

and you can draw your own moral, but let me tell you one thing. You must have patience, and try again and again, before you can overcome the difficulties of managing noisy children, and God grant you may never have such a lesson as I had."

Katie's tears were flowing fast, and she went to the still sleeping Jenny, almost fearful she would find her sick. When little Willie came in, tired and sleepy, she rocked him on her breast, and talked softly to him while he wondered in his child-brain, "what made mamma cry." When Jenny and Willie were both sleeping side by side in their cosy crib, Mrs. E. sat at her sewing alone. Aunt Brown had gone home, and she had time for reflection. She shuddered as she thought of her own ungovernable temper, and the many, many angry needless blows she had given her little ones, and she firmly resolved, with the help of God, to subdue that temper. She did it, and also learned the great secret of governing children. "Govern yourself first. Seldom; if ever, raise your voice in reproving them. Speak earnestly, slowly and softly, if you would have them heed you. Never raise your hand in passion. You will repent it if you do."—Congregationalist.

Christian Messenger.

HALIFAX, MARCH 2, 1859.

William Annand, Esq., M. P. P., in favour of an Established Church.

"Aye, even his Lordship the Bishop, the recognized head of the Established Church, which is the bulwark of the Constitution of England."—William Annand's Speech in the House of Assembly on Wednesday, Feb. 9th, 1859.

It is not necessary for us to reiterate that we have no desire to mingle in the party warfare of politicians in this province. If we had been so disposed, the politico-religious aspect given to various questions might have afforded us an excellent opportunity. But we do not see it necessary, nor do we feel inclined to intermeddle with either party, and it has been only when we have been repeatedly referred to, that we have noticed any attacks upon ourselves.

When, however, we find any attempt to pervert what we understand to be the true position of religious bodies, and such things said as are calculated to convey false impressions on the subject of our religious liberty, then we feel that we should be undeserving the confidence reposed in us as public journalists, were we not to speak out, without reserve, on the subject.

We are without state trammels in this province, and when any of our public men attempt to shew that one denomination of Christians above another, are by law "recognized as the Established Church," we must, at all hazards, beg to tell them that they are guilty, to say the least, of making a great mistake.

When a week or two since we penned our denial of a statement made by the editor of the *Christian Instructor*, that "the Acts of the province recognized the Church of England as the Established Church," we did not expect that a similar sentiment would be so soon expressed, in our own House of Assembly, and that by one of the Representatives of the County of Halifax. We rather wish that it had been some other member of the Legislature, to whose remarks we have occasion to take exception, as we should be less likely to have our doing so charged to influences of another character than those of antipathy to State-Churchism. We shall, however, make no apology for quoting the above language made use of by the honorable gentleman, somewhat gratuitously, in the lower House, and now published in the official reports. The editor of the *Instructor*, notwithstanding his title, might be excused when making so gross a blunder, but the same can hardly be said of one of our leading legislators.

We have no desire to give Mr. Annand's language any other interpretation than that which it carries on its face. If then the above quotation means anything, it means:

1st. That "His Lordship, (Dr. Binney,) the Bishop," of the Episcopal Church is "the recognized head of the Established Church."

And 2ndly. "That the Established Church is the bulwark of the Constitution of England."

We beg most emphatically to deny the truth of both these statements, and cannot imagine what could have induced Mr. Annand to make them. We have no desire to say a word that would be offensive to our Episcopal friends. We rather admire their dignified and unassuming course. We do not find members of that body indulging

in such remarks as these made by Mr. Annand, and doubtless many of that communion will, very properly, feel annoyed that such assertions have been made by one who ought to know better, as there is no Established Church in Nova Scotia. Referring to the Bishop as "the recognized head of the Established Church," is therefore any thing but complimentary to him or his people, as Mr. A.—a professed Presbyterian—seems to have intended it.

If such sentiments had appeared in the columns of the *Messenger* we should have had some of our contemporaries down upon us in no measured terms. And even if some other persons we might name, had used similar expressions to those of Mr. A. we should have had the *Presbyterian Witness* or *Christian Instructor*, the professed admirers and defenders of the sturdy men and women who resisted Episcopacy in Scotland, denouncing those persons and ourselves also, if we had remained silent, as the former now appears inclined to be on the subject. Surely Mr. Annand did not think what a thrust he was giving to Presbyterianism when he said that "the Established Church is the bulwark of the Constitution of England."

Mr. A., it would appear, has not lived in either Scotland or England, and knows but little of the beauties of a Church Establishment, or he would not speak of it as its own adherents have now almost ceased to do. Many even among Episcopalians in England are calling out to be free from State patronage and control, and deem this "bulwark" rather a cause of reproach than a desirable adjunct to their form of church government.

Will the Methodist, Congregationalist, Presbyterian and Baptist bodies, either in England, Scotland, or Nova Scotia, be prepared to admit Mr. Annand's view of the value of an Established Episcopal Church? Would Mr. A. even like to see in this province some of the tithes and Church-rates, prelatical assumption, and other blessings of a State Church which obtain in the mother country, in connection with this same "bulwark of the constitution"? or would he even welcome the persecutions of a church establishment such as that the Puritans enjoyed in New England for so many years, although themselves driven by religious oppression from their native land?

