

tite, and when he takes the proffered cup he forgets all his former vows and his friends entreaties. Drink, drink is his god.

At this rate health cannot last long, he is an easy prey to contagious diseases, and experiences all the horrors of delirium tremens, he has now become, a pale emaciated form, a wreck of humanity.

At last death with its cold, icy fingers feels for his heart strings; Friends still cling round begging him to repent, but it is of no use; he turns a deaf ear to all. Only moans and curses are heard, leave me alone he says, Oh give me rum! give me rum! A film is spread over his once beautiful eyes: his ear is stopped, his lips move, a murmuring sound is heard, and in the last agonies of death he raises himself—hoarsely he cries, I am lost! Devils stand beckoning me on! and then sinks back utterly exhausted; the vital spark has fled. When viewing the drunkard cold in the arms of death, the inquiry arises, Am I my brother's keeper? Have I done all I could to reclaim him from ruin? Are my skirts clear of his blood? Oh friends let me urge upon you the necessity of helping by example and effort the cause of Temperance. Our work lies not only in doing all we can to reclaim the fallen, but to save others from falling into their steps, we are to educate the young in habits of sobriety. Then let each one of us be careful that our example as well as our precept be on the side of this great work of temperance.

K.

A WORD TO YOUNG MEN.

I have a feeling of the deepest interest in the welfare of my fellow men, especially the young. Therefore, let me from personal experience speak a word against the use of tobacco. Its use came near causing my ruin; it embittered my best years. Young man, shun those who would urge you to smoke or chew; it is ruinous to health and purse. I know from bitter experience, for in an unguarded hour I listened to the wily voice of one of its devotees, and after repeated trials learned to smoke, and thought myself a man. I was a mechanic and had a good trade, and in a few years wooed and won for my wife one of the sweetest and best of girls. Then, indeed, I was happy. Years passed; little ones gladdened my home, little voices welcomed papa on his return from his day's work. But hard times and poor health made sad inroads upon my purse, and instead of luxuries, I was barely able to supply my loved family with necessities. My gentle wife did all in her power to aid and encourage me, and would frequently plead with me, the tears raining from her eyes, to leave off the use of tobacco, to abandon my pipe (for I was an inveterate smoker); my physician also urged the vital importance of total abstinence if I would regain my health; it was killing me, besides robbing my family of their support; but I was deaf to their entreaties and advice. I thought I could not do without the indulgence, could not meet my old companions and not enjoy a social smoke. Thus the time rolled on, and every year I grew poorer; my devoted wife toiling beyond her strength for the necessities of life, and I, brute that I was, still clung to the indulgence of smoking. Well do I remember one day, feeling ill, I left my shop and wended my way home; as I entered our lowly kitchen I heard voices in the adjoining room. I listened; it was Laura's voice pleading with God for her erring husband. I left the house with the words ringing in my ears. O, that prayer; I struggled with my feelings; conscience was awakened, my eyes were opened, and ere I returned again to my home the resolve was made, God being my helper, that never again would I use my pipe, or tobacco in any form. It was a constant struggle for weeks, yet with God's help, I came off conqueror; health returned, and I was enabled to work steadily. Now I am an old man, enjoying good health, surrounded by every comfort. A large family of sons and daughters have grown up around me, but I have taught my sons to shun the shoals on which I came near being wrecked; and to every young man whose eye these lines chance to meet, let me say, Don't use tobacco. If the habit is formed—break off, break away, and you, like me, will live to bless the day you discarded the vile weed, and asserted your true manhood.—Portland Transcript.

Mr. Spurgeon's New Volume.

On a certain day, between twenty and thirty years ago, two young men might have been seen walking out of Cambridge towards a village lying in the suburbs of the town, for the purpose of holding a cottage service. Neither of the two pedestrians had ever preached a sermon in his life; but more singular was the fact, that each marched forward along the green level lanes, while harbouring the comfortable mistake that the other was the preacher of the day.

They talked as they travelled, and, after a time, the younger ventured to intimate to his companion that he hoped God would bless his—the companion's—labors. These words as they fell appear to have produced something like an electric shock. "Oh dear!" cried the eldest youth, eagerly, desirous of correcting an inconvenient error. "Oh dear, I never preached in my life. I never thought of doing such a thing. I was asked to walk with you, I sincerely hope God will bless you in your preaching." "Nay," cried the younger, apparently growing nervous, "but I never preached, and I don't know that I could do anything of the sort." The elder had thrown off the burden and the younger walked on, filled with fear and trembling. There was the cottage; there were the people assembled, and a sermon would have to be preached to them. The effort was made; the younger of the two novices made the effort, succeeded beyond his expectations, and his name was Charles Haddon Spurgeon.

