

 $\pm 23,674$ —while for the present year, the sum, that the physical power of society is always formerly mentioned, amounted to $\pm 47,424$. ready to vindicate the right. As it comes into One remarkable feature in this was the sum re- full operation, the course of society becomes unieived from children, amounting to no less than form and equal, and its ends are obtained with-1864.

RELIGIOUS PERSECUTION IN SWITZERLAND.

Exangelical Christians in the Canton of Vaud still subject to persecution from the civil or an employer of any kind. Nor is this wonder-Deliverance from Papal rule has not ful. His men know of no other order in society brought with it freedom form the tyranny of the but their own, and that immediately above their State in support of the Established Church. own. The treatment they receive from the lat-The decree of the Council of State, or executer colours the whole conduct of all the upper ive government, forbids any religious meeting classes. They judge of King, Queen, Lords, be held elsewhere than in houses of worship Commons, Bishops, East India Directors, Judges, the Established Church, and conducted by Lords of the trensury-in fact, of all the redpastors but pastors paid by the State. book and blue-book together, by the person who tians could not submit to a decree which happens to be their immediate employer. It is ived them of the inalienable right of worbecause he is good tempered, kind, and consider-, bing God according to their consciences, and ate-because he takes an interest in his men,

continued to meet in small companies of looks after them and their concerns, encourages to 20 persons. But their steps were closely them to be prudent, remonstrates with them vatched by the enemies of the gospel, and when they are impradent, invests their money for everal pastors were seized in the very act of them when they have saved, and chides them eiding the Bible and praying in a room with orne friends. Mrs. Vinet, widow of the good and great Rev.

r. Vinet, and the Rev. Mr. Scholl, who conis for this reason that his men, taken as a body, acted religious exercises in her house, were test's arrested at the close of April and arraigned is it that because his neighbour is distant, sullen court. The court sentenced the two accused to be

ned and to pay the costs of trial, and the Counil of State have, besides, (in the exercise of heir full powers) sent away Mr. Scholl, escorted y two soldiers, as a criminal, into the little illage of Rosiniere, on a summit of a valley of Alps ! Such is the religious liberty enjoyed in the Canton of Vaud, in 1848 ; and the Estabis hed Church-some of the pastors of which yet former.-Times. boast their orthodoxy-keeps silent, has not a

world might float

pose .- Walter Scott.

word to say in defence of the persecuted, and does not protest against the odious violation of he dearest liberty.

What a convincing specimen this, of the kind liberty afforded by the union of Church and ate! It is in good keeping with the acts of Archbishop Laud, and presents another proof hat where there is a National Church, a Laud will seldom be wanting .- Chris. Intel.

LITERARY PORTRAITS.

A writer in the Southern Baptist who has recently visited Hamilton, thus sketches the iberary lions :

There is no presiding officer at present in the Institution, the venerable Dr. Kendrick, who has officiated with much ability in this capacity for many years, being now near his latter end with a most distressing and gradually consuming lisease. As the translator of Gesenius' Hebrew Grammar, Dr. Conant, one of the Professors, has obtained much celebrity, not only in the

United States, but also across the Atlantic. His appearance is very striking, and indicates The following have paid 10s. for the Evangelical Pioneer the scholar in the man. The first thought which vol. I.: struck our mind on seeing him was the observa-

tion of Taliocotius, that " there is something august and regal in the nose." This feature is the most commanding on his face, and we notice ard, Geo West Paris, Jas. M. Kenedy. Simeoe, John his mother, from the acade ard, Geo West Paris, Jas. M. Kenedy. Simeoe, John his mother, from the acade my soul." And he adds, it is Erasmus considered it, "the type of acuteness | Barber, Henry Kitchen. Port Hope, Morris Hay (8s 2d)

"depend the highest ecclesiastical dig-

and judgment," " and thereupon," says Jo-

out truth, and representing tion from the said society, until they give evidence of their trates on one point the whole aving conformed to the practice of strict communion Bap tists.

