

the vehicles of harsh epithets, may he not well say, "No need of me here. Christians are doing my work better than I could do it?"

So, as the cup of cold water given to our brethren is given to Christ, the sword with which we pierce our brethren pierces Christ.

"Why don't you write a book in reply? you could beat him completely," said one of his parishioners to an old New-England divine, who had been attacked in print, with more fervor than grace, by a brother minister.

"Because," the Christian man replied, "I don't wish, when the Master comes, to be found beating my fellow-servants."—*National Baptist*.

For the Christian Messenger.

Letter from New South Wales.

By the last mail from England we received a letter from Rev. W. Hobbs, formerly of this province. It is dated Sydney, Nov. 24th, 1866, and will interest his friends and our readers generally:—

"Since I wrote you, I have had the opportunity of visiting the Southern district, viz., the Counties of Argyle and St. Vincent, and have had the happiness of seeing the cause of religion revive; had the pleasure of baptizing both at the town of Braidwood and at Areluen Valley, where, as I remarked in my last, a Church was organized, and that church, I am pleased to say, is now enjoying the services of a Pastor to break to them the bread of life. Rev. Wm. Sutherland a catechumen, who had been preaching 7 years in connection with another denomination, and resides at the town of Braidwood. His mind had long been exercised on the subject of believers' baptism, came out in the midst of opposition, and avowed his principles, and requested me to perform the solemn rite, which request I most cheerfully complied with, and had the pleasure of inducting him into the pastoral office. The Church gave him a unanimous call! They had been well acquainted with him, and many of them were his spiritual children, for he had preached there regularly a part of his time. The new chapel of which I spoke has since been purchased by the Baptists, and is now held as a Baptist chapel for their especial use. Tenders are out for the erection of another chapel on the other side of the river, which is much wanted, as it is a very wicked place. Horse-racing on the Lord's-day, gambling, drinking, &c., &c., there is nothing to be compared with it for wickedness in little Nova Scotia, or few other places, perhaps. The church have had to endure persecution from without, but it has had the tendency to unite them more thoroughly and to make them love each other. I felt when I had arrived at brother Sutherland's hospitable dwelling at Braidwood that it was heaven compared with what I saw and heard in many places in the Valley. It reminded me of the house of our dear brother now in glory, brother Whidden, where there was a most heavenly atmosphere,—the prayers of him and his companion going up to heaven with such fervor for the wicked inhabitants around,—the gold discovery having brought such an immense population to the district. Being storm-stayed I remained with him some three weeks, and found several Baptist members scattered through the town who before were unknown both to him and myself. These with others we assembled and addressed from day to day, which meetings have been kept up to the present, as he informs me, with a prospect of establishing a Baptist cause, with no little opposition from other denominations. During my stay I visited, in company with sister Sutherland, the settlement of Little River and Cookanally, where our brother has sheep and cattle; here I found a very dear young man whom I had baptized in Sydney five years ago, rich in faith, and also in the gold that perisabeth, who is a prodigy of grace. I also visited the town of Gouldbourne, the largest in the Colony. Here is a Baptist chapel, but no minister of our denomination, which is very sad. I had a splendid congregation, and never was more happy in trying to set forth my Master. There might be a large and flourishing church there, had they a minister of the right stamp. It is a very fine place, 128 miles from Sydney, a beautiful farming country; the railroad is to be opened shortly; we shall have abundance of fruit and other things from there. The chapel stands like a heath in the desert. A Sabbath School is, however, taught by some Baptists who are no benefit to the cause, being known in America by the cognomen of Hard-shell Baptists.

I am happy to say that although we, as a denomination, are dead in N. S. W., yet in Melbourne they are a very flourishing body, and although they know little about revivals, yet they have been recently enjoying some refreshing showers. Through the agency of a Mr. Douglass, a Baptist from California, many profess to be changed during his preaching. Mr. Taylor is doing a good work; publishes two papers, the *Evangelist* and *Christian Pioneer*. Strange to say, he stands at a distance from the Association, but he may yet see his way clear to cooperate.

