

Christian Messenger.

HALIFAX, MAY 13, 1857.

LONDON, since the beginning of the present month, has been alive with its great benevolent Anniversaries. Whatever of organized operation in the great concerns of Religion or Humanity is going on at the fountain head of the Anglo-Saxon race, the world's great metropolis, in true Christian philanthropy, as well as in commerce; whatever Society of an enlarged character has been collecting its resources or plying its activity during the past year, is now rendering an account of its stewardship, and striving to gather up fresh strength and means to renew its labours. This is assuredly one of the leading features of the age, evidently springing from the more correct, as well as philosophic understanding of our common Christianity, and deriving its force and usefulness from the genuine brotherhood which God himself has established among all who "receive and love the truth." However occasionally marred by some slight inconsistency, incident to all human effort, we cannot but consider these great gatherings as one of the chief blessings of the age in which we live. We rejoice to see them extending their influences, and as it were calling aloud to the nations of the earth to awaken from their slumbers and open their hearts to the first great purposes of their being. These Meetings, or rather the numerous and extensive Organizations which they represent, have served largely to establish an intercourse and fellowship between the various classes of Christian people, hitherto unknown, and which is exerting the most healthful and catholic influence upon the Church universal. They form the first really successful attempt ever made, since the great and general corruption of Christianity in the early ages, to restore it to its true character, and exhibit its inherent excellencies to the world at large.

From all that we learn in the London papers, the present May Meetings will afford good evidence of prosperity and success, and will form a glorious contrast to the din and the horrors of the previous scene of human misery and destruction which has been visited for their sins on so many of the leading nations of the earth.

Our own Anniversaries are now approaching, and we shall in our following numbers offer a few observations on the important matters that will probably come under discussion.

The London Christian Times has been taking a peep at Nova Scotia affairs through the green spectacles of the Editor of the Presbyterian Witness. The stale slanders against Baptists first propagated by itself, are copied in the Witness with great satisfaction, and given as the sage and "calm opinions and expressions of our christian brethren three thousand miles from our shores"!!

After giving a rehash of some of the late articles in the P. Witness, the Times says:

"Baptist lambs in meek alliance with Papist wolves! Waldensian Baptists making common cause with American Jesuits! The ends of the earth compassed and the most remote extremes of pestilence and faith reconciled in the holy cause of charity! Self-defence, self-respect, country, conscience, all bound up together in a bundle of delusion, and sacrificed by the descendants of apostolic martyrs at the feet of Romish bishops! And British subjects too, colonists, just emerging into the honorable condition of self-government, seeking political elevation, and wishing to husband wisely the resources of a rising state,—are these the men to promote priestcraft and foster at their own hearths the prohibitors of the Bible, the monopolists or destroyers of Education, the gaggers of the Press, the instigators of crime, the contrivers of sedition?"

The Witness then remarks: "It is a melancholy fact that a very large proportion of the Baptists of this Province have been led by crafty leaders to co-operate with the priest party. The same is true with regard to a large number of Presbyterians, Episcopalians and Methodists. These persons are willing to truckle to Rome for the sake of mere temporary political ascendancy."

The Times proceeds: "Thanks to a remnant of common sense in Nova Scotia this monstrous dereliction of both sense and conscience has provoked an extensive reaction. Twenty two members of the Assembly and a few of the Council have issued a Protestant manifesto, calling for the formation of an independent Protestant Party."

Is it possible that "a large number of Presbyterians, Episcopalians and Methodists" "have been led by crafty leaders to co-operate with the priest party"? If this be the case, and the Witness says it is, the Christian Times might have been a little more Christian in not attempting to asperse Baptists, by naming them alone as

the subjects of this awful delusion. The closing paragraph of the Witness is somewhat amusing. He says:

"Protestants of Nova Scotia, these are calm opinions and expressions of our christian brethren, three thousand miles away from our shores. They are by no means distracted by the rival claims of Liberal and Tory, Whig and Conservative, Howe and Young, and Johnston; but looking at our movements from the exalted platform of Christianity they can see the path of duty which the clamour and strife of party are too apt to hide from our view."