Resolved --- That, whereas, King's College, Toronto, in supported and endowed by the public property of the people of Canada, it is of great moment to the prosperity of the col-lege and the country, that a Bill of eminently liberal principles should be passed, securing to all the youth of Canada an out those convulsions and rebellions, by which equal share in all its advantages. and that this association a rude unlettered people make their will known. rejoices in the efforts of the Rev. James Inglis, of London, Canada West, in printing and forwarding copies of petitions to the vartious churches where the Evangelical Pioneer is

circulated, for the carrying out of this object. A HINT TO EMPLOYERS .--- It is impossible to Resolved --- That, whereas vigorous efforts have been made xaggerate the good that may be done by a master by certain parties to get possession of a portion of the clergy Reserve Lands, we conceive the attempt to be highly injurious to the civil and religious liberties of the country--we reoice in the defeat of the attempt, and as an Association do protest against said land being given to any or all denomina-

During the Session a collection was taken up for the American Foreign Bible Society, and on Sabbath one for the American Baptist Foreign Missionary Society. Yours, in haste,

J. S. CRELLU

(For the Sunday School.)

WOULD LIVE AND DIE LIKE JOI R. WOOD.

John R. Wood, son of Deacon Daniel Wo when they have not saved, builds a library for of Clarkson, Monroe county, was a lad, natura of sound mind, ardent thirst for knowledge, re- Johnstown, July 7th, Farmersville, - - - - them and assists in supplying it, and because his wife looks after their wives and children-it tired habits and steady deportment. At 7 years to talk to a leathern jacket, and too fine to look it in school. Here, he received his first religious into the houses of the "lower orders," that his impressions. Here, he became a christian, and heighbour's men are an ill-conditioned, discon- here, as he "increased in wisdom and stature, much friendly discussion, it was finally tented set, with rabid politics, drunken wives, and in favour with God and man," he became a and dirty brats. Associations of men like the Teacher. The sweet services of his high office, last make public peace precarious and public he esteemed as his necessary food. And when following statistics were taken :-ontent impossible, but peace and content have laid aside from his solemn, pleasing work, by a their best strongholds in the homesteads of the disease which gradually wasted away the vital

principle, he was heard to exclaim, " O, if I was well, how delighted I should be, to be in the A LAKE OF BLOOD .- Dr. Dick estimates the Sabbath school. There I received my first serinumber of those who have perished directly or ous impressions." He possessed a great love for indirectly by the war, at 14,000,000,000. Elihu children; for the souls of children. For the Burrit, the learned Blacksmith, has taken the salvation of the scholars, in a common school he estimates of Dr. Dick, and estimating the average taught, he longed and laboured. His mother quantity of blood in a common sized person, informed me that he would sometimes weep over

states that the blood in the veins of those four- the little good he had done. Yes, and another teen thousand millions would fill a circular lake occasion of his weeping was akin to this. He of more than seventeen miles in circumference, wept, not only, that he did so little good ; but and ten feet deep, in which all the natives of the that he was so poorly qualified for it. O! I wish there was much such weeping as this among

our youth. At the academy, he wept over his Re. The man whom I call deserving the comparative ignorance, and writes his mother, name, is one whose thoughts and exertions are in language that alike indicates his love of learnfor others rather than himself, whose high pur- ing and his genuine humility. "I hope," says pose is adopted on just principles and never he, to overtake some who are fartherest behind " abandoned while heaven and earth afford means He was greatly given to secret prayer, and the of accomplishing it. He is one who will neither word of God. His closet was his father's nurseek an indirect advantage by a spacious road, sery, and so frequently did he visit this place, nor take an evil path to secure a really good pur-as to keep a hard-beaten path to it, through the orchard and meadow. Indeed, so hard was this "royal road" trodden, that during his absence of three months at school, it was not grown over.

And could a place of so deep and so sweet retirement, for purposes so elevated and elevating, be readily forgotten ? Never by him. He writes Brockville, Rev. R. Boyd. Yarmouth, Donald M'Intosh, his mother, from the academy, "I miss the little nursery. It has often been a sweet 'Bethel' to 12 Fond Hill, Pelham P.

" O how I long for thee, my bower, my bower, Where once my soul could like the Alpine tower, While I lowly sat upon the knee,

therefore, as an Association we will not receive any deputa- MINUTES of the TWENTYNINTH AMPIVERSARY

OF THE EASTERN BAPTIST ASSOCIATION, WITH THE CHURCH IN BEAMSVILLF, JUNE 14TH AND 15TH, 1848. REV. A. CLEGHORN, Drammondville, Corresponding Secretary.

BEAMSVILLE, June 14, 1848.