We have a Temperance paper and 11 Subordinate Divisions of the Sons, viz., Day Spring, No. 1; Rose of Australia, No. 2; Good Samaritan, No. 3; Rising Sun, No. 4; Day Dawn, No. 5; Happy Day, No. 6; Morning Star, No. 7; Excelsior, No. 8; Earnest Desire, No. 9; Hand of Friendship, No. 10; End of Hope, No. 11; with others to be formed shortly. Another Grand Division for Newcastle is in contemplation. The cause is going ahead in that part. This is a precursor to something better, we hope.

May God bless you all in Nova Scotia. My sincere desire is that we may all meet in that better country. An Asylum for Inebriates is now, I hope, to be realized for Sydney,—a great want.

Yours truly,
W. HOBBS.

For the Christian Messenger.

New York Correspondence.

NEW YORK "SNOWED UP."—DIFFICULTIES RESULTING. THE TARIFF. CITY GOVERNMENT. THE LIQUOR LAW. CHURCH PROSPECTS. BIBLE UNION WORK. NEW PAPER.

New York, Jan. 25th, 1867.

DEAR BROTHER,—

This great city never remains long destitute of some excitement which moves upon the various presses, and produces double-headed headings and sensational paragraphs, which are read with a gusto at the breakfast table, and form the basis of small talk for the day.

For a week past "reconstruction" "impeachment," "the gold bill" and "the tariff" have all been stifled under the ancient, interesting, and popular topic, "the weather." We have heard from our fathers stories of the old snow-storms that use to rage, accompanied with gales and blockades, which made each one limit his views to the vicinity of his domicile; but as all that occurred before the time of railroads and telegraphs, we had forgotten the power of the Storm King, until he gave us an emphatic reminder by the descent of tiny flakes, reposing for a moment, and then whirled by the gale in a wreath which accumulated in roads and on railroad tracks, blocking communication, stopping the mails, and detaining thousands from their homes. When you remember that about two hundred thousands of our business men have their homes from ten to seventy miles in the country, and that for a day or two all communication ceased, you can form an idea of the general derangements of plans and business. God's snow flakes are more powerful than man's inventions. Of course blame must be thrown somewhere; so our dailies indulge in racy, pungent articles upon the railroad companies and managers of the ferries.

No sleighing can last for many days here, for the endless train of sleighs and carts, loaded with merchandise, soon mingle the snow and mud into a consistency that makes riding unpleasant and walking almost unendurable. Well, this last mentioned stage of the "situation" having been reached, other topics, national, mercantile, and domestic, begin to resume their former place in the conversation of our citizens. In Congress nothing of special interest to the city is upon the point of decision, except the gold bill and the new Tariff. The fate of both of these measures is not yet decided. Business is dull; stocks fluctuate, and men seem disinclined to buy largely; but the importers seem to increase their orders somewhat to be prepared for the passage of the tariff bill. Opinion is divided, however, as to whether they will gain or lose. In fact not a few who remember the reverses of '37, '47, and '57, are suspicious of '67.

The Government of our City has unfortunately fallen into the hands of men who are a discredit to the State, and frequently they largely tax the patience as well as the pockets of our citizens. If it were not for the counteracting influence of State legislation, we should be at the mercy of Romanism and Rowdism combined. The excellent liquor law, passed by the Legislature some time ago, was completely neutralized by the unjust decision of a City Judge, whose intimate political associations with the roughs and liquor dealers led him to favor them.—Now, however, the law has been sustained by the Supreme Court, and every one of the 10,000 places where the damning poison is sold, is compelled to close on Saturday night. We are thus freed from one of the Sunday annoyances and pests to which we have been so long subject. The friends of good order look upon it as a step toward further attainments in this direction.