The ministry thus auspiciously, but unostentatiously commenced, has from that day to the present been a course of uninterrupted success. About a year after the interesting episode we have described, Mr. Spurgeon was pastor at Waterbeach; and at the age of twenty he was elected pastor over the church he has served ever since. Then at an unusually early age he became an author, and every succeeding year he has added to his successes in the literary world. The copyright of his first work, "The Saint and his Saviour," was imprudently sold for \$50, and though the fortunate bargainers, Messrs. Virtue and Co., must have cleared a very handsome sum by the transaction, they never, we believe, supplemented the original honorarium. The author never repeated his mistake. During twenty-two years he has not only preached regularly, he has written incessantly—his literary works alone, respecting a fair amount of work for half a life-time, even if we leave out the sermons. Thus it happens that a phenomenon is seen to-day in the printing and publishing world which is unique, if not without parallel. Extensive printing works in one part of the City, and a publishing house in another part, are almost solely supplied with grist from the study of one man, and that man a Baptist minister, professing what the wise ones call "narrow theology." None however, attempt to disguise the fact that it is popular theology.

It seems that whatever Mr. Spurgeon touches must necessarily be popular; that he constantly aims at usefulness is something for which we may be supremely thankful. Like Lord Bacon he cannot rest content unless he sees fruit come of his labor; and his favorite occupation is that of working for his ministerial brethren; though perhaps never before have books intended for professional use passed in such large numbers in non-professional hands. *The Treasury of David* is treasured on the shelves of private Christians; *Lectures to my students* speedily became one of the most popular reading books of the season. The last addition to the pastor's works will possibly be less sought after by the general public; but it will prove a boon of surpassing utility to the hard-working student. Besides a couple of prefaces we have two lectures, one on "Commenting," the other "A Chat about Commentaries"; while the main body of the book is occupied with "A Catalogue of Biblical Commentaries and Expositions." This part of our author's task has entailed enormous toil, and no inconsiderable outlay of cash, and the book is withal so cheap that he does not expect to receive either now or hereafter any pecuniary consideration.

"Here, however, is the difficulty," he says in one of his prefaces. "Students do not find it easy to choose which works

to buy, and their slender stores are often wasted on books of a comparatively worthless kind. If I can save a poor man from spending his money for that which is not bread, or, by directing a brother to a good book, may enable him to dig deeper into the mines of truth, I shall be well repaid. For this purpose I have toiled and read much, and passed under review some three or four thousand volumes. From these I have compiled my catalogue, rejecting many, yet making a very varied selection. Though I have carefully used such judgement as I possess, I have doubtless made many errors; I shall certainly find very few who will agree with all my criticisms; and some persons may be angry with my remarks. . . . He who finds fault will do well to execute the work in better style; only let him remember that he will have my heifer to plough with, and therefore ought in all reason to excel me."

Mr. Spurgeon directs the attention of the Bible student to nearly fifteen hundred works, either on the entire Word or on separate portions. Such a catalogue coming from such a source, will doubtless be hailed as a welcome reference-book by thousands of hard working men, and will for many years to come prove correspondingly useful.—*London Baptist*.

CORRESPONDENCE.

For the Christian Messenger.

State of Christianity Ninety Years Ago.

Some people imagine that the gospel can never be diffused through the world by the appointed and ordinary means. It must, indeed, be acknowledged, that the opposing influences, such as idolatry, superstition, infidelity, gross immorality, &c., are alarmingly powerful; but "God is able to do exceeding abundantly above what we ask or think." Every view, therefore, adopted to discountenance the putting forth of earnest efforts for the extension of Messiah's kingdom ought to be rejected. Though the means employed within the space of some fourscore years, have been quite limited compared with what they ought to have been, yet it cannot fail to be evident to all well-informed persons, that the gospel's salutary influence has extended widely during this period; and that the success attending it affords much encouragement to increased exertion.

This train of thought has been suggested to me by the perusal of the excellent John Newton's 37th Sermon in his "Messiah." These Sermons were published in "London April 15, 1786," about 90 years ago; and a little before the commencement of modern Missions in India by the indefatigable Dr. William Carey.

Mr. Newton, discoursing on Rev. xi. 15, says, "That the gospel shall visit the nations which are at present involved in darkness. The heathen are given to Messiah for his inheritance, and the uttermost parts of the earth for his possession. Large countries in Europe, Asia, and Africa . . . have been for many years in Mahometan darkness. The scattered remnants of the Greek Church in Turkey are so miserably depraved and ignorant, that they scarcely deserve to be mentioned as an exception. The rest of Asia knows little of Christianity, unless they have learned it in the eastern parts from the cruelty and tyranny of men who bear the name of Christians. The like may be said of America, excepting the northern provinces of our late dominions there." (About 10 years after the Declaration of Independence.) "The interior parts, both of Africa and America, are unknown. The countries and islands lately discovered in the Southern hemisphere, are left, as they were found, in gross ignorance. The exertions of our navigators to supply them with sheep and cows, and useful implements from Europe, were humane and laudable. But it does not appear that the least attempt was made to impart to them the knowledge of our holy religion. The only missionary they have from us, (if he be yet living,) is the much spoken of Omiah. This man was brought to England, almost from our Antipodes. He spent some time amongst us, and was then sent back to tell his countrymen what he had seen and heard. But if he gave a faithful account of our customs, morals, and religion, so far as they fell

within the circle of his observations, the relation would certainly be little to our honour, and I am afraid much to their hurt. In brief, a large part of Europe, almost the whole of the other three continents with the islands in the Eastern and Southern Oceans, are destitute of the true gospel."

