

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER VI. PRESERVATION OF HEALTH.

MY DEAR BROTHER,—

That the soul be in a healthful state is of the utmost moment. The health of the body, however, is an object of no small importance. Without this the most ardent desires to labor in the Master's service are unavailing. Hence the Apostle John says "to the well-beloved Gaius . . . I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John, 1, 2). Another inspired apostle admonishes a young brother in the ministry, to be careful of his health, 1 Tim. v. 23.

From various causes the health of preachers is, in many cases, peculiarly exposed, and instances frequently occur in which they are unable to discharge their duties by reason of bodily indisposition. There is, therefore, the greater necessity to employ all prudent means for the preservation of their health.

It is, of course, known to all acquainted with me, that I make no pretensions to medical skill. What I have to communicate on this subject is the result of observation in a small measure, but principally of long-continued experience.

1. A preacher who would enjoy health must live abstemiously. Kind sisters sometimes endeavor to promote our comfort by furnishing us with rich food, and urging us to partake of it freely. The admonition, however, to adopt the course of "temperance in all things," practised by those who engaged in the Grecian games, (1 Cor. ix. 22, 27.) should be especially regarded by the ministers of Christ. It obviously should be an invariable rule with them, never to indulge the appetite to excess, nor to eat what they perceive to be prejudicial to their health. The practice of this self-denial may require fortitude and decision; but it will increase our enjoyment, as well as our usefulness. So long as I allowed myself to be occasionally persuaded to take a piece of mince-pie, I found myself liable to suffer from it. Since my adoption of the principle of total abstinence in this particular, I have, of course been exempt from this suffering, as also from the disquietude of mind attending it.

2. Extremes of heat and cold should be cautiously avoided. Preachers are much exposed to these. When addressing crowded congregations in close places, immoderately heated, they naturally become very warm. A sudden transition from this state into a frosty winter evening's air, without due care in reference to protection from the cold, has terminated the labors of many a useful minister. Great care should, therefore, be exercised to avoid such exposures as much as possible.

3. Travelling in the night, especially after preaching, is pernicious. Of late some are attempting to explode this view. But those who have, like myself, ascertained its correctness from attentive observation and repeated painful experience, will not be easily induced to relinquish it. My own practice now, which I recommend to the inexperienced, is, to perform my travelling principally in the day time, and when I preach in the evening at any considerable distance from home, to tarry for the night with some friend resident near the place of preaching.

4. Regularity with reference to the times of receiving food and sleep, is conducive to health. Preachers who travel much are very liable to sustain injury from irregularity in these particulars. Those who are fond of study are exposed to a temptation to keep unseasonable hours. In my youthful days, when I began to translate Latin, I sat up unusually late at night. The consequence was, that I become so much indisposed as to be obliged to lay aside my studies for a long time. This painful lesson taught me to return to my former practice, namely, that of retiring to rest in good season, and rising early. This course I recommend.

5. Manual exercise is, in general, requisite for the preservation of health. The necessity of exercise of some kind is acknowledged by all. Some, however, may imagine that riding and walking are sufficient. Perhaps these may suffice for persons who have not been accustomed to labor with their hands. But if men inured to a laborious life, altogether abandon it, their constitutions generally become impaired. Indeed, the hands and arms naturally require exercise, as well as the feet and legs. Profitable labor, which is in all respects preferable to mere diversion, tends to produce a regular appetite,

to promote healthful digestion, and to secure refreshing sleep (Eccles. v. 12). When Adam was in the garden of Eden, he had employment provided for him, "to dress it and to keep it," Gen. ii. 5, 15.

In reviewing the years of my life past, I perceive that there have been times in which my health has been injured by an excess of manual labor, and others wherein it has suffered from the want of such exercise. When I removed from the country, many years since, into a city, when it was deemed inconsistent for a minister of the gospel to do any ordinary work, my health failed, and I was obliged to return. In all probability this was attributable, in a great measure, to the absence of that healthful exercise to which I had been accustomed. Those seasons in which I have, from any cause, been prevented from taking manual exercise, have usually been seasons of the most bodily infirmity, and consequently of the least ability to labor in the Lord's vineyard.

A man devoted to the gospel ministry should have such provision made for his support as to be under no necessity to labor with his hands. He should never be so occupied with secular affairs as to neglect any of the duties of his office. But a lazy man—fit for no occupation—is peculiarly unfit to be a laborer in the spiritual harvest. It ought not to be regarded as disreputable in a preacher to perform some manual labor. A healthy body is, in my opinion, of more importance to a Christian minister, and more conducive to his usefulness, than a delicate hand. Indeed, Paul enjoined upon the elders of the Church at Ephesus to imitate his example by laboring with their hands, in order that they might have it in their power to contribute to benevolent objects, (Acts xx. 34, 35). In the same way ministers may now preserve their own health, and secure means for doing good to others.

That you, my dear young brother, may be blessed with health of body and soul, and may labor long and successfully in the service of God and man, is the sincere prayer of,

Yours in gospel bonds,  
CHARLES TUPPER.  
Aylesford, Feb. 13th, 1861.

