

The world would exalt Christ as a Prince and Saviour
more than I ever did or than I do. What I think of Christ
as My Saviour and King - my hope ~~and~~ my life, my all
must be ~~known~~ gathered from my life and writings
while I live, and from my writings when I die. If you think
I do not sufficiently value his precious blood, and dying
love, tell me so, privately and publicly - freely and plainly,
as a brother. It will only bind ^{you} to my heart the closer. If I
do not glory enough in the cross, but too much in myself, or
in any thing else - and if I do not bear about in my body
^{as I should} daily, the dying of the Lord Jesus do not spare me. I feel
that my heart is drawn nearer, & nearer to Christ every day, as my
only hope, of deliverance from sin - that I feel more and more
like sitting at his feet as a little child, and receiving his king-
dom as a little child.

William Lloyd Garrison

Boston

Ms. B. 1. 6. 2

Single

If you my brother, are drawn into a nearer and sweeter union
with Christ than I have found, the Lord be thanked* I wish all
were. I shall try to live out the doctrine that "Jesus is King" I will
have no other Lawgiver, Judge or Ruler. I feel the influence of no
other authority. I long to give perfect visibility in my life, to the
spirit and principles of the gospel. But if others go before me in
living out Christ, I will rejoice. If my connexion with others
tends to give currency to false opinions or wicked practices I
shall ever love the better those who point out my inconsistency
and wrong. & That heaven may bless you and make you
faithful to rebuke sin wherever seen, in high or low, rich or
poor - friend or foe is the prayer of
Thy Friend & Brother, H. C. Wright.

* Perhaps this was meant as a kind rebuke. I am thankful
for it - it "can but do me good" L. Jun.

I want this done not only to show the amiable
ness and magnanimity of brother Thright, but
to show how he exalts Jesus, to the confusion of
those who rank him with Socrates! —

Affectionately yours. Ray Potter

For The Liberator.

Mr. Garrison.

I send you a copy of a letter which
I lately received, from Henry C. Thright, which
I hope you will insert in the Liberator. I do
not say that Mr. Thright concedes, in his letter,
that the positions which I have endeavored to
maintain in the work to which he alludes,
are all correct, but I desire that his letter
may be published, as an evidence of his
magnanimity towards one who reproves him;
and, ^{more} especially as an evidence of the honor
and glory which he gives to Jesus.

I confidently hope, that ~~brother Thright~~ ^{brother Thright} from
these considerations, will pardon the liberty I
take in making public this brief commu-
nication.

Luther Luns. —

April 5 - 1841

My Brother. I come into the place ~~last evening~~ a
short time since much fatigued. otherwise I should
have called and spent the evening with you.
I have spent the evening reading a pamphlet
written by Luther Luns - alias — as I am
informed, in which you animadvert on my
position as a Reformer. Rebukes administered
in the spirit and frankness of that Pamphlet
cannot but do me good. When any person cen-
sures me because I do not honor and exalt
the Redeemer as I should - because I do not
sufficiently esteem his precious sacrifice as I should,
I can but thank that person. I would that all

Well, Edmund Quincy looks on this, and pronounces it good! My dear friend I pray you in Christ's name to come out. You have too long been silent. I am satisfied that you will not go with them from what I hear them say of you. It gives me as much comfort to hear you denounced by these folks, as it does to hear you denounced by sectarians, pro-slavery bigots. They begin to call you a kind of a Pope. I understand it—you will not blaspheme as they would have you. But still, I think that a silent opposition is not enough. Pardon me for I write in the fullness of my soul, wishing well to the cause of God and your my dear friend! Why they have got to teaching in Providence, that a man can't be a non-resistant without disbelieving the Old Testament—or in other words they can't be Non-resistant and believe that God commanded Moses, Joshua, David &c. to kill with the sword. Be assured, and doubt not, that they are as much infidels in respect to the belief in the bible as Robert Dale Owen—this I say of a number who have been prominent in the Anti Slavery and peace causes. Now if Edmund Quincy endorse such sentiments, as he certainly does he ought to be ~~soon~~ reckoned with them. And how such men carry forward instrumentally the kingdom of God in the earth or the cause of Non-resistance, as it grows out of the kingdom of Christ? No! Never—Annexed I give you a copy of a letter which I have lately received from brother Wright, which I wish you to insert in the Liberator with the prefatory remarks if you will.

Pawtucket April 21. 1841

My Dear Friend

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I send you a pamphlet. I hope you will try to find time to read it. I know you can't read every thing which comes to hand; and perhaps you may think this unimportant compared with other things which lay claim to your attention; but still, I hope you will read it. I feel a great interest in you personally; but more in your standing, as effecting the cause of God in the earth. There is a testimony, which it seems to me you ought to bear, which you hitherto have not. You have borne a faithful testimony against the ^{sed}wickedness of the present corrupt ecclesiastical organization of the day. In this respect you have been a kind of standard bearer—and you cannot be ignorant that many in different parts of our country have professedly flocked to that standard, and claim you as a co-worker, who do not oppose the ecclesiastical organizations aforesaid, from the principles which you do, but because they actually hate the bible ^{or} bible truth. Now I think you ought to bear testimony against their new fangled infidelity. They are infidels. I know you are most scandalously and wickedly called an infidel by many sectarians, in order to nullify your testimony against them—but this does not prove but what these persons ^{infidels,} are and ought to be denounced as such. Look at the Plain Speaker, especially at the articles of C. A. G. Voltair and Pain never said any thing worse. The pretensions to spirituality or God dwelling within only make their writings more dangerous, because they are more specious than professed infidels—