

attachment to independency, they hastily grasp a lever by which they can displace both. There is a certain clause in the *trust deed* inserted purposely to meet emergencies of this kind, by which, among other things, the church is bound "for ever" to practise Infant Baptism; and in case the immersionists persist in prosecuting their plans, an injunction from the Chancellor will soon paralyze their arm, and reinstate the minority in their former position, securing to them those privileges which, according to the principles of Independency, pertain by right only to the majority. If such is the case, what is there in this open-communion, that can entitle it to be placed in the category of LIBERAL? What does it give or concede to Baptists? Just this: the privilege of being tolerated in Pedobaptist churches, so long as they will submit to be a sort of quasi Pedobaptist themselves, but no longer. A wondrous stretch of liberality truly! Only to become the counterpart of ourselves, and we shall deem you eligible to our fellowship.

All that I have said with respect to the Congregationalists, is equally applicable to the Free Church Presbyterians and Methodist bodies, with thus much additional, that while these bodies are tolerably liberal, and not at all over-exacting in some departments, both are very strict in the financial. To be a defaulter here, especially with the Methodists, does most effectually exclude you from the "society." They are now "dropping" (excluding) their members by thousands in England because they refuse, under present circumstances to pay a certain penny a-week contribution which is exacted of them by an irresponsible corporation of despotic priests. This is strict communion with a vengeance! And, for a Free Church minister to be heterodox on certain economical questions, and those two, of only a speculative character after all, for never so long as old Niagara rolls his foaming tide, will they admit of any practical application, assuredly involves his deposition.

If then, such be the modicum of charity doled out to the children at home, in how scanty (I will not say liberal,) a measure, will it not be meted out to those who are but strangers and sojourners among them?

Such are some of the illustrations of Christian liberality furnished to us and the world by those religious communities who are first and foremost in censuring the lack of it in us, and who would seem to claim almost a monopoly of it for themselves. But they are not without their value, inasmuch as they serve to show us the impracticability of any scheme of ecclesiastical organization proposing to combine free communion with the maintenance of party dogmas, except on terms which, when understood, must be seen to be degrading to those who accept the proffered boon. Pedobaptist churches are not yet prepared to throw open their doors so wide as to allow opposite views to be put in free competition with their own. However deprecating they may speak of Christians allowing themselves to be separated from each other by a difference of sentiment on what they term, the "minor points" of religious faith and practice, nevertheless, they do upon occasion shew with how exemplary tenacity they can cling to these "minor points" themselves. Not even the votaries of Dagon, as

they contemplated the idol prostrate and dismembered before the ark of the covenant evinced greater strength of attachment, when as a kind of forlorn hope they sought to preserve his stump. This, so far from censuring, we honour and would emulate, and only demur to those claims of superior liberality which it has been seen are utterly unfounded and fallacious.

Toronto, March 20th 1851.

J. T.

Obituary.

Died, on the 4th instant, at Port Dalhousie, Eugene Adell Carter, only child of Wm. C. and Mary Carter, aged one year and three months.

Thus, by an unexpected stroke, brother Carter and his amiable partner have been plunged in the deepest grief. This lovely bud, the only object of their earthly affection, and upon which they doated with all the intense fondness of parental love was snatched, by the ruthless hand of death, from their warm embrace. She was the joy of their glad some circle, and her childish playfulness and sweetly innocent prattle, caused a thrill of gladness to vibrate in the parents' heart: the remembrance of which now adds keenness and intensity to their grief, and mournful and soul-felt gloom to their lonely home. How mysterious are the ways of an all-wise Providence, and truly how hard to meekly and resignedly bow to the sovereign mandate. Hard, when one of a lovely group of cherished ones is snipped by the frost of death; but when the only bud, upon which the fond parental eye gazes with all the ardency of parental fondness and devotion, and morn and night, when meekly bowed around the family altar in humble faith, pleads for grace and wisdom from the Father of Mercies to cherish, guide, and train their loved one for God and Heaven, when this only bud is plucked ere it expands into the beauteous flower, it is painfully afflicting.

