

too, resembles himself; it is manly, nervous, plain; conscious, if I may so speak, of the unutterable dignity, value, and importance of the freight it conveys, it drives, directly and perspicuously to the point in view, regardless of affected cadence, and superior to the little niceties of professed refinement.

His learning and labours, if exceedable, were exceeded only by the invariable sanctity of his life and conversation. From his childhood to his entrance on the ministry, and from his entrance on the ministry to the moment of his dissolution, not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. Himself, no less than his writings, demonstrated, that the doctrine of grace does not lead to licentiousness.

His doctrinal and practical writings will live and be admired, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered by the reputation he has given them. While true religion and sound learning have a single friend remaining in the British Empire, the works and name of Gill will be precious and preserved.—(Rippon, *ut sup.* pp. 137-140.)

John Macgowan, who was fifteen years pastor of the church in Devonshire Square, London, has acquired considerable celebrity among authors, by his "Dialogues of Devils," in which he satirises the follies, vices, and inconsistencies of men, especially of professing christians, in a masterly manner. Some affect to be greatly shocked at the dramatic style of the work, and the language ascribed to the interlocutors in the Dialogues; but for my part, I cannot help thinking that there is a marvellous vein of naturalness in the supposed reports of the conferences of the diabolical speakers; and I am disposed to believe that the devil has more to do with much that occurs in human history than is commonly imagined. If the existence and operations of good and evil spirits were more thoroughly realised by christians generally, it might be useful to them.

In another publication by Mr. Macgowan, entitled, "The Shaver, or Priestcraft defended; a Sermon, occasioned by the expulsion of six young gentlemen from the University of Oxford, for praying, reading, and expounding the Scriptures"—he inflicted a well-merited rebuke on the University authorities, and held them up to ridicule for their anti-religious propensities, and the folly of their endeavour to stop the progress of the revival, to which, by God's blessing, even the Church of England has been largely indebted.

Mr. Macgowan died Nov. 25, 1780, in the 55th year of his age.

Yours truly,
From my Study, MENNO.
Oct. 25, 1858.

Christian Messenger.

HALIFAX, NOVEMBER 3, 1858.

Since the article on another page on "Principles and Practices of Baptists—Wayland," was printed, we have received the following communication from Rev. Dr. Cramp on the same subject, and as it contains some additional points in reference to the unfair charge against Dr. Wayland, we lay aside some of our editorial matter, rather than defer it another week.

The Baptists and the Old Testament.

DEAR BRETHREN,

The *Presbyterian Witness* of the 16th inst. contains an article in which, having quoted a passage from Dr. Wayland's work on "The Principles and Practices of Baptist Churches," the writer proceeds to argue that Baptists depreciate the Old Testament, and that they do so because its teachings are adverse to their views. This is a misrepresentation, both of Dr. Wayland and of the Baptist Denomination.

It is a misrepresentation of Dr. Wayland. No impartial reader of his volume can fail to perceive that he is speaking of *Christianity*—of the faith and worship of *Christians*—and especially, of the reasons why Baptists differ from other professing Christians. Now, whence can we derive our knowledge of Christianity except from the New Testament? Where are Christian laws and ordinances to be found but in that volume? Other Denominations may refer to antiquity—the fathers—councils, &c.; we maintain that the laws of Baptism and church government are contained only in the New Testament. In asserting that the New Testament is "our only guide in matters of religious faith and practice,"

Dr. Wayland intended, as he himself affirms, "to exclude the authority of tradition and of all uninspired men claiming the power to legislate for the Church of Christ."

The writer misrepresents the Baptist Denomination. The Confession of Faith, published in 1689, is usually considered a fair summary of our sentiments. These are its words:—"The holy scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.— * * * Under the name of holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament."

Baptists, as well as other Protestants, receive the whole Bible as the inspired word of God. But neither do they nor any other Protestants acknowledge the Old Testament as "a rule of faith and practice" in any thing that was peculiar to the Mosaic dispensation. The laws and ordinances of that dispensation have been long since abolished. The authority of the Old Testament can be binding now only in so far as relates to the immutable principles of religion and morality. In this sense its authority is recognised in the New Testament, wherein also those principles are more clearly set forth and more fully developed. He, therefore, who receives the New Testament, receives the Old to the extent taught by our Lord and his Apostles.

In the "Declaration of Faith and Order," published by the Congregationalists of England, I find these passages:—"The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, they believe to be divinely inspired, and of Supreme authority." "They believe that the New Testament alone contains, either in the form of express statute, or in the example and practice of apostolic men and churches, all the articles of faith necessary to be believed" by a Christian, and all the order and discipline necessary for constituting and governing Christian societies; and that human traditions, fathers, and councils, possess no authority over the faith and practice of Christians."

