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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God — *Peter*. On this Rock I will build my Church, and the gates of Hell shall not prevail against it — *The Lord Messiah*

CORRESPONDENCE.

I received your pamphlet, "The Christian," with much pleasure as long as I was at ———. Since then I have received none. I am very sorry, for I intended to have them bound. In one or two of your letters you urge upon me the necessity of conformity to the requirements of Christ by an open profession. Now to tell you the truth, I consider these requirements have been so twisted by sects and parties that it is impossible (nearly) for a candid and rational mind to fall in with their views. Now, my dear brother, in all humility, I wish to ask a few questions or make a few propositions, which I believe; and if you object to them, I wish you would send me the number in which you publish them. I believe that there is one Infinite and Eternal Being, the Source of all existence, the Author of all blessings, the Ruler of all worlds; that this God is *One*, without equal, rival, or partner; that this Being, infinitely perfect in his moral attributes, maintains a moral government over his creatures, the end of which is the promotion of the greatest degree of virtue and happiness. That *man* is the subject of his moral government, beneath which he is treated as a free moral agent, capable of choosing between right and wrong, and accountable for his choice; that in this world he is placed in a state of trial and probation, to form and bring out his character, in preparation for a final allotment in conformity *with* his character. That into this state of preparatory discipline he comes not with a character already fixed, but with certain rational faculties and moral capacities, in themselves neither good or evil; that he himself on entering life is neither virtuous nor vicious, neither holy nor sinful, neither an object of praise nor blame; but possesses such powers as when developed will render him one or the other, according to the habits he forms. That these powers are reason and conscience, which approve and lead to goodness; and the passions and appetites, which being connected with sensual objects and present gratification, incline to sensual indulgence and sin. That these opposing principles planted in the breast of man, are intended for man's trial, and its object is to exalt and purify his spiritual nature and deliver it from subjection to the sensual. That in order to aid man in this great struggle—to which from natural infirmities he