The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

Vol. 3. Charlottetown, Prince Edward Island, Saturday, November 30, 1861. No. 22

The Protestant,

AND EVANGELICAL WITNESS,
Is issued every Saturday from Haszard's Printing Office, South Side Queen Square,

BY

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TERMS:

Twelve Shillings if paid within the First half year after being taken, or from the date of the last payment; Twelve Shillings and six-pence if paid within the Second half year; after which Thirteen Shillings will be charged.

Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

Well with the Righteous.

"Say ye to the righteous, it shall be well with him." Isa. iii. 10.

What cheering words are these!
Their sweetness who can tell?
In time, and through eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endure,
And well when called to die.

Well when they see His face,
Or sink amid the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Pure honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline.

'Tis well when joys arise,
'Tis well when sorrows flow,
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at His throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing
As sinners washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
"From earth and sin arise;
Join with the host of ransomed souls,
Made to salvation wise."

The Reformation and Reformer of Geneva.

(An Address, delivered by Dr Merle D'Aubigne, at the Meeting of the Evangelical Alliance at Geneva, on Friday, September 6, 1861.)

(Concluded.)

The Conference is ended: I mean that of Luther, Zwingle, and Calvin. It remains for us, who are the jury, to pronounce the sentence. Calvin stands between the two. His greatness consists in harmonizing the two opposite tendencies of the original Reformation; tendencies which exist at the bottom of all religions, for religion is at once a human and Divine fact. Luther dwelt on the Divine aspect of religion; Zwingle on the human. Calvin's theology is both human and Divine. Calvin dives till he comes to the solid rock, upon which they can both meet, and find a firm footing. "Calvin succeeded in making union," says a philosopher, "because he was the most Christian man of his age." I again quote Mr Renan:—"The task of Calvin was of vast importance. In order to be strong, it was needful that his work should be well balanced. The equipoise of force gives strength. In the composition of steel, heat alone will not suffice, nor iron by itself; they must be combined. And so Calvin forged a Damascus blade, which will cause the Reformation to triumph, even to the ends of the earth." Calvin harmonized; this was a mighty work. He harmonized Christians by their common union with Christ. Christ communicates truth; but he also gives up himself. If all have the same Christ, how should they not be united by Christ, and in Christ? Calvin loved his brethren. These were the means he took to unite all Christians. He began with his neighbours. His two chief colleagues were Farel and Viret. What brotherly affection was that which united these three men! His tenderness for his friends, his friends' his affectionate disposition, are traits in Calvin's character too little known. I purpose to bring them to light. When the inner circle had been gained, Calvin next cast his eye upon German Switzerland, perchance not without misgivings. A great controversy divides the Churches. Zurich will only listen to Zwingle; Berne is all for Luther; Bale rejects both Luther and Calvin, to follow Œcolampadius. It is a complete division. Calvin courageously addresses himself to the work of reconciling them. Zwingle dies, but Bullinger succeeds to his influence. "I would fain press you to my heart," wrote Calvin, with singular grace. "Our Churches must be united. Have we not all one Christ?" But his efforts are fruitless. These dissensions desolate Switzerland like a terrible calamity. He is overwhelmed with grief. He goes to Switzerland; but nothing succeeds; and he returns to Geneva, his soul filled with sorrow. At this solemn period of his life, God saw fit to visit Calvin with the trial best suited to fit him for his work. God took from him his last remaining child. This was the beginning of his sorrows. Soon after, he lost his wife, whom he tenderly loved, and by whom he was tenderly loved in return. "I have lost her," he wrote to Viret. "I have lost her; she who would never have left me in exile, poverty, or death. You, O my friend, can understand my sorrow. "I could not have borne it," wrote he to Farel, "if God had not sustained me." How was it that God sustained him? A slight movement towards an agreement appeared on the side of Zurich. Accordingly the morning after his wife's funeral, Calvin sets out, and crosses Switzerland. At first they move in darkness; but Calvin prays and suddenly light shines forth. "We are united," wrote Calvin; "we are one in the living faith of the same Christ." Through all the Churches of the Confederation it is echoed that in living communion with Christ, its head, the Church has found internal union, and all say, "It is Calvin who is the head and author of this union"—(*dux et autor erat.*)