Such is the Pædobaptist view of the subject. It has my hearty concurrence. It will be accepted, I believe, by our Denomination generally.

The Editor of the *Witness* says that the Baptist "crotchet" about the Abrahamic covenant "involves a vast deal of error." It will be time enough to charge us with "error" when Pædobaptists themselves are agreed on the subject. Let the Editor read Halley's Lectures "on the Sacraments"?

With regard to our "miserable crotchet of dipping," I will cite other Presbyterian witnesses. Albert Barnes, expounding Romans vi. 4, says, "It is altogether probable that in this place the Apostle had allusion to the custom of baptizing by immersion." Dr. Chalmers remarks,—"The original meaning of the word 'baptism' is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the Apostle's day was by an actual submerging of the whole body under water."

We are content to abide by the Apostolic "custom," the "prevalent style of administration" in those days, "miserable crotchet" though it be, in the estimation of the *Halifax Presbyterian Witness*.

Yours truly,
J. M. CRAMP.

Oct. 30th, 1858.

The *Christian Review*, an able Quarterly Periodical, published under the patronage of the Baptist Denomination at Baltimore, is now completing its Twenty-third Volume. It is conducted by some of the leading literary men of our body in the Union, and is devoted, as many of our readers are aware, to the critical discussion of the various topics of a moral or religious character, which mark the teeming products of the press. The October number just issued contains several well-written articles, among which we have been chiefly interested with a review of a "Commentary on the Acts of the Apostles," by Dr. Hackett, of Newton, now just published in a new and revised edition. The objects and character of this important portion of Divine Truth is ably treated by Dr. H., who deservedly enjoys the reputation of one of the ripest and most judicious of modern Biblical Students. The value of the book of Acts to Christian faith and practice is beyond all human computation, and every well-directed effort to elucidate its contents confers a lasting benefit on the present as well

as a future age. This meed the learned commentator has well earned, and his work may be safely and universally recommended for its critical and historic value to every student of the sacred page.

Another article in the Number which has attracted our notice is one on "The Religious Element in Human Nature," in other words, on that principle in our moral constitution which has so strongly characterized every race and every age of the world, in its demand for an object of supreme worship. This restless desire in every race of man to search after God "if haply they might feel after and find him," is so strongly and so universally impressed upon our moral nature, that it cannot be gainsayed, and it is all the more strongly proved by the numberless perverted forms in which the fallen race has manifested its restless tendency to supply the want. Who can estimate the worth of that remedy which, in the gospel, meets and fully and forever fulfils the utmost longings of the soul on this all-important point.

The Review contains other articles,— "The authorship of the Epistle of Jude," translated from the French. "Yoruba Proverbs." "Plato on Atheism." "Basil an important witness respecting Baptism in the fourth century." "The new American Cyclopædia" and "The efficacy of prayer."

THE HARVEST AND THE REAPERS; home-work for all, and how to do it. By Rev. Harvey Newcomb, author of "Cyclopædia of Missions," "How to be a man," "How to be a lady," &c., &c. Gould and Lincoln, Boston.

This little work of 270 pages is dedicated "to the Converts in the Revival of 1858," and is intended to awaken an interest in the revival of religion and to invite all to more constant exertion for the spread of the gospel in their own neighborhood and the conversion of those with whom they come into immediate contact. Much important counsel and instruction is given for the purpose of aiding Christians in the work to which they are called, and preventing their efforts to communicate religious truth from being employed without effect.

We have learned during the past week that some of our brethren have been much annoyed that anonymous articles, which have appeared in our columns have been attributed to them, whereas they have known nothing of them till after their appearance.

We would just remark that great injustice is often done to individuals by such vague conjectures. If a communication on any public question appears in a newspaper and the author thinks it better to withhold from the public his proper name, let his statements or the sentiments expressed be taken fairly as they stand for what they are worth, or confuted if necessary; but the writer, unless the characters of others may be injuriously affected, should be allowed to enjoy his chosen seclusion.

Sons of Temperance.

THE ANNUAL SESSION of the Order in this Province was held on Wednesday and Thursday last in the Division Room, Temperance Hall. About 100 Delegates attended, a large number of whom were from distant parts of the country.

In addition to the usual business connected with the body, Debates of much interest and importance occupied the attention of the brethren, particularly on the question of Prohibition. The comparative merits of a Permissive Bill and a Prohibitory enactment were discussed with much earnestness. The latter with a clause for submitting it to the voice of the people was ultimately agreed upon as the most desirable to seek at the hands of the Legislature.

