

It will be observed, that no member of the Government voted finally in favour of the Bill. In fact, its defeat is notoriously owing to government influences. We offer no remarks on this fact, because we wish to show due deference to the various opinions held by our readers; but we record it, for the future consideration of all concerned.

The Attorney General took his stand against the Bill, mainly on financial grounds. The Provincial Revenue derives £24,000 a year from the imports on intoxicating liquors, and he knew of no method by which that sum could be obtained from other sources, for the ministry had resolved not to increase the tariff on general imports. Then, if the Revenue should prove minus £24,000, the Provincial credit would be impaired, and the Railway would come to a stand still. So the Hon. gentleman argued.

He assumed that the whole sum of £24,000 would be lost, not taking into account the increased expenditure on articles of real value and usefulness which would undoubtedly result from the improved habits of the people. And he assumed the unwillingness of Nova Scotians to bear a small addition to the tariff, should it be necessary, in order to rid their country of an all-destroying curse. Both these assumptions are unfounded. The whole sum of £24,000 would not have been lost—far from it. And he who maintains that the people of Nova Scotia would not cheerfully make up any deficiency arising from the effects of the prohibition, is guilty of a foul libel against them.

But the Railway—how shall we build the Railway? The Hon. gentleman knew very well that this would be an *ad captandum* argument, and that it would work mightily with a certain class. We are sorry that he employed it. It comes to this, according to the Attorney General—that Nova Scotia cannot have a Railway, unless the country is well flooded with liquor. Is it so? Will he dare to assert that the inhabitants of this Province would prefer the introduction of the poison, for the sake of the pelf, and that they would rather expose themselves to all the miseries of pauperism and crime—the twin children of intemperance—than contribute a moderate amount of their substance towards the accomplishment of a national object? Does he mean to say that he is driven to it—that it is a case of necessity—and that, to use plain words, if there be no rum there can be no railway? The shanty-keepers think so, certainly, for they take care to keep the labourers well supplied, all along the line; but this is a connection which is not so creditable to an Attorney General as could be desired. And we say again, that there is no necessity; nor would the government have incurred any fearful risk in adopting the course which humanity and patriotism dictated.

We have heard of many kinds of Railway—of broad-gauge and narrow-gauge railways—of atmospheric railways—and of a certain under-ground railway, which has done a good business for some years past, and promises to be an active concern for years to come—but we never before heard of a "Liquor Railway." Yet such is ours to be, if the Attorney General is to be believed—for he cannot go on with it unless he has this £24,000 a year, and he cannot get that sum (at least, so he argues), unless the people drink liquor enough to supply it by the taxation. So the Nova Scotia Railway is to be the product of liquor. Now, we are hearty friends to railways, and all other means of facilitating the intercourse of man with man, and thus promoting civilization as well as increasing wealth; but if we are to choose between the two—a railway, with rum and its attendant curses,—or no railway, and temperance, with its blessings, we shall not hesitate a moment. Stop the works, and deliver the land!

There is no need of this, however. If our public men had been bold enough to sunder the ties by which they are connected with certain powerful influences, they would soon have discovered the means of carrying on our public works, even though the £24,000 now derivable from the imports on liquors had been frittered down to a fraction.

It has been a favourite argument of late with some writers and speakers, that our extensive sea-board exposes us to illicit trade, and that therefore it would be impossible to enforce a Prohibitory Law. We are aware of the difficulty of the case. We know that the enactment of a Prohibitory Law will require the

adoption of energetic measures. We shall want open-eyed magistrates, and honest active constables, and incorruptible custom-house officers, and consistent temperance men, all over the country, and when the time comes, we shall get them. The Law itself will create public opinion in its favour. It will be so manifestly on the side of virtue, and good order—as the Liquor traffic is manifestly in league with every kind of vice—that men who have character will be very anxious to keep it, and they will sustain the Law, out of respect for themselves, and desire for the public weal. There is another consideration which may be adduced,—smuggling is to be feared, when the country from which it may take place is sufficiently near to make it profitable; but with a Prohibitory Law in operation in New Brunswick, in Maine, and in Massachusetts, where is the liquor to come from, so as to be profitably smuggled, looking at all the risks which will have to be encountered! That state of things will soon exist. New Brunswick is all right, our failure will embolden and stimulate the friends of temperance there. Maine will soon be right again. Massachusetts will follow. The smugglers trade will be a losing one.