Let us now pass to the third circle. What means can be taken to win the great doctor who hurled the Pope down from his throne? Calvin prays; he raises his head and attempts the impossible. Calvin loved Luther. The latter had published a pamphlet, in which he attacked Œcolampadius. Calvin threw himself into the conflict. "Think," said he to Zwingle and Œcolampadius, "what manner of man Luther is; what he has done, what services he has rendered to our cause. Even though he should call me a devil, I should none the less honor and esteem him as an illustrious servant of God." These words need no comment. Calvin drew near to the bull who could have tossed him with a movement of his neck. Will Luther be appeased or irritated? Luther is not insensible to kindness. Calvin having learnt that Luther had uttered the following words, "I have read with interest Calvin's writings," thus wrote to Luther, in the year 1545, to beg his advice on a point in question:—"If I could fly to you, and enjoy for some hours the happiness of your society! but I shall not enjoy it till we get to heaven. Farewell, far-renowned minister of Christ, my ever venerated father. The Lord bless and guide you." The union, however, not did follow upon these words. What took place was remarkable. Calvin had judged it expedient to convey this letter to Luther through the medium of the gentle Melancthon. Now, it happened that just at that time Luther was very violent against the Swiss theologians, and the timid Melancthon feared to deliver Calvin's letter. Perhaps, thought he, it may but irritate him more; and he hastened to return it to Calvin, with a note which ended thus:—"I think no more of exile. Adieu." Thus the only letter Calvin may have written to Luther, Luther never read. Calvin was not irritated. He thus replied to Melancthon:—"Even though your Pericles pleases himself with hurling thunder, we all love him, and shall ever rejoice to see him occupy the first place." Still Calvin did not abandon his project. And this was how Luther was at last touched:—It was on a Monday, in the year 1545, on his return from a lesson he had just been giving on the first chapters of Genesis, he passed before the shop of the librarian Maurice, who had lately arrived from the celebrated fair of books which took place at Frankfort. "Well, Maurice," said he to the librarian, "what are they talking about at Frankfort? Do they still talk of the monk of Wittenberg?" "I have not heard speech of him," replied the librarian; "but they talk of Calvin. I have brought back from the fair his book, *De Cœna*, on the Supper." Luther also entered the library, took the book, sat down, and did not leave till he had finished it. "Maurice," said he, "this man is learned and pious. I could place the whole affair in his hands. If Zwingle and Œcolampadius had spoken thus, there would have been no dispute." A decided part brought about concord. In the article on the Lord's Supper, in the Confession of Augsburg, Melancthon made a change according to the opinion of Calvin. This modification was admitted by many; and now the most illustrious German theologians profess views concerning the sacrament similar to those of Calvin.