The unusually severe weather has brought to light an immense amount of suffering, and christian sympathy and effort have nobly been put forth; yet a great deal of the destitution is unreached and even unknown.

Among the churches I do not hear of any special interest. The Pastors are laboring with their usual energy, and some express a recognition of the cloud like a man's hand that seems to be growing. Dr. Wescott has just resigned his successful Pastorate, to enter fully upon the duties of Associate Secretary to the Bible Union, to which he was elected at the last Anniversary. His people regret to part with him, but there are unmistakable evidences that his usefulness will be greatly increased in his new position.

I understand that the Union are flooded with applications for grants of Testaments, from destitute places, and Bro. Wescott's ability combined with Bro. Wyckoff's thoroughly-tried administrative talent, will be needed to develop the resources and efforts of those who love God's pure truth, that it may be circulated far and wide. A new paper has just been started in our sister city of Brooklyn. It is edited anonymously, and professes to be set for the bringing of all Christians to one table of the Lord. So far, its tactics have been to ridicule the baptists, and endeavour to bring odium upon our custom of restricting the supper to baptized believers. Attempts have been made before this to drive Baptists from their principles, with just such success as this is destined to meet.

Yours truly,
AMICUS.

Christian Messenger.

HALIFAX, FEBRUARY 6, 1867.

Christian Young Men.

Christianity is adapted to all ages, all countries, and all conditions of human life; but to none is it of so much value as to young men. They dislike superstition, humbug and cant; the law of Christ gives no countenance to these. Their aspirations are for freedom; and the gospel, when rightly understood, is "the perfect law of liberty," which, if they choose as their portion, saves them from the galling chains of many a cruel master in future years. The common wish of youth as they approach to the dignity of maturity is to be manly, and to enjoy the immunities supposed to belong to those not under the necessary restraints of earlier years. In the effort to escape parental control it is too often the case that a course is taken but little suited to secure the largest amount of happiness. A very prevalent and injurious error amongst young men is that the religion of Jesus is not promotive of the nobler characteristics of our nature,—that a profession of faith in Christ takes from a young man the spirit of enterprise and readiness to engage in bold projects, so much admired by those of ardent and lively temperament.

Attempts have been made by some parties to foster this idea by substituting what they term muscular christianity for what is more spiritual and evangelical. The later manifestations of this idea have shown that its advocates prefer the muscular—the material, to the christianity—the spiritual. The essential characteristics of the latter have been pretty much superseded by mere physical development. We see no necessity for lowering the demands of Christ to make the gospel palatable, either to young or old, nor would we have the truth hidden in the sombre garments it is too often clothed, as insignia of humility and self-mortification. The doctrine of salvation by faith in Christ is full of buoyancy, hope and joy, and calculated to attract and delight the young heart, when viewed free from erroneous human surroundings. There is too much of taking religion from men rather than from the teachings of the Divine Word. Young men do not sufficiently examine for themselves. In countries where Christianity appears only as a system of superstition and priestly rule, thoughtful intelligent men become at heart infidels; while they perhaps maintain sufficient of the forms of religion for common decency. And so in every land where there is a mongrel christianity, and barriers are erected against the honest examination of truth, the reception of its principles, and the practise of its precepts, there will be doubts arise as to its genuineness and efficacy. When the character of Christ is properly understood there is every thing to command admiration, especially from youngmen. When He is known not simply as an ideal character, but as a person concerned in bringing back the world to allegiance to Heaven, to the control of holy principles, and to the practice of what is just and right, he must be loved. When it is seen that in doing this, He—their Saviour—shrank not from any earthly or hellish power, but resisted even unto blood, and gave up his life, they need not be ashamed to own Him as their Teacher and Exemplar.

What more noble course for your young men to follow than to enlist in his service and boldly to acknowledge him as their Lord and Master.

The offence, or offensiveness, of the Cross—the fact that salvation comes from faith in the crucified one, will not be diminished by its being hid in superstitious mystery, or put aside as belonging only to the clerical office. Only as we glory in this do we participate in the blessings flowing from that great condescension and sacrifice.

