

Correspondence.

For the Christian Messenger.

"Principles and Practices of Baptists."—Wayland.

The Presbyterian Witness, of the 16th ult., has given a short extract from the above book of Dr. Wayland, for the purpose, it appears, of substantiating the statement made in the "Sermon on the Present Truth," which, in the Christian Messenger, of the 22nd Sept., had been reviewed.

The statement made in the sermon, and denied in the review, was that Dr. Wayland had made the "open avowal that he did not regard the Old Testament as any part of the standard of divine truth." The same in substance, the author charges upon the Baptists of Nova Scotia. Both these charges the Editor of the Witness endeavours to substantiate.

It is painful to see the evident want of fairness in the examination of Dr. W's. observations. His remarks with reference to the Old Testament, whatever exceptions may be taken to his expressions as to their tendency, or the results, which they may be supposed to produce, cannot, I think, but leave any intelligent and honest mind to a conclusion directly the reverse to that to which the Witness arrives, namely, that Dr. Wayland utterly repudiates the imputation to him, of denying the inspiration of the Old Testament. I repeat, no person, I believe, who carefully and without prejudice, can read the 16th chapter of his book and the note at the end, to which the Witness has referred, without acknowledging that Dr. Wayland does profess to hold to the inspiration of the Old Testament. Where is christian honesty? Is it entirely lost in the zeal of the partizan or the ill feeling and prejudice of the controversialist?

But, how does the Editor of the Witness attempt to prove the correctness of the statement in the sermon? First, by a quotation from Dr. Wayland's book, ignoring altogether its connection, and then asserts, that any candid reader would suppose that in Dr. Wayland's "opinion there was no other inspired volume—that the Old Testament is of no account whatever." Let any "candid reader" carefully notice the subject which Dr. W. is discussing, and his observations which elucidate it. The subject of that chapter from which the Witness makes the extract is thus expressed in its heading. "Baptists acknowledge the sole authority of the New Testament in opposition to tradition and decrees of councils. Baptism. The mode of administering this ordinance which we consider obligatory."

In illustrating these sentiments, the Dr. says, "We profess to take for our guide in all matters of religious belief and practice the New Testament, the whole New Testament, and nothing but the New Testament. Whatever we find there we esteem binding upon the conscience. What is not there commanded is not binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church, or of the whole church at any particular period, or opinion or practice, may be sustained, if it be not sustained by the command or the example of Christ, or of his Apostles, we value it only as an opinion or a precept of man, and we treat it accordingly," &c.

In a note at the end of the chapter, which the Witness calls an "obscure note," the Dr. says, "In this and a following number the New Testament is referred to as our only guide in matters of religion, faith and practice. It was intended by this assertion, as the context will show, to exclude the authority of tradition and of all uninspired men, claiming the power to legislate for the Church of Christ. Several writers, in commenting on these remarks, have thought it their duty to state that the author denies the divine inspiration of the Old Testament. To such an imputation he does not think himself called on to reply."

The statement made in the sermon referred to is not proved to be Dr. Wayland's sentiments; the labour of the Witness is unsuccessful. Neither are the sentiments of the Baptists of Nova Scotia what are charged on them. The denial of the divine inspiration of the Old Testament is as foreign to their views as to the author of the sermon and the occult Editor of the Witness. It is clear slander to say the "tendency with Baptists all along has been to depreciate the Old Testament—to denude it as far as possible of all spiritual meaning, and make it out to be carnal and obsolete." Without referring to the various Articles, and Confessions of faith where their sentiments are recorded, the simple fact of the large expenditure of money to

bring out the truth of the divine original of the Old Testament as well as of the New, is proof enough that Baptists believe in the inspiration of the former, and is stronger proof of their veneration of God's word, than all the assertions the Editor of the Witness might pile up for a lifetime to the contrary.

