

Temperance.

EDUCATION NO BAR TO INTEMPERANCE.

It is not education or refined tastes which prevent a man from falling into the dark abyss of drunkenness. Were it so, would Robert Mitchell Glover have stood before a London magistrate to answer the charge of having solicited alms in the public streets? "This miserable creature"—according to the *Daily Telegraph*, "was found wandering about the streets and begging. For the offence of publicly soliciting alms, he was duly taken into custody and charged at Westminster Police court; but as he seemed somewhat above the ordinary run of mendicants, inquiries were made into his antecedents and the whole lamentable case came out. The shiftless, destitute vagrant was a gentleman bred and born; he had been brilliantly educated; he had been accustomed from youth upwards to every luxury; he had entered life under the most fortunate auspices; he had held a commission in the army, and had risen to the rank of captain; yet he had come down to a state of inconceivable wretchedness—had come to be dragged to the police station as a beggar and a vagabond. But one cause was assigned for this miserable decadence. Drink had done it all. He had drunk himself out of house and home, friends, position, clothes, self-respect, every thing. He had drunk himself down from the parade-ground and the mess-room, into the kennel and the police cell. He who had worn the Queen's scarlet and borne her commission, was fit only to be handled now by the constables and the jailer. He who had made his bow perchance at the royal drawing-room, was now to stand shambling in the dock. Sir Walter Raleigh in an immortal passage has apostrophised Death as 'eloquent and just and mighty,' and has pointed out that what none has dared, Death has done; whom none could persuade, he has compelled; and whom all the world has honored, he has only cast out and despised. But on this side the grave there is a leveler as great in his way, as the king of terrors in his. King Death may kill the body, but Drink will paralyze the soul. He brings the nose of the proud to the grindstone; he covers the robes of the monarch with mud; he tramples the crown in the gutter; he degrades man to the level of the beast; he transforms 'This' into 'That,' and out of Captain Glover, in his red coat and gold lace, makes Robert Mitchell Glover, the outcast and the beggar."

TEMPERANCE REFORM IN NEW YORK.

A letter from New York to *Zion's Herald*, says:—"The new temperance movement in this city, though far from being what we would like to have it, is attracting the confidence of all Christian people. To be sure, true temperance men can never be satisfied with any system of license whatever. We feel that the law ought to make the traffic a felony—that we have the moral right to demand absolute prohibition of all trade in alcoholic drinks; but as that is simply impossible in New York, all good people greatly rejoice in what our new excise law is accomplishing. In the first place, the rascals that sell the liquor in this city now, have to pay for the infamous privilege; and then, the very worst class of them cannot get a license at all. Out of ten thousand rumsellers, of all sorts and classes, five thousand have been ruled out as being too bad, even for that business, and those that are left have had to pay nearly a million dollars into our police treasury; but what is better than all, this great city of New York is free from rum-selling on the Sabbath. We have had four Sabbaths, now, when all the liquor shops in New York have been closed as tight as a drum. It seems almost like a dream to us. We are afraid that it is a sort of delusion; or, at best, a calm, before a terrible storm. And yet the best informed tell us that the Board of Excise will execute this law until it is repealed by the votes of the people; and we may bless God that it is not the city vote that can repeal the law. This is a movement of the Legislature, and the rum interest must be able to corrupt the vote of the State, before the stringent law under which we now live and prosper can be altered. At all events there will be no possible chance to alter the law until next January; so that New York City and Brooklyn are certain of quiet, sober Sabbaths for seven or eight months. It will be a glorious opportunity for the churches to reap a splendid harvest. Already our congregations, especially our Sabbath evening congregations, are feeling the effect of the new order. Many of the young men who are crowded out of the fashionable drinking saloons will find their way to our churches. I learned last week of two young men from New England, who had been at work in New York for several years, without having been inside of a church. The Sabbath evening previous they had heard their first sermon, and they were both powerfully convicted of sin. One of them has since been converted, and the other will doubtless soon find the heart-rest he seeks."

