

immediately on reading that article, and would have been sent to you long before this time; but I have not till now had an opportunity of transcribing them. I hope you will give them insertion in your valuable paper, for I consider them of importance at this time, when so many insidious influences are brought to bear against "the faith once delivered to the saints."

Was John's baptism Christian baptism? We answer unhesitatingly, yes;—and shall attempt to prove it to be so; *first*,—by considering the object which John was sent to accomplish. To announce the advent of Christ's kingdom, and prepare a people for the Messiah; hence Mark commences his gospel by this emphatic declaration, "that the beginning of the gospel of Jesus Christ the Son of God." was when John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 1—4. And the Evangelist John says, "there was a man sent from God, whose name was John; the same came for a witness, to bear witness of that light, that all men through him might believe—John i. 6, 7. Again, Matthew xi. 13, 14, we are told all the prophets and law prophesied until John; and if ye will receive it, this is that Elias which was for to come. By reference to Mal. iv. 6. we find the object of this messenger was, to turn the hearts of the fathers to the children, and the heart of the children to their fathers; this he did by preaching "repent for the kingdom of heaven is at hand." In accordance with this statement, Luke tells us, "that the law and the prophets were until John, since that time the kingdom of God is preached and all men press into it—Luke xvi. 16. These passages, we think, prove conclusively that the object of John was to prepare a people for Christ.

2nd. We shall prove our assertion by showing *how* John accomplished his work. 1. By preaching faith and repentance, which when the people heard, i. e., cordially believed. Then 2nd, he baptized them in the name of the Lord Jesus. To establish this last assertion it will be necessary that we attend to the narrative which Paul gives of John's ministry, as recorded in Acts xix. 1. 7. It is there stated that Paul found certain disciples, and said unto them, "have ye received the Holy Ghost since ye believed (no doubt meaning the gift of tongues and the power to work miracles)? they say unto him we have not so much as heard whether there be any Holy Ghost." (i. e., as I understand, they had not heard of its being given as yet). Then Paul asks, "Unto what then were ye baptized?" and they said "unto John's baptism." Paul, doubtless, asks this question because if they had been baptised by any of the apostles they would most surely have heard of the Holy Ghost, and have received the gift of miracles. Paul then proceeds to inform them of the object and manner of John's baptism (verse 4) he recognizes the validity of John's ordinance by employing the term verily as applied to it: shows them that John required of his converts repentance of sins and a belief in the Lord Jesus Christ; which requirement having been complied with, then he, i. e., John, baptized them in the name of the very Being in whom he had commanded them to believe. Paul having given them this exposi-

tion of the subject, and being satisfied that they had been properly baptized, then laid his hands upon them, and they received the Holy Ghost, and spoke with tongues, and prophesied. It thus appears that all those who were the subjects of John's baptism had been received as fit subjects of Christ's kingdom, by being baptized in the name of Jesus. And farther, we have the authority of an inspired apostle "Paul," for the recognition of John's baptism as Christian baptism, or else he would have again administered the ordinance ere he had laid his hands upon them.

3rd. We prove our assertion from a reference to the conduct of Christ himself, when he submitted to the ordinance. It was, that he might fulfil all righteousness; thus recognizing not only the mission of John, as his forerunner, but really the righteous obedience of all those also who submitted to it. And he pronounces condemnation, or reproof, against the Scribes and Pharisees for not submitting themselves to his baptism, i. e., John's.

If, then, we have the very object and genius of John's mission, the recognition of the Apostle Paul, and the high and unimpeachable sanction of Christ himself, for believing that John's baptism was truly Christian baptism, we feel safe in making the assertion, and cherishing the doctrine as one of great importance.

If there are errors, however, in our arguments or conclusions as above recorded, we should be glad to have them pointed out; and I should be glad if after 45 years connection with the same church of Christ, I could be set right on this or any other subject upon which I may have been, and am yet liable to err.

Cordially approving of your valuable periodical, and regretting only that it does not visit us weekly, instead of monthly,

I am, Dear Mr. Editor,

Yours in the faith and patience of the gospel,

JACOB BEAM.