"There is too much of sprinkling in it (the Old Testament) to be altogether tasteful to them." Purely amusing. The remark had no other effect than to draw forth a pleasant smile. The Editor himself, I think, with all his ill feeling, smiled when he penned the remark. Perhaps there may be a little too "much water" in the New Testament accounts of baptism to suit the Editor of the Witness, which makes him and his brethren unwilling to submit to it, as the test for the proper subjects and mode of this ordinance, which is peculiarly a New Testament ordinance?

For the Christian Messenger.

Permissive Prohibitory Liquor Law.

By request we publish the following, which appeared in a recent number of the Abstainer. It was our intention to let it appear a week or two since, but it was inadvertently passed over.

MR. EDITOR,—

I have read the remarks of your correspondent "Mentor," (Abstainer, September 1,) on this subject with interest. His views have my hearty concurrence. Right glad shall I be to see his advice regarded; and most readily will I aid in carrying the measure proposed into effect.

It may indeed be alleged, that comparatively little benefit will result from a prohibitory law in some counties while it is not adopted in all. It is, however, a fact well known, that many persons become inebriated when intoxicating drinks are vended near their places of residence who would not go a distance for them; and consequently would escape the snare if it were remote. Moreover, where the mass of the people are opposed to prohibition, unquestionably a general law would be frequently disregarded or evaded; and strong drink might be procured there by such as would go far in quest of it. A permissive bill would probably accomplish nearly all that would be effected by a general compulsory one. But, whatever advantages the latter may be thought to possess, it is evident to me, that efforts to obtain the former are the most ready and effectual means which can be employed to secure that. Should the friends of the cause be successful in these efforts, and then proceed unanimously, prudently and perseveringly, the beneficial effects would doubtless be apparent, and the law would be accepted more and more extensively till it would become universal.

The consideration suggested by "Mentor," that a permissive bill cannot be consistently regarded as having any connexion with party politics, is one of importance, and one which affords strong ground that it may succeed. In this measure all the advocates of prohibition can cordially unite: and opponents must find it difficult to urge even a plausible objection. Upon this principle our English brethren, as is well known, are labouring to diminish, and, as soon as possible, to suppress, the pernicious liquor traffic. In substantially the same way, namely, by referring the matter directly to the people themselves, a general prohibitory law has been passed triumphantly in Maine, with every prospect of being firmly established, and inexpressibly beneficial. A permissive law would have produced precisely the same effect.

As the petition for a permissive bill, which was presented near the close of an exceedingly protracted session of the House last spring, did not then undergo discussion, there is now an opportunity to obtain numerous signatures in its favour, in time to be handed in next winter. Under these circumstances I beg to suggest the propriety of an immediate and attentive consideration, by individuals and temperance organizations, of the course proposed by your correspondent, namely, to "petition for a permissive prohibitory liquor law." If this be done at all, as I sincerely hope it will be, it ought to be done thoroughly. Petitions should be prepared speedily and circulated diligently throughout the length and breadth of the land. To obviate the objections of opposers, I would recommend that no names of children be taken, and that, as far as possible, every one's signature should be in his or her own handwriting. I hope that County Conventions will be generally held and numerously attended, and that this subject will be duly considered at them.

Yours in L. P. and F., CHARLES TUPPER.

Aylesford, September 18th, 1858.

We would observe, in reference to the above, that we do not believe that a simply Permissive Bill will satisfy Temperance men generally, either in the Legislature or out of it. We are of opinion that we must have PROHIBITION before the traffic will be effectually checked. A PROHIBITORY BILL to be affirmed by the people, as in Maine, is doubtless that which would secure the cordial support of the great majority of sound Temperance men.

Men imagine they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath any moment.

For the Christian Messenger.

South Yarmouth Church Donation Meeting.

On Wednesday, p. m., Oct. 20th, a Donative Assembly was convened in the rooms of Rev. J. V. Tabor. Four deacons and a large number of communicants and friends, together with brethren and sisters from the 1st Yarmouth and Tusket Lake churches, numbering upwards of 80 persons, sat down to a sumptuous repast—arranged by the ladies, with pleasing taste. Singing preceded; conversation, addresses, and prayer, with singing, followed; and at the close of the evening, £28 17s. 6d. was announced as donations—£5 2s. 6d. being in cash.

