

its satisfactory solution more interesting than the equaring of the circle:—

"Given a man with a wife and six children, more or less; let him be expected to exhibit himself, (particularly on Church days) in a suit of black, such as will not undermine the foundations of Episcopal gentility, or give offence to eyes polite, by a paltry plobeian glossiness, or an unseemly whiteness at the edges,—in a snowy cravat, which may be, to his better half, a serious investment of labor in the hemming, starching, and ironing departments; and in a hat which shows no symptoms of taking to the hideous doctrine of expediency, and shaping itself according to circumstances; let him have a Parish large enough, (pretty sure to be the case), to create an external necessity for a horse and vehicle, with all the *et ceteras* of hay, fodder, corn, curry-combs, and brushes, and an internal necessity for numberless loose dinners and half-dinners, for distribution to servants, as he regards the life of his beast; in his round of pastoral calls,—an item of expense little, if at all appreciated by the visited; and lastly, let him be compelled, by his own pride, and other people's, to dress his wife and children with gentility, from *bannet-strings* to *shoe-strings*. By what process of division can the sum of from four to six hundred Dollars (and too often but badly paid at the last) be made to yield a quotient that will cover that man's weekly expenses?"

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

Sir—The following extract is from your Editorial in the *Christian Messenger* of April 29th:—

"The difficulties of infant sprinkling are continually leading its advocates into strange positions. They make baptism essential to church membership, just the same as Baptists; but the question is not yet settled with them whether a wicked man or woman who was sprinkled in infancy is a member of the Church or not."

1. Will the Editor of the *Christian Messenger* inform an inquirer what he thinks of the case of Simon Magus in relation to the Christian Church? After his baptism, was he a Member, or was he not? He is exhorted to repent after his baptism. Was he then a baptized wicked member of the Church? Or, if baptism becomes vain by subsequent sin, was Simon Magus re-baptized?

2. Will the Editor of the *Christian Messenger* inform an inquirer what he thinks of the characters of those persons in relation to the Christian Church, whom St. Paul addresses in the 1st Epistle to the Corinthians as "saints," "called unto the fellowship of His Son Jesus Christ our Lord." "Ye are God's husbandry—ye are God's building. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you . . . the temple of God is holy, which temple ye are . . . ye are Christ's, and Christ is God's." And yet, in the same chapters, and to the same persons to whom he applies these highly spiritual epithets, he addresses the following condemnatory admonitions:—

"It hath been declared unto me of you my brethren, by them which are of the household of Chloe, that there are contentions among you, that every one of you saith, 'I am of Paul, and I of Apollos, and I of Christ.' Is Christ divided, &c. And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. Ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal?" Were these persons, whom St. Paul calls "Saints," "God's husbandry," "God's temple," "God's building," members of the Church, and yet "carnal, contentious, full of envy and strife?" Please to inform me how you view these cases, because, in the extract I have placed at the head of this letter, you seem to intimate that baptized wicked persons are not members of the church?

3. Would you also please to inform an inquirer what you think of the case of the Prodigal Son in the Parable. Was he still his father's son while he was spending his substance among harlots in riotous living? Were not his privileges of sonship only in abeyance as it were, during the period of his disobedience, but fully restored upon his repentance? and does not the case of the Prodigal seem to illustrate the relative position of a disobedient Christian to his Heavenly Father, and his restoration to his Father's home and affections, the acceptance of the penitent Christian through Christ. Your answers to the above questions will oblige one who cannot reconcile your statements in the *Messenger* of the 29th ult. with Scripture.

INQUIRER.

Editorial Miscellany.

THE Editor of the *Christian Messenger*, cavils at our use of the term "Dissenters," as applied to the supporters of the Bill to deprive the Rectors of their rights. He says he is at a loss to know what or who we mean. We had thought that the significance of the term was quite well enough understood,—meant nothing offensive by our use of it—and intended to convey just such a meaning as it bears in England, where, (whatever he may suppose himself to be now,) the Editor of the *Christian Messenger* was a dissenter by law. We have yet to learn that his emigration, however much it may have bettered his condition, by relieving him from his share of taxation for the support of the national religion or otherwise, makes him anything else. We profess to use the term to that of Sectarian, which we might apply with great propriety. Either is in truth more just than the term "Baptists," which his persuasion delight to appropriate exclusively—for all Christians baptize, the difference between them, being chiefly in the mode of administering the Sacrament, and belief in its efficacy. 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. The following paragraph from the *Christian Visitor* of St. John, N. B., which forms part of an article highly applauded by the *Christian Messenger* of Halifax, is curious, as corroborative of that idea:—

"Political or religious tyranny, or tyranny of any sort, will meet with no favor from the Baptist Press or the Baptist people. From the days when the head of John the Baptist was placed in a charger until now, they have been schooled in the furnace of persecution for conscience' sake, and they will know how to prize the sweets of civil and religious liberty."

