

**DOMESTIC MANUFACTURES**—Best 10 yards Sheep's Grey Homespun, all wool—1st prize, Geo. Creed, Rawdon; 2d, W. H. Morse, Bridgetown. Best 10 yards Homespun, cotton and wool (dressed)—1st prize, John Harris, Annapolis; 2d, do. do. Best ten yards, cotton and wool—1st prize, Geo. Creed, Rawdon; 2d, do. do.; do. women's wear—1st, David Landers, Wilmor; 2d, Leonard Eaton, Cornwallis. Best 10 yds Flannel, all wool (twilled)—1st prize, Joshua Ellis, Cornwallis; 2d, George Creed, Rawdon; do. cotton and wool—1st, Wm. C. McKenna, Aylesford; 2d, Ward Eaton, Cornwallis. Best 3 lbs Dressed Flax—1st prize, George Young, Cornwallis; 2d, Jos. L. Ward, Horton. Best 2 bundles Raw Flax—1st prize, W. Ward, Horton. Best 6 pairs Socks—1st prize, Miss E. Leonard, Annapolis; 2d, Mrs. T. W. Rand, Cornwallis. Best 6 pairs Mittens—1st, Mrs. James Parker, Cornwallis; 2d, Mrs. Thos. Nichols, do.

*Judges:* D. Cox, Jos. Elliott, and W. Rickardson, Esquires.

The were several articles exhibited in the Domestic Manufacture Department which were not included in our list, but which the Judges thought worthy of being recommended to the favorable consideration of the Executive Council.

The Judges on Fruit in their report, remark "that it was difficult to identify the two apples called the "Chebucto Beauty" and "York and Lancaster"; they therefore recommended that specimens of each be forwarded to the Royal Horticultural Society, London, in order that doubt on the subject may be finally ascertained."

The Prizes will be paid at the office of Dr. C. C. Hamilton, Canard, Cornwallis.

D. HENRY STARR,  
Secretary.  
Kentville, Oct. 9.

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

By REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 3.)

On New Year's Day, 1815, which was a Sabbath, according to previous arrangement I attended a prayer meeting in a School house at New Minas. To aid in carrying out my resolution to conceal any serious emotions that might arise in my mind, I selected a seat in one corner of the house, remote from the place where the principal persons who took an active part in the services were seated. While the exercises were proceeding with great solemnity, I noticed a young man near me smiling. Having been taught and accustomed, as all should be, to be grave wherever God was professedly worshiped, I was shocked by this levity and irreverence. It struck me forcibly, that I was in bad company, sitting in the seat of the scornful. This thought produced disquietude and perturbation of mind.

After several earnest prayers had been offered, a number of persons spoke impressively. Three of these were Clarke Allen, his venerable father William Allen, and Deacon Peter Bishop, who was a very aged disciple. The justness of their communications, and the necessity and importance of paying earnest heed to them, were apparent to me. Moreover, a full persuasion that these were sincere men of God—every-day Christians—tended to add weight to their remarks—I was aware that it would be the part of wisdom in me to lay to heart the faithful and solemn admonitions and warnings given. I felt deeply under a sense of my sin and danger; but it still seemed to me that it would be useless, and therefore inexpedient, to yield to my convictions.

Toward the close of the meeting one of the speakers, while solemnly warning the unconverted against neglecting the present favorable opportunity to secure an interest in Christ, quoted the words of the Apostle, (Acts xiii. 40, 41.) "Beware therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." This was overwhelming. It was evident to me that God was carrying on a gracious work; and it seemed almost certain that, should I continue to resist the impressions on my mind, I would be, in reality, a "despiser," and would "perish." I looked at my pious sister, and her eyes, suffused with tears, met mine. I thought if I had all the world, I would give it freely to be in her happy state of grace. The half-formed purpose to yield at once, and seek for mercy with all my heart, was immediately met by the suggestion, that by using blasphemous language I had committed the unpardonable sin; and that since I must certainly be miserable in eternity, I had better take what pleasure I could in this life. The length of the present life, however, even

