

"Well, allow me," said I, "to give you a text for your sermon."  
 "What text?"  
 "This one here (opening the Bible): 'There is one Mediator between God and man; the man Christ Jesus.'"  
 "I do not like your text," replied he, "I will take the text I like."  
 And he departed in hot haste.  
 I have heard since that he warned the man not to listen to me; but I am glad to say he has not much influence with him.

**Dedication of a Chapel at Roxton, Canada.**

On the 28th of August last, several of the Missionaries congregated at Roxton for the purpose of dedicating a house to the worship of God, and also to improve the occasion as a season of prayer and exhortation.  
 The house is a neat stone building, capable of sitting 200 persons, and literally built upon a firm rock. On the day of the opening, as well on the following, it was full of overflowing with not less than 200 French Canadians, and about 50 English christian friends.  
 Services were held three times a day, and twice they lasted three hours at the time. They were conducted both in French and English, but with a natural preponderance of French speaking. They were of a solemn, deep, soul stirring character, with now and then sweet influences and glimpses of Him whose love and presence is the feast of his disciples. It was indeed a time of refreshing from the presence of the Lord, a time of repentance, of sorrow for sin, for unfaithful christians, and a season of deep, and we trust, lasting impressions for many who have for years known intellectually the truth, without yielding to the love of the blessed Redeemer. A large number of Roman Catholics attended, especially in the evening, and some of them stout men, were seen weeping and sobbing over their sins, while the word was preached and prayer was offered.  
 For years our Missionary Society was on the point of leaving this field and altogether, giving it up as hopelessly destroyed. But time, God's great untiring, ever busy teacher, did its work of settling many a mind in its right frame, whilst our educational establishments were performing their own blessed part. By these especially has this remarkable change been wrought. We were singularly struck with this fact while looking on the congregation which filled the chapel on the day of the dedication.

**Death of Rev. James Bleakney.**

This beloved servant of God departed this life at his residence at Gondola Point on Saturday evening, the 14th inst., in the 60th year of his age. Bro. Bleakney was extensively known in New Brunswick as a most zealous, faithful and devoted servant of the Lord Jesus. Nearly forty years of his life was consecrated to labors and purposes of the Christian ministry. For a lengthened period he was nominally pastor of the Baptist Church at Gondola Point, but by far the largest portion of his ministerial life was devoted to missionary work. In this department he was signally successful.  
 Our departed Brother filled a large place in the affections and confidence of his brethren in the ministry and of our churches generally. In fact, all who knew James Bleakney will feel when they hear of his death that a good man has fallen in Israel.  
 He has left a widow and several sons, two of whom are ministers of the Gospel. We tender to the bereaved our deepest christian sympathies and pray that grace may be given equal their day.—Visitor.

**How I came to be a Baptist.**

No 2.

Having, as I stated in my last, determined to take the Scriptures alone as my guide in making a profession of religion, they became my constant study. It seemed to me that as they were designed for mankind generally, that a person of ordinary intellect, with an inquiring, humble disposition, without prejudice or preconceived opinions, would find no difficulty in settling rightly any practical duty which they enjoined. I was then at an age, and with an education sufficient to enable me to rely somewhat upon my own judgment, and proceeded with my investigations. My sentiments were decidedly evangelical, and consequently my investigations at that time were directed mainly to those points wherein evangelical denominations disagreed, and my object was to settle my opinions upon these points separately.  
 I was a believer, and my inquiry was, "What comes next?" It was evident that in the days of the apostles, that after believing, the next came baptism. "They that believed were baptized, both men and women." This led me at once to the disputed question, What is baptism? I did not apprehend much difficulty in settling that. My previous opinions had been somewhat undefined, and I had supposed that it was the application of water, in some way which would meet each individual conscience. But now the question with me was a very serious one. I had resolved to settle this question by the Bible alone. And so I read the Bible with reference to this point. It was very evident to me, that the Bible, to one reading it for the first time, would leave the impression that immersion was baptism. The signification of the word, the circumstances attending its administration at the baptism of Christ, and of others, all deepened this impression. And I came deliberately to the conclusion