A SHORT EDITORIAL WITH A MORAL.—Wm. North was once asked by the editor of a paper with which he was connected to write a leading article opposing the temperance movement, which was then making a great stir in New York. "Write me a good one, and I will give you twenty dollars for it," said the editor. "How long do you wish it?" inquired North. "As short as you can make it," was the reply. North sat down immediately, and wrote the following:—"We would rather see the whole world drunk of their own accord, than one man sober on compulsion," the twenty dollars were immediately handed over, and the paragraph published as a leader.

Correspondence.

For the Christian Messenger.

Letter from Australia.

SYDNEY, March 20th, 1866.

My dear Brother,—

Six years having elapsed since I arrived in this city, and constant application during the week, with preaching on the Sabbath leaving me no opportunity for seeing the country or preaching in the more destitute parts, I resolved to spend the Christmas and New Year holidays in some destitute parts of the colony. By way of making preparation to leave home, I sent by telegram a notice of my intention to preach at Araluen which is 200 miles from Sydney by water, and 800 by land route; then I made my way to the Grafton Quay, at, and in the vicinity of which there are not much less than a hundred steamers, which traffic to as many parts in this and neighbouring colonies. I took my passage on board the *Kambla* bound for the Clyde, with a number of passengers, Ministers, Squatters and Shepherds, some on a pleasure excursion, and some on business; we called at the intermediate ports, the first being Woolongong, which supplies Sydney with butter, coals, &c. It is a very handsome town, with extensive government works. Arrived at Nellegan on the *Clyde* river, which is a new town at the head of the navigation, I found several families of baptists, members of my church, who are making preparation to build a chapel here. Only five weeks ago I united in marriage a Mr. West and Miss Hall, who removed here, but she soon became very sick and has since gone to the spirit land; they were the first fruits of my labours in Sydney, and the first I had the pleasure of baptizing in the colony, and am happy to say adorned their profession. I expect before long to organize a church in this place. Here we took the coach for Araluen and commenced to ascend the *Mountain*, which is four thousand five hundred feet high above the level of the Pacific Ocean. Before arriving at the top of what is known as the sugar loaf, we stopped at the hotel, a welcome rest to both horses and passengers; here we met the down coach and the gold escort, and after doing justice to the good things prepared by our host, we left again with a good team of fresh horses, well trained for the business of climbing. After reaching the table lands, and crossing them, we took a fresh supply of horses, again to ascend another chain of mountains overlooking the Araluen valley, one of the most productive gold fields in the colony, and completely surrounded by mountains, with only one approach; a most romantic looking place to a stranger, and for a coach and horses to go down one would think quite impracticable, requiring no small skill in an engineer or surveyor to construct such a road, as well as great dexterity on the part of our driver. He was a regular yankee, and equal to any emergency—now cheering up the nervous Ladies, laughing them out of their fears, then applying the brakes, and again the whip, so that we were brought down in perfect safety, although it was dark part of the way, the night having overtaken us. This valley is only four miles in length and three in breadth, but it has a large population—over 12,000 inhabitants, amongst whom I supposed myself to be a complete stranger, never having seen one of their faces before. However I found on my arrival several persons waiting who gave me a hearty welcome. The secret was now out, a brother Wilson who is now a *bush missionary* to use a colonial expression had been there. This brother was formerly a Wesleyan, but I had had the pleasure of baptizing him into my church, and the Bush Missionary Society of the city made choice of him for their missionary, and sent him forth into the interior, giving him a handsome salary. I find that his labours have been very much blessed here to the conversion of many who are desirous of becoming baptists;—they have also through his labours built a new chapel (not a baptist one), but called a Mission Chapel. It is quite finished and ready to be dedicated, and is the fourth protestant place of worship in the valley, but strange to say no minister lives nearer than 18 miles. Being invited to preach the opening sermon, I of course complied; the place was filled to overflowing with persons from various parts of the world, not excepting Halifax, Canada, England, &c. &c. This was truly a high day to many, and to myself also, it was the house of God and gate of heaven. I addressed myself especially to the young men who had left their homes and braved the dangers of the deep for the gold which perisheth, and neglected the gold of Christ. Many of them had pious mothers, who did