The Editor in the *Messenger*, quotes John the Baptist, favouring the idea, altho' not so positively. Treating upon the evil of Dancing, he says:—

"As it was this carnal amusement which caused the murder of John the Baptist, so the fact is well known that it, together with the drinking of intoxicating liquors—things frequently combined—was manifestly the occasion of the shooting of McKeown by Izat in Halifax, last autumn."

The Editor may rely upon some such origin as the above to prove that he is not a dissenter. We do not think he will make much of it however, or in any other way.

The Annual Meeting of the Nova Scotia Bible Society was held at Temperance Hall on Tuesday evening. Rev. Dr. Twining, President, in the chair. After singing, and prayer by the Rev. E. Maturin, the Rev. President gave a synopsis of the proceedings. S. L. Shannon, Esq. read the Report, which was adopted. Several Resolutions were spoken to, and passed. The Nova Scotia auxiliary has remitted to the Parent Society during the past year £200 as a free contribution—and it was shown that £158 had been remitted from Pictou county. After appointing office-bearers, the meeting closed with a doxology and benediction.

[From last Saturday's City Edition.]

Yesterday afternoon, at 3 o'clock, His Excellency the Lieutenant Governor came down to the Council Chamber, and prorogued the Legislature. His Excellency was received with the usual honors, and a salute of artillery was fired on his arrival at and departure from the Province Building.

SPEECH.

Mr. President, and Honorable Gentlemen of the Legislative Council;

Mr. Speaker and Honorable Gentlemen of the House of Assembly;

The change of Administration which occurred soon after the meeting of the Legislature, resulting from the principles of responsibility inherent in the existing constitution of the colony, necessarily occasioned an interruption of your deliberations, and unavoidably protracted the duration of this session.

In releasing you from further attendance upon legislative duties, which you have discharged with

zeal and assiduity, I beg to assure you, that in the ensuing recess my best efforts shall be directed to the accomplishment of those important objects which you have entrusted to Executive management and control.

It affords me great satisfaction to contemplate the probability of a final adjustment of the difficulties which exist between the Provincial Legislature and the General Mining Association.

The liberality with which you have increased the appropriation for the encouragement of common school education, affords gratifying evidence of your attention to that important element of public improvement.

You may rest assured, that in the interval between this and the next meeting of the legislature, I shall superintend with care, conduct with economy, and prosecute with energy, the great public works in progress, in the success of which the prosperity and happiness of the Province are deeply involved.

Mr. Speaker and Gentlemen of the House of Assembly:

The funds which you have provided for the public service shall be faithfully applied to the objects to which you have directed their appropriation.

Mr. President, and Honorable Gentlemen of the Legislative Council,

Mr. Speaker, and Gentlemen of the House of Assembly,

I take leave of you with the conviction, that you will return to your homes to cultivate those social virtues which, by uniting all classes, can alone render a people prosperous and happy; and to cherish those sentiments of loyalty to our beloved Sovereign, for which this fine Province has ever been distinguished.

After closing the Session, his Excellency went to the Parade, and inspected the Volunteer Artillery, and expressed himself much pleased with their appearance.

THE RECENT MURDER AT WINDSOR.—An awful murder was committed about 4 miles from Windsor, on the evening of the 28th of April, by a man named James Kennedy, upon the person of Edward Wallace. It appears that Wallace had a sum of money taken from his pocket while sleeping on a bench in the house of Mary Gallagher. When he awoke he thought something was wrong. He then left the house and went to his boarding house to count his money, when he found that the sum of eight pounds had been taken from his pocket. Kennedy and Mrs. Gallagher were living together, and were the only persons living in the house with Wallace, when he lost his money. He with two other persons went to the house of Mrs. Gallagher and told her that his money had been taken from his pocket when he slept in her house, and then asked her where Kennedy was. She told them he had gone out. Presently they saw him pass from her bedroom into another room, with a large stick and a brick in his hands. Wallace and the other two men went back into the house. Kennedy then went up stairs. Wallace came to the bottom of the stairs, and asked Kennedy if he knew anything about his money. Kennedy replied—"I will give you money!" and whilst Wallace was looking up talking to him, he struck him on the forehead with the end of a bar of iron, sending it four inches into his head. Wallace died that night. As soon as it was known at Windsor that a murder had been committed, Joseph Rickards, Esq., with a constable, proceeded to the spot and found the house surrounded by men, and Kennedy up stairs with an axe and the bar of iron in his hand with which he committed the murder. He threatened the life of any person that would attempt to come up stairs to take him. But at last being persuaded by Mr. Rickards and others he came down and gave himself up. He was secured, and with Mrs. Gallagher committed to jail. The next day an examination took place at the Court House, when they were committed for trial—Mrs. Gallagher as an accomplice. The Coroner's Jury returned a verdict of "Wilful Murder" against James Kennedy. Wallace was a Protestant, Kennedy a Catholic—both working on the Railroad.—*Chron.*

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