that immersion was baptism. But then came another question. Is any thing else baptism? I supposed that I might without difficulty find proof that while immersion was baptism, other practices were baptism also. But in this I was disappointed. I read and re-read all that the Bible said upon the subject, and could not find a single passage, which, fairly interpreted, seemed to favor any thing for baptism but immersion; and I was sure that if I had not known that other things were called baptism, the thought that they were so would never have been suggested, by anything I could find in the Bible pertaining to this subject. I was surprised, astonished, and thought, perhaps I have overlooked something. My search was continued, but with the same result. At length, I resolved to speak to an intelligent friend, whom I knew to be a candid man, and who was connected with a denomination that did not generally receive candidates to the church by immersion. I asked him by what passages of Scripture he supported their practice. He said "by several passages." I then asked him to tell me which they were. He said that he did not know that he could point to any in particular, but there were several. I asked, "Will you please give me one?" He repeated one, a passage which I had examined and was convinced that it had no reference to baptism whatever. I then frankly told him that I was investigating this subject with regard to my own personal duty, and that I had been unable to find that anything was baptism but immersion. "O well," said he, "I believe that Christ was immersed, and that immersion was baptism, but then I believe something else will answer just as well." I replied that was what I would like to believe, and asked "What evidence have you that something else will answer as well?" He said that he had no particular evidence that it was so, but he added, "it stands to reason that the quantity of water makes no difference." I replied, "this may stand to your reason, but I cannot make it stand to mine, and besides I am trying to settle this question by the Scriptures." After some further conversation we parted, with the kindest of feelings, and I then hoped to find something that would enable me to unite with the church to which he belonged. But I could not: the more I searched the Scriptures, the more settled was I in the conviction that immersion was baptism, and that nothing else was. To that conviction at length, I was forced to yield, and upon that one point my mind became fully decided.

But still, I was not a Baptist, and did not expect to be. I agreed with them in regard to baptism, but differed from them in several other respects. To some of these my attention was then directed. I began to examine what the Scriptures said about a church; the material of which it should be composed; the terms of admission to it; its government, and its legitimate design, and I was surprised to find how undefined and vague my views were on all these points. But I still clung to the determination to follow the teachings of the Scriptures, let them lead me where they would. Thus day after day I prosecuted my inquiries, all the time praying that the Lord would help me understand his word rightly. My opinions became settled upon one point after another, but still I could not conjecture what the result would be.

BUNYAN, in Zion's Advocate.

**Correspondence.**

For the Christian Messenger.

**Tobacco.**

Report of an Address on the use of Tobacco, delivered before the Temperance Society at Hillsburgh N. S., Dec. 16, 1861, by REV. S. RAND.

MR. EDITOR,—

At a large and interesting temperance meeting, held last evening in this place, a Constitution was introduced by our venerable President, Israel Rice Esq., for the promotion of a Juvenile Moral Reform Association, the object of which is the prevention of drinking, swearing, and using tobacco. After the meeting had been opened by singing and prayer, a few appropriate introductory remarks were made by the venerable chairman, and the Rev. Mr. Rand, who was present, was called upon for a speech. He complied by reading an original poem, descriptive and argumentative, on *Rum*, which occupied over half an hour in the delivery, and was listened to with breathless attention. He then, after the Choir had given an interlude of sweet music and a temperance hymn, made a short Address on the use of Tobacco. To this subject the Chairman had alluded in his opening remarks, and had spoken of the growing prevalence of the habit of smoking and chewing among our youth and even little boys; they were but following in the footsteps of their parents and the older members of society. Mr. Rand spoke in substance as follows:

He would like, he said, to make a few remarks on this part of the object of the meeting, and he did not feel called upon to make even the apology that the chairman had made. As he was almost a perfect stranger in the place, he could not be supposed to be personal in any of his remarks—he could have no intention of offending any body, and, at the same, as he intended to leave next day, he need not suppress any argument or illustration for fear of giving offence—if they should desire to thrash him, any of them,

they would have to do it that same evening.—But he felt assured that he might speak without reserve, and that no one would take offence.

He had four objections to the use of tobacco.  
 1st. It is an expensive habit. These are days of stagnation in business, and of pecuniary embarrassment. Retrenchment is, and is likely to be, the order of the day. On all sides we hear of the scarcity of money. But the cost of tobacco to the province is enormous. He would mention one fact in illustration. There is a grocer in Halifax who, on my enquiring as to the truth of a report of his sales of this article, assured me he sold annually upwards of 20 tons or nearly 30 tons (THIRTY TONS!!) Now to be within the mark, let us take the lower figure and suppose that the consumers pay 1s. 6d. per pound for this, and it comes, if I have not forgotten my arithmetic, to three thousand pounds. Now suppose that there are fifty other stores—nay, to keep our numbers even—and to keep down below zero in our bounds of reckoning—suppose there are twenty other stores in Halifax, which send forth as much of the abominable stuff, as that one—and we have £60,000! SIXTY THOUSAND POUNDS!!! annually spent for tobacco!

