

calling on the name of the Lord."—Acts ii. 38. xxii. 16. My answer, in addition to what I have before suggested, is twofold. 1. It has never yet been shewn, that these passages do really attach any such efficacy to baptism as Mr. Crawford ascribes to it. 2. That the laws of a just Scriptural interpretation forbid us to apply them so as to modify those other portions of the New Testament which treat expressly and systematically of the way of salvation. It cannot be, that obscure, figurative, occasional expressions in relation to any point, much more a great cardinal point, should overbear direct, clear, distinct announcements. The latter must overbear and modify the former: by no means the former the latter. I cannot find Mr. Crawford's dogma about being "freed from the state of sin by baptism" in the epistles to the Romans and Galatians, where it must have been found if it had been a Scriptural dogma. I cannot allow, therefore, that it is to be traced anywhere else in the New Testament. No! it is a sheer heresy.

I will not at present, dear brother, intrude any farther upon your columns with these matters. I am only sorry that the necessities of the case have compelled me to trespass upon them so largely. RELIGION MADE EASY!! Yes! that is Mr. Crawford's object. He avows it, and quotes Scripture in his vindication. "Jesus says," writes he, "his yoke is easy, and his burden light." True; and yet the Saviour did prescribe a "yoke" to his people, and laid a "burden" upon their shoulders. He was at no pains to relieve them from "the offence of the cross." But what shall we say of a system which separates from the Gospel all that is heart-searching, and humbling, and spiritual—that substitutes the ritual for the vital and experimental—that gives us the empty husks of professions and forms for the substantial verities of the Christian faith? It may come to us without the asceticism of the Fathers and yet be imbued with the poison of their most deadly errors. It may eschew the gorgeousness of Popery, and yet be none the less fitted to deceive and destroy. It may denounce the developments of Puseyism, and yet glory over the egg which Puseyism hatches. It may be—alas! it is our Baptist Puseyism; by means of which the Evil One would fain disable us, as Baptists, for those final contests with Popery and its kindred systems, which he well knows must devolve upon us. But "we are not ignorant of his devices." The Lord strengthen us to detect, and hate, and overcome them!

I only add, that in what I have here said I have striven neither to misunderstand Mr. Crawford, nor to misrepresent him. I should be glad to be able to take a less unfavourable view of his sentiments. I heartily pray that he and his friends may speedily be led to review those sentiments, to reform their "reformation," and thus be brought into fellowship with all who love "the truth as it is in Jesus."

Your co-worker,

J. DAVIS.

Charlottetown, P. E. I., Jan. 6, 1859.

For the Christian Messenger.

A gentle Hint.

MR. EDITOR,

Jonas Gruff! Pray, Sir, who is this poor counterfeiter,—I will not say in the lion's skin, but only with the appendage of his tail? Jonas Gruff, as an old man, rebuked more than twenty years ago. Young Jonas may suppose he is dead,—if so, he will find that he is not yet buried.

What strange notice was that I saw in your columns lately,—an ordination sermon by one minister assisted by another? What does this mean? We sometimes have mawkish marriage notices, 'by Rev. Daniel Belshezzar assisted by Rev. Solomon Snooks,' but never before have we heard or read, during this or the last century, of one minister assisting another to preach a sermon. In my day, one man of ordinary ability, without help, could decently and devoutly perform the marriage ceremony; and a minister who could not preach without assistance, except God's help, would be esteemed a strange anomaly.

We have also notices in the newspapers in this progressive age. "Married," forsooth, "at the house of the bride's father, or grandfather, or uncle, Mr. Jedediah Baker to Miss Elmira Forensa Jane Brewster." And pray where should the happy couple be married except at the house of the parent, unless it now becomes needful to assure the public that it is not a runaway match?

It is, however, useless to inveigh against the sickly and sickening customs which now prevail. I should not have given you this trouble, only to let you know that I am not only able to kick, but also to scratch.

I am, Sir, the true

JONAS GRUFF.

Villa Gruff, Jan'y, 1859.