not forget to pray for them, but who they would doubtless see no more until they met them at the great meeting and separation day. The meeting I trust will long be remembered by many. The meetings were continued every evening through the week, with baptisms two days in succession, and two temperance meetings, the first ever held in the place, a very great desideratum, as there are 85 licensed drinking saloons, with horse racing &c., for decoying the young, and getting their money, which appears to be of very small value with many of the miners. I held a temperance meeting for the benefit of the different schools at a chapel called the Union Church, capable of seating 300 persons, which was well filled with children and parents. I commenced by telling them about the happy children in *Nova Scotia*, my country, and *America*, where the old temperance ship was first built, and although built of good materials, was built in the wrong place and badly put together. Beer outlets, being the place where she was put on the stocks, launched into *Cider harbour*, sailed through *Wine Straits* into *Groggy Ocean* where she foundered and became a total wreck. The commander's name being Capt. Moderation, held to the use of all good things, beer, ale, wine, &c., &c. And another thing, the boys and girls were not built in her, and no wonder she foundered. But the new temperance ship had the boys and girls built in her, which held the ponderous parts together, the smiles of the ladies being the sails to impell her onward. In Araluen, we would do nothing without the ladies and the children; having learned this lesson very dearly, we intended to begin here first with these two classes, and then we were quite sure of the others. I read the pledge drawn up for the occasion, which prohibited the use of spirituous or intoxicating liquors, tobacco and profane language. A large society was then formed. In the evening we had a similar meeting for the adults, and a lecture on the physiology of temperance; the place was too small for the accommodation of the people, though admitted by ticket of a shilling sterling each, a method which the friends took to raise funds for a benevolent object. At the close, I formed a Total Abstinence Society, and made arrangements for the establishment of a Division of the Sons of Temperance. The next Sabbath was to be my last in that place. I had engaged to preach four times, to administer the ordinance of believer's baptism, and to organize a church. We baptized in a lovely pool at one of the gold claims, where I preached on the subject to the listening throngs who lined the banks, the best order being maintained by all present. After this service we repaired to the house of brother Tupper, one of the newly baptized, and there organized the church (on the same basis as your churches in *Nova Scotia*) ordained the Deacons, and broke bread with the newly constituted church. It was now time for the evening service at the New Chapel, at the close of which I had a special invitation to preach again in the Union Church not far distant. It being the last night in the year, they wished the old year preached out. I went and found the chapel well filled. So you see that one sows the seed, and another reaps the harvest, but if brother W. had been present we should have rejoiced together in giving God all the glory. I had other applications for baptism the next morning, but could not accede to the request, so I bid them adieu, committing them to God and the word of his grace. I have received a number of letters since I left them, desiring me to most earnestly to send them a minister, or to try and come myself; but alas my good brother, we have no missionary organization of the baptists here, and I fear it will be some time yet to come before this can be accomplished, in consequence of internal dissensions in the body on doctrinal subjects. These discordant elements are the bane of all societies. I fear I have wearied your patience already before I get to the great and beautiful Colony of *Queensland*, so will only just say that Brisbane the capital is between 500 and 600 miles from Sydney due North, a tropical climate, but not near so hot as has been represented, in fact every thing is beautiful as far as the country is concerned. The river from Brisbane to the city of *Ipswich* is one of surpassing beauty; it is 50 miles between the two places by water, and there are four large Iron Steamers plying daily, besides a horse coach, twice a day by land. I passed up and down several times, both by coach and steamer, and so had a good opportunity of seeing the country. The first thing one is struck with, is the luxuriant growth of the Banana and Pine apple trees, which grow to the water's edge as you go up the beautiful river, also cotton, tobacco, together with all the tropical fruits. Its capabilities are great

