

Temperance.

For the Christian Messenger.

PROHIBITORY LIQUOR LAW.

OBJECTIONS CONSIDERED.

[No. 4.]

MESSRS. EDITORS,

It is objected to this law that, if passed, it would not be carried into effect, and consequently would do no good.

That laws cannot be beneficial, unless they be obeyed or enforced, is evident. It is, however, incumbent on legislators to enact good and wholesome laws, adapted to secure the lives, properties, and rights of the people. They ought, moreover, so far as their power extends, to depose from office men that will not, in their respective spheres, enforce such laws, when complaints are duly lodged, and proofs adduced. If the people generally will disregard an equitable and beneficial law, and by their neglect put it out of the power of the authorities to enforce it, they must suffer the consequence of their own remissness: but the legislature that passed it is blameless, and is commendable for the faithful discharge of duty.

There is, however, no sufficient reason to doubt, that if a prohibitory liquor law be enacted in Nova Scotia, it will be carried into effect to a great extent. No reasonable man expects that such a law will immediately cure the wide-spread evil of intemperance in all parts of this Province. It will unquestionably tend to diminish greatly the sale and common use of inebriating liquors, and consequently the vice of drunkenness, with its numberless attendant ills.

Such is the depravity of fallen nature, that no law, either human or divine, can wholly prevent the commission of the crime against which it is enacted. If therefore every law which does not effect the entire prevention of the vicious practice against which it is designed to operate, is to be regarded as useless, all laws must be so regarded, and consequently repealed. But every man of common sense is aware, that this would be ruinous to community. Penal laws are not expected to exterminate vice, but to check and restrain the vicious. That they do this, and thereby accomplish much good, is undeniable. If, then, a law passed in Nova Scotia to prevent the importation, manufacture, and sale of alcoholic drinks (except for medicinal and artistic purposes) tend to check these evils, with their natural results, it assuredly will be highly serviceable to the inhabitants of the Province.

That such a law would operate beneficially, might be reasonably inferred from the nature of the case. It is not, however, now problematical. The trial has been made in a number of the United States. Though our neighbours there have not the same facility for accomplishing the desired object that we have, since they cannot (owing to the general regulations of the Union) prohibit importation, yet so manifest have been the happy consequences of the law, that State after State has, upon the most careful investigation of its working, adopted it. This clearly demonstrates its salutary tendency.

Occasional instances in which men concerned, either directly or indirectly, in the liquor traffic, combining with the lovers of strong drink and political partisans, have taken advantage of peculiar circumstances, connected with the casual indiscretion or supineness of the advocates of temperance, to counteract such enactments, furnish no proof to the contrary. On the whole the principle is evidently gaining adherents, and being more extensively adopted, where its influence and effects are best known, and most thoroughly understood.

I am aware that some men have adventured to deny, that this law has operated usefully where it has been introduced. They allege that it has occasioned strife and riots, has been evaded, and has not been enforced in cases of known violation. It is not the law, however, but opposition to it, as in the case of many other wholesome enactments, that produces strife and riots. The same complaint might be made with equal propriety—none at all—against Christianity itself; since it has often been the innocent occasion of contention and bloodshed. That a law of this kind has, like others, been sometimes evaded, and not always enforced where proof of the violation of it might have been adduced, is not to be questioned. But that wherever it has been enacted it has done good, is a truth, so far as I

have had opportunity to ascertain, attested by all disinterested witnesses acquainted with the facts.

It may be objected, that the advocates of total abstinence are not disinterested witnesses in this case. This, however, is a groundless objection. Men who hope that either they or their friends will profit by the liquor traffic, or whose inclinations dispose them to use spirituous liquors, are manifestly interested; but those who are desirous of the suppression of intemperance, cannot expect to derive therefrom any advantage peculiar to themselves. The object sought by them is the general welfare. The testimony, therefore, of such men is unexceptionable.

Every gentleman, not engaged in the liquor trade, from any State in which such a law has been introduced, with whom I have conversed, has assured me that it is evidently accomplishing a great amount of good. One of these, a very intelligent man, thoroughly acquainted with the whole matter, with whom I travelled last spring from Halifax to Windsor, remarked to me, that he was astonished to find any man having the hardihood to deny this, or even to question a fact so notorious, on the floor of the House of Assembly in Nova Scotia.

Attempts to adduce exceptions, as in the case of Portland, where untoward circumstances for a time tended to prevent, in a great measure, the operation of the law, do in reality establish the well authenticated fact of its general salutary effect.

