

For the Christian Messenger.

Tobacco.

MR. EDITOR,

I was glad to see the Puzzle in your paper of the 28th ult., from D.P.L. "Baptist Tobacco" has often been the theme of my meditations, and occasionally of animadversion at Temperance Meetings.

I have made a careful calculation, (which any one can with a little pains prove to be correct,) and find that at the least, Baptists, (so called,) use Tobacco in its various forms to the value of £4,000 annually in Nova Scotia. I have several times thought in view of the pecuniary wants of the H. M. Board, Acadia College, and other religious agencies, of suggesting in your columns, that Baptists give up the sinful indulgence and divide the large sum saved between the various objects—say, Acadia College £1,000 per annum, (twice the amount required to save it); the Home Miss. Board £1,000; the Foreign Mission £1,000, and if the other £1,000 were added to the salaries of the pastors, I do not doubt they would preach as well as they now do.

I have called the habit of using Tobacco a "sinful indulgence." If any Christian doubts it, let him make it a subject of prayerful investigation, seeking the light of scripture, and applying its teachings. "Whether you eat or drink, or whatsoever you do, do all to the glory of God." "Denying ourselves all ungodliness and fleshly lusts." &c. "For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." Can we take into account the waste of money this habit entails, while the cause of God is languishing, and souls perishing: Can we consider the enfeebled minds, and diseased bodies resulting from the use of Tobacco, and deny it is a Sin. I am aware that Christians generally are unwilling to believe it to be sinful, because they are in too many cases wedded to it, and do not wish to see the light, in this particular, "because their deeds are evil." I am, however, open to conviction, and as soon as any one proves to me that using Tobacco, and spending in the use of it, large sums of money, lent us by our Father in Heaven to use in His service, is for the Glory of God; that the use of it promotes godliness, or even cleanliness; and fits him who indulges in it, the better to praise God, and more intelligently to worship him in spirit and in truth;—I shall at once over my own signature acknowledge that I have been wise above that which is written, and will confess that it is no sin in a Christian to use it. The paltry excuse that others use as much tobacco as Baptists do, is no justification. The same plea would render every vice in the calendar, virtuous employments. The proverb is still true, "Two wrongs don't make a right." Leaving Religion out of the question, no consistent Temperance man, can be a Tobacco user. It is well known to be a provocative of intemperance—as to the uncleanness of the habit,—bah!—it's perfectly disgusting.

I am, Mr. Editor, a friend of cleanliness and sobriety—in all claiming the name of a BAPTIST.

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Obituary Notices.

CAPT. HALLET CROWELL,

Son of Bro. Thos. Crowell, was born in Barrington, March 4th, 1819. When 3 years of age with his parents he came to Yarmouth, where he lived steadily until in his fifteenth year he entered on shipboard. When thirteen years of age, at a prayer meeting in East Chebogue, he obtained a hope of salvation. When 17 years of age he stood near by a drowning man who had fallen through the ice, whom he had no chance to rescue from death; this made a solemn impression on his mind. When 24 years old he sailed with a religious captain who worshipped God with his crew; often has he spoken of the happy religious hours then enjoyed. In one of those voyages a man belonging to Argyle was converted in the vessel. When nearly 26 years old he married Miss Boyd. God called him in 10 short years to realize her interment when he was in a distant land. On a voyage shortly before her death he fell in with the Barque Cumberland from Valparaiso bound to Liverpool, laden with Guano, in a sinking state, a tremendous gale had been blowing for nearly a week, and while lying to five days before this, his vessel shipped a sea which carried the galley and the stove overboard, with the cook, Francis Keating, and almost all the cooking conveniences. However, he determined to lay by the barque until the storm would abate and enable him to give assistance. On the day following they got on board just in time to save them, (the captain and crew, 15 souls in all,) from a watery grave. Such is religious humanity; and now 21 souls were crowded together in the Amanda, with few means of comfort, but with thankful, cheerful, pious souls, on their way to Queenstown, in Ireland. These events helped to prepare his mind for the sad tidings contained above, and led him to seek comfort in the soul's best Comforter. In Nov. 1854 he married Miss Ferry. Hav-

