

cense of charity have you than myself? Can I not call you brother as soon as you call me brother! If your charity does not prevent you from seeing my danger, by what law of logic do you prove that I have no charity at all because I see your danger? Look, sir, in the glass yourself, before you tell my complexion. Taking for granted that I am what you represent, why should an African despise a negro?

In any other person, friend Jacobus, you could not recommend your own kind of charity. The reason that the Saviour gives why the world loves its own, and sinners love those that love them, enters fully into the philosophy of all your religious philanthropy. For every one who receives your views, and subscribes to your creed, and joins your church, and loves your brethren, and supports your system, and praises your ministers, and assists in denouncing all others, sometimes politely and sometimes impolitely, is well qualified to be your brother and a suitable object of your charity. You need not reply that you believe many will be saved who are not members of your church; for if you consent to their salvation it is because they believe something which you approve!

But now let me prove to you, sir, that your charity with regard to me is either a false pretension or a mere party feeling. You say I am in danger. Admit, for the sake of argument, you are correct. If, then, your charity was like that of Paul's, you would stand up in the strength of a strong man, and make a vigorous effort to alarm, rebuke, and correct me, since I am willing to be alarmed, rebuked, and corrected according to the teaching of the Divine Word. Thus, you are either deceiving yourself in thinking you have the charity of the bible, or, if you have any of that love which fails not to rebuke sin and powerfully seeks to save amid the contests of all opposition, it is restricted, cramped, and adulterated by the admonitions of party teachers who persuade you that it is contrary to the spirit of the gospel to reason with men and deliver them from error!

That you may not be under the influence of the "deceivableness of unrighteousness," and a disciple of those who "prefer the praise of men to the praise of God,"

I am, sir,

Yours in faithfulness,

D. OLIPHANT.

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LETTER FROM QUARTUS.

Feb. 23rd, 1846.

Dear Bro. Oliphant,

Notwithstanding few believe it is more blessed to give than to receive, I think the sentence had better remain as it is! Nevertheless,