We hope the honorable gentleman will seek information on this point, and endeavour to learn the true results of an established Church, before he attempts, by such an estimate, to impose upon us an evil from which we, in Nova Scotia, are now happily free.

The "Witness" on Infant Baptism.

We copy the following article, in full, from our *amiable* contemporary, the *Presbyterian Witness* of Saturday last. It is not necessary that we should commend it to our readers. Some respectable bodies bearing the first part of his title as their designation, will feel under no obligations to him for making use of such choice arguments and language in defence of one of their church ordinances.

"THE MESSENGER ON INFANT BAPTISM."

"Our Baptist friend is very partial to that hobby of his—dipping. He can scarcely write an article without a good word for it, while on the other hand infant baptism is his great bugbear, and he never misses an opportunity of having a fling at it. This is very unworthy. But since such is the course the *Messenger* sees fit to pursue there is nothing for us but to chastise and correct him occasionally at least. In Wednesday's *Messenger* there is an article on Mr. Maturin's Letter, in which the following sentence occurs: "Infant baptism is essentially derived from Romanism, and is a blot on Protestantism—on the true intent and consequences of which hardly two Pedobaptist writers agree. Whilst Protestants regard this as a part of their Church organization, they put a weapon into the hands of Catholics against which they attempt in vain to stand." The *Messenger's* remark is founded on the attempt made by Mr. Maturin to prove that the authority for Infant Baptism was entirely derived from Romish tradition. Both Mr. Maturin and his reviewer err grievously. We venture to affirm that the *Messenger* cannot point to a solitary Presbyterian writer on Baptism who grounds that ordinance on the authority of the Church of Rome or of "tradition." We think we have abundant Scriptural authority for the baptism of believers and their children; the *Messenger* thinks otherwise; but the appeal on both sides is to Scripture. Mr. Maturin maintains that our authority for the religious observance of the Lord's day is also derived from Romish Tradition. He makes the same assertion also with regard to the Bible. All these assertions are alike groundless and had not the *Messenger* been blinded by prejudice against Infant Baptism he would have perceived this to be the case. There is certainly as much Scriptural authority for Infant Baptism as for Sabbath observance. Early christian tradition is valuable as showing the manner in which the

Word of God was understood and acted upon by the first two or three generations of christians, but not for anything higher. We Presbyterians, certainly attach no higher importance to tradition than all sensible Baptists do. The assertion that infant baptism is "derived from Romanism" is scandalously untrue. We have frequently seen ignorant blockheaded bigots indulging in wild assertions and this is certainly an instance to the point. Have Pedobaptists attempted in vain to stand against Rome? Ask history. Who were the great reformers? Certainly not the anarchical Anabaptists."

We need only place one sentence of the above in juxtaposition with another to shew our neighbour how easy it is to find what he asks.

He says:—
"We venture to affirm that the *Messenger* cannot point to a solitary Presbyterian writer on Baptism who grounds that ordinance on the authority of the Church of Rome or of 'tradition.'"

And almost immediately adds:—
"Early christian tradition is valuable as showing the manner in which the Word of God was understood and acted upon by the first two or three generations of christians"

If our friend is at fault respecting his dependence on Tradition, he is even more so on Sabbath observance. How can he "venture" to make so bold an assertion as that, "There is certainly as much scriptural authority for Infant baptism as for Sabbath observance." Have not both the Old and New Testaments, from Genesis to Revelation constant precept and example for "Sabbath observance?" but where is the text within either one or the other for "Infant baptism?" We cannot find it. If our contemporary or any of his readers can, we shall be glad to learn from them the chapter and verse. He knows well, or, if not, he ought to know, that from Luther down to Chalmers, we have hosts of admissions that Infant baptism cannot be sustained from the Scriptures. Why it was only a few weeks ago that a minister of a Presbyterian Church in Halifax (whose name we will give the editor if he will call at our office) told his audience on an occasion of administering that rite, that he did not profess to have Scripture authority for the practise.

We might take almost every sentence of the above and shew our friend how much it is at variance with the truth, but shall now content ourselves with informing him that so far from "Early Christian tradition" being of any service to him as he says, for shewing "how the Word of God was understood and acted upon," (a Roman Catholic argument, by the way) for the two first centuries even tradition fails to supply any evidence of infant baptism. On the other hand it all goes to shew that believers, and believers only, were baptized. Perhaps he will oblige us with his *texts from tradition* at the same time that he does his texts of Scripture.

We can well afford to forgive our gentle brother for using such naughty expressions as "ignorant blockheaded bigots." They will no more convince any one of the truth of what he says, than *profane swearing* confirms the belief in assertions made by those who are disbelieved without such additions to their statements.

Notices of Books.