The fervent desire which manifestly prevails among a large majority of the inhabitants of this Province, for the enactment of a prohibitory liquor law, affords a sufficient guarantee that it will, if passed, be extensively observed or enforced.

It may be objected, that the provisions for the restriction of the sale of intoxicating liquors under the License Law, have proved in a great degree nugatory, through the remissness of the people to enter legal complaints against transgressors. There has, however, never been a law given to the people accordant with their wishes. They could not, therefore, be reasonably expected to be active in having it executed. Moreover, the entering of complaints has seemed to be almost useless. No provision has been made for the destruction of liquors, either smuggled or found in the possession of persons selling without license. If a charge were preferred before a Magistrate, proof adduced, and a fine imposed, some informality would probably be discovered or alleged, the transgressor acquitted, and the costs thrown upon the complainant. The contemplated law will remedy these evils.

In conclusion I beg to express the ardent desire of my heart, that untiring efforts may be put forth by all the friends of temperance for the attainment of such a law, that our Legislators may evince true wisdom and philanthropy by enacting it, and that prudence and decision may be exercised in carrying it into effect: so that intemperance, with all its ruinous consequences, may be eradicated from our land, to the glory of the Most High, and the promotion of the happiness of the present and future generations.

Yours in Gospel bonds,

C. TUPPER.

Aylesford, Jan. 9th, 1856.

Special Notice.

[BY REQUEST.]

THE Committee appointed by the Grand Division of Sons of Temperance, in Annual Session, in October last, to make arrangements for holding a CONVENTION at Halifax, have unanimously resolved that such Convention be held on WEDNESDAY, 20th February next, at 10 o'clock, A. M., and they hereby notify all the Divisions Sons of Temperance, Watchmen's Clubs, Temperance Societies, and all other Temperance organizations, and friends of that cause generally, of such meeting in Convention, and urgently request that each and all such organizations will select and send such and so many delegates as can find it convenient to attend, and form said Convention; it being considered extremely desirable that several measures immediately bearing on the prosperity of the Cause at the present period should be discussed and determined on in such Convention. They also suggest the propriety of providing funds for defraying the necessary expenses of the attendance of such delegates.

RICH'D. MCLEARN,
JOHN G. MARSHALL,
Sub. Com.

Halifax, Jan. 8th, 1856.

Correspondence.

For the Christian Messenger.

REVIVALS.

Why do we not see them?

MESSRS. EDITORS,

WHILE carefully perusing the pages of your valuable periodical I find that comparatively few Churches in Nova Scotia are enjoying the outpourings of God's gracious Spirit. There are some whose hearts are made glad while sinners around them are converted to God but when we see so many yet in the broad way to ruin it calls for every exertion to be made to reclaim them from the grasp of the enemy but here the question may be asked what more can be done than is done, is not the same doctrine preached that was a year ago when there was a revival in almost every church, and the Christian Messenger could send forth the good news in foreign lands that sinners were being converted to God? I would answer that the same is now preached that was then, and I believe with as much energy and as great a desire for the welfare of sinners too, but there are some growing evils which must be checked before the preaching of the gospel will effect all that is desired. How often does the minister's heart feel discouraged when he sees that the people are growing cold and indifferent, and the churches, in a lukewarm, indolent state. There are many professors of religion who neglect family worship, and neglect the family altar. They forget to ask the Lord of the Sabbath to meet them in the sanctuary, and prepare their hearts to receive the word. How often is his heart pained on Sabbath morning while going towards the house of God by hearing those before him talking over their worldly affairs, instead of heavenly things on this holy day; and again while entering the house of worship they are often insensible to the order of God's house, and then through the week but little of the sermon can be recollected, and sometimes not even the text remembered. Frequently the greater part of the sermon is lost, and how can we expect that half a sermon will do much good when we are convinced that the whole, is only half enough. When we say with the Psalmist, "holiness becometh thine house, O Lord, for ever," and strictly observe his commands, then will sound doctrine be heard willingly, received joyfully, and sinners will be converted to God.

I am yours, &c.,

AN OBSERVER.

Lunenburg Co., Jan'y. 2, 1856.

For the Christian Messenger.

Letter from Cape Breton.

MARGAREE, Jan. 3, 1856.

DEAR BRETHREN,

You will be so good as to give a place to these lines in your valuable paper, the C. M., which is our weekly guest. By its pages we are greatly invigorated, and I feel under an obligation to promote its interests.

