

TERMS AND NOTICES.

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SAINT JOHN, N. B., MAY 7, 1880.

The "Salvation Army" has left New York and is at work in Newark, New Jersey. They evidently expect to remain a while, for they have rented a large hall for five months. Their labour is beginning to bear fruit; and they have already enrolled several converts.

The report current some weeks ago, and commented on in these columns, that Rev. Arthur Wagner had joined the Roman Catholic Church and that arrangements had been made for the "going over to Rome" of a great many more of his sort is now authoritatively denied. It is also stated in the same columns that conversions to the Roman Catholic Church are not as numerous as has been announced, and that the number instead of increasing is steadily diminishing.

It would seem if the following statement be true, and we have no reason to doubt it, that Monasteries do not as has been thought, remove their occupants from temptations to which men in the wicked world are subject. A report comes across the water that in the chief criminal court of Tiflis are now being tried the Prior and several monks of the Monastery of Etchmiadzin, the residence of the Patriarch of the Armenian Church, and situated near Mount Ararat, on a charge of manufacturing false Russian bank-notes and silver pieces. They are also suspected of having killed the man who engraved the plates for the notes.

With the revival of business in the United States a movement for the payment of Church debts is becoming quite general. This is a good sign. Mr. Kimball who has now become well-known as a "debt-lifter" is being kept busy. Approva of this good work the story is told by a newspaper correspondent that some time since Mr. Moody received from his publisher, as his share of the profits on his book, a cheque for a large amount of money. Feeling that this was the Lord's money and that, therefore, he should not retain it, he sat down at once and sent it to Mr. Kimball, telling him to use it according to his judgment in the payment of church debts.

The New England Association of Free Baptists has just held its annual session in the Casino street Church, Portland, Me. The Annual Session was presided over by Rev. W. H. Bowen, Rev. C. S. Perkins of Boston was elected President of the Association. Education and Missions and Temperance received careful consideration. The session throughout seems to have been interesting. The closing service was conducted by Rev. J. W. Louden, pastor of the Portland Church. A service of prayer and praise was followed by a union communion service.

The bill to legalize marriage with a deceased wife's sister which passed the Commons with a large majority was lost in the Senate by one vote. New Brunswickers may be interested to know that of the Senators from this Province Messrs. McLaughlin, Odell and Wark voted against the bill. Messrs. Glazier and Muirhead were not present, and the others voted for it. The Senate apparently gave more heed to the religious and moral objections of certain "High Church" dignitaries than to arguments in favour of the bill.

The Presidential fight was hotter as the time for holding the party Conventions draws near. For Great seems to have the inside track for the Republican nomination, and Tilden for the Democratic. But the politically-wise declare that neither of these gentlemen will be so favoured, but that in each party a "compromise man" will receive the nomination. It makes but little difference any way, unless one of the parties should chance to select a man who would faithfully represent the honesty of the country instead of as usual, one who is a creature of the wire-pullers.

A Georgia Baptist paper tells of certain "usages" which it alleges prevail to a considerable extent among the Baptist Churches of that State. We are afraid there are churches other than Baptist and in other places than Georgia that are guilty of like things. Read the description and see if it is not too true of some churches very near home: "It is usage to promise no certain sum to pastors, and to 'give' them at the end of the year a sum of money which, if divided among the members of the church, would not keep them in tobacco. It is usage in many neighborhoods to contribute more money for the printing of the Minutes of the Association than is contributed by the same parties for the spread of the gospel over the world. It is usage for a few of the members, perhaps two or three, or sometimes as many as eight, to bear all the expenses of the church, while the great mass, perhaps one or two hundred or more, contribute not one cent. It is usage to have a large number of members who are not members at all. Of course we do not mean to say that every church is afflicted with all the usages above set forth, but that what we do say is, that these usages prevail very largely.

These usages, let it be remembered, are reported as prevailing among churches that hold the "faith," and boast of pre-eminence in piety and practice.

NUMBER FOUR.

If we were on Bro. Minard's side of the Union Question we should regret the appearance of Open Letter No. 4, and would, perhaps, have exercised the editorial prerogative in suppressing it. But we do not greatly sympathize with his project, we suppose we need not feel unwilling that it should form part of the pro-union literature. As we understand it, it is intended to be a rejoinder to the letters of Rev. T. H. Siddall which have appeared in these columns. That it fails to successfully meet the points raised in those letters must be apparent to every thoughtful reader. All the writing about smoking stores, photographic albums, washing machines, wood-cuts, clothes-wringers, worsted work, bleeding wires, the "song of a shirt," &c., &c., is very weak indeed rather than weak.

The Websterian definitions of forms of Government are very well, and very correct we have no doubt, but the use of the terms by Bro. Minard would seem to imply that he is greatly in the dark as to the form of government under which he lives. Being in such darkness it is less wonder than before that he is so anxious to throw dust and sand in the eyes of his readers, and to make the whole denomination into the arms of the neighbor for whose social, political and religious character and institutions he has conceived so ardent love. But we must not deal with No. 4; it is Bro. Siddall's right. We can imagine the British in him raising his head; and we can fancy with what pleasure he will demolish the pretty rhetorical structure. We are sorry Bro. Minard has given him so good a chance. We hope he (S.) will be merciful. He ought to be. He can afford to be.