Many thoughts are crowding upon us, but we must forbear. We have been defeated. Power and rum have effectually conspired against us; and the spirit of party has been invoked, to seduce or overcome the weak. The work has to be begun once more. And it will be. It will be carried on, too. Our Temperance organizations will be invigorated and purified. New modes of operation will be invented. And Temperance men will have to learn and to practise this lesson—that the battle of Prohibition is to be fought at the hustings.

Correspondence.

For the Christian Messenger.

PAST and PRESENT.

THE CHURCH AND THE WORLD.

When our Saviour was on earth his followers were but few; the reason is obvious, those that were to be associated with him must possess character and aims differing from the mass around them. To be moral and outwardly above reproach, was not enough. They were required to be self-denying, self-sacrificing, and cross-bearing disciples. His doctrines were pure and made no compromise with sin, they that were not willing 'to forsake all for Christ could not be his followers.' Had our Saviour aimed at a large church and numerous disciples, with but a little relaxation of his strict requirements, the Scribes and Pharisees would have numbered themselves with his flock. But such was not the design of our divine law giver. His people, were to be a peculiar people, and amidst the mass of human beings who inhabit his earth, were to be but a little flock. The apostles and early preachers seem to have promulgated the same doctrines that our Saviour announced, and those who would be of the number constituting the christian assembly—or church—were required to come out from the world and be separate.

One not acquainted with the internal action, and external appearance of protestant churches, would suppose that with the New Testament for their guide and acknowledging Christ's authority and laws as unchanging; that their formation and government would remain such as it was in the early ages of christianity. But one associated with a church at the present day must conclude, either that the laws of the New Testament were unnecessarily strict or that they have been grievously departed from.

It seems that at first a broad distinction was maintained between the world and christians, those only who were separated from the world and its maxims, and declared by their walk and conversation that they were seeking a kingdom beyond this world—were called christians (Acts xi.) The world and the church are modes of designation frequently used in the New Testament to distinguish the children of God and the children of the evil one. The christian world was a term reserved for a more advanced state of society. As the separating mark between believers and unbelievers became more faint and as the stigma fastened to a christian profession became less dreaded, no

doubt but numbers entered the christian society whose characters remained unchanged.

We read of the gentile world, the heathen world, and the wicked world, but the christian world in the early days of the church, would have sounded as anomalous terms, as a contradictory statement. But in this advanced period the world and church have so interwoven their borders that the term christian now embraces all who acknowledge the person of Christ, however short they may come of obeying his laws.

Churches of the Baptist order of worship profess to find no constituted mode of christian association but for regenerated persons,—baptised believers. Acting upon this principle, their society ought to be a model one, it should in its local organizations be "a light set upon a hill" conspicuously discernable to all around. That such is not the case must result from the insufficiency of Christ's laws to regulate his church, or else from the unwillingness of the church to execute these laws. The latter is probably the case. That unworthy persons should enter our churches is not to be wondered at, but that they should be allowed to retain their standing whilst violating the laws of the church—the laws of Christ—is astonishing; to state the fact is easy, to account for it more difficult, and how to remedy the case a most perplexing question. That the churches of the Baptist denomination are lax in discipline at the present day I think cannot be denied and that it should be so, is highly injurious,—no church need be so weak, or few in numbers, as to fear to execute the laws of Christ; and just in proportion as it acts in this matter vigorously, will it prosper.

When we speak of an individual christian, we think of one who, regenerated and born into the kingdom of God, is living and acting for his glory—we think of a praying man; in public, in private, and in the family, offering prayer and praise to the Most High; of a benevolent man, giving cheerfully of the goods put into his stewardship; of a self-denying one, crucifying the flesh with the affections thereof—striving against besetting sins—be they temper, worldliness, intemperance or other practices—which are as hard to part with as cutting off a right hand; a laborious person, labouring for others rather than himself, labouring for the advancement of Christ's kingdom if at the neglect of his temporal business or his own gain—when we think of a church of Christ we ought to expect it made up of just such individuals and when any fails to exhibit such a character the body with which he is connected should remove him. In acting up to this rule—I think a rule the word of God authorizes—our church would be thinned; but like armies when purged of the sickly and faint-hearted, are stronger with less numbers, so a small christian body acting as directed by Christ's laws and not from expediency or timidity would be stronger for reducing its numbers. But alas, expediency is now too much the rule of action, and formality is conspicuous in our midst, and if already not so far advanced, still we are fast approximating those societies of christians whose pretensions to purity of worship are much more moderate than our own.