"Our Christian brethren three thousand miles away" may receive such statements as those above referred to, as facts, but our contemporary may perhaps learn on enquiry that there are other "christian brethren three thousand miles away from our shores," who are accustomed to look at things as they are, and form very different opinions upon them.

The attempt to make the "Defence (!) Association" a great political and religious necessity, and the endeavour to palm it upon the public by linking the name of Lord Shaftesbury with it, is all of a piece with the steps taken to bring it into existence. Where are the names of those composing this "rising combination of American brethren"—and who are its officers? perhaps the Editor of the Witness can enlighten us on this point? Notwithstanding our repeated requests to the same effect, it seems as yet like "calling spirits from the vasty deep."

We may address "Protestants of Nova Scotia" and tell them that the scandal heaped upon the Baptists, and "a large number of Presbyterians, Episcopalians and Methodists," will do them no very grievous harm when it is known from what source it comes. They must remember that it did not emanate from the spiritual, but the political sheet-side of our Bifrons contemporary.

The misrepresentations of this Christian Times may mislead the ignorant and those blinded by party zeal, but those who are acquainted with the facts will know what estimate to put upon them.

We do not allow ourselves to enter into the strife of political parties, yet as these efforts are made to malign Baptists, and make them appear before the world as sinners above all others, because some of their number are found voting with Catholics, and against those who have chosen "no popery" for their political war-cry, we may be permitted to examine the real facts and see what ground there is for these charges.

Take the County of Cumberland for instance. The people were called upon to ratify the change of government which has provoked this assault on Baptists. Did the Baptists and Catholics there unite? Is it not notorious that large numbers of the Baptists and many of the Catholics opposed the return of the Hon. Provincial Secretary in that county. Are the Baptists of Cumberland prepared to endorse such statements as the Witness first gives to a London paper, and then tries to impose on its credulous readers as coming from a London paper free from all local influences. The Hon. Mr. Young, the representative of one of the most Catholic counties in the province, went to Cumberland on purpose to oppose Dr. Tupper's return. Does this look like the Catholics and Baptists uniting to support the government? The only Baptist in the Legislative Council, is also opposed to the government. The late Financial Secretary, a member of the late government, also, we believe, professes to be a Baptist.

We may therefore safely assert that neither in the House of Assembly, in the Legislative Council, in the government, or in the recent elections, can there be found a combination of Baptists and Catholics, as such. They may be found at times acting together, 'tis true, here, as well as in other places; just as they have often done in England to get rid of Church Rates and other obnoxious or unjust impositions; but in doing so, Baptists cannot be charged with inconsistency, or desertion of the principles of civil and religious liberty.

We might also refer to the township of Pictou, where, on an appeal being made to Presbyterians to sustain this "unholy alliance," the Hon. Solicitor General, an Episcopalian, was returned by Free Churchmen, and yet this Christian Times, is greatly terrified at the idea of a combination of Baptists and Catholics. The fact is, those who have put themselves in opposition to the government, of which the Hon. Mr. Johnston is the leader, in the heat of their party zeal, have made statements with regard to Baptists, for which there is not the slightest foundation, and by doing so have reviled many of their own supporters.

We should not have troubled ourselves with these party matters, were it not that Baptists have been referred to in particular, as combining with Catholics, for some sort of religious or political supremacy, whereas we see nothing more in the combination of parties than political influences are constantly producing.

If time and space permitted, it would not be difficult to shew the absurdity of this attempt to brand Baptists with conniving at Catholic ascendancy. We might refer more fully to the recent elections by the most Protestant constituencies in the Province. We might, also, on the other hand, allude to the constituencies of some of the most prominent members of the party called by the Christian Times Protestant par excellence, and shew them to be the most Catholic constituencies in the Province.