ion of yourself; still come; nobody forbids you to come, however mean you are; yea! and the meaner you are the more willing do I feel to invite you.—Christ came not to call the righteous but sinners to repentance. What a strange assemblage was there on that morning! But Noah was positively commanded to bring all sorts of creatures into the ark. He might have thought some too vile and worthless to preserve alive, yet his orders were to bring them in. When Peter was commanded to preach the Gospel to the Gentiles, God showed him in a vision "all manner of four-footed beasts of the earth and wild beasts and creeping things and fowls of the air." "Not so, Lord," said Peter; and, lo! "the voice spake to him again a second time, saying, What God hath cleansed, that call not thou common." In Christ there be some out of every nation, every kindred, and every tongue, who shall be saved to the praise of God and the Lamb forever and ever. There may be some one here who objects against himself, like Agur, "Surely I am more brutish than any man, and have not the understanding of a man." Thy vileness shall not disqualify thee from entering in. It does not prevent my urging you to come. Have you not heard the words of my Master's commission, "Of every sort shall thou bring into the ark to keep them alive with thee?" Oh! I want to bring you in. The Lord will not reject thee if thou comest with a penitent believing heart; he will not reproach me for having brought thee; he saith to his ministers, "of every sort bring them in."

Moreover, it was a mysterious impulse by which God moved the creatures to come. The sight must have been imposing; the elephants, the camels, the dromedaries, the rhinoceroses, and all the huge creatures walking in side by side (as it were) with the timorous hares, the tiny mice, the lizards, ferrets, squirrels, beetles, grasshoppers, and all such insignificant-looking little creatures. So it hath been in the church, so it shall be to the end of the chapter of her history: "As many as were ordained unto eternal life believed," though their characters by nature be various as this globe ever witnessed, rude as barbarism's foulest sink, or polished as Grecian culture ever knew.

Now, dear hearer, I do not care about asking you who you are, or what you are. That has nothing to do with me. What I ask you is, Are you in the ark, or are you not? You are saying, perhaps, "Sir, I do not care for you; why should you inquire about my condition?" But there will be a day when you will be like those who spake to Noah, and said, "Go along, grey-beard; build your ark on the dry land, like a fool as you are; build your ark there on the hill-side, where the waters cannot come. As for us, we shall eat and drink, and if to-morrow we die, what heed, for we have eaten and drunk the merrier while we have had the opportunity."

In vain did Noah warn them that the waters would surely come; he seemed unto them as one that mocked, and they laughed at him. Even so, when I preached of the resurrection to you this morning, some of you may have mocked, and thought that I was pursuing a wild reverie of imagination. Ah! but how different was their tune, when the rains fell, when "the fountains of the great deep were broken up!" They doubtless changed their notes; when the clouds began to empty themselves in fury, when the very earth did crack, and its bowels were dissolved, and the mighty fluid gushed up to devour them all. Did they think Noah was a fool, when the last man stood on the last mountain-top, and cried in vain for help? I saw some time ago, a master-picture, which I think time will never erase from my memory. It was a picture of a man, who had been climbing up to the top of the last mountain, and the floods were coming around him. He had his old father on his back; his wife was clasping him round his waist, and he had one arm round her; she held one child at her breast, and with her other hand she grasped another. In the picture was represented one child just letting go, the wife dropping, and the father clinging to a tree on the top of the hill; the branches were breaking, and it was being torn up by the roots. Such a scene of agony I never saw depicted before; yet such a scene was likely enough to have been real when the waters entirely covered the earth. They had climbed up to the top of the last hill; and now they sank. False hopes gave place to despair. And so it will be with you, ye careless ones, unless ye take shelter in the ark.