HINT.

For the Christian Messenger.

Mission to Canso and Tracadie.

MARCH 31st, '56.

DEAR BROTHER,

I left Sydney for the Strait of Canso on the 27th of February, and arrived in the evening at sister Paint's—their unremitting attention to the Ministers of Jesus should be highly appreciated—and we implore the Most High to pour copious effusions of divine grace into their hearts, that they may walk with God all their days. The weather was quite unfavourable, yet the prospects of the little church are somewhat improving. I found a few of the brethren at Tracadie still importunate at a throne of Grace, for the outpouring of the Holy Spirit upon the people. God was pleased to hear them and the church was revived. Four backsliders returned and four more were baptized. During my stay of three Sabbaths I preached sixteen times and administered the Lord's Supper twice. I also attended one conference. Many of the young are awakening to a sense of their sinfulness—Let God have the glory, Amen.

Brother John Bowden labours to keep the little church in order here. May the precious Saviour render him a blessing to them during his pilgrimage here below.

I remain yours in Jesus. GEORGE RICHARDSON.

For the Christian Messenger.

Extract of a Letter from Truro.

MY DEAR SIR,

"I have been very much gratified with the paper since it passed into your hands. Progress seems to be your motto, and the instruction and benefit of your numerous readers your object. The new features of the Messenger are I think generally valued. And I hope the appreciation of its merits by the public will be shown by a continually increasing circulation.

"We are getting along very comfortably in the Normal School. The close of the first term was very satisfactory; the prospect for another one equally favourable."

Yours very truly,

C. D. RANDALL.

Normal School, Truro, April 5th, '56.

For the Christian Messenger.

Obituary Notices.

LYDIA ANN GRIFFIN.

DIED, at Lower Horton, of consumption, Dec. 16th, 1855, Lydia Ann, third daughter of Mr. Elisha H. Griffin, aged 17 years.

Miss Griffin was awakened to see her lost condition as a sinner before God last spring while listening to one of her young friends giving a relation of her christian experience. Her distress of mind increased till she saw that without the special mercy of God she could not be saved from the wrath to come. About that time her health began to decline, but the subject of her eternal welfare became more deeply affecting as she perceived that she had but a short time to live. On a sabbath night, at a late hour I was sent for, a distance of three miles, to pray with her, and while at prayer the blessed Spirit enabled her to believe in Christ as the only name given by which she could be saved, she found great peace and joy in resting on Christ for salvation, and continued firm in confidence and hope till she died. "Blessed are the dead who die in the Lord."—Communicated by Rev. Wm. Burton.

Hantsport, March 12th, 1856.

MRS. MARY ATKINS.

Died at Port Medway, March 10th, 1856, MARY, wife of Mr. Charles Atkins, in the 59th year of her age.

The deceased united with the Baptist church in the above mentioned place, July 6th, 1833, and remained a consistent member till her death. Possessing a heart softened and subdued by divine grace, she exerted a salutary influence on her family and friends.

Having been blessed with health and prosperity, a considerable portion of this world's goods was the reward of the combined industry of her partner and herself. She was not unmindful of the claims of those who were less fortunate. The poor, the sorrowful, and the suffering, found in her a sympathizing friend.

She was not insensible to the claims of the cause of God. A large and elegantly bound Bible which she presented to the church at the opening of their new Meeting-house, now lies upon the "sacred desk," a living memorial of her Christian benevolence.

About three months before her death she was seized with a violent cold by which she was brought very low; and in spite of medical advice and assistance she continued to decline, until consumption became seated on her lungs, and ultimately terminated her existence.

During her protracted and painful illness, she was sustained by that religion which had been her choice and comfort in the vigor of life. She was entirely resigned to the will of her Heavenly Father, and when speaking of death, expressed a firm confidence that He in whom she had so long trusted would not forsake her in the trying hour. Her confidence remained unshaken. The gloom of the "dark valley" was dispelled by the presence of her Saviour. Her spirit released from the "clay tenement," soared away to the mansions of eternal rest.

On Thursday the 13th inst, her remains were conveyed to their resting-place, followed by a large number of friends.

Yours truly,

T. J. SKINNER.

Port Medway, March 21st, '56.