So much for the miserable effort to stigmatize Baptists with a dereliction of principle. Baptists are, we believe, as able to form an intelligent opinion in political matters as any other body, and if they choose to take one side in one county, and another side in another, they surely may have equal liberty, with other people, to do so, without being open to the charge of aiding and abetting Popery, Episcopalianism, or even Presbyterianism.

Again, Who are Dissenters?

The Editor of the Church Times wishes us to understand the term "Dissenters" as it is understood in England, but is not disposed to give us this answer to our enquiry without adding insult to the information. He appears unable or unwilling to divest himself of the fact that the Episcopal Church is not in the same position in Nova Scotia as it is in England. He addresses his readers after the following fashion:—

"The cavil of the Christian Messenger, with other things that appear occasionally in the columns of that paper, are almost enough to raise serious doubts as to whether the Baptists are fairly entitled to the name of Christians. Suggestive however, as such things are, of a different origin, we are not desirous of disputing any claim they may make to that designation, any more than we care about the name they have chosen by which to distinguish their peculiar tenets. We question whether many of them do not believe they are followers of John the Baptist—and in their zeal for the antiquity of the sect, they seem inclined to date its rise from the Forerunner (John's Baptism) rather than from the Saviour, or the Christian Baptism, which contained the promises, of his disciples."

What idea he intends to convey by the phrase "which contained the promises" we must leave for those who have a keener penetration into mysteries than ourselves.

With regard to his statement that the term "Dissenters" was applied to the supporters of "the Bill to deprive the Rectors of their rights," we are rather of opinion that there were more of those he chooses to designate by that term, who opposed the Bill referred to, than there were who supported it. We believe the supporters of the Bill were almost wholly members of his own (the Episcopal) Church.

The opponents of the said Bill, at the St. Paul's Vestry Meeting, were quite willing to abide by the opinion of a so-called Dissenter, as to what is the law of their church on the subject. The attempt to assume a position for the Episcopal Church or for any other, which does not belong to it, will not be sanctioned by any other Denomination nor by any considerable portion of their own members, and it will be better not to make such an attempt in those days of religious freedom: for whatever may be the Clerical feeling in certain quarters, we are quite confident that such assumption will be heartily repudiated by the great bulk of the Episcopalian Laity of Nova Scotia.

Although Episcopalianism is the Church of England, by law established, it is not the Church of Nova Scotia by virtue of the same law. We therefore are not "a dissenter by law," and whilst we are not subjected to "a share of taxation for the support of national religion," (Would the Editor of the Church Times like it to be otherwise?) we also disclaim the term "dissenter," as there is no church, as by law established, here. Perhaps the Church Times will inform us if Episcopalianism are not dissenters in Scotland and Lower Canada. We have always supposed they were, for in both countries there is a Church established by law, and so far recognized as the dominant one.

REV. MR. KALLOCK.—We do not remember to have heard of so base and malicious an attempt to destroy a minister's reputation as the Boston papers have made known to us of late. All the disgusting

details of the trial of the above gentleman, on a charge of adultery, have been published. No verdict was given, as four were for the prosecution while eight were for acquittal.

The Tremont Temple Church, of which he is the pastor, met shortly after, and expressed, by resolutions, their entire and unabated confidence in him as a man and a minister of the gospel, and their determination to sustain him by relieving him of the burden of expense to which he had been subjected.

The annoyance and persecution have been further persevered in by a forged bank check for \$2000 being sent to him with a letter, pretending to sympathize with him in his injuries, purporting to have come from Dr. Jayne, of Philadelphia. The letter had so much the appearance of being genuine, that the check was cashed, and the forgery was not discovered until it reached Philadelphia.

It is hoped no means will be left untried for discovering the mean villain who would perpetrate such a cruel hoax.

We are glad to see a letter in the Church Times, from an "Inquirer," on the subject of Baptism, addressed "to the Editor of the Christian Messenger." We shall not fail to give his enquiries our most respectful attention.

