

*The Scriptural Claims of Total Abstinence* are set forth by Rev. Newman Hall, in a tract of 64 pages (re-published by the National Temperance Society, at New York), in his own persuasive style, his plea being based on the principle, "If meat make my brother to offend, &c." This publication is especially suited for circulation among cultivated and conscientious moderate drinkers.

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The *Congregational Review*, for September contains an elaborate critique by Prof. G. B. Jewett, of Salem, Mass., of the American Bible Union's version of the New Testament, supporting its positions by numerous quotations. The writer comments upon it severely as an English work, as a translation from the Greek, and as an instrument of denominational (Baptist) propagandism. We have not the volume by us, but his citations seem to support his case, and to show that the claims of superior correctness and liberality are not sustained; while the diction is not nearly so pure as that of the authorized version, and the invariable rendering of *baptizo* by "immerse," unfits it for general use. Our old friend, John the Baptist, appears here in the new guise of "John the Immerser." When our Baptist brethren call themselves by the name of "the Immersers," it will be time enough to think of altering our Bibles.

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The *Christian Witness* (London) publishes a statement that three hymns, commonly ascribed to Addison, were undoubtedly composed by Andrew Marvell. They are the well-known pieces severally beginning, "The Lord my pasture shall prepare;" "The spacious firmament on high;" and "When all thy mercies, O my God." These hymns are found in a MS. volume of Marvell's poems, bearing date of 1676, when Addison was four years old.

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Rev. Henry Ward Beecher is reported as declining to make engagements to lecture during the coming season, as all his leisure time will be employed on his forthcoming *Life of Christ*.

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Rev. James Cranbrook, who was one of the successors of Dr. Wilkes in the pastorate of Albany-street Congregational Church, Edinburgh, but found it necessary to abandon that position when he began to set forth rationalistic views, has recently issued a volume of sermons, entitled, "*Credibilia, or Discourses on Questions of Christian Faith*." These, we suppose, have been preached to an audience which comes together to hear him in some public hall, without any form of ecclesiastical organization. It is hard to say what Mr. Cranbrook believes, for he denies almost everything believed by other people,—Miracles, Prophecy, Inspiration, the Trinity, and the Atonement. The *Unitarian Enquirer* and the *Westminster Review* have hailed the book with delight. Yet a great hue-and-cry was raised, in the names of "freedom" and "independency," when the ministers who took part in his ordination, hearing of his aberrations, asked him to meet with them and explain!

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THE WESLEYANS AND TEMPERANCE.—Our English exchanges announce the "Methodist Temperance Magazine," to be issued monthly at a penny a number. The editors are Revs. George Maunders, Charles Garrett, and T. B. Stephenson, all members of the Wesleyan body. The magazine is to seek support from all branches of the family, and promises to be an energetic advocate of "total abstinence." Its appearance forms an epoch in English Methodism.—*N. Y. Advocate*.