should I live to old age, appeared to me like the twinkling of an eye in comparison with the endless duration of that which is to come. What pleasure, thought I, can be enjoyed during this momentary state of existence, with the certain prospects of unending misery to follow? The very clouds seemed charged with vengeance, ready to fall upon my guilty head. Slight as the glimmering of hope that mercy might yet be obtained, appeared to be, so vast was evidently the importance of the subject, and so dangerous delay in a matter of such infinite moment, that I became resolved to disregard all other considerations, and at once to seek most earnestly for salvation. All thoughts of concealment were now abandoned. I requested prayer to be offered for me, as for 'the vilest of the vile.'

When the meeting was closed, while numbers were yet remaining, some under distress of mind, and others conversing with them, I thought of the low state of religion in the place where I was residing, to which I purposed to return the next day; and it appeared to me morally certain that if I did not obtain mercy before I left that house, I should die in my sins. I therefore fell upon my knees in the presence of all the people, and engaged in fervent prayer. When I had become nearly exhausted, I heard one person saying to another, "See the work of God on this stranger!" Some one remarked, "It is Charles Tupper." The mention of my name seemed to affect me like electricity. I immediately arose, and walked out of the house, saying to myself, "The thing that I feared has come upon me." My strong resolution had been broken: and I should now be a laughing stock for the world, and a reproach to religion, but could never be a Christian. Deep despondency, mingled with self-reproach for my exhibition of weakness, seized upon me. My case appeared to me singular, and sad beyond that of any other one living. Others might either obtain the bliss of heaven, or enjoy the pleasure of this world; but I could do neither.

While returning to my father's house, I expressed freely to my sister the perplexity of my mind, and my regret on account of what had transpired, under the strong impression that my exercises were merely transient emotions, and that my state was actually hopeless. She, however, encouraged me to hope that it was God's work, which would issue in the salvation of my soul; and urgently entreated me to cherish these emotions, and earnestly to "strive to enter in at the strait gate."

The burden of my sins pressed heavily upon me. There seemed no prospect of any thing for me but wretchedness both here and hereafter. I was almost in utter despair. A gleam of hope, however, that there was yet a possibility of my being saved, emboldened and animated me to implore mercy from "the God of all grace."

ERRATUM.—In C. M. Oct. 7th, "Conversion," &c. No. 2. 1st col. 9th line from the bottom, for "Minister in reality," read *Christian*, &c.

For the Christian Messenger.

Horton Academy.

MR. EDITOR,—

The encouragement ever afforded by your paper to Educational movements, inspires the hope that a few observations, touching it is presumed, the welfare of the Institutions at Horton, may be favourably received. The claims of the cause are my only apology for soliciting this favor.

While the occasions of our Anniversaries are still fresh in the memory of many, and the somewhat cheering aspects of affairs at the Institutions, revealed by the reports at those gatherings, are yet unforgetten, it is quite natural to expect that more brilliant successes would be anticipated; and that some amount of anxiety would be felt concerning the issue of undertakings already projected for that object. Some enquiries are being made concerning the Bazaar, contemplated, in connexion with the Female Branch of Horton Academy, and the advocates of such enterprises, who feel some interest in this, do not appear to be very much encouraged by all they can learn concerning its progress. It is hoped that those with whom the plan originated have not abandoned the intention of carrying it on. The history of Bazaars in this Province, affords a very fair share of encouragement to any that are inclined to distrust the prospects of success. As to the practicability of the undertaking, the prospects appear to be equally favourable; and if the propriety of such means of realizing money should be questioned at all, we have abundance of precedents, worthy of notice from their moral as well as their pecuniary aspect. Admitting these points, there certainly appears to be a degree of plausibility about the scheme.

It is said, the project had its origin with those connected with the Seminary shortly after its commencement; and that the laudable desire, of the ladies then in attendance, to have their Institution thoroughly equipped, manifested itself in the production, during their leisure hours, of quite a number of "useful and fancy articles." Others were contributed and no doubt all are carefully preserved. A number of articles, part of what was being prepared in this locality for that object, in consequence of not being called for, have been appropriated to other benevolent purposes.