For the Christian Messenger.

Letter from Truro.

DEAR SIR,

The Court of Sessions closed on Saturday last. The most important feature in which was, that no licenses were granted to sell intoxicating drinks. On Wednesday evening last a meeting was held in the Court house, the object of which was to shew that it was morally wrong, and not expedient to arm any individuals with the power of law to sell intoxicating drinks.

The Rev. Mr. Dimock and the Rev. Professor Ross were the speakers. The former commanded the Artillery, and threw as fast as they could fly, red hot shot directly into the ranks of the enemy, while the latter, as with a whole battalion, did great execution. We were disappointed in not having speakers from other places, but, fortunately, Mr. Ross being an old General in the Temperance army, had only to level his minnie, when every shot took effect. These are considered the two best Temperance speeches that have been delivered in the Court House for a long time, and perhaps have not been surpassed.

We did not learn what their Justiceships would have done on this occasion, under different circumstances, as the Grand Jury refused to present any human being as a fit and proper person to sell the destructive stuff to his fellow-beings. We have now but little doubt that the trade in this kind of goods will be small for the future, as the spirit of the law can now be carried out. Last summer a person learned that he was to be prosecuted for selling on a certain occasion, went and confessed the offence to a Magistrate, a friend of his, who fined him twenty shillings. This did not arrest prior proceedings, he was in due course summoned before other two Justices for the same offence, who fined him £3 10s. His friend appeared at the trial, and pleaded that the defendant had already been fined a pound for said offence. The Judges took no notice of this plea. The defendant appealed, the Supreme Court confirmed the Judgment given below. Still holding out, he moved the case to Halifax, but with no better success. Last week an execution was ordered against him for fine and costs of £14 10s. After this decision the aggressor can have little hope of escape.

The Court of Sessions appointed three clerks of license for this county to look after these gentlemen of the bar.

Not long since we had a visit from Halifax of gentlemen in high life, with which we were much pleased, but were sorry that they should set our youth so bad an example as burning tobacco in open day on the streets. Since then many of our young men appear to think they look just the thing when walking in the rear of a large black tobacco pipe with a fire in it—being troubled with a cough, a pain in the side, or spitting blood, while their parents are toiling to keep them respectable. This filthy and self-destroying habit is greatly on the increase. It is certainly the duty of Temperance folks to do all they can to discourage so vile a practice. It is true it does not act on the brain like alcohol, so as to drive the consumer mad, but takes a more deadly hold of the system, it being not only one of the most powerful but one of the most loathsome poisons in the vegetable kingdom. When any human being, with an undrained appetite, overcomes his antipathy for this filthy weed, it takes so firm a hold of him that it appears all but impossible to give it up. The injury sustained is just in keeping with the reluctance felt in parting with this supposed friend.

It is remarkable that the merchant will place this quick poison,—and it is a quick poison to the inexperienced, in the most conspicuous place in his shop, to bring it to the notice of his customers, while, at the same time, he would shrink from the thought of his wife or child learning its use. Surely the love of gain should not induce a man to sell that which he would so much prefer his own dear little ones not to use. I cannot see the difference between selling rum and tobacco, as neither has any value in itself except the former for mechanical purposes and the latter to kill vermin. If all the respectable traders in any small town would discontinue the sale of this article, and be prompt in not allowing smoking about their stores, it is probable that those emerging into their teens would not begin, and those who have overcome the nausea experienced at first might be induced to give it up. At all events, smoking and chewing would soon decrease instead of being on the increase, as at present. I am glad that the practice of putting tobacco up the nose is on the decrease here.

May I, before I close, draw your attention to

the use of confectionary and the evils of permitting lads to expend all the cash they can get, either by honest or dishonest means, in such articles, then going to public meetings, having their jaws in perpetual motion—not in making a manly speech, but in eating sweetmeats.

If parents would purchase books or toys instead of sweetmeats to take home to their children, they would not destroy their stomachs but improve their intellect. Confectionary pleases only while passing over the palate, then disturbs the stomach, rendering the child fretful for more, while books please for days.

