

McGILL UNIVERSITY
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Fredericton Aug 11,

Dearest Margaret,

The great sabbath day is a time when I always think much of you and our dear little ones. What a pleasure it would be if I could spend my sabbaths with you. To day I have been at a Methodist mt meeting, hearing a sermon on the "Apostasy of Job's friends; Acquaint thyself with him; and have been since reading the Report of the Methodist Miss. Society and Fleming on the Prophecy; and the Bible. I think of you, dear Margaret, as "Whisper says of the excellent woman! "the heart of her husband doth safely trust in her", and while I feel the pain of separation it is pleasant to believe that my dear wife will act in all things prudently

and well, and will do what is right
for dear little Jery & Anna. I do wish
dear Margaret that in the case of our
children you would think us I do of
the doctrines of gods word. Why should you
think that the promise made to Abraham
is cut off from us, especially when you
find that Paul preaches the same
Gospel to the jailer "Believe in the Lord Jesus
Christ and thou shalt be saved, and
they house (family)." Our Savours declaration
about children, Peters to the Jews at Pentecost. Pauls
reference to mixed marriages, the admittance to
children in the spittles, and many other things
in the New Test all show that children of believers
were recognized as heirs of the promise, and, in
the prospect of faith, as members of Christ. I wish that
you would inquire into these things for yourself,
and not allow your mind to be prevented
from inquiry by the prejudices of former training.
Founded originally not on the scriptures but
I am sure on humane wisdom. I hear much

from persons who wish to exclude these truths,
of the folly of administering ordinances to some
of the infirm, and of the evils that may result
from mistakes as to the first regeneration but
I can hear no proof from your word, that
the promise made about Abraham and all
the patriarchs acted, was repeated by Christ
or that the communion of whole families into
the church by the apostles, did not include
all their members.

When I see in communities where
the rights of children in this respect are not
acknowledged, & how many practical evils
arise, and how often children are con-
sidered to a breathless up-brooding, must
because they are regarded as not in the
Christian church, I am inclined to think
the whole a delusion of Satan; and it
is in such circumstances that I feel
most inclined to regret that we cannot
see alike on this subject. You know, dear
Margaret, that I do not wish to disre-
gard either your rights or your principles in the
upbringing of our children; but I have often
thought that I was wrong not at least to try

I give you what I must think. Letter views
on these subjects, and I think I can some-
times write to you upon them, without
producing the evils which when at home
you seem to think result from "controversy";

I only ask you to enquire into these things;
and you must not object that so little
is written of them, for we must remember
that most of the epistles were written to
Jewish converts, who did not require to be
taught a truth handed down from Patri-
archal times, and confirmed by our Lord's re-
cognition of children as they "of whom ~~is~~ is
the Kingdom of heaven". In such circumstances
we must expect little to be said, unless it were
necessary to overturn the old views. You must
also remember that the little that we have
is confirmed by the testimony of all church history.
I have seen it stated by Baptist writers that
none of the Christian fathers mentions Infant
Baptism, except Tertullian, and he condemns it.
There never was a greater pervasion of evidence.
The true statement is that no church writes or

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Historian of the early times writes against it
except Tertullian, a very unassured man,
who speaks of infant Baptism as if it had all
along prevailed, but objects to it on the ground
that he thought this committed after it were
unpardonable. We have the ordinances of Christ
tracing branched down from primitive times,
by the Roman church, the eastern church, the Ara-
bian & Persian churches, the Abyssinian church,
the Waldensian churches, the old British churches
before the Saxon times. All of them, back to their
earliest history, believed and preached infant
baptism, and in the case of some of
these churches the historical evidence extends
back to the generation succeeding the apostles.
They were separated from each other, and differ-
ed in many operative points, and some
of them became very numerous, while others
retained much of primitive purity, but
all agreed in this, and there was no
community holding Baptist views till the
rise of the "Anabaptists" so called, after the re-
formation in Germany. However perhaps I had

letter say no more in this will now.

I expect to go to Cape Couronne by land as I find I can take a carriage. I shall leave for that place

on Wednesday morning and expect to be in Montreal on Friday a Saturday

I do not expect to be in time to write by the mail that arrives on Saturday, so do not expect a letter till Wednesday next.

(Monday) I attended the Episcopal church yesterday evening and this forenoon have been visiting schools. I have just received your letter which

gives me new occasion for thankfulness. The tortoise likes to bathe but if it have water to drink that

is enough. I did not intend to put it in the garden till my return

as it will require to have a hole bored

through the edge of its shell and a
ring put in, attached to a chain
about two yards long. If not fastened
in some such way it will be sure
to escape as they are very cunning
creatures. If I had an opportunity
for comparing it with the birds to
ascertain the species I would not
care so much about its escape.
If tethered in the garden it would
kill vermin and give a considerable
return.

I suppose of your answer to
Mr. Prop. I can have nothing to
do with their representation, and
as I am writing to him in answer
to his note, will tell him so. I wish
they had the sense to put in Mr. Prop.
again; I am sure they could get him to consent.

The weather seems now fine and
settled. I am sorry that I cannot
write to you on Saturday. I have
no doubt however of writing you
sooner by Wednesday's mail, unless
the weather should be very bad
in which case I might be prevented
from writing.

Give paper for me to George
and Anna Lois, and tell George that
I expect him to be a good boy and
to read some papers. May all
good and happiness be with you
dear Margaret. Love quite well

Yours ever loving
William.