But it is not to be supposed that those engaged in teaching or studying, would have time or opportunity to consummate such an enterprise; the duties of their position are of too laborious and pressing a nature. The friends of the Institution, not immediately connected with it, are the ones to whom the charge of the whole affair should be committed; those who have enjoyed its advantages, those who expect to enjoy them, as well as others whose noble hearts and busy hands are cheerfully engaged in so many generous labors.

The charge would, doubtless, be willingly resigned to a suitable Central Committee, who could appoint others throughout the provinces. By means of some such systematic arrangement, might we not have an Industrial Exhibition of no ordinary character, combining the interest that usually attaches itself to such occasions with the pecuniary advantages no less desirable? It would undoubtedly have the advantage of bringing the institution and its claims more effectually before the people.

Next summer is looked forward to already, by some, as an era of considerable interest in the history of the institutions at Horton. And why not commemorate the period with some substantial proof of the interest felt in those institutions, by so many throughout our provinces?

Sept. 28th

AMICUS.

For the Christian Messenger.

Ordination at Barrington.

At the call of the Baptist Church of Barrington, an ecclesiastical Council was convened at the Central Meeting-house, Barrington passage, Sept. 30th, at 10 o'clock, A. M., for the purpose of considering the propriety of ordaining to the gospel ministry, brother William H. Richan, a licentiate of said church.

A hymn was sung, and prayer offered by Rev. Jas. A. Stubbart.

The Council was organized by choosing Rev. J. A. Stubbart, as Moderator, and Rev. Jos. H. Saunders, as Clerk.

The following churches were represented:—

1st Yarmouth.—Rev. H. Angell, Bros. Samuel Brown, W. H. Gridley, Ansel Robbins, and Thomas Crowell.

2nd Yarmouth.—Rev. R. D. Porter.

3rd Yarmouth.—Rev. Jas. A. Stubbart, and Bro. Enoch Crosby.

Beaver River.—Rev. A. Cogswell.

West Yarmouth.—Rev. Jos. H. Saunders.

Argyle.—Rev. P. A. Shields.

Barrington.—Bro. Josiah Smith, Merric Crowell, W. L. Crowell, Chas. Crowell, and Caleb Nickerson.

On behalf of the church convening the Council it was stated:—That Bro. Richan is a member of this Church; that he is by them licensed to preach; that his preaching is acceptable to the church and congregation; that they had engaged his services for one fourth of the time.

The Candidate then gave to the Council a very pleasing and satisfactory relation of his Christian experience. His call to the ministry, and his views of Divine truth as to doctrine and church polity. It was voted unanimously to proceed to the ordination of Bro. Richan as pastor of the church.

The order of the exercises was as follows:—

Met at 2 o'clock, P. M.

Reading the Scriptures and introductory prayer, by Rev. J. H. Saunders.

Sermon by Rev. R. D. Porter, from 1 Tim. iii. 1.

Ordaining prayer by Rev. J. A. Stubbart.

Charge to the Candidate by Rev. H. Angell.

Hand of fellowship by Rev. P. A. Shields.

Charge to the church by Rev. A. Cogswell.

Closing prayer by Rev. W. H. Richan.

These exercises were very interesting.

Holy influences rested upon the place. The brethren were all quite successful in the performance of the duties assigned them. Harmony prevailed, and sweet fellowship was enjoyed. The day was pleasant; the audience large and attentive, and we hope all were benefitted by the word spoken.

The little church of Barrington is much encouraged. They have set an example worthy of the attention of all our churches.