I could speak to you of the influence of Calvin on France, England, and Scotland, but I must restrain myself. However, I will say a few words as to his influence upon England. In 1548 Calvin proposed a plan for the Reformation of England, and Seymour, Duke of Somerset, the Protector, the Archbishop of Canterbury, Cranmer, conceived the fine idea of crowning the work of union began by Calvin. Thinking that the teaching of the gospel, and the harmony of faith are the best means of establishing unity, he convened a pious council to restore and propagate truth. On this news, Calvin replied, "I should not hesitate to cross ten seas to bring about an Evangelical union of of Christians. Convene, then, an assembly of wise and holy men—one in Christ; it is for the interest of the whole world." The letters exchanged between them points to the true founders of the "Evangelical Alliance." This was its origin; "Union in truth;" such was the note of Calvin. He struggled right and left; he wearied himself, he suffered, he all but died in the service of his King. But now my sight becomes confused; I tremble at what took place here three centuries ago, not far from the place where we are assembled. There below, upon this height at Champel, are flames; an executioner, soldiers, an excited multitude, and a victim! O, men! what are ye about? It is a heretic, condemned by the tribunal of France, and put to death by the magistrates of Geneva. Misery;—for what purpose is this stake? The majesty of God has been offended. But when has God commissioned you to avenge offences committed against Him. I seem to see Christ at the foot of the stake, crying to them, "Fools! know ye not that the Son of man is not come to destroy men's lives, but to save them?" For nigh ten centuries it was believed that human tribunals could condemn doctrines contrary to the Scriptures. Then the most pure minded and the most elevated partook of this error. Melancthon, Luther, Calvin, and many other. Let us deplore such an error, but do not let us say we are better than they. If we repudiate their opinion, it is not because we are better than they; but because we belong to another age. Do not let us mount on the vantage-ground of the present century to fight the giants of the sixteenth. The death of Servetus may be fairly called a remnant of Popery, but it is not the less true that Calvin relighted the gospel torch, and propagated its light through the world; and the light of the gospel is, at the same time, that of civilisation and liberty.

I now address a few words to the Alliance. After having held your meetings at Lnodon, Paris, and Berlin, you have come to Geneva. I hope the Alliance will continue these great meetings, and carry them as far as Stockholm and New York, in some Hungarian town, and at last in Rome—in Rome, supply robbed of every doctrine of that gospel which was first delivered to it by St. Paul. Calvin would have had a voice in our time. He would have been the leading spirit of the age—great man of God! He did not only live for his own time. His mind governs now. But, alas! Calvin is no more. His voice no longer echoes through this noble temple. Ah! if the news of this wondrous Assembly were to make him rise from the dead, if his ashes were to become animated, and that pale face to appear amongst us; if he were once more to speak from this pulpit, what would he say to us? He would ask for holiness from this Alliance, for he ever insisted on the moral element; he would ask for its activity, for the world was the theatre of his work. He would ask for the freedom of that Church of which he was the indefatigable champion. But he would do more. He would say to us from the elevation of this pulpit, "Exalt Jesus Christ! Speak and live for Jesus Christ!" Exalt his life, his death, his Spirit, his will, his second coming, and his future kingdom. It behoves that this Alliance should be steadfast in its work, and in order to this, it must be steadfast in the truth. Calvin would say to us:—"The aspect which the world presents fills me with sorrow. Strange things are come to pass. In my time, miracles and saints were exalted; in yours, God's miracles are rejected. On all sides superficial religion prevails—perhaps a common Deism. False lights take the place of the gospel sun, which only lead those who follow them into quagmires. O my children, hold to the true doctrine, and you will have life!" "To be, or not to be," is the fearful alternative. Our safety is to be on the side of Christ. But there are things, too, which cause my heart to leap for joy. I love that Alliance, the first idea of which was conceived by Cranmer; but where are the men of England who ought to be followers of Cranmer? I see Bullinger; but where are all the Swiss Christians who ought to be following Bullinger? Here is Melancthon; but where are so many of his contemporaries who ought to be with him? It is Geneva; but where are those who ought to be on the side of Jesus Christ? O, that all the divisions in the army of Christ would unite! O, that every church would join in the cry, "Let thy kingdom come, O Jesus! Blow from the four quarters of the wind, and make every heart bow before thee, O Lord!"

It is but justice to say, that Dr D'Aubigne, as it appears from a communication from him to the *London Record*, does not accept this as a full and correct report of his address, but as a mere abridgment reported in the ordinary way. It is designed to publish a volume containing full reports of the addresses and proceedings of the Conferences.—*Eds. Pres.*

Remarkable Revival in Scotland

We give the following extracts from a Sketch of the remarkable Religious Awakening in the South of Scotland in the spring of 1861, written for the Edinburgh *News of the Churches* by the Rev. Dr Julius Wood, of Dumfries:—