I have finished the mission of six weeks appointed me by the Eastern Board at the Association held at Guysborough, through Cape North, Middle River, Red-head and Big Glen. In all these places I was kindly treated, and it was their desire that I should soon come again. After leaving home I travelled 50 miles on foot before I could get to my first place of destination. I was the third Gaelic Minister that has visited that place on the said errand for 21 years. They never saw a Baptist Minister in the place before. I have to bless God and let the Board know that their labour was not in vain. There were two young females awakened to see that they had need of Jesus as their Saviour. I understand that ever since they continue in a praying spirit. The name of the place is Grand Ann's. It is secluded from every convenience; but there are some there who love the Lord. Indeed I was greatly refreshed myself amongst them. I then crossed to Cape North, a distance of 20 miles from sea to sea. On the barrens the traveller meets with a great variety of wild berries and fruits; and numerous tracks of the moose and bear occur. But what most interests one is that there are perishing souls without the bread of life. The people are without a Minister of any sort. I was treated with great kindness in this place; and there were large congregations on Lord's days, but, on week-days not so numerous, as the people were busy working at the telegraph. I met with several people from different parts of the Province, who came to our

evening prayers and worship. They told me that they had heard before they went there, that the place was settled with barbarous people, but they met quite the reverse. I saw here a time-piece that lay for ten years in the woods of P. E. Island, which was found last spring with the bones of its owner, which were carried to Cape North by two brothers of the deceased (Arch'd. and Ronald MacDonald.) They carried the bones on their backs through Pictou, Tracadiey, and round the Gut of Canso. I could not but mingle my tears with theirs when I saw the hair of the deceased wrapped up in a paper mixed with moss. The deceased, it is believed, feared God,—his bones were found in the attitude of prayer. On my journey I went through the French settlements; there is an abundance of 'dry bones in the valley.' The people are full of kindness, although left there in their ignorance, counting beads on their knees, imagining that they are serving God. They are crowded together on the spot of their forefathers, and are suffering greatly for want of learning. If any of the poorest die, his clothes and gun will be sold for masses. Oh, Dear Brethren, take these people deeply into your hearts. Some of the men have some smattering of English; the women have not. My tongue was bridled the two nights I was with them. Everything is in its old way with them. There you will see the stacks of grain, with from 30 to 100 sheaves: the plough with one stilt. Is there no Chute or Rand among you to labour in this neglected field? When I returned from the Cape I fell into a River at Grand Ann's. I bruised and cut my foot in travelling the dreary barrens. I took up my quarters in the house of a Frenchman, where I was kindly treated. Would to God they were converted! Let the snow be as deep and the winter as severe as it may, if the Board will send me I will take two or three months labor again among my countrymen through the Island.

Received in behalf of the Board at

Grand Ann's,	£1 12 1/2
Cape North,	2 9 1/2
Baddeck,	0 6 10/4
	4 8 1/4

Yours in the Gospel,

RONALD MACDONALD.

For the Christian Messenger.

Mission to Shelburne.

MR. EDITOR,

For the satisfaction of the Missionary Board of the Western Association, I deem it my duty to inform you that I have spent nineteen weeks in the County of Shelburne. Many of our meetings were interesting; and I think some have been made to feel the force of the Gospel. There is a large field destitute of Baptist preaching, and a multitude of precious souls perishing for lack of knowledge. There is no Baptist preaching in that County with the exception of a small part occupied by Brother Murray. There are many who value the Gospel highly, and who would do all in their power to sustain it. I was obliged to leave December 10th. I expect to return in April next, if it be the Lord's will. I hope that God will direct the footsteps of some man of God to that County, to break to them the bread of life. I feel a warm attachment to many for the kindness and christian zeal manifested to me and to the cause of God. My labours were mostly confined to the Sable River and Ragged Island Churches. In addition to that I spent a small portion of my time at Port Labair, Little Harbour, and Jordan River. I was kindly received by the Wesleyan friends, who kindly opened their Chapel when not occupied. I endeavoured to labour publicly and from house to house.

During the above period I attended ninety-five meetings, preached seventy-eight times, baptised two, and received one for baptism. Received in aid of the mission £19 4s. 10d.

I have no doubt but the friends of Zion had it in their hearts to do more for the mission; but owing to the failure of the fishery and the loss of a great portion of the potato-crop, and the high price of flour, could not do all they desired. May the Lord bless and prosper them.

Yours, &c.,

H. ACHILLES.

Wilmot, Jan. 1st, 1856.

WANTS OF THE INDOLENT CHRISTIAN.—A lazy Christian shall always want four things, viz. comfort, content, confidence and assurance. God hath made a separation between joy and idleness, between assurance and laziness, and therefore it is impossible for thee to bring these together that God hath put so far asunder.