You ask me, how can we do it? Ye look anxious, some of you. Hearken, then, while I finish, as I have often done before, with the simple statement which contains our authority to preach, and your admonition to believe. Jesus said, "Go ye into all the world, and preach the Gospel to every creature." He that believeth and is

baptized shall be saved; but he that believeth not shall be damned."

What is it to believe, say you? It is with thy whole heart to rely simply on the Lord Jesus Christ; he is the only mediator—to look to his sufferings and his death for the forgiveness of thy sins. And what is it to be baptized? It is to be immersed in water on the profession of thy faith, "in the name of the Father, and of the Son, and of the Holy Ghost." "He that believeth and is baptized shall be saved." I cannot leave out one clause, nor yet the other. I dare not transpose or change their order, as some people do. I deliver unto you that which I have received, taking the text just as it stands. Let me ask once more, have you believed? have you been baptized? If not, you cannot say that those great promises written in the covenant are yours. On two grounds you have reason to doubt your salvation. "He that believeth not shall be damned." Where can I obtain faith, saith one? It is given by the Holy Spirit. "Every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Correspondence.

For the Christian Messenger.

The Opening of the Baptist Meeting House at Berwick, &c.

On Lord's-day, April 18th, the writer had the privilege of attending the dedication services in the above place; a report of which I now send you by request of my worthy friend and brother, the Rev. Wm. Chipman, pastor of the Church.

The house is a neat building somewhat in the Gothic style, and is creditable to the taste of the building committee, to the spirit of the people, and the skill of the architect. The dimensions are 65 x 40 feet, and 22 feet posts. It is less than a year since the building was begun and it is now ready to accommodate the Central Association, which is to be held there on the 19th of June.

The dedication sermon, preached by the Rev. Dr. Cramp, of Acadia College, was appropriate and edifying, and, apparently, received an attentive hearing. His text was, 2 Cor. vi. 13.—"Be ye also enlarged." In the afternoon the Rev. N. Vidito preached powerfully from 1 Pet. ii. 5; and Rev. A. D. Thompson preached in the evening to good acceptance from Ex. xxv. 8. Large and attentive congregations encouraged the preachers in their work, and it is believed that fervent prayers ascended, that the Word of the Lord might have free course and be glorified.

On Monday morning the writer preached, and in the afternoon the pews were sold. So much spirit and competition in the sale of pews are seldom witnessed. The people seemed to bid as though they thought it would be a loss not to have a seat in the house of God; indeed, they did not seem to want their pews cheap—they were willing to pay well for them. The people who give nothing to build meeting houses and to support ministers who preach the gospel of Christ, and who refuse or neglect to contribute to the cause of christian benevolence, or do so in the most unwilling and stunted manner, know not how much they are losing and will yet lose. What is withheld from God curses the possessor, and though he may not heed or feel it, the time will soon come, even in this life, when it will make itself felt in a way it will be impossible to escape, except by repentance, in due time, it is forgiven. What is given to the cause of Christ from right motives, and up to the requirements of the gospel, operates like an insurance,—it secures to us the benefit of what we rightly retain, and holds forth more abundant blessings to come. The house sold for more than £300 over what it cost. The surplus, I believe, is to be appropriated to the purchase of a parsonage. God.

Monday evening the Rev. Jas. Parker preached a solemn and awakening sermon from the parable of the ten virgins—Matt. xxv.; and on Tuesday Brother Vidito delivered an interesting and weighty discourse to the young. On two subsequent occasions the writer addressed congregations within a short distance of Berwick. Our worthy friend and brother, the pastor of the Church, seemed highly delighted with the meetings and the favourable state of matters in respect to the house. He has laboured long in faithfulness and patience for the good of his people and that of the community generally, and is now looking for the reward of grace, as he feels the day is drawing nigh. Our brother and the Church feel the need of more ministerial labour in the field they occupy, and measures are being taken, with some prospect of success, to obtain a co-pastor, of deep and tried piety, and acknowledged ability in the oracles of God. What the Church wants is a revival—genuine, deep, abiding. Let united

prayer ascend in the name of our Great High Priest, and appropriate efforts be put forth by the Church, and that precious blessing will soon come by the Holy Spirit's visitation and operations. The watch-word for the churches ought to be—"The master calls! awake! arise! pray! act for Christ and his Kingdom."