The following was the order of addresses:—Elijah Cleveland, Esqr., in the chair. Wm. Churchill, Esqr., of 1st Yarmouth, in behalf of the company, gave the following address:—

Dear Brother and Sister Tabor,

Your devoted labours for the promotion of the cause of religion have moved a number of your friends to assemble at your happy home to greet you and your family in your field of labour, and express our appreciation of this address and these presents.

We are convinced that while toil and care beset a Pastor, a knowledge of his labours being esteemed in the Lord affords him strength and encouragement therein. The Apostle Paul said, "Brethren, pray for us," and we assure you that you are not forgotten in our prayers, both for your family comfort and your ministerial success.

As you have so frequently visited our Jordan since coming among us, our prayer is that increased success may attend your future endeavours to promote our spiritual good. While we behold your rooms filled with your friends, we assure you that but a small part of those are present, who in this surrounding field participate in these our feelings.

To this, Elder Tabor affectionately responded at some length; the first part of which was as follows:—

Dear Brethren, Sisters, and friends,

Mrs. Tabor, myself and family feel inadequate to express our emotions which your presence inspires. Your liberality, an illustration of the effects of the gift of the Son of God for our salvation, is manifested in a truly Christian spirit.

Your reference to my labours, which have been but a feeble expression of our wish to serve you, affords me encouragement; and we feel that present sympathies are a happy reward for months of toil and trying anxieties in our labours.

Your visit is truly disinterested, illustrative of Christ's precious word, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." We return our sincere regards for your affection and we hope that the God of all grace may bless our united devotion to the furtherance of his most blessed cause.

We bless the name of God for past success; we pray that it may be increased in the conversion of many souls, and we praise the God of heaven for the numerous friends he has given in this our field of labour.

Deacon N. Holmes followed with a touching address, announcing the amount of donations. Brother Joseph Brown, Deacon Ansel Robbins, Brother Abram S. Lent, and a sister over three score years and ten, communicated to the meeting out of the fulness of their hearts, with happy effect, when

"Lo! what an entertaining sight Are Brethren that agree,"

was sung. Elder Tabor offered prayer, and the company after singing

"From whence doth this Union arise?"

dispersed, in hope of meeting above where separation shall be no more known.

A CHURCH MEMBER.

For the Christian Messenger.

Acknowledgment.—New Meeting-house at Jordan River.

DEAR BROTHER,

I beg to acknowledge, through the columns of the Messenger, several donations for the erection of a Baptist Meeting-house in this place, since I last wrote to you.

From several friends at Milton, Queen's County, I have received in cash and pledges to the amount of £17 0 0 From the friends at Liverpool, 10 0 0 From J. W. Barss, Esq., per T. R. Patillo, 1 0 0 £28 0 0

In behalf of the Church in this place, I hereby tender sincere thanks to the friends above named for their Christian liberality, as well as to the Rev'ds. W. Hobbs and T. Higgins, for their sympathy and labor in our behalf, in the places above named. We are pressing forward with our undertaking,—surrounded with difficulties, yet we hope, by the blessing of God, to succeed.

Our hearts have been made glad by the visits of the Missionaries, who have come to us in the "fulness of the Gospel." Our little Church is increasing in number, and we humbly trust that the principles of the gospel are being more firmly rooted in all our hearts.

We are still under the necessity of soliciting aid for our house, and any donations that friends and brethren are willing to appropriate, either in cash or building material, will be thankfully received and acknowledged.

I remain, your brother in Christ, SAM'L HARLOW. Jordan River, Shelburne, Oct. 25th, '58.

For the Christian Messenger.

Obituary Notices.

EMILY KEMPTON,

The beloved daughter of Deacon Stephen and Olivia Kempton, died at Milton, Queen's Co., on Thursday, Sept. 23rd, in the 18th year of her age.