For a long period evangelical religion had been little prevalent in the pulpits of the Established Church in the south of Scotland. The preaching was remarkable, chiefly for leaving out the doctrine of Christ and of the Holy Spirit. In some instances it was Arian or Socinian. Under such preaching the mass of the people were cold and dead. There was a great deal of ignorance of spiritual truth, and consequently much carelessness about spiritual things. There was not a little infidelity. The churches were, to some extent, attended, but many of the people went as a mere form—to see and to be seen—and because the Sabbath day had come round. Drunkenness was very prevalent. The places for the sale of intoxicating drinks were disgracefully numerous, especially in the towns. This drunkenness produced its usual fruits in the form of other gross sins. Profane swearing abounded. And the reports of the public registrar have brought to light an extent of licentiousness, that has given Dumfriesshire an unenviable place of eminence among the counties of Scotland. * * *

When the revival took place in America, the attention of God's people, both ministers and members of the Church, was fixed upon it with lively interest. When, subsequently, Ireland was made a partaker of the heavenly blessing, an interest still more intense was awakened. A number of ministers and members of the churches visited Ireland. When they returned home they told what they had seen and heard. Prayer meetings became more numerous, and were largely attended. News from America and Ireland were communicated at them. A deep and solemn interest and expectation were excited Prayer was made to God that he would be pleased to pour out His spirit on the towns and congregations of Dumfriesshire. And soon there began to be droppings, as the precursors of a coming shower. This was in the end of 1859 and beginning of 1860; that is, twelve months before the great blessing came. For though there were droppings, there was nothing very definite or marked in the way of awakening or revival. But there was increased earnest prayer, both public and secret, and much desire and expectation.

In this state of matters Mr Edward Payson Hammond, a young American who had come over to study at the Free Church College, Edinburgh, and who had been engaged in evangelistic work in different parts of Scotland, was invited to visit the town of Annan, and hold meetings there. This was in January 1861. These meetings very soon became densely crowded, and a profound and general interest in spiritual things was manifested. At the close of the public meetings, what were called meetings for inquirers were held, to which all who were in any measure concerned about their soul, or who wished to inquire about the way of salvation, were invited to remain. In these inquiry meetings ministers, elders, and members of the church went about from pew to pew, conversing with the people, answering their questions, meeting their difficulties, and pointing the awakened sinner to the Lamb of God, who taketh away the sin of the world. Most of the ministers in Annan, of all denominations, took part in these meetings, which were held every day in one or more of the churches, and were crowded to excess. These meetings in Annan continued to be held daily from the middle of January till far on in the summer.

Mr Hammond remained in Annan three or four weeks, when he was invited to Dumfries. There meetings similar to those in Annan were held, and with similar results. All the ministers, with the exception of the Episcopal minister, and the ministers of the Establishment, cordially took part in the work. The largest church in the town was crowded in every part every evening, and other churches had to be opened to receive the multitudes who eagerly came together to hear the word of life. Besides these crowded evening meetings, a mid-day prayer meeting was begun, which gradually increased till there was a large attendance. A profound impression was made on these crowded meetings, not caused (humanly speaking) by anything that was said; for the truth was not put forward with great intellectual power, or eloquence, or in the wisdom of man's words, but only stated pointedly, with plainness and faithfulness. Many who came from curiosity, and who at first were rather offended at what they saw and heard, had their attention arrested, and were awakened to concern about their souls. The inquiry meetings became crowded with persons whose very countenances indicated the trouble and anxiety within. There were many tears; in a very few instances exterior; but no case of prostration such as was so frequent in Ireland. At first numbers of persons from the country around—some travelling five, ten, or sixteen miles—came in to Dumfries to the meetings. In the course of two or three weeks, meetings began to be held in many places around Dumfries. In some instances these originated with persons who had been attending the meetings at Dumfries or Annan. In other instances no direct connexion could be traced. But all around, for more than twenty miles, in every town, village, and hamlet, a deep interest was excited, meetings were held, and people flocked to hear about Jesus and the way of salvation. Beyond all question there was a great work of the Holy Spirit. Many were convinced of sin, and after a longer or shorter period of distress and anxiety were enabled to believe in Jesus and find peace. Many others were impressed and manifested concern about their soul, in whom the concern cooled down, and the impression died away without anything like a saving change being apparent. Many of God's people were revived and refreshed, and filled with peace and joy in believing, before unknown; whilst others of God's people, being unable to say that they had experience of those deep convictions of sin, and of that great joy which they saw many others have, were staggered, convinced, alarmed lest they had been deceiving themselves, and were still under condemnation as unbelievers. * * *

