

great favour on his friends in *this place*; and, I doubt not, on his readers in Canada generally. Your's, with christian respect,
Esquesing, June 4th, 1848. JAMES MENZIES.

REPLY.

I HAVE no "objection" to giving my "views" in reference to any thing connected with the present and future happiness of the human family. But when I can express *only my views* or opinions in religious matters, I would, especially in a work such as I wish *The Christian* to be, much prefer silence. Opinions on religious subjects often do much harm where they generate speculation; they seldom result in good. Whether the discussion of the above question has been wholly confined within the record is rather doubtful. I have not yet satisfied myself relative to it, and I cannot, therefore, promise to settle the question even in the mind of a brother so confiding and moderate as my brother Menzies.

There is one difficulty confronts us at the very threshold. Are christians to treat every man, not a member of the congregation of the Lord, as the Israelites were required to treat idolatrous nations? Dare we say that every man who has not obeyed the form of doctrine delivered to the Apostles, is a heathen man and a publican? I dare not! I cannot look upon the thousands around me, who certainly believe that Jesus is the Messiah the Son of the living God, as infidels, though they may be so influenced by early training and education, that they may refuse to evince in the Lord's own appointed way the faith of the gospel. Just then as we decide the previous question, shall we answer all the others. If all out of the congregation of the Lord are infidels, then does the word of God forbid a christian to marry any of them. Certain it is, that the Israelite was forbidden to marry one of another nation. Paul says "Be not unequally yoked with unbelievers." Dr. Macknight understands this as referring to marriage; but Dr. Clarke is of opinion that, primarily, it has no reference to marriage. For my own part I am inclined to the conclusion that it is a great unchangeable rule, that the disciples of Christ keep themselves as distinct from the infidel world, in every thing, as possible. The marriage of a professor of christianity and a mere worldlying, more frequently results in the apostacy of the former than in the conversion of the latter. How a devout, God-fearing disciple of Christ can *love* one of his enemies, so as to make a bosom companion of them, is most astonishing! What! shall I give my heart and my hand to one who withholds her's from the Lord Messiah. How could I so dishonor him as to enter into alliance with his enemies! In this manner, we would imagine, every lover of God would reason.

But then, on the other hand, there are difficulties. If it be known that certain christians will not marry those that are not disciples—will not this fact be an inducement to hypocritical professions?

An excellent sister once came to me for advice. An exemplary, conscientious pædobaptist, confident he was right, had secured her affections. Ought she to marry him? He was willing that she should continue in the church, he would throw no obstacle in the way of "her religion;" but he would not go with her. I dared not call him an infidel, and therefore durst not object to the union.