

are paid; and hence the revenue will be greatly increased. It is consequently apparent, that the proposed law is adapted to promote the pecuniary interests of the people at large, and in reality to augment the provincial revenue. The objection, therefore, under consideration, is utterly groundless, and palpably absurd.

When the Temperance Reform was commenced in this Province, many persons alleged that, if successful, it would injure the people, by reducing the revenue. It has succeeded to a great extent: but in proportion to its success, have the pecuniary interests of the people, been promoted, and the receipts of the revenue augmented. Such obviously will be the effects of an efficient law adapted to annihilate the remains of intemperance in our land.

The principle upon which the legalizing of the liquor traffic is advocated, as affording an income, would naturally lead to the licensing of persons to practise every species of vice, how injurious soever to the community, for the sake of the amount received for such licenses. Indeed, permission to import, manufacture, and sell intoxicating drinks, is in effect, permission to commit, or to cause to be committed, all manner of crimes, to the dishonour of God, and the injury of man.

A prohibitory law would be especially beneficial to persons engaged in vending intoxicating liquors; since they are usually ruined by the business. Either themselves, or some of the members of their families, almost invariably fall victims to intemperance. Many, instead of accumulating wealth, become miserably poor and distressed. Moreover, attentive observers have often noticed, that when property is acquired in this way, it usually proves a curse to its possessors.

It surely cannot be necessary to adduce any farther considerations in order to convince men that are more uninfluenced by sinister motives; that the argument against a law designed to prevent the ordinary traffic in Alcoholic drinks, based on its alleged reduction of the revenue, is utterly fallacious. The more attentively the subject is examined, in all its aspects, the more evident must it appear, that the traffic in intoxicating liquors is to the Province, as the common use of them is to a family, ruinous loss, without one particle of gain.

Yours in Gospel bonds,
C. TUPPER.

For the Christian Messenger.

Prohibition in New Brunswick.

MR. EDITOR,

The long wished for day, of the inauguration, of the Prohibitory Liquor Law for New Brunswick, has dawned upon us, with all its advantages and responsibility. Time, that unerring interpreter of the future, has rolled on, unravelling the thread of the world's strange history, momentous and vast, till we are brought to the threshold of the new year. The manacles of the soul-ruining sin of intemperance, by the law, so long riveted upon the people of this Province, have been broken asunder, leaving this potent enemy of all righteousness, this destroyer of man, body and soul, in all its hideous, withering, blighting, and loathsome deformity, exposed to the gaze of the world. The legality of the wicked traffic in liquid fire, the surety of the drunkard maker, has been after much determined effort, arduous toil, and undaunted courage on the part of the friends of Temperance, swept from our provincial Statute Book. Henceforth in the eye of the Law, the importation, sale, and use, as a beverage, of the poisonous draught of the drunkard, are viewed, as they long since ought to have been, as crimes of the deepest dye.

The great joy felt by the right thinking sober minded, honest men, was evinced in our section of N. B., on Tuesday, 1st January, 1856, by a public celebration. Pursuant to public notice, a large party assembled at 1 o'clock p. m., at the Temperance Hall, Sackville, to celebrate the day, as the first dawning of Prohibition, in this land, by excellent hearty addresses, in the open air, from Rev. H. Dickard, A. M., Principal, Mount Allison Academy, Sackville; Revs. W. Temple, and G. F. Miles, Pastor, 1st and 2nd Baptist Churches, Sackville, and by a sleigh drive. Some forty or more horses and sleighs, with from two to seven persons in each, made a very novel appearance, driving through the village, on this interesting, and ever memorable day for the triumph of the principles of Prohibition. How glorious a victory have the friends of prohibition in N. B., gained over their enemies

in this great question, which above any other, the War excepted, interests the world at the present time.

I am &c.,
H. S. FILLMORE.

Point De Bute, 5th January, 1856.

For the Christian Messenger.

From our Canada Correspondent.

CANADA WEST, Dec. 3, '55.

MY DEAR MR. EDITOR,

I have been in the regular receipt of your paper since it came under your able and very efficient control, and have been much instructed and benefited by its varied and valuable contents. Living so remote from your province as I do, I cannot be certain as to the particular kind of information from our parts which would be most acceptable to your readers, but as I am anxious that a closer bond of brotherhood and more frequent intercourse should take place between our churches, and that we may know one another better than we do, I propose, by your leave, from time to time, to drop you a few lines to indicate the state of affairs in this province, and give at least my honest opinion on the various subjects that may present themselves. My letter this time shall be limited to denominational matters, and in the off-start I have deeply to regret that the Baptists in Canada West will compare very unfavorably with their brethren in N. S., in almost every respect, but wealth, and in that I think we may perhaps have the advantage, if wealth is in any respect an advantage to a denomination of Christians. When Jeshuram waxed fat, then he kicked, and riches have usually had a more deleterious influence on pure and undefiled religion than even extreme poverty; for with riches come pride, ambition, and a desire for pre-eminence, in proportion to the length of the purse. This does not seem consonant with the spirit of the gospel, or to harmonise with the fellowship of believers, and yet we often hear it regretted that we have not more wealthy men among us, seldom that we have not more holy men.