If we would treat our children as far as we can according to the laws of nature, their health might be improved, and they would be sent forth into the world with better constitutions and stronger and better cultivated minds. Talking about sweeties, may appear trifling, but it may be of more importance than we are aware of at first thought. If we look well after the small matters, the large will be more likely to take care of themselves.

Death has been very frequent here of late. To-day we had to perform the solemn duty of conveying the remains of Mr. P. S. Smith, merchant, to their last resting place. His death was caused by an injury on his head, received by a fall from his sleigh about two weeks ago. Last week we had to perform the same rite for a lady, the wife of Mr. S. H. Craig. It is supposed that her death was caused by a fright from two drunken persons quarrelling.

But to turn again to the bright side, Temperance principles for the last three months have been taking strong hold of the young men of this town. The Truro Division of the Sons of Temperance, which for the last two years could hardly form a quorum, now fills the benches of a large hall. The last night of meeting eleven of the finest of our young men, between the ages of 20 and 30, and a number of the fair sex, were initiated into the Order. Six more were added to night, and I learn that a number more were proposed. Could the names of some of them be divulged, it would make the hearts of their immediate friends leap for joy at the thought of temperance once more reigning in their families. This great prosperity I consider we owe chiefly to the zeal and indefatigable labours of the Rev. Mr. McMurray.

I have used much more ink and paper than I intended, and now, instead of saying "good night," must say "good morning."

And remain, my dear Sir,

Yours truly,

Truro, Jan. 17th, 1859.

For the Christian Messenger.

SMITH'S TEMPERANCE HOUSE,
Windsor, N. S., Jan 18, 1859.

MR. EDITOR, AND DEAR BROTHER,

In the cars the other day, on my way from your city to this place, I was much pained by hearing a couple of gentlemen tittering and sneering at the inconsistent conduct of a Halifax merchant, who, it seems, imported last year, in one vessel, £45,000 worth of intoxicating liquors, which he intends to sell to his customers in the face of all the woes God's Word pronounces against the man who giveth his neighbour drink. The cause of the tittering and sneering I found to be, that this extensive liquor dealer and importer is one of the most eloquent shouters of religion that, it seems, you have in your city, and no man is more liberal than he, it seems, in supporting the Gospel! Right merrily did my fellow passengers laugh at the idea of an importer of £45,000 worth of "Rum and Ruin," being so duped by the Devil as to imagine himself a child of God and an heir of eternal life, while his fruits were of such a hellish nature! I am here reminded of what the Rev. AUSTIN DICKINSON, in his "Bible Argument for Temperance," says of this class of Christian professors:—

"For a man to persevere in making, selling, or using intoxicating liquors, as an article of luxury or living, while fully knowing its effects, and possessing the light Providence has poured on the subject, is utterly inconsistent with any satisfactory evidence of piety. 'By their fruits ye shall know them.' And what are his fruits. Why, as we have seen, he wilfully cuts short his own life, or the life of his neighbor; he wilfully impairs memory, judgment, imagination, all the immortal faculties, merely for sensual indulgence or paltry gain; he stupifies conscience, and cherishes all the evil passions; he prefers sordid appetite to pure spiritual enjoyment; he is the occasion of stumbling to those for whom CHRIST died, and of dark reproach on the church; he neglects the only means Providence has pointed out for saving millions from drunkenness and perdition; he wilfully encourages their downward course; he refuses the aid he might give to a great national reform; he lends his whole weight against the reformation; he is the occasion of offence, grief, and discord among brethren; he grieves the HOLY SPIRIT; he robs the Lord's treasury; he makes Christianity infamous in the eyes of the

heathen; he disregards the plain spirit of the Bible; and, in fine, he perverts even the common bounties of Providence. Such are his fruits. And the man, surely, who can do all this in meridian light, while God is looking on, and widows and orphans are remonstrating, does not give satisfactory evidence of piety. He shows neither respect for God nor love to man."

