

TEMPERANCE.

The cost of Dissipation.

Not the least of the evils resulting from dissipation and intemperate habits, is their costliness. It is not only that the American people pay hundreds of millions annually for the worse than useless luxury of drink itself, but those who do not drink, as well as those who do, must subtract from their earnings a certain sum every year, to pay for the sad results of drink; to keep the police courts in motion; to keep the jails and State prisons doing their work; to maintain almshouses; to support reformatory institutions; to pay judges and jury in countless suits of the State's prosecution of crime. A large percentage of these expenses, variously estimated at from one-half to nine-tenths, is the result of intemperance, so that a large share of our taxation goes to a poor and unavailing attempt to repair the damages of the drinking-shops. The statistics of crime are as sensitive to drink, as the needle to magnetic currents. A thermometer does not register heat more accurately than the tables of crime respond to the drinking habits of the people; and the cost of crime and pauperism, and vice, and sickness, as the result of intemperance, is hardly yet properly estimated.

Suppose the five hundred millions spent on drink in this country every year, were spent in converting the world to the Christian religion, or on works of art for the national and State capitals, or in scientific and literary lectures, concerts, and libraries made free to the poor; or that all the money spent in courts of law, on police, on jails, on almshouses, on prisons, on prosecutions for all kinds of crime, on inebriate asylums and reformatory institutions, on the care of orphans and neglected children, and all the other public expenses which are the direct result of drink, were expended to put a library and a newspaper in every man's home, and to endow our institutions of learning so that they should be free of all tax on parents, or expense to students; or suppose that all the time wasted in draught shops, all the time lost in sickness arising from dissipation, all the time lost by the shortening of life through intemperance,—in short, suppose that all the vigor of mind and body wasted on drink could be gathered up and devoted to honest industry, and the purchase and adornment of homes for those who are now in want through improvidence and drink, would not our world be a different world from what it is to-day?

What the country needs is money. We want money; we want it for institutions of learning, for our public buildings, for education, for works of art, for the instruction of the emigrant population, for the work of Christianizing the hordes of European and Asiatic peasants who are flocking into the great West, "as doves to their windows before a storm;" but if we spend money on pauperism and crime, on things that are a constant disgrace, we cannot have it to expend on the higher things of health, culture, and religion. The country, rich as it seems to be, and wonderful as are its resources, cannot produce wealth fast enough to do both these things. The country needs money. Money is accumulated by honest industry; by this and nothing else. Paper is not money; industry is money. But if industry is impaired by the national intemperance, if the wages of industry go, not to improve homes, but into the till of the dram-shop, and the bar of the village tavern, and one-half of all our taxation for city, county and State taxes, goes to care for the poverty-stricken and criminal classes,—made paupers and criminals by drink, then for the things we need, and the things it is a shame to us not to have, we must either continue to need them and go without them, or borrow the money, and mortgage the hand of industry for two or three generations to pay for them, even as we are doing at the most rapid rate ever before seen in the history of any people.—Travellers' Record

To form a correct judgment concerning the tendency of any doctrine, we should rather look at the fruit it bears in the disciples than in the teacher. For he only made it; they are made by it.

The Effect of Tobacco on the Human System.

In the fourth annual report of the Michigan State Board of Health, Dr. Scott relates something new in the influence of tobacco on the human system, as follows:

"There has come under my notice for several years, but more particularly during the last two years, a kind of rheumatic condition of the walls of the chest. The patient complains of a dull heavy pain in the chest walls. The disease in a large majority of cases, is confined to the left side. The pain is circumscribed and limited to a space of not more than two inches in diameter, just below and a little to the left of the left nipple. At times the pain is very severe, and always constant day and night, when the patient is awake. I have investigated the disease to some extent, and find it to be more common among tobacco users, especially those who use the weed to excess. Patients suffering from this complaint invariably come to their physician with the belief that they have heart trouble. I have not found signs of organic lesion in any of the cases that I have examined, but there does exist in some of them what might be called 'irritable heart.' I am convinced that the greater number of these cases are the result of intemperance either in the use of tobacco or other stimulants, for the reason that, when the patient abstains from the use of them for a short time, his pain ceases and his condition improves. In one case, where the patient abstained from the use of tobacco for thirteen months, the pain entirely ceased; but at the end of this period the gentleman recommenced the use of tobacco, and after three weeks' use, the old pain returned with all its severity. I am certain that quite a number in this vicinity are receiving treatment for heart disease, when, if they would reform in tobacco using, they would speedily recover."