Death at all times is truly mournful, but especially so when his dark wings are folded over those with whom we were linked by the tender tie of love, or associated by the deep feelings of natural affection. How mournful and bitter it is to enter the darkened chamber, and mark the change that has passed over the forms which, perchance, yesterday moved gaily and happily down the stream of life,—to behold the lip, on whose words we linger, mute and still; the heart, whose beatings were all in unison with our own, motionless and calm; the hand; with whose very touch we were familiar, dull and heavy; the pulse, that swelled with warmth and freedom, throbbing no more; the eye, whose glance had often met our own, glazed and fixed; the smile that once interpreted our slightest wish, departed; the brow cold; the breath choked; and the frame laid in the narrow coffin—a carnival for the cannibal worms—where the cold damp earth will soon bring decay. O, how mournful indeed are all these concomitants of the King of Terrors, were it not for the hope inspired by the gospel, which brings life and immortality to light, despoiling death of its sting, casting a radiance of light around the darkness of the sepulchre. All this was fully realised in the triumphant departure of our dear young friend. In the days of her youth she had chosen religion as an heritage forever. During a gracious outpouring of the Spirit on this town and county two years ago, she professed her faith in the Redeemer, and was baptized by the Rev. Wm. Hobbs, and united with the church, of which she continued a worthy member till dismissed to join the church above. Prompt and regular in her attendance on all the means of grace, preferring Jerusalem above her chief joy, her growth in grace was very apparent, but little did the doting parents and friends think that their lovely daughter and friend was ripening so soon for glory. But as the heavens are higher than the earth, so are his ways higher than ours.

Life, death and hell, and worlds unknown, Hang on his firm decree. He sits on no precarious throne, Nor borrows leave to be.

A few days ago, Emily was seized by that most fatal disease, which has now assumed the epidemic form in the place,—the putrid sore throat, and despite all medical skill grew worse and worse, until death released her from her sufferings. When asked by her parents if she was not fearful, calmly replied, no, but willing to depart and be with Christ which is far better. Thus she passed to the land of bright spirits above. The funeral obsequies were solemn and impressive. A sermon was preached by Rev. W. H. Hobbs, from the words of the Psalmist, "I shall be satisfied when I awake with thy likeness."

Milton, Queen's County, Sep. 1858.

EDWARD R. FOSTER,

Youngest son of John and Joanna Foster, of Westport, second officer of Brig. Matilda, died at Havana, on the 17th of September, aged 22 years. He was a young man of great promise. His premature death is deeply lamented. He was a regular attendant on the Sabbath School, and always manifested a deep interest in the exercises, and had his mind well stored with Bible truths. It was often the privilege of the writer to attend a class with which he met, and the deeply interesting and important questions he would often ask indicated that his mind was much engaged in the things of religion.—Com. by H. E. P.

MISS SARAH J. MCKINNON.

Died, in Chebogue, Yarmouth, on Friday, the 15th of October, Miss Sarah J. McKinnon, a young woman highly respected in the Church of Christ as well as in the community generally. She was baptized in April last, at the same time with her brother, having witnessed a good profession; she has since adorned it by her humble, sincere piety. Her illness was protracted. When she recovered from a violent attack of inflammatory rheumatism, it was only to meet the shaft of death in another form—epidemic dysentery. Her end was longed after, and when it came joy beamed in her face, to think that home was nigh. Taking a loving farewell of her aged parents and brothers and sisters, she experienced that "to die is gain."

How brief is life's short hour! How mysterious the ways of Providence! The Church had need of her presence and gifts; the pastor might well have desired her stay in this world; her parents might have looked to her as a comfort in their advanced years; but God ordered otherwise, and all is well.

Her funeral was attended on Lord's-day, 17th Oct., by the Pastor of the Church, by whom she professed to have received the Word of Life. A large company was in attendance, to listen to the discourse from Rev. xiv. 13, and a deep feeling prevailed that those alone are happy who know the Grace of God in truth.—Communicated by Rev. J. V. Tabor.