Young men have an idea that religion is very good and necessary to secure happiness in old age, sickness, and death; but many of them have been led to regard it as a burden for those who wish to see and enjoy life, but who have no present thoughts of death.

The exhortations of worthy christian people are often unheeded because they convey distorted views of Christian obligation. Life, with Christ as a Saviour and friend, is to be chosen in preference to years of doubt and the difficulties of unbelief. A firm adherence to conscientious conviction and a manly acknowledgement of principle gives strength to character, that increases by increasing years, till, becoming fitted for higher service, the Master removes us to a higher sphere—to glory, honor and eternal life.

REV. G. M. GRANT'S LECTURE.—Temperance Hall had an unusually large assemblage of persons present on Tuesday last, indeed it was filled to its utmost capacity, to listen to the Rev. G. M. Grant's lecture on "The Reformers of the 19th Century." It appeared that a considerable amount of curiosity had been awakened as to the men to whom the lecturer would apply this honorable designation. The line of names known as the Reformers of the previous centuries embraces men who have stood forth prominently in opposition to existing error and corruption, and have faced the enemies of liberty and truth; and by their labors have brought forth great changes in the moral and religious aspect of society. Mr. G. did not take this common view of the term, but confined himself pretty much to writers of the present century. He did not however take such of them as would be generally characterized as "the Reformers." In laying down a basis for more highly appreciating these authors or erecting a pedestal on which to place them,—the lecturer occupied a large portion of the time in,—we will not say depreciating—but in describing what he regarded as the shams and hypocrisy, and the absence of religious progress or general advancement in Great Britain, in the 18th century. To the astonishment, we believe, of his audience generally, he announced that Coleridge, Wordsworth and Carlyle—with a slight reference to Arnold and Tennyson—were the men he had chosen as illustrations of his subject. The views of these men were described and the innovations they had made in the prevalent modes of thought and expression of opinion, he regarded as giving them a claim to the title "Reformers." We question much the appropriateness of the designation, and could not help thinking that the peculiarity of the notion constituted the charm which led to his giving them such prominence.

It were not sufficiently Carlylish, perhaps to take ministers and dub them with the title Reformers, or else we might surely have heard something more of Chalmers, and a word or two for Spurgeon—men who have, probably, in the great centres of Scotland and England, exerted more influence on the thought of the nation, than any other two men in the kingdom.

There were of course many good things in the lecture, and some eloquent passages, still two hours, we hold, is too long for such a lecture. It would have been materially improved by some abbreviation. But we perceive that the lecture is to be published, and shall reserve any further remarks till we can give it a more deliberate examination.

The next lecture before the Association will be delivered (D. V.) on Tuesday evening Feb. 13th, in Temperance Hall, by Rev S. T. Rand, subject "A Scripture Panorama, or Pictures of the Palace, the Prison, and the Prayer Meeting." Doors open at 7. Chair to be taken at 8 o'clock.

"JUVENILE TOPERS."—The *Morning Chronicle* informs its readers that "Youths of from fourteen to twenty years of age are now as old in dissipation as their grandfathers were at thirty," and makes the appalling statement that "there are in this city too many parties holding licenses, who eagerly pick up the sixpences of the youths in return for the fiery stimulant which they retail. Indeed, in some localities systematic arrangements are made by those holding license to sell liquor, whereby to defeat the rigor of the law. In some private room a half dozen or more lads gather together and play at cards for drinks or money, the bar-keeper answering readily to the call for rum, whiskey, gin or brandy." And further that "night after night young men under age may be seen in bar-rooms drinking openly and deeply, and the bar-keeper reaps the profits of their ruin while the law is disregarded."

And all this in the face of the laws made and provided rendering it criminal to sell liquor to minors. Who are the administrators of the laws in Halifax? It may be asked. Surely it is possible to detect and punish such abominations in our midst.