

expect impenitent sinners under his instructions would give up their sins, while he indulged in sin himself. "I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere." "Why," said the other, "that is the very excuse the impenitent give for not forsaking their sins." "Well, I'll think it over as I go home," observed the minister, "and perhaps I'll give it up." "That will not do," replied the church member, "we never allow this; we exhort the impenitent to repent on the spot; we never tell them to go home and repent." "I see," said the minister, "I cannot get away so; therefore I will try to give up chewing." "But," remarked the other, "that will not do, either; we never urge sinners to try to give up their sins. Do you?" "Why, no; I think it wrong to intimate that they cannot do it at once." "Will you act then, as you preach, or let your conduct give the lie to your preaching?" "With the help of God," said the minister, "I will leave off the practice from this moment."

The good man did abandon the practice at once; and many clergymen, whom I might name, have of late done the same. John H. Adams and Dr. Nott abandoned it when on the "dry side" of fifty. Multitudes, old and young, far and near, have done it, in view of suitable motives; and, however fixed and despot your habit, my dear Sir, you can do it; you can. "Shew yourself a man" here, as you have elsewhere. Resolve with another, "I will drop this habit if it takes the skin from my bones." Or resolve with another, "I will master tobacco if it costs me my life;" and conquer your will, as they conquered.

You ask if there is nothing to ameliorate the lingering gnawings of appetite, and aid one in parting with this idol! Yes, my dear Sir, use pure water, plunge in it; often rinse your mouth in it, drink it, use this glorious element in generous quantities, and, by its cleansing properties, it will drive the poison, and drive the appetite for the poison, from your system, and give it unwonted and marvellous energy.

"All hail to pure cold water—
That bright rich gem from heaven;
And praise to the Creator
For such a blessing given!"

When you have abandoned the habit, your appetite will greatly increase; abused nature will rise, make reprisals, and demand more food; but appetite must be held back, or you will do as others have done, eat like a glutton, dose like a glutton, and be tempted to return to your quid or pipe for depletion or relief. You will do well to be busy about something congenial with your wishes. Occupy your mind with pleasant company and pleasant employment; do all the good you can, and imitate the young convert, who, on being asked what had become of his tobacco, replied, "My mind is so full of love to God and love to man, I have no place for it."

You ask for aids and incentives, I can only add, that I consider the sacrifice of this master habit as a test of virtue. I am sorry to say, many who stand well in the church and out of it, have not virtue enough to make the sacrifice. God, it seems to me, may sometimes permit evils to exist, in order to bring out true men, to wrestle with them, and to be made strong and heroic by the struggle. I have no wish to unduly multiply heroes; but no one can conquer this mysterious habit, where it has been long indulged, without becoming a nobler man. Cowards and idiots cannot do it. They have neither the necessary courage nor sense.

I have answered your enquiry, my dear Sir, as well as I am able. If you accuse me of exaggeration, I ask you to name a greater curse than the use, the common use of this poisonous drug among *Three Hundred Millions* of human beings! Name it, if you can. Where is it? What is it?

In the language of Dr. Shaw, my dear Sir, "Break off, break off, and all the gold of California could not bless you as much as that single decision and practice." In a few days you will get habituated to do without it, and in a few weeks you will be a newly organized person. A pure, elevated, and happy state of mind will take the place of sadness and dejection, and your progress in all that is good or great will be tenfold more rapid. By all the value you place upon yourself, then; by all the solemnity of the laws of your being; by all the authority of the direct command from God, not to do violence to body or mind; you are thereby imperatively commanded to abstain at once and forever from this body destroying and soul vitiating narcotic, in all its forms.

Banish this and every artificial and injurious appetite, and, becoming conqueror, bless rising and expanding millions with a manly and fine example. They need it.

Yours, truly,
ONE OF THE PEOPLE.

Prince Edward Island, May 4th, 1859.

Please sign and circulate this Pledge:—

I hereby pledge myself to abstain from the use of Tobacco, in all its forms, totally and Forever.

For the Christian Messenger.

Letter from Rev. J. C. Hurd.