physically speaking, but it is "righteousness which exalteth a nation." I preached at both the above named places, and lectured on the temperance cause, and had the satisfaction of seeing the cause revived. We held by request, extra services during the evenings of nearly two weeks, in the Baptist Chapel in town, a thing never before known here, and they were well attended, and grew in interest daily. The first convert was a young man, who by the grace of God was brought from darkness into light; he rose in the congregation, after the sermon, and told us all that the Lord had done for his soul, and with tears exhorted others to come to Jesus. This was loud and effectual preaching both to the church and the world, and something that they were not accustomed to hear, for persons at the antipodes profess religion very differently from you of *Nova Scotia*, as there are no social, or Conference meetings, but persons are brought into the church by proxy, through Pastor or Deacons; but this meeting was not considered an invasion by the church, for so interested were they, that they concluded without a dissenting voice to continue them the following week, after I left, though without a pastor. Quite a large number professed faith before I left for Sydney, the baptismal font being opened on the first sabbath of my arrival—to God be all the Glory. Please tell me how to remit, as some desire the *Messenger*. God bless you and family, my dear brother, Farewell.

WILLIAM HOBBS.

P. S.—My friend, Doctor Whittle, P. W. P., through whose influence the Charters were sent for, has died very suddenly. A very great loss to the Order generally,—the first death in the Division. Many, very many hearts here are now bleeding on account of the sad calamity which befel the ill-fated steamer *London*, from England, with a select company of our townsmen and colonists returning home from a visit. Two hundred and ten were launched into eternity by the sad catastrophe, showing the uncertainty of all things here. Amongst the passengers was the pastor of one of our city churches (Wesleyan,) and his wife, and Dr. Wooley of the University here.

Last Sabbath as I was returning from preaching, I heard a very loud report as of artillery, which turned out to be an explosion of Glycerine blasting fluid, in Bridge Street, in one of the large bonded stores of massive stone, strongly built, which, with the adjoining stores, was blown into the air to a great height, spreading desolation all around. There was not a whole pane of glass in the street, many of which were plate. Strange to say not one life was lost, the people being either absent at church or on excursions at the time. Fragments of the wreck were found on the top of Church hill, a quarter of a mile from the place of explosion; so that if you have the article in Halifax you had better be careful. A large amount of property was lost, which will be a warning for all time to come, I hope. It is very much more inflammable than powder.

W. H.

For the Christian Messenger.

Death of John Wilson.

We regret having to communicate the recent death of Mr. John Wilson, of New Annan, long and favourably known in this Province, as nurseryman and gardener.

Mr. W. was a native of Kilmarnock, Ayrshire, Scotland, and emigrated in 1817. His strength and vigour were remarkably preserved through a long life-time, and at the advanced age of ninety-three he was suddenly called away, yet not without hope of an inheritance beyond this life.

Being one of the first settlers in New Annan we must suppose him to have endured much of the toil and hardship incident to life in new and thinly-populated districts; but Mr. Wilson's scientific knowledge and skill were not unprofitably applied to lands unused to smile through luscious fruits, or the variety of cultivated flowers. Many who have visited his extensive and lovely gardens, can bear testimony to the success that has attended his efforts, and very many more have enjoyed the products of his labor and care. And while integrity and uprightness gave him a wholesome influence as a friend and neighbour,—the fruits of his industry and taste are yet being largely enjoyed. Fruit and ornamental trees in great variety were cultivated largely by him, while flowers the richest and rarest graced the grounds. But the successful cultivation of fruits and flowers was not his sole labor; he incited in all within the range of his influence a desire for like improvement.

The quietly useful pass away, but their deeds allow not their names to fade from memory.—Communicated. July 21st.

No man can ever become eminent in any thing, unless he work at it with an earnestness bordering on enthusiasm. ROBERT HALL.

Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites. LADY POWERSCOURT.

To love and to labour is the sum of living; and yet how many think they live who neither labor nor love.