of hell shall not
prevail", and we cannot lose sight of him, whom we are as Christians
engaged to remember as bound with him, nor fail (I mean of
course when honestly acting out our heavenly Father's will) to do
our utmost in every department of the labor He assigns to us,
nor to give to each portion of it its due attention & prominence
in our hearts, in our words, & in our deeds. In much weakness of
body, & much conscious infirmity of mental condition, connected
with that great weakness, I am dear Sir

Yours affectionately for Christ's sake

Malcolm Montgomery.

A reply will be welcome, & is due, methinks.

as are found in the Anti-Slavery & similar Societies.

Hence the rationale of the inspired Command & Comment
is in 2 Cor. vi. — "Be not unequally yoked together with
unbelievers: for what fellowship hath righteousness with unright-
eousness?" &c. In vain would we argue that the power
in question are righteous, so far as the particular vice in ques-
tion is concerned — and that they are righteously zealous for
its removal from the world. God refuses to reckon them
righteous, as long as out of Christ; and we have no right to
be wiser than He. What sort of liberality is that, which
would make us men more large-hearted than his Maker?

If God requires me to forsake, not some, but all sin — to
become, not partly, but entirely a disciple of His Son — if He
admits me to His fellowship on these, and on no more Covenant
terms, — ("if any man forsake not all that he hath — he cannot
be my disciple," has said our Redeemer; —) and if, foreseeing
my tendency to fall into sin, He bids me abstain from fellow-
ship (not intercourse) with unbelievers, how shall I dare set
up myself as wiser than He, and in feigned strength of
my own, violate His Command, under the pretext of more
effectually putting down one or more of the "works of the devil"?

The wrong is in the being yoked together. I may co-operate with
any body to put out a fire, for example. But if I enroll myself
in a firemen's Company, & virtually ~~bring~~ myself to attend their meetings
& become one of them, I must be constantly preaching Christ to them
& insisting on His order of things, not theirs; & this they will not bear.

There is an incongruity, lamentably, generally overlooked by pro-
fessing, & real Christians, indeed, but as less real, in their association
with unbelievers for good purposes. Would you, Sir, fellowship
Slaveholders in a Temperance or Peace Society? I presume not.

Of the professing Church, generally speaking, in this Country, has proved unfaithful to her trust in sanctioning slavery, and many other sinful practices, condemned by the word of God, why go into a position equally condemned by that word, as tho' it were necessary in order to abolish slavery, or any other moral evil?

I mean, to be more definite than I had convenient opportunity to be at the Convention here two days ago - Why associate with the enemies of God, in order to carry out His designs?

Do you take the ground, that it is sufficient proof a man loves God - a sufficient warrant for co-operation in such associations as the Anti-slavery Society, & other similar - that he is willing to join so far in the suppression of vice - adding, that only so far you are willing to co-operate with him, as he ranges himself on the side of God?

I reply, that Scripture recognizes but two classes of men - and that our God has drawn a line, which we have no right to efface, between them. Till a man "puts on Christ," he is counted by the Bible, as one at enmity with God. And God's servants, (which title, you surely will not deny, Sir, should certainly designate you, as well as me) while it is their duty & privilege to set before the sinner, the enemy of God, this glorious truth, that God is his friend, and desires his salvation - that to reconcile him to Himself, He has given His Son to die for him, and sent a message of entreaty that he would return to his father's house: whilst this, I say, is the happy duty & privilege of the servants of God - they dare not, if faithful to their trust, alter God's terms of salvation, or, by any conduct of theirs, countenance the false but specious idea, that any mere outward change, any partial reformation, any thing short of a change of heart - in the Saviour's words, a new born again, fits the rebel sinner for communion or acceptance with his insulted God. This, Sir, I am convinced is the tendency of such associations, between Christians and unbelievers,

I hope to live to complete a "Dialogue between a Slaveholder & the Bible," which if you do not your eye, Mr. Lloyd Garrison's "No Theology" has rendered me seeing the hateful rep of slavery or draining its abolition; however I am often from those who think they "Do God service" in departing from the instructions he has given in his word. Every cup of cold water to a thirsty black or white person shall doubly be rewarded.

pected, that a man like you, accustomed for years to the opposition of many to your own views, should know how to meet with what you consider such, Cavalry: and that you should have the habit of examining carefully, before condemning, views which do not harmonize precisely with your own?

Do you not take the ground of the Bible being the word of God, and as such claiming our obedience in all particulars? Or would you have it received, so far as it chimes with the particular views of the individual?

Or the latter principle, you could not condemn the slaveholders for justifying their course from Scripture. You must consistently to condemn them, admit some real authority from above to exist in the Bible. What is its authority, if it be not from God, part and whole? What can we think of its own claims to inspiration, if they are false - & what of the whole, thus classed together as to that claim? (See 2 Tim. 3. 16, 17: 2 Pet. 3. 15, 16; &c.)

If God has left us to our own resources for guidance & direction, as to our course, or any part of it, then let us trust to our own resources; but if he has willed us to trust in the Lord with all our heart, & lean not to our own understanding, (Prov. III. 5) & let us be wise enough to take His advice.

Mr. Lloyd Garrison, & more.