

and in relation to whether they were baptized. It was cheerfully stated that the whole nation, infant and adult, saint and sinner, went forward under the cloud and in the sea, and they were all baptized. Our friend however failed to perceive that this was precisely as good authority to baptize sinners as infants; that it was a national and not a personal baptism; and that having taken place full fifteen hundred years before christianity was introduced, it could not be adduced to sustain the proposition of the evening which had reference to Christian Baptism.

To prevent any untoward influence in view of friend Woodward's plea for infant baptism from the fact of both young and old passing through the Red Sea, we addressed a note to the gentleman previously to our departure, a copy of which we lay before the reader:—

*St. Vincent, 30th March, 1852.*

MR. WOODWARD, MINISTER:—

Before leaving this vicinity, I think it proper to call up an item or two omitted the other evening when we were together. You asked me whether there were infants among the Israelites who crossed the Red Sea, and whether in crossing they were baptized. To both questions you received the response, *yes*—with the understanding that this baptism was not Christian baptism. The writer now proposes a question on the same topic. In Exodus xii we find the following language: "The Children of Israel journeyed from Ramases to Succoth, about six hundred thousand that were men, beside children: and a mixed multitude went up also with them; and flocks and herds, even much cattle."—Will Mr. Woodward explain what use he makes of the divinely attested fact that flocks and herds all passed under the cloud and in the sea when the nation of Israel were baptized into Moses?

Respectfully,

D. OLIPHANT.

During the conversational debate, the gentleman repeatedly affirmed that he was "saved by faith alone without water." Let it therefore be generally understood that sprinkling, in one case at least, has been of no use whatever—there being one minister in Canada who is 'saved by faith alone without water,' and hence his christening has been vain and his teaching on that subject also vain. Verily the labours of those who can "rightly divide the word" are much wanted to preach remission of sins by Christ Jesus, and give the "knowledge of salvation" according to the whole scope of the gospel.

D. O.

*Owen Sound, April 3rd, 1852.*