I. The Association convened at Ten o'clock, a. m., when Rev. J. Van Loon, jr. preached the opening sermon from 2 Cor. v. 14, " The Love of Christ

II. The Association being called to order, organized by appointing REV. J. VAN LOON, jr., Moderator; and REV. A. CLEGHORN, Clerk. III. The Bye Laws being read, the following Committees were apointed. viz. :--

1. A Prudential Committee-W. Porterfield, A. Booker, A. Foster, W. Bright, and N. C. Briggs.

2. Committee of Examination-D. Way and J. Dolbeer. IV. Association adjourned for one hour. Prayer by W. Freeman.

AFTERNOON SESSION.

N.	Prayer by F. Lacey. V. Delegates were then received	and appointed	as follows :—				
	Associations.	Delegates from.	Delegates to.				
HN	Western, 1st Friday in June, 1st Yarmouth,	Rev ^{ds.} W. Wilkin- son and J. Bray.	Revés A. Cleghorn a				
	Gr. River, 2d Friday in June, 1st Townsend	botham,	son, and A. Ciegnon				
ood, ally	Haldimand, 4th Friday in June, Thurlow, Buffalo, 1st Tuesday in September,,		WWilkinson&GWillia W. Freeman & D.Cur Pay, G. Williams				

VI. Deputations and Agents received as follows :-- American Foreign is tor this reason that his men, taken as a body, are peaceable, orderly, and content; and no less is it that because his neighbour is distant, sullen of age he was put into the Sunday Schoel. This heavenly place he ever enjoyed. The first busi- Society, Rev^{4*} B. M. Hill and E. Savage; American Baptist Missionary Society, Rev^{4*} B. M. Hill and E. Savage; American Baptist Missionary ness of every day was to learn his verse. The Union, Rev. S. T. Griswold. Visiting brethren, being invited, took their and indifferent, and his neighbour's wife too proud certain business of every Sabbath was to recite seats as follows : Rev. J. Mars Inglis, Rev. J. Clutter, and Bro. R. Baker. VII. At this stage of the proceedings a resolution was introduced to receive the Deputation of the Canada Baptist Missionary Society. After

Resolved, That this Association do not receive the said Deputation. VIII. The letters from the churches were then read, from which the

	niowing statistics were taken					5E.	DECREASE.				
Windburg.	CHURCHES, POST-OF- FICES & CLERKS.	DEI	EGATES.	Baptism.	Letter.	Restoration	Dismission.	Exclusion	Death.	Dropped.	TOTAL.
11	BEAMSVILLE, R. Kilborn,	J. Bean	Porterfield n, R. Kilborn ien & J. Page	,			4	7	6	20	123
20	Camboro', S. Birdsal,	Brigs a	; N. C nd J. J. Lym				2	2	1		47
	T. CATHERINES, W. Bright,	Rev. W. Havens			3 2			4			67
4 [J. Price,	S. Seco	; J. Price	,			4	4			41
5 F	ORTCOLBORNE DUNVIlle P. O., L. Boardman,		Freeman,	-	1		2	2		1	30
	QUEENSTON, J. Cooper, RAINHAM, J. Root,			-	- 1		2				33
		J. Root	, A. Overholt	, 1	4			4			78
	ios Church, St. Cath- erines P.O., J.L.Kelsey			; 7	2				2		54
0.9	HERBROOK, Dunville P. O., J. Root,		Freeman		1				1		37
10	IAMILTON, T. A. Haines, jr.	Rev. A. J.	Booker; J.Cur Baily, C. San	-	110		6				
11	DRUMMONDVILLE, R. R. Hubbard,	Rev. A.	S. Lewis, Cleghorn ; H tt, L. Carrol,		3 2				1		82
	nuobalu,	Dewi	u, h. Carrol,		1				1	1.	00

O., P. H. Bank, Rev. D. Way ---- 1 1 -- - 2 -13 NIAGARA, J. Richard- Ren. F. Lacey; B. Hoyte, H. Garrett, - 32 4 2 - - 4 1 - - 61 son.

1. That the next meeting of the Association be with the church Drummondville.

2. That Rev. W. Hewson preach the introductory sermon; and that Rev. W. Porterfield be his substitute. 3. That Rev. A. Booker write the Circular Letter.

