

circumstances permitted—to break bread, in remembrance of our Lord's body, which was broken for us; and to exhort one another to continue steadfast in the faith and so on. The only place where I allude to this is in Acts xx. 7, which reads thus:—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight.

Counsel.—“On that occasion, I presume, the disciples met in the evening to eat the Lord's supper, seeing Paul spoke until midnight.”

Luke.—“You may fairly gather that from my narrative.”

Now, Mr. Editor, from the above your readers will see that I do not differ from “Pliny,” or “Justin Martyr,” Dr. Cramp's authorities in regard to the observance of Sunday. And lest any should think that while not regarding the day as a sabbath, on which no work should be done, I did not regard the day in the way the Scriptures teach, I again introduced the subject in the next number of the Recorder, as follows:—

Counsel.—“Now a word from you in reference to the first day of the week, and I have done. How should christians observe the day?”

Paul.—“By not forsaking the assembling of themselves together. Heb. x. 25, at some convenient time and place, to eat the Lord's supper of bread and wine, in remembrance of him; 1 Cor. xi. 20, 25, to offer up spiritual sacrifices of praise and thanksgiving acceptable to God through Jesus Christ; 1 Peter ii. 5, and to comfort and edify one another. 1 Thes. v. 2.—In this way the primitive churches regarded the day on which our Lord was begotten and raised from the dead.”

Counsel.—“And that is the way the church of which I am a member regards the day to the Lord; but not so the churches round about us. They do not come together especially to break bread, nor yet to edify one another. Some break bread but once a month; others, indeed, but once in six months.”

Let Dr. Cramp state all I believe about the first day of the week, and not lead his readers to suppose that I would have christians to devote the day solely to labor. He must admit that I advocate the observance of the day after the manner of the primitive christians. The only point wherein he and I differ is in regard to the *sinfulness of working* on that day. I contend it is not a violation of any Divine command to work any day in the week. Let him prove that it is, and there is an end of all controversy between us.

Your's respectfully,
JAS. R. LITHGOW.

November 7, 1860.

P. S.—As Dr. Cramp considers as I do, that the law of Moses “was local and temporary,” I presume he argues with me that the 4th commandment is not binding on Christians. The Rev. Mr. Brewster on the other hand contends that it is.

Aonio Paleario.

DEAR BROTHER,

I observe in this week's *C. Messenger* a notice of Aonio Paleario's excellent work on the “Benefit of Christ's death!” Your readers will probably infer that the work is now for the first time given to the public in an English dress. American notices of the publication convey the same idea.

This is a mistake. The book was published thirteen years ago, by the Religious Tract Society, and Messrs. Gould and Lincoln have reprinted their edition. You will find a review of it in the *Baptist Magazine* for 1847, p. 708.

Paleario wrote this work in the year 1543, in the Italian language. It was afterwards translated into Spanish and French. So highly was it esteemed that forty thousand copies were sold in six years. This was an immense circulation.

Persecution compelled the author to leave Sienna. He was invited to Lucca by the Senate of that city, and lived there ten years, teaching the Latin Classics, and “acting as orator to the republic on solemn occasions.” He then removed to Milan, where the Senate “conferred on him a liberal salary, together with special immunities, as professor of eloquence;” his stay there extended to seven years.

Dr. McCrie says—“From his letters it appears that he enjoyed the friendship and correspondence of the most celebrated persons of that time both in the church and in the republic of letters. * * * His poem on the Immortality of the Soul was received with applause by the learned. * * * His letter, addressed to the Reformers, on the Council of Trent, and his Testimony and Pleading against the Roman Pontiff, evince a knowledge of the Scriptures, soundness in the faith, candour, and fervent zeal, worthy of a reformer and confessor of the truth. His tract on the Benefit of the Death of Christ was uncommonly useful, and made a great noise at its first publication. * * * It is said that Cardinal Pole had a share in composing it, and that Flaminio wrote a defence of it; and activity

in circulating it formed one of the charges on which Cardinal Morone was imprisoned and Carnesecchi committed to the flames.—When we take into consideration his talents, his zeal, the utility of his writings, and the sufferings which he endured, Paleario must be viewed as one of the greatest ornaments of the reformed cause in Italy.”

No wonder that he fell into the jaws of the Romish Inquisition. Various accusations were brought against him. “After the whole had been collected and sifted, the charge at last resolved itself into the four following articles:—that he denied purgatory; disapproved of burying the dead in churches, preferring the ancient Roman method of sepulture without the walls of cities; ridiculed the monastic life; and appeared to ascribe justification solely to confidence in the mercy of God forgiving our sins through Jesus Christ. For holding these opinions he was condemned, after an imprisonment of three years, to be suspended on a gibbet and his body to be given to the flames, and the sentence was executed on the 3rd of July, 1570, in the seventieth year of his age.” He was imprisoned and put to death at Rome. Pius V., who excommunicated our Queen Elizabeth, was Pope at that time.

