

Sir, this extract throws some light on the "baptism of the Eunuch." First, it explains the reason why Philip and the Eunuch descended to the water; for from the road, along which Robinson supposes, with great probability, the carriage was proceeding, the 'land gradually descends' to the valley, in which the water is found. Second, it states there was only 'a little water' there, found 'at intervals,' not running, but 'soaking through the gravel.' In the map, which accompanies Robinson's Travels, this water is represented in such a manner, as to show that water is found there "only periodically," that is, at the rainy season, and for a short time after it. Robinson saw it on the 22d of May, but if the Eunuch visited Jerusalem at the Feast of Pentecost, as some commentators suppose, his baptism would take place somewhat later, and consequently, the water would be more dried up, by the advancing heat of the season. These circumstances, which do not appear in the extract of your cotemporary, render it, in my opinion, very clear, that when the Evangelist and his noble convert went down to the bottom of the valley, they would find there but a small quantity of water; which, though amply sufficient for the ordinance of christian baptism, would yet be insufficient for bathing the body.

By inserting these remarks, you will present the opinion of Robinson on the 'baptism of the Eunuch' in a juster light than has been done by your cotemporary, and will confer a favour on

VERITAS.

TO THE EDITOR OF THE HARBINGER.

MR. EDITOR,—Would you be kind enough to favour one of your readers with your opinion upon the following subject. "Are professing Christians justified in either commencing or ending a journey upon any part of the Lords Day?"

Your compliance with this request will much oblige

AN ENQUIRER.

In no case can the practice referred to be justified, except on the *scripturally sustained* plea of necessity or mercy. We subjoin an extract which may be of use to other enquirers, as shewing that the strict observance of the Lord's Day, is not only compatible with the full discharge of secular duty, but directly conducive to temporal prosperity.—

EDITOR OF THE HARBINGER.

#### TESTIMONY FOR THE SABBATH.

Sir Matthew Hale, the distinguished English jurist, in a letter to his grandchildren, makes the following remarks on the proper observance of the Sabbath.

I will acquaint you with a truth, that above forty years' experience, and strict observations of myself, have assuredly taught me. I have lived near fifty years, a man as much conversant in business, and that of moment and importance, as most men;

and I assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

In all this time, I have most industriously observed in myself and my concerns, these three things: Whenever I have undertaken any secular business on the Lord's day, (which was not absolutely necessary,) that business never prospered and succeeded well with me.

Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have always been disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that, if they suspected it to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointment, or unsuccessful.

That always, the more closely I applied myself to the duties of the Lord's day, the more happy and successful were the business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and a true calculation of my temporal success in the ensuing week. Though my hands and mind have been as full of secular business, both before and since I was a Judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employment I had to do, though I borrowed not one minute from the Lord's day, to prepare for it by study or otherwise. But, on the other hand, if I had borrowed from this day any time for my secular employments I found it did further me less than if I had let it alone; and therefore, when some years experience, upon a most attentive and vigilant observation had given me this instruction, I grew peremptorily resolved, never in this kind to make a breach upon the Lord's day; which I have strictly observed for above thirty years.

This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.

## The Harbinger.

MONTREAL, AUGUST 15, 1842.

CONGREGATIONAL UNION OF LOWER CANADA.—The Annual Meeting of the Union will be held in Stanstead on the evening of Tuesday, the 20th September, and on the two following days. We understand that business of the utmost importance to the Congregational body and to the religious interests of the Colony at large, will demand the attention of the meeting, and it is earnestly hoped that nothing but absolute and unavoidable necessity will prevent the attendance of every Minister and delegate.