For the Christian Messenger.

Temperance in Cumberland County.

MR. EDITOR,

It has been my good fortune to labor in the County of Cumberland since Dec. 30th, and since that time we have held upwards of 40 meetings for the promotion of Total Abstinence, and have met with varied success. So far as I have had opportunity of observing, the people of this County in general seem free from the vice of Intemperance, and many of them seem disposed to aid in the promulgation of those principles that tend to strengthen in society the practice of the self-denial inculcated in Paul's epistle to Romans 14th chapter and 21st verse. Our Wesleyan and Presbyterian friends have given us their usual aid in the good work, and consequently our meetings have been large and in some instances very interesting. We have organized several new Societies, and greatly increased the membership of the old Divisions of the Sons of Temperance and Watchmen Clubs. Among our Methodist friends at Malagash we met a most enthusiastic reception last week, and formed a new Society at the close of the lecture, of seventy-seven members. The official members of the Church and many of the most influential members were enrolled as Teetotallers. The church was crowded to excess, and I must be permitted to say that honest old fashioned Methodism seems to be the ruling influence in that interesting section. You are aware Sir, that old fashioned Methodism showed no favor to tipping or trading in Alcoholic poisons. JOHN WESLEY used to call the liquor merchants of his day poisoners general of his Majesty's subjects. See Habakuk 2nd chapter 12th and 15th verses.

In the large and commodious Baptist Chapel at head of the tide, on Wallace River, week before last, we had an enthusiastic meeting in which we were joined by Episcopalians, Presbyterians, Methodists and Baptists, with here and there a few who make no profession, and, in the language of a Wesleyan friend, "it was a time long to be remembered," the Chapel was crowded to its utmost capacity, and the most respectful attention was manifested by all. At the close of lecture a Society of one hundred members was formed. I found Bro. HOWARD of that place a genuine philanthropist like his great namesake. There is a fine field there for Christ's reapers. The people receive the truth with joy and gladness.

The Sons of Temperance at Wallace have had a great increase of membership recently, and are going on in the struggle against Rum and Rowdism with increased zeal and energy. The liquor traffic being outlawed in Wallace township, the friends of Morality, Law, and Order, in that place are giving the lawless Rumocrats a disagreeable time of it. S. B. Seaman, Esq., of Wallace is Clerk of License not afraid or ashamed to put the law in force, and he has rooted out several nests of hell-hornets in the shape of Rum-shops. Several of the more notorious of the lawless ones have been sent to the Amherst jail, and it is fair to conclude that if all places were favored with officers like Bro. Seaman that there would be no difficulty in making the Rowdies and the Rumocracy respect or at least fear the law of the land. I rejoice to say that the Divisions of Sons of Temperance in this County are being augmented by the Christians coming in and taking a consistent stand with them. Without the Christian element, and plenty of it too, no Temperance Society will ever last long, or accomplish any permanent good. And the Division Room will in general, be found an excellent school for the practical exercise of the patience that Peter tells us we are to add to our temperance.

The Sons of Temperance at Wallace held an interesting Tea Meeting on 24th ult., and the Sons of Temperance at Pugwash are preparing for a Tea Meeting to come off on the 20th. Great preparations are being made, and if Providence favors us with good weather, it will no doubt be one of the most interesting gatherings ever seen on behalf of the cause in this beautiful town. As I expect to be on my way to California before this letter appears in Pugwash and Cumberland, I take pleasure in bearing testimony to the hospitality of the people here towards me. They received me with the greatest respect, and treated me with true Christian sympathy and hospitality. I feel especially obligated to the Baptist friends at Pugwash for their liberality towards me. Brother David Rogers the County Deputy G. W. P., and he is indeed a Patriarch of Temperance, of more than 30 years standing, and Bro. William Rogers, the W. P. of Pugwash Division, with Brothers McDonald and McKenzie placed me under great obligations for various attentions and hospitalities. May God reward them all in my sincere prayer.

By the Pictou Chronicle, I rejoice to see that the Magistrates have decided to grant no licenses in that large and populous County this year. It is my opinion that if all Nova Scotia Counties were properly canvassed by the advocates of Bible temperance that Pictou would not stand alone in this respect. I believe there are several of the counties where licenses have been refused, and if the Christians and true philanthropists of Nova Scotia will only be true to duty and privilege they may soon see Teetotalism and Prohibition triumphant. But let me tell them it will not be obtained by petitions to Parliament. It must be done as in Pictou County, by hard and constant work. The talking era in the Temperance Reform has been a long one. Let us hope that the working era will soon be ushered in. As soon as we begin to work it we work in accordance with God's directions, then God will begin to bless us. Let our Grand Division do its duty, and employ men who have the love of God in their hearts, and the fear of God before their eyes, to lecture in all our Counties, and let them take the proper steps to pay these men as honest workmen should be paid. It is the Bible and God's blessings with which enables me to triumph. And to God alone be all the glory.

