

had been sprinkled, lest he should lose one of his flock; but this in the United States is of frequent occurrence, notwithstanding some of your great men say it is open profanity.

25. But time and space fail me. I have written in such haste that I shall only vouch for the sentiments advanced, and not for the grammatical or rhetorical correctness of the expressions used in them. I have been able only to keep one page of manuscript ahead of the compositors. Had I taken more time, I should probably have written less. The pages of the Christian are at your service. If I receive an article by the 26th inst. it will be in time for the next number. The work is small; I shall be able to afford you no more than six pages per month, and my replies shall be limited to that; but we must not introduce too many subjects into one letter. Make your selection of the subjects introduced into this letter: Does born of water mean baptism? Is immersion the one baptism commanded by the Lord? Have the *unimmersed* a promise of remission of sins, the Holy Spirit, or eternal salvation? The discussion of any of these questions will bring before us truths connected with the happiness of our fellow creatures.

I most cordially reciprocate the wish expressed at the conclusion of your last letter, and would only add that I hope you will ere long *know* what the Saviour meant by being "born of water and the Spirit."

Very respectfully, yours,

W. W. EATON.

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QUEEN'S COUNTY, (Nova Scotia,) 1840.

To the Editor of the Christian,

SIR—The query we handed you, and which appears in No. 7, 2d volume, viz.: "Is the *goodness* of men's *actions* to be weighed by the *sincerity* of their *intentions*?" If the following remarks in reply are, in the absence of any thing else, to your satisfaction, they are at your service.

If the answer were in the affirmative, might we not object the vile and detestable nature of *Persecution*, though attended with sincerity in the *Persecutor*? Or if in the negative, would it be argued as inconsistent with the justice of God not to accept the sincerity of the persecutor, notwithstanding the injustice, &c. of the persecution? This supposes the same moral quality equally and reciprocally predicated of the *action* and the *agent*; or in other words, that *goodness* or *illness* in any *action* implies a proportionable degree of *merit* or *demerit* in the *agent* with respect to that action.

An evil intention perverts the best actions. It makes them in reality so many shining sins: it gives an evil action all possible blackness and horror, or in the emphatic language of sacred writ makes *sin exceeding sinful*. A good intention joined to a good action gives it force and efficacy; joined to an evil action, extenuates its malignity only as far as human laws are concerned, but not as regards Heaven's immutable law of action. If therefore God has laid down such law of action, perfect and complete, steady and immutable, it is in its nature altogether independent of the judgments, opinions, and intentions of men; therefore actions agreeing with or deviating from this rule, so far as such are considered in themselves without regard to the intention of the agent, may be