SABBATH DESecRATION.

The Evangelical Alliance of this City, at its meeting this week, had under consideration the question of Sunday Railway travel. The matter was introduced by Rev. G. M. Armstrong who referred to the fact that it was proposed to run trains over the Intercolonial R. R. on Sunday to take volunteers to Quebec for the Queen's birthday celebration. He and other members of the Alliance expressed themselves strongly against Sabbath law travel. There have been frequent protests against Sabbath trains, and there have been as frequent promises by the railway authorities that there would be no unnecessary train-running on the Lord's day. It seems, however, that these promises, which may be observed for a little time, are soon forgotten. It is too bad that there should be such repeated Sabbath desecration. Unless the frequent protests made by ministers and others have more than a temporary effect, other steps will need to be taken. This is a Christian country, the moral sense of the people has not yet become so blunted as to make them careless of the Sabbath or other Divine institutions, and it is hoped the day is far distant indeed that the day will never come when the violation of any of God's laws will pass unnoticed and unobserved. The Intercolonial R. R. belongs to the country; it is managed by those whom the people have placed in power; and its management should be in accordance with the moral and Christian sentiment prevailing in the country. The children of the country are taught, "Remember the Sabbath day to keep it holy;" it is a shame that the management of the country's railway should give the lie to such teaching. The Alliance appointed a committee to prepare and forward to the Government a solemn protest against Sabbath desecration. It is to be hoped the protest may have the effect of preventing it.

THE CANADA TEMPERANCE ACT.

We omitted to notice last week the fact that the rum-sellers of the Dominion have signified their intention to appeal from the decision of the Supreme Court to the British Privy Council. We get this information from an advertisement in one of the daily papers. The advertisement sets forth that the Judges of the New Brunswick Court unanimously declared the Canada Temperance Act *ultra vires*, (of course it is nothing to the rum-sellers that this is a lie), and that the Supreme Court of Canada was not unanimous, (of course it is not considered wise to say that nor judge dissented.) These "facts" cause the rum-sellers to "feel encouraged to appeal to the Privy Council." They then go on to assure their fellows in the trade that "the expenses attending such a step will be very heavy, and will demand from all who are in the trade a liberal contribution." The call is signed by a Montreal firm, a Toronto firm, and by S. Jones of this City. It would appear too that there is a "Wine and Liquor Dealers Association" in St. John, for one of the signers writes himself the secretary of such an Association. The whole thing is bound up with the declaration, "a sort of after-thought,"—a P. S.—that, "this is a matter of vital importance, and one which demands immediate attention."

We hope nobody will be made uneasy by this declaration of the rum-trade. If they wish to appeal, let them do so. Who needs care? Not the host of temperance people of the country who know that not only the heart but the sound judgment of the whole country is strongly opposed to the vile trade represented by the men who have issued the call referred to. Should the Privy Council, being appealed to, reverse the judgment of the Supreme Court (a thing so very improbable as not to be seriously feared) there is nothing surer than that new and if possible better law would at once be enacted and enforced. No friend of the law should be disturbed by this appeal. The law should be able to stand by itself. It is merely one of the dying kicks of the hideous monster that has for so long been fattening on poor humanity. We have the law; let it be brought into operation in every county and town and city in the Dominion; and where adopted let it be faithfully enforced.

How much concerned the representative rum-sellers above mentioned are about the *legality* of the decision of the Supreme Court! Of course it is only the question of "legality" that disturbs their righteous souls. They are grieved lest the people of the country should be asked to submit to a law, to enact which there was no authority in the country. Their tender hearts cry out, and they lift their hands in holy horror against such an outrage on the dear people who have so long toiled for the rights and liberties of the people, and they cannot get a bogus law to be imposed upon them. How glad they must be to have so much reason to "feel encouraged to appeal!" and how much gladder to have an opportunity to solicit "liberal contributions." If we thought we could reach the ear of the rum-sellers and that they would accept a word of advice from us, we would counsel them to keep the money they are so anxious to contribute. It is said that when the vote on the Canada Temperance Act was held in Fredericton the rum-sellers of the City contributed to the campaign funds of their Federalist confederates; and it is further said that, instead of using the money as was expected by the contributors, a few of the chief of them divided it amongst themselves. Of course we cannot from our own knowledge, vouch for the truth of this, but our story was current at the time, and it is so very like to what would be expected of men who are equal to rum-selling that it is easy to believe. The lesson is plain.

There is believed to be a strong feeling in this City in favor of the Canada Temperance Act, and steps are to be taken at once to have the matter tested at the polls. On Monday evening a meeting was held under the auspices of the St. John Temperance Alliance to consider the question. In the absence of the President, Sheriff Harding, Mr. Arthur Cushing presided. Rev. Mr. Almon and several others made speeches, and the following resolutions were passed:

Resolved, This meeting desires to express its satisfaction with the Supreme Court of the Dominion of Canada has sustained the Canada Temperance Act, believing that the liquor traffic, in the City and County of St. John has produced great evils, and in the interests of the community, and pecuniary interests of the City, it is the duty of the City and County of St. John Temperance Alliance to take immediate steps to obtain the votes of the electors of the City and County of St. John for the adoption of the Canada Temperance Act.