They for some time were without the regular ministrations of the gospel, and were much discouraged. In their trouble they looked to God for aid, and their minds were directed to one of their own members; and without waiting, as is usually the case, for him to express his desire to preach the glorious gospel of the blessed God, requested him to devote himself to this work, as it appeared to them to be the will of the Lord that he should do so. And he, having been previously exercised in his own mind as to his duty in this particular, was led to regard this as a call from the Master that he could not conscientiously disregard. He yielded, and his prospects of success are very pleasing to his brethren. May their highest expectations be more than realized in the result of his labors in this very interesting field.

JOS. H. SAUNDERS.

Hebron, Yarmouth, Oct. 3rd, 1864.

For the Christian Messenger.

The Sin of Tobacco-using.

MR. EDITOR,—

I presume few people will deny that the brother who abandoned the use of tobacco, and sent the amount saved to the French Mission, as reported by brother Saunders in a late *Messenger*, acted wisely. Few pretend to justify the use of the filthy weed, and almost all admit that its use is pernicious. But it is seldom treated as a sin. It is argued that it cannot be sin, otherwise good men would not use it. But ministers, christians, doctors, deacons, and good people of all classes, do use it, and many of them to excess, and therefore it cannot be wicked. This reasoning would be conclusive were it not for a slight error in the major premise. Formed into a syllogism the argument should stand thus:

Good men never sin,—  
Good men use tobacco,—  
Therefore it is no sin to use tobacco.

The error referred to is seen clearly in the above. Good men do sin. Sometimes they do wrong without knowing it. But every real christian both can and will abandon every evil course, as soon as he discovers it. More than this: every really pious person desires to know what is improper and displeasing to God in his principles and habits, may put all evil away as speedily as possible.

For such I write. Now grant me the following seven "postulates," and I will prove to you beyond all question or cavil that the common use of tobacco by chewing, smoking, and snuffing, is a sin, and a sin of no ordinary magnitude. Admit

1st. That it is a sin to violate one of the ten commandments.

2nd. That it is a sin to put a temptation in the way of the young, the weak, and the unwary.

3rd. That it is a sin to expose ourselves needlessly to temptation.

4th. That it is a sin to injure our moral powers.

5th. That it is a sin to injure our intellectual powers.

6th. That it is a sin to injure our health.

7th. That it is a sin to waste property.

I will not insult the understanding of the reader by attempting to prove either of the above points. The individual who would gravely doubt either of them, could not be called a christian, scarcely a sane man. Now it follows that if the tobacco smokers, chewers, and snuffers, of Nova Scotia, commit all or either of the above sins, our position will be proven. Be they ministers, professors, deacons, students, ladies, persons of the deepest and most fervent piety, or be they who they may, they sin, and are guilty before God, and heaven and earth and hell, unite in calling upon them to repent.

Reversing the order of my postulates, and beginning with the last. I will undertake to show that the use of tobacco, involves an enormous waste of property.

I can waste property four ways. 1st. I can wantonly and wilfully destroy it. I can roll up a five dollar bill and light my pipe with it. I can throw a useful garment or a loaf of good bread into the fire.

Secondly, I can waste it, by carelessness, by neglect.

Thirdly, I can waste my money by purchasing that which is of no service to me, and which I can neither use nor sell.

Fourthly, I can waste my money by paying more than the value of an article which may be useful. I can pay five pounds for a coat which is not worth two, or thirty five for a horse that is not worth ten. In all these cases my money is wasted.

Now the question arises, Is the money which tobacco consumers spend on the filthy stuff, wasted in either of the above ways. Even admitting that like the boys' whistle, it affords a momentary pleasure, don't they pay too dear for it.

Turn to the statistics of the trade and Revenue of Nova Scotia. In the Journals of the House for 1861, page 21, "Appendix No. 14 Revenue returns," you will see the amount of tobacco upon which duties were paid in '60, set down at 465,927 lbs., or nearly 240 tons! (two hundred and forty tons!) The duties collected on the article that year amounted to nineteen thousand three hundred and forty six dollars, forty cents (\$19,346.40.)

In 1862 there was imported into the province in its manufactured state, \$110,576 worth at the invoice price, (one hundred and ten thousand, five hundred and seventy six dollars, paid out