XVII. The following resolutions were presented and unanimously adopted :-

1. That all and each of the Ministers and messengers belonging to this Association do take this opportunity of declaring, that State grants for religious sects for the professed support of religion, have had a very injurious tendency in this Province by exciting a party, political, and carnalizing influence on the minds of Christians and ministers, tending to cause dissensions and alienation. That these grants are unjust, because they tax the whole of the people for the supposed benefit of a few. That state grants for religious purposes, are not countenanced by the word of God, and were brought into use by corrupt movements in the professing Christian church in former times.

2. Whereas, a law passed in the 4th and 5th Victoria, in the Bri tish Parliament, apportioning the revenue or proceeds of the Clergy Reserves land in Canada, gives a certain portion of the surplus of the said revenue, consisting of £1840, to the Baptists ; we the Ministers and messengers of this Association declare that we utterly disapprove of taking or receiving the least part of this surplus by any Baptist Minister in any

3. That we desire to state publicly our wish that the portion of the surplus of the Clergy Reserves revenue falling to the Baptists by the enactment of the British Parliament, may be given by the authorities of Canada, to the Normal School at Toronto.

4. That this Association recommend to all the churches to present petitions to Parliament, praying that King's College, Toronto, may be remodelled and thrown open to all classes of the people, without regard to sects or parties.

5. That as the property by which King's College, Toronto, is endowed, was given by Royal grant for the general education of Canada. that Parliament be petitioned to constitute said College into a General Institution of Literature, Science, Philosophy, and Medical and Agricultural Education, leaving Theological tuition to be provided for by the different churches as they may think proper.

XVIII. Whereas, total abstinence from all intoxicating drinks as a beverage, is the imperative duty of every Christian ;- Therefore Resolved, That we earnestly recommend to every member of Baptist Churches, to practice OTAL ABSTINENCE.

Association then adjourned to meet with the Baptist church in Drum-mondville, on the Wednesday before the third Friday in June 1849, at 10 o'clock, (D. V.)

Prayer by the Moderator. J. VAN LOON, jr., MODERATOR. A. CLEGHORN, CLERK.

At the close of the Association, Rev. R. A. Fyfe delivered a sermon : after which Rev. S. T. Griswold made some statements respecting the American Baptist Missionary Union, and took up a collection amounting to £2 15s. 3d. currency.

** The present Association has been a very happy, agreable, and we believe, a profitable one. No strife nor party feeling had a place among us. When discussions arose, though there was firmness and manly independence, yet Christian kindness and brotherly love imbued the affections of every speaker. All could say when we parted, "Behold how good, and how pleasant it is, for, brethren to dwell together in

To the church in Beamsville the delegates would express their unfeigned gratitude for the open-hearted and hospitable manner in which they were welcomed and entertained : may the blessing of the God of Abraham through Jesus Christ rest upon them all.

Brethren, we live in an eventful period, let us not sleep at our post, but watch and be sober. As our days decrease, the more valuable do those that remain become.

A. CLEGHORN.

CIRCULAR LETTER

Prepared by Rev. A. CLEGHORN, of Drummondville; and unanimously adopted by the Eastern Association of Baptist Churches assembled at Beamsville, June 14 and 15, 1848.

The Ministers and Brethren of the Eastern Association of Baptist Churches in Beamsville assembled, to the Churches composing the same, and to all with whom we correspond ; grace be multiplied

