

teaching was over luncheon must be served, during which hour our little circle gathered strength to go on by looking into each other's faces, an earnest hand clasp or whispered 'God bless you.' Then my teacher waits for me again, and Charlie must be looked after. At three o'clock came the hour for our weekly prayer meeting. A goodly number of natives were present, and I was delighted to find but few words of Mr. Hart's lecture that I could not understand. After meeting I found a few moments to return to my portfolio, but the many letters did not get written, for the time for our daily bath had come. So Mrs. Hart, Katie, and I went down to our chosen retreat, which is a spot so lovely as often to make me wonder whether Mother Eve's toilet-bower could have been more charming. This is the pleasant part of the day to me, and I am just a little vain of my performances when finding I can leap into the water and swim a long way without touching bottom. Mrs. Hart is just as much in earnest in learning to swim, though she is very timid in the water. After my swim I take Katie out into deep water for a frolic, and then we climb the steep hill again.

"After supper comes 'the children's hour,' when, if not too tired, we have a great frolic. I am afraid you would hardly have recognized the 'missionaries' last night—though it was not so unlike your Alice, after all—could you have seen Charlie and me chasing 'papa' with long sticks, teasing and abusing him generally. Then we had a wild game of 'blindman's buff.' This play-hour is indeed a necessity for the children, and I am quite inclined to think that we all need it. What a refreshment and rest letters and papers would be! Ah, how we hunger for some news from the great world, and most of all from our world! What of our loved ones—mother, sisters, all? But we can only wait and hope.

"After prayers I read an hour with the natives, then put Charlie to bed, and afterwards sat down to take out and re-baste some of the work done by my women. Dwight sits by and reads until ten o'clock, and then says, 'Bedtime.'

"Thursday.—We are very busy book-making now—that is stitching the leaves and binding what our husbands have printed—and also preparing translations to be sent to Honolulu by the first opportunity. Mrs. Hart is making preparations also to go thither herself, on account of failing health. So I am busy in trying in all respects to fit myself to fill her place and my own also during her absence. My great want is a more perfect command of the language.

Correspondence.

For the Christian Messenger. Tobacco.

"To be at war with sin is to be at peace with God."

Dear Editor.—

I am about to write a few earnest, faithful words to tobacco users, on that time and money wasting habit. In what I am about to say I can hope to prevail only with those who understand the true nature of conversion, for sad to relate, there are many whose names are on the Church roll who act as if conversion consisted merely in joining the Church.

It has been said "there never were more holy men.....than many who sit down quietly and enjoy their pipe." I do not call in question their holiness but would they not have been more holy if they had crucified the flesh with all its affections and lusts? I suppose that no Christian will question the fact, that keeping the pipe alive is keeping alive one of the lusts of the flesh; but the Spirit bids Christians deny themselves of all ungodliness and fleshly lusts, and live soberly, righteously and godly in this present evil world. Tobacco using is not among "the fruits of the Spirit," consequently it must be one of "the lusts of the flesh," and Christians are commanded to "abstain from fleshly lusts which war against the soul." Lord deliver us from the sins of holy men.

The tobacco user, if he has a pure mind, certainly has not a pure pocket, a pure room, a pure mouth, or a pure breath. If the exemplary men referred to were pure minded, tobacco had no part in the process of purification, and they would have been of more pure minds had

they denied themselves of this habit. Let me here state, as my firm conviction, that the use of tobacco, in some instances hinders purity of mind. The mind is pure in proportion to its resemblance to and communion with God. Tobacco hinders this communion, to some extent by supplying a substitute on certain occasions. You ask me to explain myself. I shall endeavor to, after I shall have asked my friends who use tobacco a question or two. Do you not find that tobacco has a soothing effect upon the mind? When you are in trouble does it not relieve you to "sit down quietly and enjoy your pipe?" You answer in the affirmative. Well, here are two Christians; one uses tobacco, and the other does not. They meet some slight trouble by the way. The former, knowing the soothing effect of tobacco, betakes himself to his pipe; the latter betakes himself to God in prayer, and finds him to be "a refuge and strength—a very present help in trouble." Brethren is there any truth in this? Does sitting down quietly to enjoy your pipe ever hinder you from going into your closet quietly to enjoy communion with God? If, dear brethren, you can be pure-minded and use tobacco, you will be purer in mind, and in mouth too, if you abstain from it.