Correspondence.

"Baptism in a Nutshell."

(Conclusion.)

11. IMPORTANCE ATTACHED TO MODE.

Our author argues that if importance be attached to mode, then we should at the Lord's Supper "recline on broad couches, with the feet extending out at full length behind, supporting the body with the elbow." Here the unskillful Doctor tries to make out a parallel where there is none. Here the command has no reference whatever to mode, but simply to eating and drinking, and the command is obeyed when that is done, whether reclining, sitting, or standing. When we are commanded to be baptized, that command is also obeyed when we are immersed, or dipped under water, which is the only meaning the word will bear, and not until then, notwithstanding all that may be said, and the manifold schemes adopted, to prove the contrary.

We are now near the end of our task, the last topic being what we have looked for in vain hitherto, viz:—

12. REASON AND COMMON SENSE.

Dr. Taylor speaks under this head of the "extreme difficulty, and frequent impossibility of immersion in the frigid zones—regions of perpetual ice—or in the vast deserts of Sahara in Arabia." Suppose these difficulties to have some weight, they would be but the exception, not the rule. A very small part of earth's fourteen hundred millions are found "in the frigid zones, or the vast deserts of Sahara," and the old proverb may for the most part be applied even to them "Where there is a will there is a way." Mr. Taylor seems to argue that because some cannot be baptized, none should be; that because in rare cases where there may be too little water, or the climate too cold for baptism, therefore in every place where the climate is not cold, nor water at all scarce, the ordinance is not to be observed. I trow the coldness of the climate in which too many live will account for their disobedience of a plain command of him whom they call Lord and Master, to whom he says, "Why call ye me Lord, Lord, and do not the things which I say?" Again he says, "Must those who repent on sick beds, or in their dying hours, be denied baptism because immersion is out of the

question?" We answer, Yes, it must be denied, and for the simple reason that what is impossible cannot be done. If such cannot be baptized, then they are not to be. God does not expect any man to do what he does not give him power to do, and if His laws and ordinances cannot be obeyed as He commands, then he has provided a remedy, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." I Cor. viii. 12.

This very idea that seems to possess Mr. Taylor, viz., that there is some peculiar virtue in baptism, gave rise at first to Infant Sprinkling, which will one day pass away "like the baseless fabric of a vision and leave not a wreck behind." In the early history of the church an idea prevailed that baptism produced what it was only intended to represent. It was thought that to die unbaptized was to die unsaved; hence, if a person was sick, and unable to be baptized, rather than that he should die without it, they adopted pouring, or sprinkling, as a substitute. As the error grew, it was thought best to treat infants in the same manner, lest they should die without the (supposed) benefits of baptism; and this same idea, baptismal regeneration, prevails very widely in the present day.

Mr. Taylor says again, "We have known of some in that condition (i. e. sick or dying) who received baptism by sprinkling or pouring, and were satisfied with it, though they had been led for years to think immersion the only way, and then died rejoicing." Is a thing right then, we ask, because a man is satisfied with it? Paul was satisfied when he was persecuting the Church; was persecution, therefore, right? Catholics have been satisfied in their dying hours when receiving the wafer, or the anointing of oil. Why this doctrine of satisfaction would justify any belief or practice. Pedobaptists and Baptists, Protestants and Catholics, Jews and Pagans, Mohammedans and Mormons, are all, I suppose, 'satisfied'; are they all, therefore, right? Moreover, Mr. Taylor (I have taken his D. D. away from him) seems to infer that these persons died rejoicing because they had received what they were taught was baptism. When Mr. T. dies, soft and sweet may his closing hours be, but I hope he will have something better to rejoice in than baptism; it is to be hoped that his rejoicing will be in the prospect of Heaven through the grace of God, by relying on the atonement of Jesus Christ.