- 21 Dear Brethren.-

The present aspect of affairs in our churches, and the growing interest t on some points, -especially that of Church Communion,have induced us to treat thereon, in this our annual epistle; thereby giv ing to all men our views on that subject which at the present time is exciting so much attention. For p esenting this subject we offer two reasons : -First, that the honest avowal of our views may tend to lead all our brethren to examine the subject calmly, make up their minds understand-ingly, and act accordingly, and thus be the means, in the present agitated state of the moral elements, of preventing unhappy consequences :---Secondly, that we may, in this day of innovation, when error, decked with what is called "Christian Charity," has so many advocates, set our faces against it in whatever form it comes, and maintain truth even at the isk of being styled, "narrowminded," "uncharitable and bigotted." We are aware that the views we are about to advance have their opposites, which are held by men, whose influence in the world, whose talents as men of learning, and whose piety and Christian zeal may far excede our own ; neve, theless we are willing to avow our sentiments and their reasons, believing that we have truth on our side ; for "Thrice is he armed that hath his quarrel just." "It is," says the late lamented Dr. Corson, "in itself a grevious thing, that the time and talents of God's people, instead of being wholly employed against the common enemy, for the advancement of the common faith, should be employed in opposing each other; but while error is to be found among them the thing is unavoidable ;" with this sentiment we most fully agree; and we deem it a conclusive argument against those who would object to the discussion of the subject in the present form. The subject, therefore, of the present CIRCULAR is, CHURCH COMMUNION, Of this subject there are two views held and advocated by those who practise immersion ; the one is called open, and the other strict communion. But before we enter upon the discussion, we have one statement to make, viz., That all Baptists hold, that all who are entitled to participate in the breaking of bread, must be believers ;--must be renewed persons, "born again, not of corruptible seed, but of incorruptible, even by the word of God." "born from above," "born of the Spirit," possessing new hearts. and relying with faith and confidence on the merits of the glorious Redeemer, as their only hope of pardor and acceptance on high. Much, therefore, as they differ among themselves, they hold their views as a sine qua non. Be it known, therefore, to all men, that in our views of Bible truth, no forms nor ceremonies can ever entitle any man to the Lord's supper; for unless he hath faith, all the waters of the ocean can never fit It may be said then, "If conversion to God is the main qualification, why spend so much time in discussion, and contending for minor points ? This question is propounded to mislead ; for the glorious Redeemer laid down no unimportant regulations for his church to follow. Many bible practices under the name of "unimportant," have been shut out, and in a tenfold ratio have errors taken their place with far more importance attached to them-of the truth of this the Church of Rome is a fearful example :---once pure, but having swerved from the word of truth by little and little, now destitue of almost every vestige of christianity but the name. Nothing, therefore, founded on scripture, relating to the regulations of the church of Christ, is unimportant. The subject then of church mmunion, is not an unimportant one; for it is one of the bonds of union umong the followers of Christ. Having said this much we now come to the subject of the letter. The first feature is OPEN COMMUNION.

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nities." Professors Eaton, Kendrick, Maginnis, and Raymond, are also well known as proficients Dugal Campbell. Paris, Wm. Rumrell. Port Burwell, to die. in their respective departments. The first is a Robert Eakins. man majestic in stature and intellect, called among the students " magna mens in magno corpore." The bold and penetrating character of Eis mind is most amply suited to his sphere of THE EVANGELICAL PIONEER ethical researches. Prof. Kendrick is the greatest enthusiast about classical learning we ever s w. He is master of Grecian literature, whose imbibed spirit has given a refined and elegant complexion to the whole moral and intellectual countenance of the man. As a learned and metaphysical Theologian we had heard of Prof. Maginnis before we saw him. He is very tall in to press without the usual Editorial matter.

person, wears a deep pensive expression of countenance, and is seldom seen to smile. His eyes reminded us of the "embodied abstraction" ooken of by Gilfillan. We met Prof. Raymond first at a scirce of one of the Professors. We soon discovered by his grace of manner and elegance of diction, that he had studied well himself the belles lettres in which he instructed others : and further, by his dignified mien, that Circular Letter of the Eastern Association. The Min- as if he was waiting for him." At length death he had a strong sense of that selfsuperiority of utes of the Haldimand Association also contain tidings came to release him. Said his mother, "has which genus is seldom unconscious. As an which will be welcome to many hearts. Our hopes are death come unexpectedly?" "O no," he reorator he is graceful and fluent, but most not- now turned towards the Johnstowa Association. able for the clear and logical construction of his discourses, and the full richness of his voice, over which he has a powerful command. With the other Professors we have only had acquaintance

with efficiency and satisfaction.