Let them give me all the money wasted in tobacco in this province yearly, and I will undertake to support all the Colleges, Academies, and Common schools, and all the Home and Foreign Missionary Societies; deaf and dumb Institutions—in a word, all the benevolent Institutions in the Province, build any amount of railroad, and make my fortune into the bargain.

Verily what costs so much should add greatly to the health and happiness of the people. But just the reverse is the truth.

2d. It is an injurious habit. Tobacco is a poison, a most deadly poison. Go and ask any doctor what would be the effect upon any constitution were any poisonous drug—such for instance as tartar emetic, calomel and jalap, or even salts and senna, to be daily swallowed in large doses! He will tell you that health would soon be ruined, diseases of the nerves, the head, the stomach, the liver, the heart, &c. be induced, and life prematurely destroyed. Then ask him if tobacco be really a powerful poison? He will tell you that one mouthful—about the third part of an ordinary fig, chewed and swallowed by a well man, who is unaccustomed to the use of it, would kill him as certainly and as suddenly as a musket ball shot through his breast. He will tell you that one drop of the "oil of tobacco" that which blackens your pipe, and which burns like oil when you throw your dirty pipe into the fire, dropped on the tongue of the stoutest dog, will kill him as quickly as a bullet shot through his head or heart. I once heard a story from Rev. Wm. Burton, which is in point. He and another boy were hoeing potatoes. They came upon an immense grey snake. Without killing or wounding him they quietly held him fast with a hog, and called for others to come and admire his gigantic proportions. An old lady took out her snuff-box, and administered a pinch to the snake, dropping it adroitly into his mouth. Almost instantly his head dropped on one side, a tremor commenced at his neck and extended down to his tail, and "you may let him go," said the old lady. The pressure was removed and the snake was dead! Without question tobacco is a deadly poison. It is clearly impossible that it could be daily taken into the system, without the most injurious effects. The individual may not be aware of what it is that injures him; he may ascribe it to something else, or he may not pretend to know what is doing the mischief; but the mischief is done all the same. Tobacco affects the whole system, as any "doctor" almost, or any "doctor's book" will tell you. It weakens the nervous system, injures the digestive powers, interferes with the action of the liver and the heart, and all the powers and functions both of mind and body. We all admit that when a man cannot leave off drinking rum, he is certainly using it to excess, and cannot in that case properly control his appetite as to quantity—even admitting the doctrine of a moderate use. This is equally true of the use of tobacco. Whenever the chewer, smoker, or snuff-taker, gets excited, or gets into trouble, the quantum sufficit, is immediately increased.

Passing through the country as I do, I am frequently called to witness the wrecks which tobacco makes. A few weeks ago I visited a good deacon. He was gloomy, melancholy, almost in despair; complained of loss of appetite, trembling at his stomach, loss of sleep; in a word, of the loss of every thing good and desirable, generally and particularly, temporally and spiritually, I elicited from him by my questions all the symptoms of excessive tobacco using. "How much tobacco do you use?" I enquired. About a pound a month, was his reply. But his wife assured me that since he had lost his daughters, he had used a pound in three weeks. I told him he was killing himself, destroying his own peace and that of all around him, and ruining soul and body, by using that abominable filthy weed. I could not but look upon the miserable wreck of humanity, and hear his senseless talk, without a mingled feeling of deep pity and contempt. And such cases, be assured, are not rare: O ye young men! ye middle aged, and aged! as ye value health and happiness keep clear of this poison. In the hour of trouble you will need strong nerves. Do nothing therefore to weaken them.

Mr. R. went on to speak of the value of health, and to state how free he was himself from all aches and pains, how soundly he could sleep, no bad taste in his mouth when he awoke in the morning, no "stuffing of the lungs." Health however, is not merely the absence of pain and sickness, it is positive pleasure and enjoyment. He took his last drink of brandy he said, in the Autumn of 1829, and his last chew of tobacco about ten years before that, in 1819. It was the first and the last, and came near finishing him

up; the horrid sensation, both of taste and effect, he should ever remember, and thought it would effectually prevent him from ever repeating the experiment. His excellent constitution, and his extraordinary health, at the age of 51, and which was worth more to him than all the gold that ever had been, or even would be, discovered, was, he could not doubt, owing, under God, in a great measure, to his freedom from these two pernicious habits.