DEAF AND DUMB.

During my visit I had the pleasure of spending some hours, at the house of his father, with Mr. Wm. Sandford, a deaf mute. He is a very interesting young man—quick to understand, and ready in his way to communicate. He had spent some four or five years at Hartford, in the U. S., in obtaining an education suited to his condition, at the truly benevolent and most excellent Institution for the deaf and dumb in that City. In his case and that of his wife, who is also a deaf mute, we had a striking illustration of the value of education. He read, in sign-language, appropriate and beautiful, a portion of the first chapter of Genesis, and, also, of the 6th of Matt., and subsequently both he and Mrs. Sandford read in company with the minister, a chapter before we went to prayer. To me and my companions, Brother Vidito and the pastor of the Church, it was very interesting, not only in itself, but as reminding us that though the age of miracles is past, yet Divine Providence has furnished, by the genius and labours of benevolent and philosophic minds, a medium, by which in effect the dumb can speak and the deaf can hear. How deep and wonderful are the ways of Providence! What vast resources for the benefit of his creatures! Let us adore, love and praise the Lord for his wonderful goodness to us and to the children of men.

Mr. Sandford, Senr., has seen so much good arising from the education his son received at Hartford, he told us that if he had another child afflicted in the same way and no other means could be made to supply the necessary funds, he would not hesitate to sell his farm for the purpose, rather than leave his child grow up without such training.

Education is worth all the sacrifices it requires from individuals and society, provided it be of the right kind—true, thorough, moral and religious. I mention the above case for the encouragement of parents afflicted in a similar way.

TEMPERANCE.

On Thursday, the 22nd, a Temperance Meeting, in connexion with the Grand Division of the Sons of Temperance of Nova Scotia, was held in the Baptist Meeting-house, to celebrate the first decade of the existence of that body. Some excellent speeches were made on Temperance, and on the necessity, justice and desirableness of a stringent Prohibitory Liquor Law, in order to restrain the accursed and diabolical traffic, to recover those who are deeply sunk or sinking in the foul and deadly stream of intemperance, and to preserve thousands of youth from being drawn into its destructive current.

A majority of our Legislators have concluded the time for Prohibition is not yet come. And I fear so long as legislators are allowed to play with Temperance according as they think it will help their cause and interests as politicians, or damage that of their opponents, the time will NEVER come. Surely we have suffered long enough, the victims have been multiplying fast, and the hosts of intemperance are being recruited by thousands every year, and so must increase as long as the traffic is continued. But it seems the fire must burn longer, wider, and deeper.—When will the time for Prohibition come? Our legislators, Liberal and Conservative, (and for myself, I may say I have no faith in either of the two parties as being favourable to Prohibition, though I would be unwilling to make a similar statement in respect to some members belonging to each party), and some who are called friends of Temperance, it seems to me, would put off Prohibition till all the people become sober, and therefore no longer need it; or, in other words, till they themselves have nothing to lose or gain by the movement. However, the friends of the cause must not give up, their cause is good, though it meets with sorry treatment in high and respectable places as well as in low. What they should labour for now, is to soundly and thoroughly indoctrinate the people in the principles and objects of Temperance to such an extent that when we ask again for a Prohibitory Liquor Law our legislators may feel such a just, powerful and constitutional pressure from their masters—the People, to whom they are responsible, that they will not dare to refuse a measure so intimately connected with the best interests of our country and of humanity.

Yours truly,
GEO. ARMSTRONG.

Bridgetown, May 7th, 1858.

You cannot fathom your own mind.—There is a well of thought there which has no bottom. The more you draw from it, the more clear and plentiful it will be.