See McCrie's History of the Reformation in Italy, pp. 125—130, 297—304.

I rejoice to learn that we shall soon have an opportunity of becoming better acquainted with this great man. Messrs. Bell and Daldy, London, Publishers, announce the following work:—“The Life and Times of Aonio Paleario; or a History of the Italian Reformers in the sixteenth century. Illustrated by Original Letters and Unedited Documents. By M. Young.” It is to appear immediately, in two volumes, 8vo.

Yours truly,

J. M. CRAMP.

Acadia College, Nov. 8, 1860.

Christian Messenger.

HALIFAX, NOVEMBER 14, 1860.

Blessed are they that do His commandments. Rev. 22. 14.

We have no desire to interfere with the discussion of the Sabbath question, which is being so ably reviewed in our columns, by Rev. Dr. Cramp. Neither do we feel that the publication of Mr. Lithgow's letter, on another page, will at all militate against our readers arriving at the truth on the subject. We do not agree with him that his opinions have been misrepresented. He must not shrink from the natural and inevitable consequences of his assertions.

The following paragraph from his first letter, will, we think, fully sustain Dr. Cramp in the opening sentence of his first letter.—Mr. Lithgow says:—

To all fishermen then, who may read this, I would say, in all good conscience, when the fish show on Sunday, and you can take them, hesitate not to do so; and if any one accuse you of breaking the Sabbath-day, hand them this paper, and until he answers my arguments to your satisfaction, make your mind perfectly easy. In so doing you transgress no law of Christ, who is your lawgiver and judge.

The testimony of Sir Matthew Hale is the experience of thousands of christian men. In a letter to his grand children he says:—

“I will acquaint you with a truth, that about forty years' experience and strict observation of myself have assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance as most men; and I will assure you I was never under any inclination to fanaticism, enthusiasm, or superstition.

“In all this time, I have most industriously observed in myself and my concerns, these three things:—
1. “Whenever I have undertaken any secular business on the Lord's day, which was not absolutely and indispensably necessary, that business never prospered and succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in itself, and had as fair a prospect as could be expected, yet I have always been disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business on that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken, would be disappointed or unsuccessful.

2. “That always, the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal success in the ensuing week.

3. “Though my hands and mind have been as full of secular business, both before and since

I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore, when some years' experience, upon the most attentive and vigilant observation, had given me this instruction I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.”

The profit arising from obedience to God's commands must not always be looked for either in a pecuniary point of view, or in a brief period. We have known christian merchants and christian fishermen who, amidst greater inconvenience than is known in this country, have persisted in a conscientious observance of the Lord's day; and their invariable testimony has been that they have not only done as well by their six days' labor as their neighbours have by seven, but further that what those neighbours have so obtained has been more than lost by their habits of improvidence, so that they have found in keeping the statutes of the Lord there is great reward. The philosophy of a Sabbath-keeping agree with the word of God. It has been demonstrated that long journeys may be performed more easily by travelling six days and resting on one than by making continuous exertions day after day. We are aware that it is possible to make Lord's day observance a burden grievous to be borne, especially by the younger members of families, but this is rather a perversion of the day and making it consist of Pharisaical restrictions than a proper abstinence from labor, and employment of the hours in christian instruction and religious exercises.

Death of Rev. J. T. Twining, D. D. Chaplain to the Forces in Nova Scotia.

The sudden departure of the Rev. Dr. Twining, took many by surprise on Friday last. Dr. T. had been in ill health for some months past, but by a visit to Canada in the spring he was supposed to have received much benefit. He took part in the services in the Garrison Chapel on the Lord's day previous to his death and was out on Tuesday and Wednesday but became much worse on Thursday. He continued sinking during the day, till he departed this life at about 11 o'clock on that evening.

Dr. Twining was the son of the Rev. W. Twining, and was born at Cornwallis, in 1795. He graduated in 1814, at Kings College, for the past forty-three years he had been in the ministry of the Church of England, forty of which he was Garrison Chaplain. For several years he taught the Halifax Grammar School. His devotion to his duties secured for Dr. Twining the highest respect of those to whom he ministered, and we believe he has been very useful to large numbers in the Army, both officers and men. His catholic spirit and efforts to encourage and aid Bible circulation and missionary operations have long secured for him the esteem of all classes in the community. His loss will be greatly felt by his numerous friends both civil and military.