Yet even under these hope-withering circumstances, could our friends say with weeping eyes, but resigned and confident hearts, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Supported by the Heaven-sent conviction, that their little one has been removed from the tainted atmosphere of earth to bloom in immortal youth and beauty in Heaven, may the bereaved parents hopefully and gladly anticipate the triumphal day when their broken circle shall be re-united, ne'er to separate in the realms of lasting joy.

"Lovely babe! so lately smiling,
Is thy blessed spirit fled?
Art thou snatched from future toiling?
Art thou number'd with the dead?"

Death, regardless of thy weakness,
Call'd thee from sin to come;
Oh! for grace to say with meekness,
Lord of Heaven, 'Thy will be done.'

Long, ere now, thy happy spirit
Has received its purchased rest;
Bought by Jesus, not by merit,
Bliss, immortal, fills thy breast."

J. E. R.

The following extract we clip from the *Christian Messenger*. It is from the pen of Lieutenant Oldright, of H. M. 81st Regiment, on the sickness and death of a beloved child. The bereaved father is well known in this city; he having been, during the stay of his Regiment here, a member of the Baptist Church. His fervent piety, his every day endeavours to strengthen his brethren, to lead the impenitent to Christ, and by all the means within his reach to forward the interests of truth, have greatly endeared him to the hearts of all who had the privilege of forming his acquaintance. All that is pleasing in the choicest friendships, together with all that is elevating in social piety, is associated with his name. Many hearts in Canada deeply sympathize with him, in view of his bereavement.

The following is the extract referred to:—

"Tweedmouth, near Berwick upon Tweed,
January 28th, 1851.

"MY DEAR—We unexpectedly received the route to proceed to Ireland on the 12th of last month, but our dear Elijah not being in a state fit to be removed, I obtained leave of absence, and remained in lodgings here. On the 23rd ult. he became much worse. For some considerable time his mind had become deeply impressed on the subject of religion. He felt that he was a sinner and unreconciled to God, and manifested great terror in the prospect of death. About this period, however, his fear somewhat subsided, but yet he could only say in reference to his soul's salvation that he entertained a feeble hope. On the 29th ult., however, to the great surprise of his mother, he said in conversation with her that he did not wish to recover, that he believed Jesus had pardoned his sins. On Sunday morning the 1st of December, as I sat beside his bed, I said to him, 'Elijah, mother says you are not afraid to die now.' He replied, 'no.' I then said, 'there must be some reason why you are not afraid to die.' He answered quickly, 'it is because Jesus has pardoned my sins.' I said, 'if this is really the case you must know something more about it than you have told us, for persons feel very happy when such is the case.' He replied, 'yes, I do feel happy, very happy in the hope of being with Jesus.' On Sunday, the 8th of December, he called his sister Bessie to his bed side, and putting his arm around her neck and kissing her, said, 'O dear Bessie, pray for a new heart—I hope I shall go to Jesus, and I do not wish for us to part.' He then said to me, 'Pa, tell H— and G— that I am going to Jesus, and that I wish and pray for them to come too.' One day when very low he exclaimed, 'Come Lord Jesus, come quickly.' On Sunday morning the 15th inst., he said, 'Pa, call them all in, mother, brother, sister, for I feel sure that Jesus is coming to take me. I wish to bid them all good bye, for this world is closing upon me. After he had bid us all farewell, his sight grew dim, his eyes closed, and we thought the parting scene had come, but by the use of restoratives he rallied, and looking up, said 'Mo her, dear mother, don't cry, I am very, very happy. Jesus has pardoned my sins.' He slept almost all that day and the next, and on Tuesday the 17th inst., during the day, he called his mother and asked her to divide equally among the children a little of money he had, and tell them to put it into the missionary box. He rallied a little after this for a day or two, and expressed a desire, if he were able, to be baptized, that he might join the church before he died. He also wished to know from his mother what questions the minister in such case would ask him. His mother replied, 'he would ask you if you felt yourself to be a lost sinner, and how you expected to be saved, and added, if he did so what answer what you give, my love, to these questions?' His reply was deeply affecting—'I could only say that my sins often press heavily on my heart, but I trust in the blood of Christ to wash them all away.' On the 18th inst., he raised himself up in his bed and said, 'Ma, I think, yes, I feel