There was great opposition from persons in all ranks. Much was said against the revival. Many raged against it as a kind of insanity; they said people were gone mad. Children, servants, wives, were hindered by relatives from attending the meetings; and numbers were reproached, threatened, or ill-treated, because they persisted in attending, and when they manifested serious concern, or a change of heart and life. The unbelief and scoffing were very painful; but in not a few instances they gave way, and the scoffer and opposer came to think very differently from what they did at first of the nature and origin of the work. Indeed numbers who came to scoff remained to pray.

There was very much prayer. Requests, exceedingly numerous, and some of them most striking and interesting, for relatives, friends, functionaries, and places were sent into the meetings, indicating the wide-spread and deep-felt belief of the people in the importance and power of prayer. And it was plain to any intelligent well-informed observer that many of these prayers were graciously answered. In some instances whole households appeared to be brought under the power of the truth—the heads of the house and the whole of the domestics. In other instances, one or more were taken, and the others left.

The people seemed never to weary at these meetings. They sat, they even stood, crowding the passages for hours in succession, listening to addresses from different speakers, and engaging in praise and prayer. Sometimes the enquiry meetings were protracted till a later hour than could have been wished, not dismissing till after midnight; but it was impossible to get those who were anxious about their souls to leave sooner, their sense of sin was so oppressive and terrible. Ordinary rules, or rules that may commend themselves to mere onlookers, were inapplicable. The state of matters was exceptional, and had to be dealt with in a humble dependence on God for direction as the time required, and with a tender, earnest desire for the good of souls. But though the hours were often thus necessarily late, and the excitement caused by alarm and anxiety about the soul very considerable, there was no extravagance or disorder; everything was carefully and firmly regulated.

Perhaps it is yet too early to say much regarding practical results, but yet a few things may be stated At the time of the great movement, that is, during the spring months, there was a considerable feeling of awe on the public mind. Even those who were not seriously impressed, who stood aloof from the meetings, and disliked them, and who were opposed to the whole movement, did not escape that feeling of awe, and that restraint on sin, that came upon the public mind. The various classes of sins that were wont to be notoriously prevalent were evidently diminished. It was remarked that there was less of profane swearing on the street and the workshops. In some workshops the general improvement among the men was very marked. Drinking diminished throughout the county, and also crimes arising out of it, or usually connected with it. According to information derived from the police, crime arising out of drinking diminished throughout Dumfriesshire to the extent of more than one-third. And, as a consequence, the keepers of public houses complained of a lack of customers.

Along with this, there was an increased attendance on public worship. Everywhere there was manifested a remarkable desire to hear about Jesus Christ and the way of salvation. And large additions were made to the membership of the churches. The religious awakening has, as might have been expected, affected the reading habits of the people very considerably. A large number of the light and mischievous weekly and monthly periodicals of the day were read in Dumfriesshire. But the booksellers report that, in many instances, these have been given up, and periodicals of a religious and profitable kind taken in their stead. This change has been helped on and is fostered by the establishment of colporteurs, who now traverse almost every district of the county, and bring the useful periodicals and other profitable books under the observation and within the reach of the people. This colportage is exercising a very salutary influence in displacing hurtful reading, and substituting in its place what is instructive and useful.