THE CHRISTIAN REVIEW. Editors, Franklin Wilson and Geo. B. Taylor. No. xcvi. January, 1859. Vol. xviv.

The present number amply sustains the high literary reputation and evangelical character of this Baptist Quarterly. With this number the labors of the present editors will close, the *Review* having passed into other hands. It will henceforth be published by Sheldon & Co., of New York, under the editorial direction of Professors connected with the Theological Seminaries of Rochester, N. Y., and Newton, Mass.

This is the *Review* of the Baptist denomination in North America. We have ever held it in the highest estimation. The future publishers have certainly shown a degree of enterprise in assuming the responsibility of its publication.

All letters of business pertaining to the present and future volumes must be addressed to Sheldon & Co., 115 Nassau street, New York.

THE HOUSE. A Manual of Rural Architecture; or, How to Build Country Houses and Out-Buildings. Embracing the Origin and Meaning of the House; the Art of House-Building, including Planning, Style and Construction; Designs and Descriptions of Cottages, Farm-Houses, Villas, and Out-Buildings, of various cost and in the Different Styles of Architecture, etc. New York: Fowler and Wells.

This work closes the popular series of Rural Manuals to which it belongs,—"The Garden," "The Farm," and "Domestic Animals." It is, like them, a thoroughly practical work, written for the people, in a style which the people can understand.

WEE-WEE SONGS for our little pets. H. V. Degan, Boston. For sale by C. Churchill, Halifax.

A volume of Nursery Rhymes, some of which are remarkably juvenile. They will doubtless please the little ones at home.

** We invite the particular attention of our readers to the new works announced in another column, by Sheldon & Co., (late Sheldon, Blake-man & Co., of this city. It will be seen that this private publishing house is soon to make a large and valuable addition to our "denominational literature," including books from Drs. Williams, Kendrick, Robinson, Hiscox, Caldicott, and Spurgeon. We are glad to see such a list of names and books; but we are especially gratified that our friend, Dr. Kendrick, has consented to write a complete series of Notes on the New Testament, for the use of families, Bible classes, and Sabbath-school teachers. Our "Baptist literature" needs to be enriched by precisely such a work, and no man is better adapted to prepare it than the editor of Oshausen's Commentary. After he has finished the Memoir of the late Mrs. Judson, now far advanced, we hope to hear that his Notes on the New Testament are absorbing all the time he can spare from his professional duties. The sale of his volumes will be counted by tens of thousands.—*New York Examiner*.

Our London dates by the Steamer *Canada*, which arrived on Thursday, are up to the 12th Feb.

They announce the meeting of the Imperial Parliament on the 3rd ult., which was opened by the Queen in person. The Opening Speech contains nothing which bears upon the present uneasy state of Europe, except a statement of the necessity of an increase of the Navy. The Session, however, bids fair to be a busy one, and several notices of important measures have been already given. The consideration of Naval Estimates and questions on the Government of India under its altered relations, will, it appears, occupy the immediate attention of Parliament, after which the proposed Reforms of the Representation will probably come under discussion.

As far as regards the friendly relations of England with other Foreign Powers, there seems to exist the most entire harmony, which probably can only be disturbed by circumstances arising out of political complications between the Continental Powers.

The French Emperor has also met his Legislative Chambers, which, however, are but in fact a mere Council to register his decrees, "under the semblance of their being the sense of the nation at large.

His Opening Speech, although thought to imply more pacific intentions towards Austria than his celebrated innuendo to the Austrian Ambassador on New Year's day, is extremely vague and mysterious, as is also a Pamphlet, published under his authority, treating on the state and relations of Italy. Public funds are consequently less depressed, but great uncertainty still prevails as to the course about to be pursued by France and Sardinia. The strong and decided views against a war, which have appeared in all portions of the British press, are generally thought to have had much effect in deterring Louis Napoleon from hastily indulging in his warlike visions.

Prince Napoleon Bonaparte, the Emperor's cousin, has returned to Paris with his young wife, the Princess Clotilde, the daughter of the King of Sardinia.

Austria is still pouring her legions into Northern Italy, and should a rupture unhappily occur, its commencement will no doubt be signalized by a severe collision of hostile parties.

Among the world's political "chops and changes" we have to record a new Revolution on the Island of Hayti. Soulouque, the sable Emperor of the Western or French section of Hayti, has been expelled by his subjects, and a Republic established, under the direction of a leader styled General Geffard. We do not recollect how many, since the first Revolution on the Island, almost simultaneous with the first French one, have occurred in Hayti, under the name of Republic, Kingdom, or Empire. This last we believe is one of the most bloodless. The Emperor Soulouque, is said to have fled to Jamaica.

We have endeavoured to crowd into our Parliamentary report a large amount of highly interesting and useful information given to the two Houses. We have given a condensed view of the business done and to do this have been obliged to omit a vast amount of what has been said. Others, besides those interested in the position of parties, will be well repaid by a perusal of these precedings in Parliament. The publication of the speeches is brought up only to the 11th ult. We would not undervalue these, yet think the *latest doings* more suited to our pages.