

none be found guilty of taking a liberty of any kind, that shall render questionable the genuineness of his personal religion. This Christian liberty the "Regular Baptists" will not allow, as they are now enforcing the rule, that none shall be identified with them, who practice the unrestricted Communion of Saints at the Lord's Table. But, as nothing could better set forth the nature of the *old basis* of the Baptist Denomination in Canada, and the reasons why it is desired to preserve it intact, than the answer to the circular, received from the Rev. John Gilmour, of Peterboro'—it is considered advisable to give an extract from the document. He says, "The organization should be simply *Baptist*, and that the churches might be open or close, as they themselves may see fit, yet unite together for any given object carefully avoiding this, that union should interfere with the independency of the separate churches—for all organizations that interfere with the independency of the church, appear to me anti-scriptural. That each Church should manage its own affairs, appears to me clearly taught, and therefore any church which allows the usages or customs of a denomination to interfere, is yielding a great principle. I may have no objection to the usages &c., but when they are urged authoritatively, then I object to them, on that account, however innocent in themselves; because by such action they are placing human authority on the same level with Divine; that seems to me to be what Paul resents in the matter of circumcision, Acts 15: 1., Rom. 14th and 15th chapters. But then if we urge open communion upon a church, we may just as much offend against this law, as in close.

"In *christian* fellowship, I violate no law of the Lord, in sectarian fellowship it seems to me there is a violation of law; because Christ has enjoined on his followers, the reception of such as in the judgment of charity we think he has received (Rom. 14:) and then a new law must be framed to meet the case, viz., that though all believers were received under Apostolic authority, yet we frame a law that all believers shall not be received." A little further on, Mr. G. says, "But then it may be said if you admit christians deficient of some things, of which primitive christians were not—are you not going contrary to Apostolic example—by no means. because I follow the direction of a law which they enjoined to govern in all cases, where brethren differ, viz., THE LAW OF FORBEARANCE.

As the scope of the convocation has now been stated with abundant precision all will recognize in the proposed lines of action, the old landmarks of the Baptist Denomination, the existence and usages of which many of its old members are determined to perpetuate, and now, once more, invite all who are similarly minded to meet them in the City of Toronto, on Wednesday, the 13th of June next, as explained in the call published last month.

In addition to the extract from answers to the circulars, which have been already published,—the following just received will further indicate the current of this movement:—

"I received your circular a few days ago, the contents of it are in my view very important; and I am decidedly with you in the matter. Certainly the Regular Baptists are a secession from the Baptist Denomination, and though the latter are no doubt in the minority, in the meantime, they ought nevertheless to maintain their position. I am persuaded no good can come of giving place to Regular Baptist arrogance. Though we should be disposed to give way, and fall in with them, we could not heal their

"internal dissensions, and until these be healed, it is vain to anticipate that much can be accomplished. You calculate on twenty; well, twenty of the right stamp to raise and keep unfurled the standard of christian liberty, might be able by the blessing of God to accomplish much good. I may be mistaken, but I cannot avoid thinking that there are not a few who are now nominally with the Regular Baptists, who remain with them only till a more liberal standard be raised with a fair prospect of success."

The "Twenty," referred to in the last quotation, represents the number of ministers, who are expected to maintain their old position as Baptists simply; but as the call is addressed to "The ministers and other representatives of the views of the circular, it is expected that many who are not ministers will take part in the deliberations of the convention.

For the Gospel Tribune.

SABBATH DESECRATION BY MINISTERS.

DEAR BROTHER,—Should you have nothing ready from an abler pen on the subject of Sabbath Desecration by ministers, referred to in the *Tribune* of No. 11, perhaps the following hints may deserve notice:

1. It seems like an insult to common sense to imagine, that at this period of time, and in civilized and Protestant lands, any should need to be cautioned against the demoralizing dogmas of Popery and Mormonism on this subject, involving as it does the highest and dearest interests of man, and associating itself with all that tends to invest his character with a lovely and moral dignity, so that shame may well cover the face of him who cannot with all his heart adopt the sentiments expressed by our immortal bard:

"Hail wedded love, mysterious law, true source
Of human offspring, sole propriety,
In Paradise of all things common else!
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known."

2. But though marriage occupies such an important position amongst the arrangements of infinite wisdom and goodness, and so admirably tends to alleviate the sorrows and augment the happiness of the human family; and though it is guarded by the most sacred sanctions in the Scriptures, and is often adverted to by the Holy Spirit to illustrate truths of the highest spiritual import; and though in all ages and in all countries, especially the Eastern, it has been celebrated with attractive rites and usages, yet neither in the Old Testament nor the New is it ever elevated to the rank of a religious service; although certainly on entering into such a relation, nothing can be more essentially necessary than that every step should be taken in the fear of the Lord; and also at the marriage feast the presiding spirit should be that of pure religion.

3. Should the propositions embodied in the foregoing remarks prove to be correct, it must be conceded, that, from the nature of its relationship, its connection with the drawing together of relations and friends for social enjoyment, such as, though not forbidden in Scripture, are certainly incompatible with all its injunctions relative to that holy day, and finally its being on the part of the bride and bridegroom a civil contract, adapted only for the present life, and, on the part of the minister, in some respects, a piece of secular business; to which, if we add the excitement of preparations, dressing, conversation, introducing, and taking leave of friends, &c., it must surely be ascribed to a most culpable want of thought on the part of such brethren as persist in this very objectionable practice. Q. Q., PICKERING.