It has been said there never have been more useful men, either as preachers of the gospel, as members of the church, and even in this day, than many who occasionally sit down quietly and enjoy their pipe." I do not question the usefulness of those men any more than I do their holiness and purity of mind; but I do state unhesitatingly, and without fear of successful contradiction that they would have been more useful had they not used tobacco. A few months ago I, in conjunction with other ministers in this city, was called upon to address a large number of children, about to be organized into a Band of Hope. The pledge was aimed against strong drink, tobacco and profanity. The brother minister who sat beside me whispered in my ear, "you speak on the tobacco, and I will take the other subjects; for unfortunately, I am using tobacco myself." The man was too honest to be a hypocrite—to speak against it, and at the same time use it; his education and experience would not allow him to recommend it and, so far as the tobacco portion of the pledge was concerned, his usefulness was impaired, because he used it himself. It is one of the most inconsistent things conceivable, for a minister of the gospel to be a faithful preacher of the whole Truth, and then "sit down quietly and enjoy his pipe." The faithful pure minded holy, useful man does not enjoy his pipe; for if he sees one of his hearers coming, he lays his pipe on one side, and even in solitude, his conscience accuses him of criminal inconsistency, and he often wishes from his heart of hearts that he was clear of the pernicious habit. The same might be said of devoted lay members in the church. I might write at great length and with unanswerable arguments to show that using tobacco hinders a Christian's usefulness, but as figures are stubborn facts, I shall give a few such facts and save time and space. In the Baptist churches composing our Convention we have, I suppose 8,000 persons who use tobacco. The average amount spent by each on this weed is, at least, \$5.00 per year. Here we have the enormous sum of \$40,000 per year in money, saying nothing about the precious time, wasted in that which is worse than useless.

The Board of Governors of our denominational Institution of learning, having asked the denomination to undertake the laudable and indispensable work of raising \$100,000 additional endowment, Agents have gone abroad to solicit subscriptions, giving 4 years to pay the amount subscribed. I fear that the end of the 4 years will still find a deficiency, and yet during these four years, the professed followers of Jesus, within the limits of our Convention, all of whom are commanded "whatsoever they do whether they eat or drink to do all to the glory of God," will waste at least, \$160,000 for the privilege to "sit down quietly and enjoy their pipe." Mark it; reader, and be astonished and if tobacco user be ashamed. One hundred and sixty thousand dollars—enough to raise the needed endowment to pay for the new buildings that are in course of erection, and to place an additional Professor in the

Theological department. Brethren, are you as useful while wasting your time and money in tobacco, or any other useless habit, as you would be if you gave the time to the improvement of your mind, and the money, thus wasted, to support the cause of God? The usefulness of these noble and ennobling Institutions is impaired for want of means. Our Mission fields, Home and Foreign, are suffering for want of means, many homes where the filthy juice of tobacco is abundant, and the smoke of the pipe curls its way up to the ceiling have never been blessed with the weekly visits of a single religious periodical, because they "cannot afford to pay for the paper." And yet our denomination in these Lower Provinces places \$40,000 a year, as an offering at the shrine of a very filthy god—Tobacco.

Dear Brethren, bought by blood, called by grace and here to work in the Lord's vineyard, for a time would you not be more useful, if, henceforth you deny yourself of this lust and consecrate the savings to God? Give \$2.00 of the amount saved for the Messenger, or some other good paper, if you do not already take it, and give the balance to Acadia College and Missions; thus your holiness, purity of mind and usefulness will be measured, your own intellect improved, the cause of humanity benefited and the name of our God glorified.