Mr. T. finds an objection against immersion because it is dangerous to those in delicate health. Well, such as are so must use judgment and care and not run unnecessary risks; still it is remarkable, very remarkable, how few cases there are where any evil results follow the immersion of those even in delicate health. God seems specially to honour his own ordinance by surrounding with his kind care those who obey him in it, and that too in numbers of cases persons being in delicate health, and baptized in the depth of a Nova Scotia winter. Whatever difficulties, whether real or imaginary, stand in the way of fulfilling Christ's commands, no man has any right to alter, amend, or annul any one of them. I here ask, has not this been done by those who know better, in the matter of baptism? Have not hundreds of Pedobaptists confessed that the primitive mode of baptism was by immersion, and that the New Testament is perfectly silent about sprinkling infants? and yet they despise the one which is scriptural, and cleave to the other which is unscriptural.

And now, my task is well nigh done. I have set before the reader the principal points in the tract named at the head of this article. Several have been passed by, as they would make my remarks, already too numerous and long, more numerous and lengthy still; but there is not a single point but could, if necessary, be shown to be as weak as those I have sought to expose; with what success I leave the reader to judge.

May the pamphlet circulate more and more widely, and be read with much care; the more care is exercised in its perusal, the more will the rottenness of this Nut be discovered, and the ordinance of human invention it is intended to support.

In closing, I hope no one will suppose I

entertain hostile feelings against any man who believes in, or practices infant sprinkling; I dare not do that, and I call heaven to witness that I have no such feelings. No, no; "Grace be with all who love the Lord Jesus Christ in sincerity," of whatever colour or creed, is the position I seek to maintain, but I wish it also to be as clearly understood that against the doctrine of infant sprinkling I have taken and hope to maintain a most decided stand, sincerely believing it to be one of the greatest errors, and most injurious to the eternal interests of souls that has ever found its way into the world, or the Church. This is a strong statement, but I am prepared to stand by it and prove it if required. "Here I am, God help me, I cannot do otherwise."

Millon, Queens, N. S.

P. S.—If it should be thought that there is too much sarcasm in the above, I have only to say that I justify myself in its use because of what is to me so very apparent, viz., the utter lack of reason and common sense displayed by a man with the titles M. D., D. D., after his name, as well as from a deep impression that Mr. Taylor all the way through is arguing against his own convictions, which becomes the more apparent the more his pamphlet is perused. This is my apology.

For the Christian Messenger.

A Chat with a Blind Minister.

Last Sabbath afternoon I went to visit and converse with our good brother Philp, who, since the loss of his sight, has been confined very much to home. And, as he is living with his mother who resides in Halifax, it has been my privilege to have some long and pleasing chats with him. I am glad to report him cheerful in mind, and hopeful in God as to the future. Now that his physical strength is increasing and vigour of body returning, I find he is willing and longing again to speak for Jesus. It was principally upon this topic we discoursed. He then informed me of the kindness of some of the churches where he had already preached. He mentioned the Dartmouth, Sackville (Halifax Co) Truro, Onslow, and, I think, some other church. I wish they could have seen the spark of hope they had kindled in our brother's face as he told the tale of their kindness, and of needed help being thus rendered to an afflicted brother; whose heart, as he sits in darkness is often filled with strange feelings as he listens to the voices of his two dear motherless little girls, who will act as his guides and helpers in his future journeys.

My object in thus jotting down the main feature of our conversation is to give the brethren and churches a hint of our brother's willingness and wish to visit them, and to declare his desire to praise God from whom come afflictions as well as blessings. Our brother expects to be at the Association.

Yours truly, J. F. AVERY.

Young Women's Christian Associations.

MONTREAL, June 11th, 1877.

To the Editor of the Christian Messenger.