MR. EDITOR,

It was not until after my letter in reply to Mr. Steele was published in the *Abstainer*, that I was made aware that he, being dissatisfied with that Journal transferred his artillery to a more eligible medium of attack. He has certainly displayed great shrewdness in his choice, for as a medium of slander and misrepresentation of anything or anybody bearing the name of Baptist, the *Presbyterian Witness*, is, doubtless, unexceptionable. As not a copy of that politico-religious Journal is taken in this community I had to telegraph to a friend some 30 miles distant, through whose politeness I received one, per mail, this morning, and enjoyed the pleasure of perusing this Mr. Steele's extraordinary production. And truly it is a prodigy of its kind,—Elaborate,—powerful, and conclusive!—Abounding with truth (?) and charity!—And above all it does full "justice" to its author!!! Well, all this, especially the latter, is, doubtless, very satisfactory both to Mr. Steele and his friends; and it is even gratifying to me to know that he has at last made out to "do himself justice."—"Fiat justitia, et ruat cælum." But I must notice this remarkable effusion a little more particularly, and before I have done, I hope to be able to do its amiable author a little further "justice." And first of all, he gravely attempts to "convict" me of "four falsehoods." Serious charges these, truly! And worse than all, they come from a zealous minister of the gospel,—a man of truth (!) and soberness,—a paragon of christian charity, and Temperance advocate par excellence!! But let me notice these charges in detail. Mr. Steele says:—"It is alleged in the Report, signed 'J. C. Hurd' that the 'sanguine friends' of Temperance Reform at Bridgewater have much opposition to contend with; and then I am singled out by name as being the main source of opposition to the progress of Temperance." Where does Mr. Steele find, in my Report, the words "sanguine friends"? Or where does he find himself singled out as the "main source" of opposition to temperance progress? My report contains no such language, nor does it convey any such idea. What I did say was, that the friends of temperance at Bridgewater had much opposition to contend against, and instanced Mr. Steele's refusal to announce the Temperance meeting, and his lecturing on another subject the same evening &c., as a specimen of said opposition. I said nothing about him or anybody else being the "main source" of it. He must not be surprised, therefore, when I thus "convict" him of deliberate "falsehood," and misrepresentation! With regard to Mr. Steele's modest account of his own self-denying efforts to advance the cause of Temperance, while the Bridgewater "Sons" were "slumbering at their posts," the following will show how much it is to be relied on.—In the Autumn of 1857, Mr. Steele was solicited to aid in resuscitating Phoenix Division, which for some cause had become inoperative. The following was his reply. "I am in favour of Total Abstinence, and have been for years; but will have nothing to do with secret societies, and do not think it right for ministers to mix with all classes as they are found in Divisions of the Sons of Temperance, and if the preaching of the gospel will not reach the drunkard, why nothing will." Fine sentiments these for a Temperance man! Ponder them, ye veterans of the cause in Nova Scotia. Some of you have been in the work for nearly half a century,—travelling hundreds of miles, visiting every town, village and hamlet, endeavouring to benefit all classes by your self-sacrificing labours in this noble Reform. But talk no more of your sacrifices or your labours when you compare them with those of this Bridgewater champion, who though he has never united with any temperance organization, or delivered a public lecture on the subject, yet he has actually referred to it occasionally in the pulpit! And to avoid "mixing with all classes" as they are found in Temperance Societies has confined his zealous efforts in the Temperance Reform within the extensive range of his own congregation! What surprising benevolence! What wondrous philanthropy!! But Mr. Steele continues:—"His Report next states that all the ministers in the Village responded to the invitation, save only myself. I have it now on good authority that another minister besides myself declined to notify his people of the intended lecture on Temperance." If this was incorrect, I can only say that I was misinformed. I wrote according to the information I received; if it was untrue, the blame attaches to my informant, not to me. Mr. Steele's effort, therefore, to "convict" me, is, in this instance also, a failure. Again, he says:—"It is next asserted that I 'refused to comply' with the invitation to announce the lecture. This is also untrue. I did not refuse, but could not