3rd. But he had a third objection to the use of tobacco. It is a filthy habit. "Cleanliness is next to godliness," is a great truth although the words are not exactly Scripture. Now it is next to impossible for one who smokes or chews or snuffs, to be clean. His breath is contaminated—his body is penetrated through and through with the odoriferous drug. He goes spitting and spitting the filthy juice about, polluting floors, carpets, pews, furniture, and impregnating with the offensive smell, every thing with which he comes in contact. But I turn with loathing from this disgusting view of the subject—and remark.

4th. Lastly, it is an unmanly habit. The term manliness is very expressive. It implies all that is dignified and noble in the human character. Courage, kindness, generosity, a desire to do good on a large and generous scale, an unwillingness to wound the feelings or to injure another in any way—a spirit of self-denial, self-restraint—in a word all that is noble and good in man. An unmanly action, means a mean action, an action that lowers the deer of it, in the estimation of the wise and good. To wallow in filth with the swine; to allow one's person or attire to send forth a fetid effluvia; or, if you prefer plain English to Latin—to go dirty;—to be guilty of such acts or neglects as must disgust decent people—to allow your body or soul to be enslaved—to say I can't, when called upon for deeds that require strength, courage, fortitude and perseverance—are all unmanly.—The tobacco slave, is guilty of each and every one of these forms of unmanliness.

I am aware, boys, that it has been supposed that "tobacco makes the man," that to be able to smoke a cigar, and finger it genteelly, or even to say "give us a plug," and to roll it majestically in the mouth—are very manly acts. And I remember a lad of about my own age, who began to *chaw* when about 12 years of age. A couple of tails had been appended to the rear of his jacket, and he really did look as though he had gone quite by the rest of us boys, when he could adroitly quirk up his coat-tails, take a seat on a log among the men, draw out his tobacco box,—take a *chaw*—and then by a peculiar sleight, like the man in the Vicar of Wakefield—"squirt the juice between his teeth," with a sharp hissing sound, like "old uncle Walter."—Yes, indeed, he evidently thought himself "mighty big."—But poor "Bill" was mistaken. He was lowered, not raised, even among those whose chewing and squirting he was trying to ape. And men of worth and wisdom shook their heads, and predicted that the simpleton, though he might grow to five feet ten, and live to hoary hairs, would never be a MAN. And their predictions were verified.

Remember it is always deemed improper to smoke in the presence of ladies. The individual who should do so, would be at once put down as a clown or a blackguard. This itself shows that the practice is a disreputable one. So to smoke in a coach or railcar. I once knew an individual who considered himself a gentleman and a christian. I esteemed him as such, until I saw him light a cigar in the coach on the Halifax road, and smoke inside, notwithstanding he knew it to be offensive to some of the passengers. I have never had any confidence in his professions of piety since. He was no man, let alone the name of gentleman, and christian. Now let these young people present, and the rest also, resolve to be manly and noble, in all their words and actions. Don't swear. It is a mean unmanly practice, as well as wicked. Don't drink intoxicating liquors. It is unmanly to destroy your senses, and degrade yourselves into idiots and brutes. Don't take tobacco in any way.—Be men. To defile your mouths; to suck and swallow filth; to destroy your health; to render yourselves disagreeable and disgusting to decent people;—to form expensive and injurious habits, which those who have formed them, have the meanness to confess they cannot break off—is unmanly. Don't do it boys. Be resolved, and not yield to temptation. And the Lord bless you and deliver you from evil, and make you men and christians.

Mr. Rand's address was immediately followed by a concert of female voices, in a song reiterating the denunciations against tobacco. Several other addresses followed, all in harmony with what had been said and sung. All seemed highly edified. Mr. Rand left this morning, and we can state on the best authority that he was not thrashed, nor do we think any body was offended or displeased.

REPORTER.

Hillsburgh, Dec. 18.

THE ENVIABLE AND UNENVIABLE.—That man is to be envied, who in all his affairs and relations in life maintains strict integrity before God and man, who strives more to obey the dictates of his conscience and the divine Spirit, than to be lauded by a flattering world, who at death leaves behind him a holy life as a testimony of his future condition. That man is not to be envied who by fraud acquires great possessions, though they bring with them titles and honors, whose conscience frequently whispers future retribution, though in the hour of death, by Satan deceived, he fancies himself near heaven.—TYRO.