Speaking in general terms I believe both your ministry and membership are more uniform and better grounded in the doctrines of grace than we are. In this country I believe I could point out every variety of opinion among our ministers. Some are sound in doctrine, and preach the gospel in its purity, earnestly contending for the faith once delivered to the saints, and as a consequence their churches are built on the right foundation, and are exerting an excellent influence in the communities where they are located. Others there are opposed to what are called old fashioned Baptist notions, and are great advocates for progress and improvement and keeping up with the times as they call it; tho' I am not aware that their progress is very rapid, or their improvements beneficial. The opposite would in many instances come nearer the truth. We have still another class of ministers each one *sui generis* who seem equally opposed to what is old, and to what is new; who will subscribe to no creed, and are utterly opposed to any articles of faith; who contend against usages, and are fierce at the mention of councils; who ridicule the idea of uniformity; and rather than do or teach a thing rightly in the old way, would do it wrongly in the new way, so as to avail themselves of their liberty, and let the world know that they are untrammelled by the rules of any sect. Of their influences you may judge. It cannot be good. Such seed will produce nothing but tares. Divided counsels beget weakness, and the results I fear will be of the most lamentable character. Hitherto there has been much division and strife in the denomination, produced by local prejudices and personal animosity and jealousy, as much as by candid and honest difference of sentiment, and as a consequence we are unable to do what we are abundantly able to do, were these evils removed out of the way. We have frequently commenced forming a three-fold cord that should not be easily broken: but the material being sand, it has always fallen to pieces.

In N. S., you have a noble Institution of Learning, well endowed, managed, and respectably attended. I blush to confess that we have no such thing in Canada, and the prospects of ever being so blest are not by any means promising. A few years ago an effort was made to secure an endowment. Our venerable father Dr. MacLay, in a few weeks secured \$26,000, a Constitution was adopted, a Board of managers appointed, the location fixed, a Professor chosen,

and then—the whole thing vanished, and "like the baseless fabric of a vision, left not a wreck behind." The failure of this scheme, so uncalled for, and so unexpected, has cast a gloom upon us, and paralyzed our energies and our hopes.

We have a missionary society that is doing some good, but it meets with opposition, and its efficiency is crippled for want of funds—so that we cannot meet half the demands, I am told, that are made for pecuniary and ministerial assistance. We have an immense frontier now being rapidly settled, and numerous fields are opened for our occupancy every year, and we can do nothing in the matter. We have no means for training our young men for the ministry. If we send them into the States, Bro. Jonathan loves *smart young men* and will do his best to send us back the culls only—if we encourage them to enter upon the work of the ministry without being duly qualified, we only propagate the evils of diversified sentiments and opinions among the ministry, to which I have already referred. To rest as we are and lie down in apathy would evidently be criminal on our part, and useless—to remain as we now are is quite impossible. We must either go forward or die out. So that the very necessities of the case form an augury of good. I trust that God will "give us the valley of Achor as a door of hope."

I have hinted at some of the prominent evils among us, and alluded to some of the causes of our present sad condition, presenting you thus the dark side of the picture; and that there is a dark side is also a proof that there is also a light side; and in my next I will endeavour to give you a glance at the more encouraging aspect of the Canadian Baptists; for there are among us some few signs of promise.

We have a "Christian Messenger" with which I suppose you exchange. It is the private property of a noble-spirited, self-sacrificing and devoted brother, W. Winter, Esq., and under the efficient management, as editor, of one of our very best and longest tried ministers, Rev. J. Winterbottom, who has been a champion for the truth in Fatherland as well as here. I am glad to see by the energy he puts forth that in his old age he is renewing the vigour of his youth. I count on much good being done among us by this agency. Wishing you success in your "Messenger," beyond your most sanguine expectations, and praying that God may give you prudence, discretion, and every needed aid in the accomplishment of your work.

I am very truly yours,
WISLAW MALHEIN.

For the Christian Messenger.

Letter from Rev. A. W. Barss.