WOMAN,-Great, indeed, is the task assigned to women ; who can elevate its dignity? Not Ro There has been a misunderstanding reto make laws, not to lead armies, not to govern ganding the time of meeting of the committees from the enterprizes; but to form those by whom laws are several associations at St. Georges. The first Wednesday made, armies are led, and empires are governed, in July was first spoken of, but on farther consideration at to guard against the slightest taint of bodily the different associations, it was thought advisable to infirmity, the frail yet spotless creature, whose delay it till the first Wednesday in September. moral, no less than physical being, must be derived from her ; to inspire these principles, to incultate these doctrines, to animate these sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy, and chasten honour into refinement ; to exalt generosity into virtue, by a soothing care to allay the anguish of the body and the far worse anguish of the mind ; by her tenderness ro disarm passion ; by her purity to Matt. xxviii. 18, 19, 20. Elder D. Wait was chosen Moder- go to heaven, remember you never will go there ! triumph over sense ; to cheer the scholar sinking under his toil : to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are peridious, for appiness that has passed away. Such is her vocation. The couch of the tortured sufferer the presence of the deserted friend, the cross of the rejected Saviour-these are the theatres on which her greatest triumphs have been achieved. we feel called upon, as an Association, to take a decided stand Such is her destiny ; to visit the forsaken, to at- on the subject, and declare our intentions to maintain the tend to the neglected ; when monarchs abandon, when counsellors betray, when justice persecutes, with these views and feelings, we desire it for the peace. when brethren and disciples fice, to remain un- prosperity, and welfare of this Association, that the open shaken and unchanged ; and to exhibit in this communion church in Hope, which was received contrary to lower world a type of that love, pure, constant, regular Baptist usage, be now dropped from our minutes : and ineffable, which in another world we are and further, that we declare, that from henceforth we will taught to believe the test of virtue .-- Black- not hold any connection or fellowship with an open communwood's Mag.

THE PRESS .- The power of the press is as Resolved, - That this Association approves of a union of all boundless as that of society. It is welcomed in striet Baptists in Western Canada, and appointed as our delethe cottage. It can pull down injustice, how- gates, Elders Crellin, Butler, Davidson, Lacy and Holmes, to ever lofty, and raise up lowliness, however deep. attend the convention at Dumfries, the first Wednesday in It castigates crimes which the law cannot reach, September next. and prevents those which the law cannot punish. without repressing them. Wherever an eye can soo and a hand can write, there is the press. Baptists, viewing the moral destitution of the field embraced by the Association, and feeling the strongest confidence in the ing, Spelling, Writing, Linear Drawing, Mental and Pracwithout repressing them. Wherever an eye can Baptists, viewing the moral destitution of the field embraced ished if it be known to the journals. Like light, it penetrates into every nook and cranny of society pointed to correspond with the Executive Board of the A.B. introduced and carried into successful operation a system so and carries help and healing on its beams, It H. M. Society. and correst in the bud. It stops the tide nips rising abuses in the bud. It stops the tide of tyramiy when setting in full blood. It de-of tyramiy when setting in full blood. It de-

Amiens, Duncan M'Kellar. Aylmer, Tryon Treadwell, Charles Plant. London, J. Raynard, C. Cook. Harwich.

LONDON, SATURDAY, JULY 1, 1848.

The following have paid 5s. :

RT In consequence of absence from home and subsequent sickness, we are forced to send the paper

-Douglas Jerrold's Shilling Magazine.

to state that it is intended to resume the series of Let- thought I should have gone first. Mother do ters on Baptist Principles and Practice, after our return you think I shall have to stay much longer? from the meeting of the Johnstown Association.

27 We direct attention to the admirable

Rev. R. Boyd, of Brockville, has kindly enough to say that they fill their several offices Johnstown Association, and is hereby authorized to ap- happy death ! What striking lessons for both of point local agents and transact any other business on our

CORRESPONDENCE. HALDIMAND ASSOCIATION.

Dear Brother-The following is an outline of the proceedings of this Association :-

Elder Tapscott, preached the introductory sermon from ator. J. W. Cryderman, Secretary; and S. Parker, Assist- No ! you never will ! ant Secretary.

Received, Elders Marsh and W. Wilkinson, delegates from Western Association, Elders Wilkinson and Williams, from the Eastern Association. Resolved, -- That Elder Wilkinson be received as a deputation from the A. B. H. M. Society.

Resolved, -- That, seeing the evil tendency and workings of open communion in England, Ireland and British America, principles of strict Baptists ; and, therefore, in accordance

ion church or society ; also, that we acknowledge to the Hope church that we acted in violation of our constitution in hard-beaten path to his bower of prayer. Never forget it.

Resolved .--- That as an Association of strict con

and res its wast power from the principle of its enancing open communion, impairs our confidence in it; municated.

But what qualified him to live, qualified him

During the last eight months of his life, he presented a striking instance of entire resignation, hristian benevolence, and heavenly maturity. No feelings of impatience ruffled his bosom. No omplaints of suffering escaped his lips. He loved and warned all who came beside his dving bed; the aged christian to endure to the end. the impenitent youth, now to attend to religion.