comply for the reasons stated in my letter to the *Abstainer*." This, certainly is excellent! But why could he not comply? If his own language "in the *Abstainer*" is to be believed, it was because the request was handed to him by a "Baptist," and because a Baptist was going to lecture! And how could we expect that a minister of the gospel, so full of christian charity as Mr. Steele pretends to be, and displaying all the "finer sentiments of our common humanity" in so eminent a degree, should sacrifice his consistency by announcing a lecture for a man holding such obnoxious sentiments! The thing was absurd, of course it was, and therefore this amiable minister refused to comply.—Yes, refused, for nobody in creation can make anything else out of it, his abortive attempt to show to the contrary notwithstanding. Lastly Mr. Steele says:—"The Report further states, by way of innuendo, that I am a person of intemperate habits." My Report "states" no such thing; nor was it intended to convey any such idea. And how Mr. Steele can assume the effrontery to publish so palpable a misrepresentation is wholly unaccountable. In doing so he has certainly rendered himself guilty of a most "false,"—"wicked,"—"and 'malicious' slander. So much then for his eager effort to "convict" me of "falsehood." And now in conclusion, I would advise Mr. Steele, and his friends,—who it seems are "likely" to come to his aid in this contest, to be a little careful how they employ their pens in reference to me, or else I shall make use of a few further materials which have accidentally fallen into my hands, and which if brought to light will probably place them in a more uncomfortable position than they seem now to occupy. "*Verbum sat sapienti*."

I am Mr. Editor, Very truly yours.

J. C. HURD.

April 23rd 1859.

MR. EDITOR,

I read with much interest Rev. Dr. Tupper's article in the *Christian Messenger* on "Profane Expressions in Preaching." I think the cautions are very good, and they will no doubt tend to check any such habit as may be growing upon young ministers.

But I would enquire how the caution about repeating frequently the name of God in prayer, harmonizes with the frequent repetition of the name of the Deity in the prayer recorded in the 9th chapter of Daniel, especially that part contained in the 19th verse, where the name of the Lord is used four times?

A YOUNG PREACHER.

For the Christian Messenger.

The Western Baptist Association of N. S.

MESSRS. EDITORS,—

Will meet (D. V.) with the Baptist Church of Lower Aylesford and Upper Wilmot. The Session will be held in the large Meeting House near the County line. It will commence on Saturday, June 11th, at 2 P. M.

For the information of such as are not acquainted with the locality, it may be well to state, that there are very few houses adjacent to the place of meeting. It will therefore be desirable that those who attend should come with horses and vehicles for travelling.

Within the distance of five miles from the Meeting House there are doubtless plenty of friends who will cheerfully entertain all that come from abroad. The Deacons, with two other brethren, will attend to the providing of places for them,—viz.:—Calvin Baker, in Tremont; Sydney Welton, Kingston; Zebina Roach, Prince William Street; Joseph Goucher with Leason Baker, Melvern Square; Thomas Baker, Stronach mountain; Abraham Reagh, Prince Albert Street; brother Isaac Spinney, Greenwood Square. When persons arrive, who have not any particular acquaintances with whom they wish to tarry, they will please call on any of these brethren, as may suit their own convenience.

As a Deputation from the Executive Committee of the Education Society, is appointed to confer with the Foreign Missionary Board, a meeting must be held for that purpose. Arrangements, however, can be made for this and other meetings when brethren assemble.

May Divine guidance be granted, that all things may be done to the glory of God, and the furtherance of His cause.

Yours fraternally,
C. TUPPER.

Aylesford, May 1, 1859.

For the Christian Messenger.

Donation Visit to Rev. Abraham Stronach.

MESSRS. EDITORS,—

As Br. Stronach was free from other engagements, I requested him, in concurrence with my brethren, near the close of last year, to assist me in a series of meetings. Feeling a deep interest in the welfare of the people, he readily complied with this request; and resolved, in effect, to make a donation of his time so long as it might seem requisite. Commencing Dec. 22nd, he labored assiduously, it may be truly said day and night about 4 months.

It is generally commendable for people to make donation visits to those who labour with them in the ministry. In this case, however, it was peculiarly appropriate. I recommended the measure; and it met with general approval. It took place at Brother Stronach's house, in Lower Aylesford, on the 21st ult. After partaking of a good tea, kindly prepared by the ladies, prayer was offered by Bro. R. S. Morton. Deacon Sydney Welton announced the amount of the donations. Bro. Stronach responded in a very feeling manner. Addresses followed by

Elders C. Tupper, R. S. Morton, and brother C. Margeson. The speakers dwelt especially on the riches of Divine grace displayed in the extensive revival of religion in this region. Great harmony and mutual kindness of feeling evidently pervaded the large assembly. It was a delightful season.