## Minutes of the Convention at Hamilton.

HAMILTON, October 8, 1851.

A meeting of delegates from Baptist churches, called together by a circular issued by A. T. McCord, Esq., of Toronto, assembled in the John Street Baptist Chapel, to take into consideration the best course to be adopted for spreading the gospel of Christ in Canada.

The Rev. W. Wilkinson was called to the chair, and Rev. W. Hewson appointed Secretary.

Singing, and prayer by the Rev. J. Winterbotham.

Delegates then presented themselves as follows:

*Beamsville.*—Rev. W. Hewson, R. Kilborn, T. S. Hill, J. Woolverton, S. Kitchen.

*Bayham.*—Rev. S. Rouse.

*Beverley.*—Rev. J. Clutton.

*First Brantford.*—Rev. T. L. Davidson, John Evans, J. Broughton.

*Brockville.*—Rev. James Cooper.

*Bond Street, Toronto.*—Rev. James Pyper, John Carter, D. Buchan, A. T. McCord, David Maitland.

*First Charlotteville.*—Rev. A. Duncan, O. Mabee, D. Shearer, Wm. Hewitt, A. Teeple.

*Chatham.*—Rev. A. Campbell.

*Cheltenham.*—Rev. H. Reid.

*Dundas.*—Deacons Head and Joyce, and T. Pollard.

*Drummondville.*—Rev. W. Wilkinson, W. Robinson.

*Fonthill and Lawrenceville.*—Rev. G. Wilson.

*John Street, Hamilton.*—Rev. S. T. Griswold, A. Hamilton, D. Bell, J. Curtis, T. A. Haines, J. B. Dayfoot, Jos. Sulborough.

*London.*—Rev. R. Boyd, W. Hall, M. Seger.

*Markham.*—Rev. A. M. Facey, Dea. Miller.

*Norwich.*—T. Wilcox.

*Paris.*—Rev. A. Cieghoru, John French, H. Moyle, Jr.

*Park Street, Hamilton.*—Rev. A. Booker, W. Fell, J. Dryan.

*St. Catharines.*—Rev. J. E. Ryerson, J. R. Cooke, J. Yokum, E. Berry.

*First Simcoe.*—Rev. A. Austin.

*St. George.*—Rev. E. Clarke, C. C. Smith, F. Dayton, W. P. Gibson.

*Second Simcoe and Second Townsend.*—Rev. J. Grundy.

*Scotland and Waterford.*—Rev. A. Slaght.

*First Townsend.*—Rev. J. VanLoon, Jr.

*Smith.*—Rev. J. Gilmour.

*Walsingham.*—Rev. H. Fitch, M. Troyer.

*Woodstock.*—Rev. J. Winterbotham, Rev. W. H. Landon.

The following visiting brethren then took seats with the Convention, viz., Revs. W. Cook, J. P. Hall, John Harris, J. Oakley, and W. Haviland.

The Convention then determined the times of adjournment to be from 1½ o'clock till 3, and from 5½ o'clock till 7, P.M.

Moved by Rev. James Pyper, seconded by Rev. Robt. Boyd,

That in view of the destitute state of the Province of Canada, especially in the remoter districts, in regard to the means of grace, in connection with our denomination; and in view, also, of the absence of any effective organization for the purpose of relieving this destitution, we do hereby form ourselves into a society to be called THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA. Carried unanimously.

*Resolved.* That a committee of five be appointed to draft a Constitution by which this Society shall be carried on; to report immediately after adjournment; and that the following members be that Committee, viz., Revs. James Pyper, A. Duncan, R. Boyd, J. Gilmour, and J. E. Ryerson.

*Resolved.* That in all discussions during this Convention, no member shall speak more than once on any subject, and not longer than five minutes, except by leave of the Convention.

Adjourned. Benediction by Rev. W. Hewson.

## AFTERNOON SESSION.

3 o'clock.

Prayer by Rev. E. Clarke.

The Committee appointed to draft a Constitution, made their report, which was received and adopted article by article.