DEAR SIR:—Perhaps a notice of the meetings of the delegates from Young Women's Christian Associations which were held in Emmanuel Church last week may prove interesting to some of your readers. The first meeting, on Tuesday afternoon, was chiefly preliminary. In the evening a social meeting was held in the spacious lecture room of the church, which was beautifully decorated with flowers. At one end of the room was a table, spread with all kinds of delicacies, the "feast of reason" being rarely found adequate to supply mortal wants. Ministers from the different churches were seen moving among the throng that filled the room, while from time to time the audience was regaled with music. The evening was a most enjoyable one. The next morning business was commenced. I missed the opening exercises, which I regret, as a lady told me they were the cream of the morning. Reports were read, which were very interesting and showed that a good and great work is being done by Young Women's Christian Associations, and here let me say that many of the speakers spoke of the importance of women attending to home

duties. Mothers with young families cannot and ought not to do much outside their homes, but there are many young women who have plenty of time at their disposal, and how could they employ it better than by devising ways and means of helping those whom timely help might save from ruin. An interesting paper was read by Mrs. McColin, of Philadelphia, on the employment of women; this was followed by a discussion. In the afternoon reports were again read, and then a paper by Miss Drinkwater, of Boston, on Boarding Houses, and the best way of managing them. Thursday morning I was fortunate enough to arrive before the devotional exercises were concluded, so I had the pleasure of listening to the earnest words of Mrs. Cronyn, of Millmay, England. Again reports were read, and then a paper on "Fallen Women," by Mrs. Leslie, of Cleveland. It is sad to think that in the work of restoring the fallen, so few women are willing to help. Is it not specially women's work? God grant the time may come when earnest women, filled with the Spirit of our Redeemer, may feel compelled to consecrate themselves to this work. Mrs. Birt addressed the meeting, giving an account of her work, with which many of your readers are familiar. I was sorry that Halifax did not send a delegate, but I hope my native city will be represented at the next Convention, which is to be held in Cleveland, Ohio, in October, 1879. Mrs. Cronyn gave an account of the way in which she commenced her parlour readings. In the afternoon session Miss Maehin read a paper on the training of hospital nurses. I should have liked to hear a discussion on the question, Are not women better suited for nurses than Doctors? Mrs. Dr. Edwards gave a short account of the boarding home for young women in Bleury Street, which owes its existence to the efforts of Mrs. Edwards and her sister, Miss Muir. This home is an instance of what may be accomplished by individual effort. The home is self-supporting; there is a reading-room in connection with it, also a registration office. By means of this reading-room, 500 girls, during the past year, have been brought under christian influence. Who can estimate the wide spreading results of this influence? The President of the Convention was most courteous, and conducted all the business in a most efficient manner. The greatest harmony characterized all these meetings, and the most prejudiced person could not have found fault with any of the proceedings. Christian women meeting together to deliberate on the best way of helping the poor and fallen of their own sex is surely woman's work. By having comfortable boarding homes provided for young women who come to large cities and by facilitating the means of getting employment, also by providing reading-rooms, much evil might be arrested. Let all women who have time at their disposal aid in this good work. This is one of the privileges of women. Had not women better use all their privileges before they contend for fancied rights.

Thursday evening was devoted to a farewell meeting, which was held in the American Church. Rev. Dr. Wilkes opened the meeting with prayer and reading from the Bible. Addresses were then delivered by several of the ministers from the different churches of the city, also by Dr. Dawson, who is ever ready to countenance any good work. But I must no longer trespass on the patience of your readers.

Yours truly, M. N. DIMOCK.

In Memoriam.

MISS LILLIAN E. GATES, who died April 26th, 1877, aged 19 years.

"Wild flowers in the valley, for other hands than mine."—TENNYSON.

She is sleeping where spring flowers Scatter their lavish sweets; Where the full heart of Nature With bursting rapture beats. Where breezes from the mountain Their sullen cadence swell; Or soft, low zephyrs fan the flowers That open in the dell.

She sleeps—though tears are falling, Though loved ones look in vain For the gay smile, and joyous glance That wakens not again. She sleeps—though hearts are bleeding, Though sorrow's raven wing Has shadow'd all the glory Of our returning Spring.