

Before I dismiss this subject, I would make a few remarks on some statements that appeared in the March Number of the *Witness of Truth* for 1850. The article alluded to is headed *Marriage with Unbelievers*, and written by Mathetes. As it is the duty and the privilege of all Christians to correct any errors that may be put forth purporting to be scriptural, as the statements alluded to are not taken notice of by any one, I will avail myself of the christian privilege by pointing them out.

The pith of Mathetes' arguments and reasoning is to show that it is sinful for a member of the church to marry one that is not a member of the church. He says "the condition of his being a son of God, is his being separated from the world." Now, according to Mathetes, if a member of the church marry a member of the church they are separated from the world, consequently they are a son and daughter of God; but so it is that they may be thus married and yet not be a son or a daughter of God, and I am sorry to add that there are many such marriages in the church, so that temporal marriage cannot be the condition of his being "a son of God." "God is a Spirit, and they that worship him must worship him in spirit and in truth." There are no circumstances that a Christian can be placed in, that can wholly deprive him of this privilege. But Mathetes quotes from 2 Cor. vi: 17. Now if the apostle was in this second letter giving commands concerning temporal marriage he would just be undoing all that he had done in 1 Cor. 7th chapter, thereby un-linging the minds of the Coriuthians concerning temporal marriage; but in the portion of scripture, that this quotation is taken from, the connexion commences at the 11th verse inclusive to the end. Here the apostle gives a command to the church, "be ye not unequally yoked together with unbelievers," infidels, or worshippers of idols; and adds a number of pertinent reasons why they should not do so, and finishes with one of the most gracious promises recorded in holy writ.

But hear Mathetes again: "but if his choice of a wife is to be made subsequent to the enlightenment of his mind, christianity dictates and expediency suggests that the object of his choice should be in the Lord." If the Lord or any of his apostles dictated this, I confess that I do not know where to find it. Perhaps Mathetes will inform us where it is to be found in the scriptures.

SENEX.

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Before calling upon brother Mathetes to explain himself, let us ask the friendly writer who offers the preceding strictures, if he does not regard it as among the things that are "comely" and of "good report" for believers to unite themselves for life with believers?

D O.