-And all with such holy, affectionate earnestness, as to strike the most hidden springs of sensibility, and open the deepest fountains of tears. Thus he ripened for the heavenly garner. His mother informed him, the day before his

death, that Mrs. Smith was dead. " Oh! said 27 In answer to numerous inquiries, we beg he, with a smile, "The happy spirit is fled ! I My body wants to rest,-and the grave is just such a place as it wants." He talked much of a deceased relative,-wondered what was the employment of his spirit, and said "It seemed

> plied and fell asleep. "Precious in the sight of the Lord is the death of his saints.'

Dear Sabbath School Children and Teachers,

Here are five lessons for you children. 1. John went to Sabbath School. Tell me little reader, do you go ?

2. He was always at Sabbath School. Don't you sometimes stay at home? 3. He was delighted with his Sunday School

books-are you? Do you read yours all the Circular Letter. through. 4. He always got his Sabbath School lesson. He would make it the first business of every day. Do you? Now tell me the iruth, are you not apt to put off getting your verses till the last of the week, or till Sabbath morning? John did not do so.

5. At last, he wanted to die, and go to heaven. Little reader, do you think much about heaven ? do you want to go there ? If you never want to

And here, also, are five lessons for you Teachers.

1. This amiable and faithful christian, daily and closely studied the holy scriptures, for purposes of devotion, and usefulness. Can you honestly say that you do it?

2. He loved and regularly practised secret prayer. He had a "bower of prayer," or closet. Have you such a place? if so, do you visit it frequently and regularly?

3. His heart was set upon the S. S. Teacher's really love this work?

4. He warned all his impenitent friends to prepare te meet God,-are you in this habit? 5. His death was most peaceful and triumphant. Remember the secret of this, was that

E. SAVAGE. RT A public examination of the school taught

by Mr. Robert Wilson on the plan of the Model School, Toronto, took place in the Mechanics' Institute last Thursday. Every one present seemed to be highly gratified with the in-A. B. H. M. Society, we do hereby most cordially invite the tical Arithmetic, Geography, Grammar, the Elements of co-operate with us, and take the superintendence of the entire time that the school has been established. The teacher and missionary operations. A committee of seven was then ap- trustees well deserve the thanks of the community for having well calculated to develop the mental powers of the scholars.

Baptized 65, Received by Letter 27, Restored 2, Dismissed 20, Excluded 29, Died 12, Dropped 21.

IX. Prudential Committee reported as follows :----1. That Rev. G. Williams present the claims of the American and Foreign Bible Society at Four o'clock.

2. That Rev. J. Bray preach at Eight o'clock.

3. That the Association meet to-morrow morning at Eight o'clock, to ngage in devotioaal exercises for one hour.

4. That Rev. B. M. Hill preach at Ten o'clock to-morrow, and take a collection to aid the American Baptist Home Missionary Society. 5. That Rev. R. A. Fyfe preach at Three o'clock to-morrow; and that Rev. S. T. Griswold follow, and take up a collection in aid of the American Baptist Missionary Union.

X. The following Resolutions were presented, and unanimously adopted ·---

1. Whereas, the object of the American and Foreign Bible Society is o give the Bible to all persons in the world, properly translated into their own language ; therefore

Resolved, That we cordially recommend to all the churches in this Association to contribute to its funds and to aid it in the noble and Godike enterprize

2. Whereas, the American Baptist Home Mission Society, in complice with an invitation of a similar society formerly existing in this Proince, has been engaged several years in promoting the preaching of the gospel; sustaining many ministers; strengthening and encouraging several churches; and by various means building up the cause of Christ;-Therefore

Resolved, That we regard its existence and operations among us with ratitude to God, and cordially renew our pledge of sincere and affectionte co-operation with that Society, and our warm commendation of it to agreed to act as our agent within the bounds of the what a lovely character is here! And what a the liberal support and spiritual sympathies of the churches of this Association.

3. Resolved, That we, in view of the claims made upon the American Baptist Missionary Union, commend the cause of foreign missions to the wants and liberal support of our churches.

4. Resolved, That we recommend to all our churches, to commence and maintain monthly missionary prayer meetings, to be held on every first Sabbath evening in each month.

