

cation. He has defined his position in seven points which we give in full. Justice does not require more at our hands than the publication of these. We believe Mr. O. honest in his advocacy of "Christian temperance efforts," and we do not think any good would arise by any continued discussion of the differences between us. However, Mr. O. has the command of a press "the *Christian Banner*" of Cobourg. We shall place it on our exchange list, and if in the advocacy of his views, we find anything injuriously adverse to the cause of temperance, we shall not hesitate to say so, wishing it also to be remembered that we are "set for the defence of the Gospel."

So speaks the *Advocate*, and so have we spoken. Thinking men will now have an opportunity of judging of our "considerable pains to damage the Order of the Sons"—which was the previous indictment against us. As an orator of a peculiar mould once said, we "challenge the universal world" to show, by any essay or letter from our pen, or any lecture or discourse by us, that we have sought to damage the Sons. We have sought and still seek to impress upon the Lord's chosen, that they should *even in Temperance* be examples to the "Sons" instead of the "Sons" being examples to them. Should this result in damage to the Sons' cause, of which we have yet to be convinced, the result is not of our seeking. We seek the perfection of the Lord's people according to their Christian pledge—which is our single aim.

D. O.

MATHETES ON MARRIAGE, FOLLOWED BY SENEX.

(SEE VOLUME V, PAGE 51.)

A long period having elapsed since I wrote on this subject, a second article from me upon the subject may perhaps be deemed out of place, especially as the subject has been discussed during that period by two Seneces. I have however a few remarks to offer upon it, which I hope will be read with candor and charity by all parties.

A member of the Church of Christ is a son of God. A Church of Christ without God's children is a nonentity. A child of God on earth not in the Church of Christ is not at *home*; he is not in his required position. They "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." No hereditary descent confers this relationship. No fleshly connection exalts to this honor. It is from above. It is by God's Spirit. Yet what cannot produce may sometimes destroy. The will of the flesh or the will of man has robbed thousands of their spiritual title, and spiritual possession, though they never conferred them upon one. "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but