His first question, whether Simon Magus was a member of the Christian Church, although he sinned, and was exhorted to repent, after his baptism; will not require a very laboured reply.

Secondly, the Corinthian Christians, whom Paul reproves for being "carnal, contentious, &c," were undoubtedly members of the church. He calls them in 1 chap. 2 verse, "the Church of God which is at Corinth," &c. He had baptized some of them (14, 15, 16th verses), but was glad that he had not baptized more lest they might use that as an excuse for forming themselves into a party called by his name.

As to the third question whether the Prodigal was not still his Father's son, while he was spending his substance among harlots in riotous living, we cannot see that it illustrates the case in point, unless it be first granted, which we are not prepared to admit, that baptism is a saving ordinance. We will not however forestall our reply to "Inquirer" in the Church Times.

THE R. M. Steamer Europa arrived on Tuesday, the 5th inst., with London dates to the 25th ult.

The papers announce the birth of another Princess. Her Majesty was confined on the 14th ult., and with her infant was doing well. The new Parliament was to meet forthwith for the despatch of business, a pretty large amount of which will have to be disposed of in one way or another. The questions of most prominent interest will be those of further Parliamentary Reform, Education, and the Ballot. The new House, out of 658 members, will contain 168 new ones. Mr. Evelyn Denison, the member for Northamptonshire, is to be brought forward by Lord Palmerston as Speaker of the Commons, in the place of Mr. Shaw Le Fevre, raised to the Peerage. It is thought, although probably opposed by some popular man on the Conservative side, that he will succeed. Nothing further has transpired relative to the Chinese War. Lord Elgin has proceeded to China as a special Ambassador, to attempt an adjustment of differences, and demand a more favorable arrangement for our public relations with that Government. Naval and Military forces still continue to be sent on to provide for whatever emergency may occur in our contest with China, should no satisfactory arrangement take place.

A plot against the life of Louis Napoleon had just been discovered, and a number of persons, all of the lower classes, had been apprehended. The Grand Duke Constantine of Russia was on a visit to the Emperor in Paris.

During the sitting of our Provincial Parliament we have endeavoured to give our readers as full a report of Legislative proceedings, as our space would permit. It has been somewhat difficult so to condense the speeches, as to give even an outline of them in our pages, with the sentiments of the speakers, and preserve their own peculiarities of style and manner. We have sought however to make our report of each day a faithful record, and to omit nothing which was desirable to be made public. Our abridgement of the speeches must not be taken as specimens of the oratory of the members by whom they were delivered. Many of what are called the full reports convey but a poor idea of this. As the Legislature is now closed, we think it hardly worth while to continue our summary of the debates in the Legislative Council, as the same subjects have been discussed and reported upon in the House of Assembly.

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General

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Richard Smith of the Peace for rank and precedence William Clark for the County of District, in the M. Cutler, residing To be Justices In the County of (Baddeck wach); Alex Malcolm McL Malcolm McL (Island Grove's Point Donald Morris In the County of McNiel, Esq. In the County of Mary's District Ginn, John S. P. Part, Andrew Hadley, Wm. Chisholm, Jos. Esquires. In the District of John Rude, Israel Nicke Smith, Wm. Lynch. In the County of (Pictou); J. McKay, (W. John), Esquire. To be Coron Of the County of Esq. (Baddeck Ann's). To be a S Graham, Esq. To be Me of Scho Hart, Esq. (Ann's); R. Rev. Charles To be C Recognizant Hart, and V To be C Modway, Q Esquire, i Esquire, re To be a Searcher a G. McKay To be Pughash, McNab, E Esquire, s To be a heaven— The ma course of Canal, h Steamboa to be able greasing o the line affected t the easte people of ever in t can be no Dartmouth industrial natural A wea some tim in gener distance right ho to his bu The dist many o Liverpool New barked, on the t to have and his monstr hour b seems account gociation went French "T small being from latter Wang of the of tw pect