DEAR BROTHER SELDEN,

I am trying to do all I can for the "C. Messenger," but it is exceedingly difficult to accomplish much in aid of any paper in this field. The desire for information is very limited. The fathers and mothers here lived so long without any books but the Bible, that it is difficult to make them understand the need of any other information. The same idea is being imbibed by the youth and children to a great extent—and the knowledge they get from the Bible is not always of the best kind, for the want of other institutions. The conversation between Philip and the Eunuch may be appropriately applied to show that other instruction is required to go along with the bible, in order to its right use. Thus (Philip says to him, "Understandest thou what thou readest?") Yet he with the prophecy before him so plain, the fulfilment of which had so lately taken place—answers "how can I understand, except some man should guide me?" Acts viii. 30-32. It is evident from the same example that when the bible is rightly understood it calls for obedience, or why at the guiding of Philip did the Eunuch request baptism. There seems to be an idea in the minds of many, that all that is required is to read the bible occasionally, and then lay it by unthought of. Almost invariably when trying to press the claims of your paper, the reply is, we do not get much time to read, and when we do we want to read the bible. Well, we cannot find fault with people for wanting to read the bible, when that is the very thing we are exhorting them to do continually. But in contrasting the claims the bible makes upon us with the tenor of those people's lives, it will be difficult to find any more slow to yield to its requirements than these same persons who profess to be such bible readers. I am inclined to think that it is not the love of the

bible which prevents them from taking your paper, but because they will have to pay for it. When I try to explain the impossibility of getting the same amount of information in any other way, for the same money, as by taking the paper, they seem not desirous to know more than they do. They have lived so long without knowing any more, and they can live on at the same rate, forgetting that the bible teaches—"with all our getting to get wisdom," and to add to faith, virtue, and to virtue knowledge," "with all diligence"—2 Peter i. 5. The words of God are only "plain to him that understandeth, and right to them that find knowledge"—we are therefore to "receive his instruction and not silver—and knowledge rather than choice gold—Prov. viii. 9 10." There are often exceptions, however, to the above described bible readers, who wish to get all the aid they can to help them to understand what they read. One woman told me to send for the paper for her family, and if her husband would not pay for it, she would go in the woods and cut cord-wood to pay for it herself. It will be hard when women are compelled to resort to such means to get the paper into their families, but let us have more with the same spirit. Such women will make men of their husbands, and impress upon their children the right stamp to obtain information, so that no blame may be attached to them. There are some of the aged and middle aged it is true, who cannot read in the English language, and object to taking the paper on that ground, but there are few of the youth but can read, and they ought to have the privilege of improvement, and their fathers should not be so blind as to withhold from them any source of information that may come within their reach. If men and women who have lived forty or fifty years, feel content to live on thus, till they die, without seeking to improve themselves, never making the world much the better for their having had a place in it, they ought to know that their sons and daughters have to live in a different age, and will only find their associates in the lowest grades of society, unless they avail themselves of the present opportunities of gathering intelligence.

Yours truly,
A. W. BARSS.

North West Lunenburg,
January 5, '56.

For the Christian Messenger.

Visit to Jeddore.

According to a previous arrangement with brother Crawley, the missionary between Dartmouth and Jeddore, I lately visited the church at the latter place, to spend the Sabbath with them. Jeddore harbor is at its northern extremity 33 miles east from Halifax, and as it extends 7 miles inland, the whole distance to the chapel on the west side near the sea is about 40 miles.

Being kindly furnished with a horse, by one of the brethren here I left on Friday 28th Dec. and returned on Tuesday Jan. 1st, stopping all night at Lake Porter, at the house of brother John Verge, where the ministers of the gospel may always expect to meet a kind reception. Circumstances prevented meetings being held at this place. The people though Pedobaptists are glad to hear Baptist preaching. Their earnest attention to the word when here two years ago, is distinctly remembered.

A short distance beyond Lake Porter, the eye of the traveller is attracted towards the sea, by the beautiful harbor of Chezenteook, which spreads out before him in summer, a fine landscape of green marshes and hills, and farmhouses, occupied by French inhabitants. A fairer spot is seldom seen. If it could be won by the gospel from the degrading superstition of popery, it would be like the garden of Eden. But wherever the iron hoof of popery rests, it tramples down every thing that is lovely. For proof of this, look at the moral chart of the world.

About four miles this side of Jeddore are Musquodoboit, and Port Piswick. There are but few Baptists here. The church formed by brother Hobbs some years ago, has now from various causes become extinct. The people however are glad to hear our missionary as he passes along, and their houses are open for his entertainment.

But on arriving at Jeddore Harbor the missionary enters at once on baptist ground. At the head of the harbor the people are Episcopalians, and have a neat little chapel. But they receive with gladness the minister who preaches the truth. Leaving the head of the harbor and approaching the sea, the people on both sides are baptists. About thirty years ago they were visited

by Elder N. Harris. B. have been do their progre efforts on, th united and visited them several, and neficial. been with of these lab tentio is As brother February, A permane the blessing Felix Nefi upwards of built two harbor. T extending, the border progress. The soil is under good but yet C harbors in ocean bef these thin ing one I arriv George I no servic We had Collectors support o Halifax Extract P "I felt loss in th God's v to err. Dear bro under th And now have un under s that you point of deeply r as to occ tion for Rum forth strong well in Govern the Cz of the the Au now o Russia terms exclus dismar the re right c cessatio on the of all the Al propo her an that n Ka fallen ious, forte prisio ter fa which rolics strug Th the v Perh of th as th the A they estly usel urse