There is every reason to believe that there has been a great improvement in regard to the observance of family worship. Many who formerly quite neglected that duty now delight to engage in it. And in social meetings for praise, prayer, and reading the Word, there is no difficulty in finding those who are both able and willing to take part in conducting the services. This was not the case aforetime. But as the heart has been interested, the mouth has been opened, and from plain uneducated men there are now to be heard appropriate, rich outpourings of the heart in prayer to God. There is also a directness in the prayers now, which was sometimes awanting formerly. Men can be short and special, and ask for what their hearts desire. It is also now quite easy to get into conversation about the state of the soul and spiritual things; and, in general, throughout the community, religion occupies attention to a far greater extent than formerly. * * *

The New French Pamphlet.

A new pamphlet has lately appeared in Paris, intituled "England, Austria, and the Interviews at Compiegne," in which England is, as it were, dragged to the bar of France, and dark threats are uttered as to the future of the British Empire. The following article respecting it we copy from the London *Record* of the 1st inst.:

The political pamphlet which is now attracting attention in Paris looks with an envious glance on the extent of the empire and influence of England. It complains that on every point of the globe we meet with the English flag planted under one pretext or another, covering a fortress, an arsenal, a factory, or a territory more or less extensive, but commanding a strategic position or an important maritime station. It is not for Englishmen to deny a fact which is patent to the world, nor are we disposed to contend, in self-defence, that in every case our Colonial possessions have been obtained by means perfectly consistent with the claims of justice and moderation. No doubt ambition and the lust of power or wealth have mingled largely with the enterprise of our adventurers and the schemes of our rulers; and yet we believe that an impartial observation would reach the conclusion, that, as in India, so throughout the world, there has been an overruling Providence, which has subordinated our national vices, as well as our national virtues, to ulterior objects, reaching far beyond the limited designs of those who founded our colonies, whether by occupation or by conquest. In a remarkably able article commenting on the French pamphlet, the *Times* expresses its belief that France would have been a much more comfortable neighbor, had it been allowed to gratify a passion for Colonial acquisitions. The repressed energy which has impelled the French into so many bootless expeditions in quest of glory, might no doubt have found a more useful field of exertion, had it been permitted to extend itself in the French Provinces of the United States or British America. It is quite true that it is our naval superiority that has dislodged France from India and Spain from Jamaica, and which took from Holland when united with France the Possessions round the Cape. It was the policy of the first Mr Pitt thus to humble the House of Bourbon, and, under altered circumstances, the same policy was followed by the second Mr Pitt towards the first Napoleon. Our Colonial possessions have cost us much blood and still more of treasure; and it cannot be denied that their defence requires the maintenance of a great army and navy. There is no doubt that the possession of so many Colonies renders our dominion more vulnerable in the event of war, and that the want of Colonies enables France to concentrate her energies at home, and renders her more formidable to Europe.

But there must be another side of the picture, even in the estimation of the envious writer of the Paris pamphlet, or he would not exhort France to follow the example of England, to seize on Madagascar, and extend itself in Algeria. There is, in fact, no doubt that it is the Colonial grandeur of England which chiefly makes our power and prosperity the object of jealousy. "Wherever wood swims there floats the flag of England," was the melancholy remark of the first Napoleon, on board the Northumberland, on his way to St. Helena. But the extent of our Colonial possessions ought never to be regarded by a true Christian with any vainglorious feeling. It is obvious to those who read the history of this world by the light of God's Word, that the circumstances which have contributed to make England's Colonies so extensive, must be connected with the diffusion of Christianity. We can unite with the Times in the remark, that it would have been better for the world itself had France been allowed to expend its surplus energies in Louisiana and New Orleans, in Lower Canada and in India, instead of sacrificing to schemes of passing glory the lives of so many myriads of brave men whose bones are whitening between Moscow and Cadiz, between Rivilo and Reggio. But there is another view of the past which will be taken by the Christian philanthropist. Would it have been well for the world had the French language, accompanied by Popery, been spread by France over North America and other regions of the world, as the Spanish and Portuguese languages and superstition have been spread by Spain and Portugal over South America? We observed with pleasure that Mr Daniel Wilson, Mr Birks, and Mr Kinnaird, at the Conference at Geneva, with one consent, endeavored to draw away attention from any attempt to extol the grandeur of our Colonial empire. But we cannot be insensible to the fact that wherever we possess a fortress, a factory or a territory in heathen lands, there we are bound to carry the Gospel of salvation by Jesus Christ. It is in fulfilling this mission that our strength as a nation must stand. If this responsibility be ignored, the downfall of England may be predicted by friends as well as foes. But if we discharge our duty, and use our opportunities for the glory of God, then we may afford to smile at the menaces of those who have indited the pamphlet, entitled "England, Austria, and the Interviews at Compiegne."