Do I hear you say "I would give it up, but I cannot. No, dear brother, you cannot and Paul has given the reason in Gal. 5: 17. "The flesh lusteth against the Spirit. . . . so that ye cannot do the things that ye would." No, "ye cannot," dear brethren. Many of you have tried to give it knowing it to be a sin—a waste of money—a waste of time—a blunting of your mental faculties—a destroyer of much of your influence for good—you have tried to give it up and mourned because you could not. Why could you not? "The flesh lusteth." The Spirit bids you give it up but "the flesh lusteth against the Spirit." Will you let flesh conquer? "If ye live after the flesh ye shall die; but if ye, through the spirit mortify the deeds of the body ye shall live." Here is the secret "through the Spirit." Do you want to give it up? Let me prescribe the remedy. First of all take your pipe and tobacco quid in one hand and the Bible in the other. Examine the subject until you are convinced that it is wrong for you to continue it; a sin against yourself whose mouth is soiled, and whose mind is blunted by its use—a sin against your children or your companions, who are by your example, led to its use, and who not unfrequently step from its use to the use of strong drink—a sin against God in depriving Him of precious time and wasting precious means that He has entrusted to you to help the needy and support His cause. Having become fully convinced that the habit is wrong, do not "try to give it up," but to your knees and confess the sin of blunting your own mind, wasting your time and means, exerting a baneful influence upon others—and there upon your knees before God—solemnly place—say not I'll try to give it up, but "by Thy grace I'll never touch it again."

After thus waiting upon the Lord to renew your strength, take your pipe and tobacco and, remember the words of Paul "I can do all things through Christ who strengthens me," throw both into the fire, there to smoke and consume away, but never again to be smoked by you. Having done all this I promise you that you can "sit down quietly to enjoy," not your pipe, but a glorious victory over it through divine grace, and also to enjoin afresh testimony that you belong to Christ. "For they that are Christ's have crucified the flesh with its affections (passions) and lusts." "For all that are in the world, the lusts of the flesh, the lusts of the eye and the pride of life is not of the Father, but is of the world, and the world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever." "Walk in the Spirit," dear brethren, "and ye shall not fulfill the lusts of the flesh."

Affectionately yours,
D. G. McDONALD,
Charlottetown, P. E. I., April, 1879.

A telegram from Sydney says that everything will be ready for the opening of the International Exhibition on the 1st September. The building has been designed on a scale of great magnificence.

For the Christian Messenger.
The Theological Department in Acadia College.

Mr. Editor,—

You will much oblige by allowing me to say through your columns to all persons desirous of entering upon Theological studies here the coming year, that the Theological Faculty will be glad to see them, and will do their utmost to meet their wishes. Classes in Hebrew, Old Testament Interpretation, New Testament Interpretation, Homiletics, Systematic Theology, &c., will be formed on the first of the coming September; and it would be well for those intending to join them to be present at that time. Such persons will confer a favor by communicating with me at their earliest convenience.

Further: I trust I shall be excused if I express the hope that the churches in making up their moneys for the Associations and Convention will do something for the Ministerial Education Fund. Hitherto this Fund has been exceedingly small. During the past year its deficiency has been partly met by private benevolence, else some of our students had been obliged to leave. It is hoped they may find themselves in better circumstances the year to come.

D. M. WELTON.
Wolfville, May 5th, 1879.

For Christian the Messenger.
J. M. C's. Church Polity.

"No. 1.—INTRODUCTORY."

Dear Sir,—

I have read and reread the above—as it appeared in your issue of April the 23rd, and am pleased with the greater part of it, but can not accept of J. M. C's. definition of the organization of the first Church. I have always regarded the 18th of Matthew as setting forth, at least, three facts concerning the first Church, viz.: Christ recognizes the existence of the church, that the idea was well understood by the disciples, and that Christ was instructing his disciples in church discipline.

The sentences—"The christian church was not then in existence," and "The first christian church was formed at Jerusalem," seem to be unsustained by the writer. Grant all that is said, and still we look for the proof of the assertions! A large accession was made to the Church, on the day of Pentecost—but it is clearly implied, in the account of it, that they were added to an organization already formed.

Would it not be better to say—concerning the formation of the first church—that "no formal organization was necessary, nor even took place, with that formality with which we now deem it necessary to constitute and recognize churches. Its organization was a work of growth. But that when the first disciples gathered around the great teacher they possessed all the elements of a church, i. e. voluntary association, and the choice of a spiritual guide, and having migrated from place to place, that it was on or about the day of Pentecost, that the Church became local, and was henceforth known as "the church which was at Jerusalem"? Hoping that my friend and brother—J. M. C.—will receive this criticism in the same christian spirit in which I have endeavored to write. I subscribe myself,
J. C. B.

For the Christian Messenger.
Nova Scotia CAN and MUST raise its OWN BREAD.

No. 2.