XI. Appointed S. T. Griswold, J. Dolbeer and the author to examine

XII. Revds. W. Wilkinson and J. Bray appeared as a deputation from the Western Association, "wishing to be favoured with an opportunity of laving before this Association their wish for, and to invite co-operation in seeking to effect a practical union in this Province, for the preservation and furtherance of primitive Baptist principles and practices. The Association agreed that the deputation have the privilege of

laying the subject of their visit before this body. Association adjourned till to-morrow at 9 o'clock.

Prayer by the moderator.

In the evening, after a sermon from Rev. J. Bray, Rev. G. Williams. Agent of the American and Foreign Bible Society, presented the claims of the same, rehearsing in brief its origin and present operations ; after which a collection was taken amounting to £1 5s. 0d.

THURSDAY MORNING SESSION, June 15, 1848. Enjoyed for one hour this morning a happy season of devotional exercise. Brethren seemed to enjoy and feel the presence of the Redcement and the influence of the Spirit.

XIII. When the hour came for business, the deputation from the Western Association presented the object of their visit which was, requesting us to co-operate with the Western, and Grand River Associa

tions in endeavouring to effect a union among all the Strict Communion Baptist churches, to disseminate correct views on matters pertaining to work. Is it, in fact, so with you? Do you the Kingdom of Christ. After much fraternal discussion, the Association unanimously agreed to the proposition, and appointed J. Van Loon, jr., W. Hewson, A. Booker, A. Cleghorn, W. Porterfield, R. Kilborn and W. Bright, as a Committee to meet with Committee from the forenamed Associations, at St. George's on the 1st Wednesday in September next at 10 o'clock A. M. to devise ways and means to bring about the desired

> XIV. A. Booker, W. Hewson and R. Kilborn, were appointed to draft a model Trust-Deed, by which the property of the denomination baptized believers.-It seems to us that this conclusion cannot be resisted. might be held safely.

XV. Committee on the Circular Letter, recommended the reading, ception, and publication of the same. The said letter being read, was animously approved and ordered to be printed in the Minutes.

At this stage of the meeting, business being suspended, Rev. B. M. Hill, preached a most interesting sermon from Romans v. 8, "But God Persons in tribulation rely on it for redress, and A. B. H. M. Society to enter the field of labour forthwith to Music, &c. and the progress they have made during the short died for us." After which a collection of £1 183, 9d. was taken in aid of the American Baptist Home Missionary Society. Association adjourned for one hour. Prayer by J. Clutter.

> AFTERNOON SESSION. Praver by Rev. J. Girdwood. XVI. The following appointme t: were then made :-

> > The series of the second secon

Those who stand upon this side of the question are divided in their views about the extent of its application, and although by taking two steps the two views are readily resolved into one, yet in justice to the advocates of the two several features we will notice each.

One class hold that the ordinance of the Lord's supper is designed for all who believe in Christ whether they have been baptized or notwith this feature we have no fellowship; its practice would subvert the Church of Christ. Our objections to it are :

1. That it makes the Lord's supper an ordinance out of the church nd it is only by taking this position that the sentiment can be maintained. Now the word of God in our view places this ordinance in the church, as designed for the special benefit ofher members. It was instituted by our Lord to be observed by the church till his return ; and it must be remembered that he was alone with his disciples whom he had chosen, and who had publicly professed their faith in him, when he commanded them so to do. If it was an ordinance in the church then, it must be in it now. But to extend it to unbaptized persone, extende it to those out of the church; for as baptism is the uniting ordinance with the church, those who are unbaptized are not in it ;--a church of Christ is a body of 2. To extend it to unbaptized persons is contrary to the practice of the New Testament. Every allusion to the ordinance speaks of it as the

privilege of baptized believers. Those who continued in fellowship, and reaking of bread, were all baptized. 3. To extend to the unbaptized, sets the ordinance of baptism aside.

It treats it as of little or no importance. This is at variance with the scriptures ; for the very connection in which it stands-being always joined with faith in Christ-shows the importance it had in the mind of infinite wisdom and love. meonsistent without a parallel. Even those who

4. The solution of the mode do not act thus. They would not extend the invitation to those, who in their estimation, were unbaptized. Is it not most inconsistent for Baptists to do otherwise ?

Another class hold that the ordinance is designed for all baptized