I remain, dear Sir and Brother,

Yours truly,

JAMES A. DAVIDSON.

For the Christian Messenger.

Obituary Notices.

MRS. MERCY WITHROW.

Died, at East Rawdon, December 24th, 1858, Mercy, the beloved wife of Jacob Withrow, Esq., in the 60th year of her age.

Our dear sister we trust has made a happy exchange of worlds,—she has gone from a world of sin, suffering and sorrow to a world of everlasting love, joy and happiness, to enjoy the smiles of her heavenly Lord and Master, whom it was her delight to serve while here below. The house of God was her constant delight. To hear preaching from ministers of every denomination she made her constant duty. It was her sole aim at all times to obey God and benefit mankind. She would faithfully rebuke the openly profane sinner, and call upon such to think of the Saviour and warn them of the doom of the wicked. At the Conference-meetings she often affectionately exhorted her brethren and sisters in the Lord to watch against every appearance of evil.

Mrs. W. was converted when quite young amongst the Methodists, for whom she always manifested a kind regard,—this took place about forty-four years ago. From that time her walk has been that of a Christian. She was not ashamed to own her Lord and Master in any place or company. About thirty years since, on reading the New Testament, she became convinced that no person ought to be baptized but a true believer in the Lord Jesus Christ, and that none could really call him Lord but by the Holy Spirit, and further she was fully convinced that baptism was immersion in water, and thus she was brought out step by step and was ready to obey the commands of her Lord and Master. This she conceived to be her duty and has been the conduct of our dear sister through life. An instance of her kind disposition and its results may be mentioned:—There was a Roman Catholic family in her neighborhood, in which she was very intimate; she always spoke and felt kindly towards them. The next morning after her death, this man and his wife called to see her; the man laid his left hand on her forehead three times, and said, "My dear friend, I hope your soul is at rest, you have been a kind friend to me." This shows that our dear sister's example as a Christian had taken a strong hold on this man: he attended her funeral, came into the meeting-house and listened to the preacher most attentively to the end.

When our life is consistent we know not how much good our example may do. "Let me die the death of the righteous, and let my last end be like his."—*Com. by a member of the Church.*

Religious Intelligence.

New Brunswick.

The Rev. George Burns recently baptized twelve persons at Long Reach. They have been added to the New Jerusalem Baptist Church.

Dr. Jewett, the celebrated Temperance lecturer, has arrived in St. John, N. B., and commenced his labours on the 14th inst.

The Anniversary of the New Brunswick Bible Society was held in St. John on the 13th. Dr. Patterson read an abstract of the Report. Judge Wilmot gave an excellent speech, occupying three quarters of an hour. Other speakers occupied the evening till after 11 o'clock.

In an account of a Dedication Service at Johnston, Cole Island, N. B., given in the Visitor, it is stated that the choir performed admirably, and for convenience sake it was scattered all over the house.

United States.

NEW YORK CITY.—Five persons were baptized in the First Baptist Church last Lord's day, and the same number in the Tabernacle. In the Bethesda Church three were baptized. In the Pilgrim Church five were also baptized.

When Abner Kneeland first removed to Iowa, he boasted that the Almighty had not yet got over the Mississippi! How pleasant, with such language glaring on the eye, to recall the multiplying churches of the Far West—churches that rise weekly, above and beyond the grave of the wretched infidel!

Preaching has been commenced on Sabbath afternoons in the Newark Theatre. Rev. H. C. Fish, D.D., preached the first sermon, on the first Sabbath of the year, from the text, Amos 4: 12—"Prepare to meet thy God." This movement is characterized by one feature deserving of all imitation. Some fifty of Dr. Fish's congregation went out "into the streets and lanes of the city," before the services to invite the people to come in. The house was crowded, in great part, with strangers to church and Sabbath ordinances.

The Walnut street Theatre, in Philadelphia, has been offered, free of charge, save for necessary expenses, as a place of preaching. The daily Prayer-Meeting is held in Sansom