Dear Editor,—

Having devoted my first article to the Importance, Duty and Ability of Nova Scotia to raise its "own bread." (Wheat) I propose in this to speak of Corn as the next in importance and value, the Imports of which for 1878, were 226,850 bbls. and in 1877, 294,342 bbls—total 521,192, value \$1,600,000. As Ontario raised in 1871, 3,148,467 bushels, giving to each inhabitant nearly two bushels, and presuming the supply as good since then, they would not use the Imported article. Whereas Nova Scotia raised but 23,349 bushels, giving each person an allowance of less than two quarts, presuming they raise the same as in 1871, and would of course require a large proportion of the Imported article. Now, I affirm this to be all wrong, and

do most solemnly protest against it. We must raise our own Corn, and for the following reasons: First, by so doing we will keep our Financial resources within our own borders, and thus tend to independence.

Second, the climate, season, and very much of the soil, is well adapted to the culture of Corn, and especially in Annapolis and King's, the average yield for these Counties being estimated at 42 bushels per acre. The Census for 1851, says: King's raised 14,947 bushels, being a considerable more than one half as much as given for the whole Province in 1871. I find in conversing with the intelligent farmers, numerous instances of large crops of 50 or 60 bushels per acre, and which with the proper degree of energy, can be reproduced. I was informed recently by one of the ablest and best farmers of Annapolis County, that on his fine farm at Torbrook, (Wilmot) he raised upon a lot of less than one acre, 50 bushel shelled corn, worth at that time \$1 per bushel, 7 bushels beans value \$2 per bushel, 9 cart loads of pumpkins \$1 per load, corn fodder worth \$5—total value \$78.*

"What has been done, can be again accomplished." To encourage our farmers to raise corn. I will present the average per acre in the "Corn States" of the U. S. Montana 30 bushel, Iowa 32, Ohio 32, and Illinois, which is emphatically the "Corn State," the late Ex-President Lincoln in the course of an Agricultural Address, stated, that "the average crop from year to year does not exceed 20 bushels per acre." And having myself resided in that state for several years, I am of the same opinion. The soil is fertile, but the endless variety of plagues: Army worm, cut worm, locusts, hoppers and wild birds, renders it impossible to secure a full crop oftener than once in four years. As for Manitoba it cannot raise Corn, season too short.

Thirdly, The Corn raised in this Province is much superior in flavor to the large "Western Corn," which comes here as "Kiln Dried" Meal. There is as much difference between it and our genuine "Indian Corn," as between Wheat and Rye. Ours is mild, juicy, and sweet, the western is often rank, coarse and sometimes bitter. And I am pleased to know that many of our people will not eat the foreign article under any circumstances. The Nova Scotia Corn is better worth \$1 per bushel than the Western is 65c. And here let me say that the specimens which I have seen at our Provincial Exhibitions, would take prizes at Exhibitions in the States. I have now only to remark, that this Province has a future, and it will be just what the enterprize of its citizens choose to make it. Let there be no sectional jealousies, but a generous rivalry for excellence, harmony in action, and a united, concentrated and determined effort to place Nova Scotia, where it belongs, in the very front rank of prosperity. Encourage "Home Products" of all kinds, also commerce, manufactures and the mechanic arts.

"Like causes, produce like effects." That which has caused other nations to prosper, will effect the same for Nova Scotia, whose proud motto should ever be "Excelsior."

BLOOMFIELD.

I am just informed by Mr. H., of Nictaux Falls, that some years since, when he resided in Annapolis, he raised in his garden at the rate of 103 bushels of corn to the acre.

For the Christian Messenger.
Letter from Austria.

(From our correspondent.)

PREPARATIONS FOR THE GRAND ROYAL SILVER WEDDING AT VIENNA—GARIBALDI'S ARRIVAL IN ROME—PRINCE BISMARCK AND THE FUTURE OF DENMARK.

VIENNA, April 13, 1879.

We are now in full fever seeing about the great silver wedding festivities. The official programme is not out yet, but is to be ready for publication this week. We know this much however, that, on the day commemorating the Imperial wedding, their Majesties will hear high mass in state at the Cathedral of St. Stephen. They will then drive through the city to the Hofburg and take their seats upon the throne, under a handsome open pavilion. There will be Jubilations of every possible description all over the land on the same day. The festivities in Vienna will last five days. The Viennese, of course, could stand it