Brother Stronach informs me that the donations at the time, with previous and subsequent contributions, amount to £50, of which £25 17s. are in cash, and the rest in good articles for family use.

Yours in gospel bonds.

C. TUPPER.

Aylesford, May 9, 1859.

For the Christian Messenger.

Donation Visits.

DEAR BROTHER,

I wish to say by way of gratitude for past and present favors, that the First Hillsburg Church and friends gave me a Donation Visit on the 20th of January, amounting to £21 and the Second Hillsburg Church and friends gave me a Donation on the 15th of February, amounting to £18.—£39 in all.

I am happy to say that the Donation of last Autumn to the widow of the Rev. R. W. CUNNINGHAM amounted to £20. Mrs. C. desires to express her gratitude to her friends for contributing comforts to her amidst her lonely sorrows of life.

I am yours, &c.

OBED PARKER.

Hillsburg, May 11th, 1859.

For the Christian Messenger.

Donation Visit.

The Subscriber has great pleasure in putting on record the memory of one of those "liberal things devised by liberal hearts" called a Donation Visit.

This Visit took place at the Parsonage, Wolfville on the 29th day of March last.

After spending a pleasant evening in social converse music and in listening to some impressive remarks from Dr. Cramp—the friends took their departure leaving as substantial tokens of their good will—£31 in money—(£7 of which was from the students at the College—£3 from the pupils of the Academy) likewise provisions and other useful articles to the value of £17—making in all £48.

STEPHEN W. DE BLOIS.

Wolfville May 15th, 1859.

Religious Intelligence.

HALIFAX COUNTY.—Jeddore.—At the request of the Baptist church at Jeddore, the Rev. W. H. Humphrey made them a visit during the past week and baptized eight recent converts—two of them being upwards of sixty years of age. The labours of Mr. C. H. Corey, who has been there on a mission for the past few weeks, have been greatly blessed. Mr. H. speaks of the cause in that neighbourhood as being in a most interesting state. Many walked from a great distance,—some as far as twelve miles, to be present on the Lord's Day. Although on the water, in a small boat, the whole of Thursday night and till the afternoon of Friday, on his way there, yet he was well repaid by the encouraging spirit of hearing manifest on the Sabbath.

For the Christian Messenger.

Revival in Lower Aylesford and Upper Wilmot.

[Continued.]

MESSRS. EDITORS,—

My narrative of this gracious work has been brought down to the 28th day of March. Our meetings were continued to the close of that week in Tremont with favorable results.

At the urgent request of a number of young persons, who had not professed religion, residing in the vicinity of Temperance Hall, the meetings were again resumed there on Monday, April 4th. It appeared that some had recently obtained hope, and others were strongly exercised. Imperative duty obliged me to be absent for several days; but Brother Stronach, assisted by Christian brethren, continued to labour there with good effect. At a subsequent conference eleven persons gave a satisfactory relation of a work of grace, and several more have come forward more recently.

Instances continue to occur in different sections of the Church in which individuals feel constrained to confess Christ and follow Him.

As it may be gratifying to your readers to see a statistical summary of the increase of this branch of Zion during this blessed revival, I will now present it. In doing this it may be proper to remark, that, as the members of the two former churches were virtually dismissed, to unite in one, such of them as become so united at any time are reported as received by Letter.

On the 22nd day of December last, when our series of meetings commenced, the Church contained 355 members. Since that time 5 have been dismissed, reducing the numbers to 350. There have been 3 restored, 45 added by letter, and 138 by baptism. The present number therefore is 536. The net increase during the present pastorate—not quite 8 years—is 322; which averages full 40 members annually.

Let us "give unto the Lord the glory due unto His name!"

Ever yours in Christ,

CHARLES TUPPER.

Aylesford, May 9th, 1859.

BERWICK, CORNWALLIS.—The work of God is progressing here. I baptized 2 yesterday making in all 114 since the revival commenced.

E. N. S.