2nd. That this meeting, believing that the adoption and enforcement of the Canada Temperance Act will advance the best interests of the City and County, would urge on all the friends of temperance the duty of assisting the Alliance to raise the funds necessary to defray the lawful expenses of testing the wishes of the electors at the polls.

They were adopted by the audience without a dissenting voice. The meeting then closed with prayer.

The matter was also brought before the Evangelical Alliance on Monday, and it was urged that the Alliance give the movement its hearty endorsement. It was decided, however, as the attendance at the meeting was small, to call a special meeting to consider the question. Several of the members expressed themselves in favor of the law. We are sorry, though, that this cannot be said of all. It is cause for regret also that some quite prominent gentlemen were unwilling, in the public temperance meeting referred to above, to express an opinion or commit themselves concerning the law. There is but little doubt, however, that if the temperance people proceed judiciously and vigorously they can bring the law into operation here. Success to the movement.

On Tuesday an amendment to the Canada Temperance Act was passed in the Commons. It promises that the law shall not come into operation in any electoral district unless a majority of the registered electors of the district are polled in favor of it. The only change by this amendment is that the law must be voted for by a majority of all who have a right to vote instead of by a majority of those who

do actually vote. We think it would have been as well or better to have allowed the law to remain as it was; but we cannot see that the re-appearing of the law is really unjust. Practically it will make but little if any difference in the adoption of the law, for in any county where it can be carried at all there will be found a clear and strong majority of registered voters in favor of it. It will simply act as a spur to the friends of the law, causing them to rally their full force in its support.

While we believe the amendment was intended by its mover to weaken the law, we do not think anybody need fear that the law will be rendered any injury. At the time of this writing we have no information as to the fate of the amendment in the Senate. We hope it may be thrown out; but if it passes and becomes part of the law, we shall not be less hopeful that the law will be carried into effect, and the great majority of electoral districts in the Dominion can be speedily brought under the beneficent operations of the Act.

AN OPEN LETTER TO THE FREE BAPTISTS OF NOVA SCOTIA.

No. 4.

DEAR BRETHREN.—While looking over Brother Siddall's article upon the Union proposition I was much impressed with his many inquiries. I was glad to see how great weight he was living in Great Britain and discussing a union with his brethren in France or Germany.

Tourists inform me that the Anglo-Saxon element in the Dominion of Canada is far more New England in its habits and customs than British, decidedly more democratic in political convictions than monarchical, and is energized more by the spirit of the New World than the Old World. (Webster defines democracy as "a government by the people; a form of government in which the supreme power is in the hands of the people, and is exercised by them; hence, more usually, a form of government in which the power resides ultimately in the whole people who conduct it by a system of representation and delegation of powers; a constitutional and representative government.") A monarchy as "a state or government in which the supreme power is lodged in the hands of a monarch; power reposed in a single chief ruler." That this should be the case is not strange when we consider our geographical position, and the fact that the majority of the States there, again, the newness of the respective countries and oneness of climate in the northern regions have created a bond of sympathy between the two people that is centripetal in its tendency. With our increasing facilities for international communication this sympathy will be more likely to increase than diminish in the steady march of national development. No doubt this is the reason that persons moving from one side of the line to the other readily and naturally adapt themselves to their social and political surroundings.

So far as my own observations are concerned the differences—both secular and religious—between Nova Scotia and New England are not so great as between New England and the State of New York or any other parts of that country. The differences that exist in either case are entirely of a local character. How could it be otherwise? For a century past we have been imperceptibly moulded by American enterprise and institutions. As I visit your homes I see early you have shut up those old-fashioned fire-places and are using stoves for cooking and heating purposes. There are hanging upon the walls, crocked, wood-cuts, steel engravings and worsted-worked mottoes which make your rooms so pleasant and cheerful. Upon your tables are lying photograph albums, filled with glad reminders of friends departed to the spirit world or gone to distant lands. In your sitting-rooms and parlors are musical instruments designed to cultivate taste and fill your rooms with pleasant melody. The busy hum of the sewing-machine for their domestic duties, the domestic and sometimes tragical renderings of "Song of the Shirt," by our weary mothers in the still midnight hours. The tall candle and offensive fish-oil lamp now gives way to the brilliant kerosene light. Blood does not trickle from the wrists of your industrious housewives since the introduction of washing-machines and mangles, and the wringer saves them many aches and pains. Where are those awkward and clumsy agricultural implements of once, early you have, and when these convenient and labor-saving laborers for cooking and heating purposes. There are hanging upon the walls, crocked, wood-cuts, steel engravings and worsted-worked mottoes which make your rooms so pleasant and cheerful. Upon your tables are lying photograph albums, filled with glad reminders of friends departed to the spirit world or gone to distant lands. 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