

subject or not. Of one thing I am sure, that I should be perfectly ashamed to see a Baptist carry on such a feverish opposition to a Pedobaptist, and that in moments that both parties should regard, with a sacred respect, being publicly set apart to wait upon God. Again, it is a most unworthy argument for a preacher of the gospel, to abuse a useful and evangelical denomination before the multitude, in order to gain a point. How extraordinary to say, as you did in your sermon in this settlement, "that the Baptists (or if you please, as you would have it, a part of them), like the Catholics, would first persecute and then burn people." Is this not *feverish heat* about baptism? I ask, where have they burnt any? But you ought to know that thousands of them have been burnt; I say not by whom. This, Sir, is but a part of the *whole truth*; for when speaking of the works of God we may safely give the *whole*; but that will seldom answer when speaking of the works of men. So much, however, is given as will fully justify the remark which I made; and all may see that I have borne long in silence. Your name is given to the public by yourself, and you had no reason to do it; as you passed the end of my house about the time you sent off your letter. If you thought me misinformed, and so to have made a mis-statement, you might have called upon me to have it corrected, and most assuredly on conviction I should have felt myself bound to do it; and so this might have been avoided.

Further; you charge me with giving a dishonest or garbled extract from Mr. Barnes. Should you not be sorry when I assure you that I gave *verbatim* every word in the note (as found in the London edition) that has any connection in the world with the subject, so far as the parties differ? Your remark, which holds me up as speaking good of myself, &c., put me in remembrance of a certain dear brother, whom I once heard relating such things freely, and I admonished him privately, saying that he must remember that we stiff Scotch folks won't bear the same freedom in such things as Americans do. "Well," says he, "I cannot help you; for I am not speaking of the deeds of men, but of the works of God, and such a stiffness will never prevent me from telling what God hath wrought." And without this, Sir, magazines and all religious periodicals would sink and die from deficiency of interest. The Apostles did the same: read Acts xv. 3, "And being brought on their way by the church they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren."

Your remark, that baptism is so distinct

from real religion that a sorcerer may submit to it as well as a Paul, is unsound in theology and evil in tendency. It must, Sir, be a part of *real* or of *false* religion; for my part I take it to be a part of the religion of Jesus Christ, as laid down in the New Testament, for our faith and obedience; and Christ crucified is the sum and substance of the ordinance. But "a sorcerer may submit to it." Yes; and may likewise pray, preach, and take the Lord's Supper, &c. &c. But must we distinguish all these things from real religion? As well might we distinguish Christ from real religion, because many preach and bear the name in vain. When people speak in this manner of an ordinance of divine appointment, no wonder if they do not understand it. Hoping that as far as personal character is concerned, there will be no occasion for any further letters between us, I am, your's, &c.

WILLIAM FRASER.

* * * Our number was far advanced at press when Mr. Fraser's letter came to hand, so that we could not spare room for the whole. We have inserted as many of our good brother's remarks as more immediately related to his vindication, reserving those which relate to the Baptismal controversy for any opportunity that may call for the discussion of the general question. We hope, with our brother F., that the correspondence, as to "personal character," will here close.

VISIT TO MOUNT SINAI.

BY M. LEON DE LABORDE.

Continuing our course towards the north we arrived within sight of Sinai, by a series of valleys which expand or become narrow according to their composition and the rapidity of the currents that flow through them. After passing a considerable ridge of the mountain which forms the two grand outlets of the peninsula, we perceived the Convent of St. Catherine, standing silently in the midst of the majestic mountains by which it is commanded. On the left rises Mount Horeb, a prolongation of Sinai; and in the distance extends the plain