

long-agitated controversy, how extremely modest and deferential is this declaration!! Really, it must be admitted, it is no small trial of patience to be thus cavalierly treated in the very onset; nor can it be a matter of wonder, that the immediate tendency of such 'loftiness of pretension and arrogance of language' should be to excite in us 'mingled surprise and indignation.' The troubling of these waters, methought, is not very likely, at this rate, much to resemble in its effects the agitation of the pool of Bethesda. The recollection, however, that in the present era of light, the distinction, in a matter of doubtful disputation, between a *gratuitous assumption* and a *reasoned conclusion* is pretty generally understood, soon perfectly restored our equanimity. Implicit faith in human dicta has so long impeded the advancement of science and religion in the world, that it has most deservedly become quite unpopular; nor can any enlightened friend of either wish it ever again to prevail. Hence, in minds of penetration, bold assertion is much more likely to arouse suspicion than to create confidence: it cannot aid a bad cause; and it is admirably adapted to discredit a good one: if allowed by the unprejudiced and judicious to take the character of evidence at all, they will only admit it in proof of the *weakness* of the individual who hopes to produce conviction by such an expedient. In *this* view some may deem it *presumptive* evidence.

A distinguished theologian—who has laid *all* orthodox Christians under deep obligations by a triumphant defence of doctrines of much more vital importance than the mere ceremonial of Christianity,—the learned and excellent DR. WARDLAW—in addressing himself to a discussion of the baptismal controversy, approaches it with no such port of confidence as Mr. Crawley has assumed. We shall not, it is hoped, be suspected of a design to institute any invidious comparison, in suggesting, that at the feet of such a man as DR. WARDLAW, Mr. Crawley might well deem it a privilege to sit and learn: at least *we* should: and while we *admire*, as every one must, it is our unfeigned wish also to *imitate*, in the course of the present discussion, the spirit of the subsequent passage:—"Although" observes the DR. "our opinions and practice are not to be decided by names; yet the *manner of our treating* any subject not only *may* be, but *ought* to be, not a little affected by them.—And when I think of the names of high eminence, both for intellect and for piety, both for scholarship and for integrity, that are ranged on both sides of the present controversy, I cannot but consider pertness and dogmatism as indications, not of vigour of judg-