Yours in Christ,  
JAMES A. DAVIDSON.  
Pugwash, Feb. 16th 1861.

Address of the Sons of Temperance of Pugwash Division No. 36, to Rev. James A. Davidson on the close of his labors as a Lecturer in Cumberland County.

WORTHY BROTHER,—It is with feelings of deep regret that we submit to the necessity that compels us to part with you in a few days. Although your sojourn amongst us has been brief,—about two months—your success in promoting the cause of Temperance—the Cause of all mankind—has exceeded our most sanguine expectations.

You have been the means, under God, of not only revivifying the Cause where it was in a low state, but of adding hundreds of volunteers to the Teetotal Army in this eastern section of our County.

Permit us to say, here, Dear Brother, that we believe the secret of your great success in our glorious cause is to be attributed to the sure foundation you build upon, namely, the Religion of CHRIST, as taught in the HOLY BIBLE, and that you are the first advocate of Temperance that we ever had amongst us that has treated the subject on this glorious principle, as we think it always should be treated. And as some of us who now address you, have been battling

for the cause upwards of thirty years, we most affectionately remind you to continue, as you do to give all the glory to God for your success in delivering others from the horrible pit, that you yourself have been delivered from, and that same God that we believe has sustained you and blessed your labors while here will sustain you in California where you are now called to labor, and we hope and pray that in the order of His Providence, He may permit you to return to labour among us at a future day.

DAVID ROGERS, D. G. W. P. }  
WILLIAM GOULD, P. W. P. } Committee.  
JOHN CUTTEN. }  
Pugwash, Feb. 20th 1861.

Mr. Davidson's Reply to David Rogers, Esq., D. G. W. P. and Committee of Sons of Temperance.

RESPECTED BRETHREN,—You have honored me very much—much more than I deserve—by presenting me with so handsome a farewell address. If I have been the instrument in the hand of a gracious God in revivifying the cause of Temperance and the order of the Sons of Temperance in your County, all the glory is due to God. God's grace found me a slave to intemperance, and by Grace alone I have been delivered from the degradation in which for years I was a willing slave. But as God employed the agency of good men in convincing me of the error of my ways before my conversion, I feel it to be my duty to employ the feeble powers with which God has blessed me in endeavoring by precept and example to lead others to the paths and practice of virtue, and in the prosecution of this, to me delightful work, I rejoice to find that I have the sympathies and prayers of God's people everywhere. I will ever remember with pleasure the happy hours it has been my good fortune to spend in the happy and hospitable homes of the noble county of Cumberland, and I trust the Lord of the harvest will give me grace to labor with a single eye to His glory wherever an over-ruling Providence may cast my lot.

To my brethren of Pugwash Division, I am especially indebted for the pleasure I have enjoyed in laboring in this county, as it was at their request I came and I may here say it is owing to their financial liberality with the co-operation of the Wallace brethren, that my visit to your county has been one of profit as well as pleasure.

If it is the will of God, I hope to meet my brethren and friends in Cumberland again in a future day. In the meantime I would bid them an affectionate farewell, requesting their prayers for their unworthy fellow labourer under the banner of LOVE, PURITY and FIDELITY.

JAMES A. DAVIDSON.  
For the Christian Messenger.

Complimentary.

[The following letter has been forwarded to us for publication. Our modesty is somewhat taxed by a perusal of its contents, and yet as we value the goodwill of the writer we shall not refuse it a place in our columns. We have quite a number of, we believe, the best of the New Brunswick brethren on our list of subscribers, and a word like this from one of them is, we assure them, not despised by us.—ED.]

DEAR MR. EDITOR,—

For a long time I have been thinking of writing you a letter, not for the sake of puffing and giving fulsome praise, but with a view to the utterance of an expression with reference to the Christian Messenger, which though it is not needed, is at least deserved.

For several years I have been one of your weekly readers; and as often as Thursday evening has come, I have been anxious to get the Messenger and to read its varied interesting pages. And never have I yet seen one of its numbers that did not more than amply repay for the time necessarily spent in its perusal. Its typographical appearance, the quality of the paper on which it is printed, and last though not least, the high-toned character of its leading articles together with the style of its local correspondence, all these combine to make yours an exceedingly inviting, interesting and useful sheet. I will not say that it is in advance of any other of the religious presses of "these Lower Provinces," but this I must be allowed to say, that in my opinion, it is second to none of them.

In this expression of esteem and hearty approval, I rejoice to know that very many of our Baptist brethren in this Province, both in the ministry and among the laity, will most truly join. For among the large numbers of those whose views I have heard expressed upon this subject, almost uniformly I have remarked this fact, that the Christian Messenger is spoken of as an ably conducted religious periodical. As far as I am able to judge,—and my opportunities have not been very limited—this opinion is shared in by all of your disinterested readers in the province of New Brunswick.

Its quarto form makes it very convenient for binding, and if your subscribers generally knew the cost of doing this, and where it could be done to the best advantage, doubtless many of