Temperance.

Rum Morality.—We are indebted to Brother J. A. Davidson for a copy of a late No. of the *Union Temperance Journal*, of California. We rejoice to observe by it that his labors have been so successful in that State in promoting the cause of Temperance in connection with the Order of the Sons. The following short article on "Rum Morality," we copy from the above named paper:—

So entirely bereft of all correct ideas of their fellow men do dealers in intoxicating drinks become, that they really believe that any interference with their degrading traffic is an invasion of rights to which they are entitled as citizens. To make drunkards they believe to be an honest, respectable business, just as much entitled to the protection of the law as that of the butcher or baker, the tailor or shoemaker. Their ideas of right and wrong are so confused they cannot or will not, distinguish between occupations absolutely necessary to the comfort or subsistence of mankind, and one which only tends to degrade and impoverish all who patronize their nefarious trade. With these ideas they are naturally opposed to the Sunday law, and to all laws intended to promote virtue and morality. They think that to be deprived of the privilege of turning reasonable beings into brutes and madmen one day in the week is an oppression too intolerable to be submitted to peaceably. The trade in which they are engaged has so completely degraded their minds that they are ready to defy not only all the restraints of morality but also positive legal enactments when they interfere with what they believe to be their legitimate occupations; to effect this they combine in societies and raise large sums of money and employ smart lawyers to aid them to set the law at defiance if possible. Not satisfied with this they endeavor to control our elections by soliciting from the tickets before the people, men who are known to be favorable to their views, and opposing with bitterness those who are believed to be opposed to their degraded occupation and in favor of laws to educate and elevate society. At the late election in this country they had the impudence to put forth circulars intended to injure the be best men who were candidates before the people, and showing the cloven foot so completely as to prove that they had not the remotest conception of their duties and rights as citizens in what was required to benefit and improve society. Nor is this strange; a trade like theirs, naturally leads to such habits of thought, if not convictions of mind.

Rum morality, as we call it, is but another name for defending vice and crime; a man who, after fairly considering the effects of the wine trade deliberately defends it, has but one more step to take to justify intemperance and the thousand crimes which follow in its train; and while it may be there are many who shudder at these atrocious consequences and are unwilling to believe they are necessarily attendant on the business of selling intoxicating liquors, yet should they calmly consider the subject in all its bearing, could come to no other conclusion than the one we have pointed out as inevitably following. In very truth strong drink destroys all that is good in man or woman until nothing is left of body or soul but corruption.

The meeting of Mayflower Division, on Wednesday evening last, was an interesting one. The G. W. P. of Prince Edward Island, J. S. Carvell, Esq., being in the city, visited the Division and was received in due form. He addressed the brethren present, and was followed by P. G. W. P. Longley, P. G. W. A. Johnston (of Cape Breton), P. G. W. P. Mathison, Bro. H. A. Taylor, and others. Bro. Taylor also gratified the Division by playing on the Organ.—*Nova Alexander, Nov. 15.*

In Loco Intoxicatus.—Witnesses, courts and juries have solemnly declared under their oath, that the Dutch swill, known by the name of "lager beer," is not an intoxicating drink. We cannot decide the question from our own experience, never having polluted the temple of the soul by pouring this rotten product into it. We often see blands reeling, staggering, and swearing, or stupidly insensible, when we have reason to believe have tasted nothing stronger than lager. Chemical analysis shows