This is exactly in accordance with our note to the Rev. Dr. Tupper's letter on another page, which was written previous to the Grand Division debate on the subject.

The position of the *Abstainer* and its efficiency as the organ of the Order, was freely discussed. Commendatory resolutions were passed in its present management. Its fortnightly issue and present size were deemed inadequate to fully supply the wants of the Temperance body but it was not thought prudent to issue it more frequently at the present time.

The officers for the ensuing year are as follows:—

- Rev. R. Temple, G. W. Patriarch,
- Robert Noble, G. W. Associate.
- P. Monaghan, G. Scribe.
- Joseph W. Quinan, G. Treasurer.
- Rev. S. W. deBlois, G. Chaplain.
- Avard Longley, G. Conductor.
- H. B. Mitchell, G. Sentinel.

Neat and appropriate speeches were made by the Rev. Mr. Temple and Robert Noble, Esq., on their taking their places at the head of the Grand Division.

The Quarterly Sessions for the ensuing year are to be held:

- The January Session at Truro.
- " April Session at Pugwash.
- " July Session at Barrington.
- The next Annual Meeting will be held, as usual, in Halifax.

On Thursday evening, a GRAND SOIREE was held in the Athenæum Reading Room. Upwards of 200 persons sat down to a sumptuous repast. A military band charmed the company in the intervals between the speeches. The Rev. T. H. Porter officiated as Chaplain on the occasion.

The Grand Worthy Patriarch opened the intellectual part of the proceedings by a brief but eloquent speech on the importance of efforts of Temperance men to advance the cause. Rev. J. C. Hurd addressed the meeting with his usual energy and effect.

Rev. A. McArthur spoke on the different phases the cause has assumed during its past history. Having passed through the period when it required an appeal to the heart in its behalf, and also the time when it was necessary to address the understanding and convince men that total abstinence is beneficial, it now sought to advance by the will-power, and adopt the form of legal enactment, and thus become part of the law of the land.

Mr. Avard Longley spoke briefly on the progress of temperance principles in the past, and the certainty of their ultimate triumph.

Rev. Dr. Cramp referred to how much had been accomplished by small efforts, and the necessity for united and continued exertion to bring about great results such as those aimed at by the advocates of Temperance.

Mr. J. S. Thompson briefly recapitulated the leading topics of the previous speakers, and offered some pleasant and profitable remarks upon them.

A vote of thanks was moved to the Chairman, and one from the country brethren for the cordial entertainment given them.

The meeting was closed by the National Anthem in full chorus by the whole company.

The Session was one of great unanimity, the recollection of which, we doubt not, will be cherished by all with feelings of pleasure and satisfaction.

We beg to inform the Editor of the *Acadian Recorder*, in reply to his courteous remark of last week, that when we do happen to find an item in his columns worth copying we give him the usual credit for it, except by an accidental omission. We often find our contemporaries honoring us by copying *verbatim* from our pages without making any acknowledgment; but we do not think such a circumstance worth grumbling about or we might soon share with him the unenviable distinction he enjoys in that line.

We have scarcely an item of important general news to minister to our respected readers during the present week. There is no denying it, that peaceable times are not the times for gratifying the more excitable propensities of our nature. Wars and mutinies, and national strifes have happily ceased, at least for a season, and have left the victors and the vanquished to reflect upon the past. Friendly visits and fair professions, probably neither deep nor lasting, are passing between the great ones of the earth. However this may be, the results for the time being are good; and time and opportunities are given for the extension of commerce, and, what is better still, for the diffusion of truth and righteousness among the nations of the earth. We devoutly trust the happy calm may long continue, and that it may be our grateful task to record the achievements and the blessings of peace in place of the devastations and miseries of War.

THE SUPREME COURT commenced its sittings on Tuesday, the 26th ult., Judge Bliss presiding.

Summary and appeal cases occupied the day.

The cause of Seeley vs. Rev. Gilpin and wife took the whole of Wednesday. Nonsuited.

On Thursday the case of Salter & Twining vs. Wm. Full was tried. The plaintiffs in this case purchased a cargo of molasses at 2s. per gallon. Before its arrival in port a considerable rise took place in the price of the article. The Defendant refused to deliver the cargo, and sold it for 2s. 7½d. to B. Wier & Co., who afterwards re-sold it for 2s. 10d. Messrs. Salter & Twining claim the difference between 2s. and 2s. 7½d. Verdict given for Plaintiff £757.

On Monday the criminal cases were commenced. The Marine Downey was tried for manslaughter—shooting a woman on the common, and was acquitted.