The funeral took place on Monday. The cortege comprised the whole of the troops in the garrison and a large body of friends and private citizens with a long line of carriages bringing up the rear. Notwithstanding that rain was falling at the time, the streets were lined by hundreds of spectators the whole distance from his late residence to the Fort Massey Cemetery, in the southern corner of which his remains were deposited. On arriving at the ground the procession had a very solemn appearance—the band playing the Dead March in Saul, and the lines of troops with their hands clasped on the butt end of their reversed muskets and every man's face resting on his hands, many of whom seemed deeply affected, rendered it a most impressive scene. The service was performed by the Bishop.

Since the communications on another page from the Rev. A. Martell were in type, we have received the following Resolutions passed at a meeting of the Home Mission Board of the Western Baptist Association, held on the 6th inst., at Pleasant Valley West, Annapolis county, with a request that they be published in the *Messenger*.

Whereas, certain communications have been made to the *Christian Messenger* signed “Vox populi, vox Dei” containing charges against the Western Baptist Association concerning the action of this Board.

And Whereas our brethren Rev. Dr. Tupper and Rev. George Armstrong forthwith wrote replies to said communication,

Therefore Resolved.—That this Board tender their unanimous and warmest thanks to brethren Tupper and Armstrong for their prompt and effectual refutation of said charges, and vindication of the Western Association and of the action of this Board.

Also Resolved.—That this Board highly commend the judicious remarks made by the editor of the *Messenger* and published in connection with said communication.

In behalf of the Board.

N. VIDITO, Chairman.

Pleasant Valley West, Annapolis County, November 6th 1860.

We are not aware that the view taken by “Vox” is entertained by another individual besides himself; and hope, therefore, that the only effect of the communications referred to, will be that the friends of the French Mission will have their interest in its progress increased, and the number of those friends enlarged a hundred fold.

Notices of Books.

THE CHILD'S ILLUSTRATED SCRIPTURE QUESTION BOOK, pp. 161. Boston, Henry Hoyt; Halifax, Religious Book Depository. Contains forty-five lessons from the gospels with a well executed wood cut at the head, and a number of questions and answers and a hymn following, each lesson. It may be made very useful and interesting in giving instruction to the young.

THE LAND AND THE BOOK: or Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land; by W. M. Thompson, D. D., twenty-five years a missionary in Syria and Palestine, pp. 718. London, Nelson & Sons; Halifax, Christian Messenger Office, \$2.

This is a very handsome edition of a very popular and valuable work. The coloured and other illustrations render essential service in bringing before the reader points of great interest both in the scenery and customs of the East. No country has so much of historic interest and none perhaps is destined to occupy a more prominent position in the future affairs of the world. Those who would be familiar with Palestine should read this very attractive volume.

News Summary.

The Cunard Steamer *Canada* arrived yesterday about noon with news from Liverpool to the 3rd inst., and from Queenstown to the 4th. By her we learn that the Taku Forts in China, were captured on the 21st of Aug. after five hours' hard fighting (another account says three hours). The enemy were allowed to march out, leaving munitions, &c. Tien-tsin is occupied by the Allies.

The Allies lost 400 men killed and wounded. No British officer was killed.

The 67th and 44th Regiments and the Marines, with 1,500 French, were the troops principally engaged.

The Allied Plenipotentiaries arrived at Tientsin on the 26th. They would start shortly for Pekin, escorted by cavalry. The Chinese Government has promised them an honourable reception.

The rebels have withdrawn from Shanghai, and a better feeling of security has since prevailed.

On the 18th and 20th August they attempted to enter the city, but were repulsed with terrible loss.

The great struggle which for some months past has engrossed so much of the cares and efforts of our neighbours in the U. S., has at last triumphed in the election of Abraham Lincoln, of Illinois, to the office of First Magistrate of the Union. The exact returns are not yet known, but sufficient has transpired to make it quite certain, that the Republican party have achieved a great and signal success. This is of the more importance, as it is the first instance in which, for many years past, the north has not been compelled to succumb to the slaveholding interests of the south, in the choice of a President. The disappointment and chagrin of the Southern States will consequently be intense, and no doubt threats of a disunion will for a time be loud and frequent. We do not however apprehend any such result at present. We can only trust that one consequence of the recent triumph of the Republican party, will be the adoption of immediate means to put a stop to the further encroachments of the slaveholding power. Further than this, not much can be expected as regards this great social curse.—The anti-slavery party, though daily increasing in power and numbers, are not yet strong enough to adopt any stringent coercive measures, but the issue of the present struggle will greatly strengthen their cause, and portends, as we devoutly trust, the final overthrow of a faction, whose acts have so deeply dishonored the laws both of God and man.