Surely those friends of Missions who compare with this truthful statement made 90 years ago, the present state of Foreign Missions, must see much cause to "thank God and take courage."

May all Christians be prompted to earnest and self-denying exertions for the advancement of Christ's cause!

C. TUPPER.

For the Christian Messenger.

Reflections.

The God of my mercy shall prevent me.—PSALM lix. 10.

A life without trouble would be very uninteresting. A man who would live and die without trials would be like a setting sun without clouds; he would have scant opportunity for the display of those virtues with which the grace of God had endowed him. In the case of David we have much cause for thankfulness that he did not lead a life of unbroken tranquility. It is well for us that his was not a flowery path of continuous prosperity. Over him the waves and billows dashed full often; within and without he was assailed daily, so that he became the epitome of the temptations and the aspiration, the graces and the weakness, the joys and the sorrows of our humanity, and hence his life became so wondrously instructive. David owed much to the Philistines, to the tracks of the wild goats, to the cave Adullam, and to persecuting Saul; his hunted life, and a thousand trying circumstances trained him for a grand life, and made him for us a mirror in which we see ourselves reflected in all our varying moods and passions. None of us can know what we are until we are tried, nor will the good within us increase any degree of betterness unless it be exercised. The arm unused loses muscular force; put it to stern labor and it gathers strength. Soldiers are made by war and mariners by storms; the scholar may think it hard to be severely examined, but he becomes the wiser by the searching test. Our trials and troubles, while they test and develop us, do also by divine grace strengthen and improve us, and ever have we great cause to bless God for them when grace sanctifies them to our highest good. David looked to God on this occasion because he had before this habitually waited upon him. His faith had realized trust. This is a thing unknown to the unconverted, and unfelt to any high degree by large numbers of those who profess to know the Lord. That there is a God is a doctrine which we all receive, but that God really exists is not grasped by us as it should be. An eye anointed with faith looks upon men and women as if they were shadows, for they are soon to dissolve and cease to be; but it views the Lord as the only real substantial existence, and all that concerns him as being alone sure and vitally important. God is unseen, but none the less present and energetic in our lives; he is unheard by the ear but none the less perceived by the heart; he is certainly at work accomplishing his purposes, although our coarse and earth-bound senses cannot discover him.

Faith has a far greater perceptive power than the senses, it is "the substance of things hoped for, the evidence of things not seen." While carnal men say "seeing is believing," we assure them that to us "believing is seeing." We turn their saying up side down. Hence it is the Christian's habit to fall back upon God in all time of faintness, to cry to God in all times of danger; he doesn't pray because he thinks it a pious, though useless, exercise, but because he believes it to be an effectual transaction, the potent pleading of a child with its parent, rewarded with loving grants of blessing. Blessed is that man whose spirit looks to God alone at all times. Let us each ask his own heart in this my case? And may all our hearts say Amen.

O. W. WHITE.

Southville, March 14, 1876.

Definition of flirtation. Attention without intention.

For the Christian Messenger.

History of Baptism.

AMHERST, March 18th, 1876.

Mr. Editor,—

The following is a chapter from a little work just issued from the American press, entitled "United Testimony of Two Hundred Pedobaptist Scholars to Christian Baptism by Rev. N. L. Rigby" published by U. D. Ward, 150 Nassau St., New York. It is the most concise and interesting little book I ever met with on this subject, it is made up entirely of the utterances of Pedobaptists, and most effectually covers the whole ground of controversy. It should find its way into every house in the country as there is no subject upon which the people need more information than on this.

Yours as ever,

W. H. R.

"Out of thine own mouth will I judge thee."—LUKE xix. 22.

"The true origin of that sect which acquired the name Anabaptist, is hid in the remote depths of Antiquity, and is consequently extremely difficult to be ascertained. (1.) On this account, the Baptists—who were formerly called Anabaptists—may be considered the only Christian community which has stood since the days of the Apostles, and as a Christian Society, has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church that the Reformation, brought about in the sixteenth century, was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient. (2.) Before Luther and Calvin, there lay concealed in almost all the countries of Europe many persons who adhered tenaciously to the doctrines of the Dutch Baptists. (3.) And for thirteen hundred years had caused great disturbance in the church. (4.) And if the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shews in suffering, then the opinions and persuasions of no sect be truer or surer, than those of the *anabaptists*; since there have been none (1570), for these twelve hundred years past, that have been more grievously punished. (5.) In Ponton, Cologne, Germany, Switzerland, &c., many thousands of this sect, who defiled their first baptism by a second, were baptized the third time in their own blood. (6.)

And in almost all the countries of Europe, an unspeakable number of Baptists preferred death in its worst forms to a retraction of their sentiments. (7.) This sect had the honor both of leading the way, and bringing up the rear of all the martyrs who were burnt alive in England, (8) and so numerous were they, and so rigorously persecuted, that the records show that over seventy thousand of them were, in King Henry's time, punished by fines, by imprisonment, by banishment, or by burning. (9.) The Baptists that were burnt in different parts of the kingdom, went to death intrepidly and without fear. (10.)

They suffered death, not on account of their being considered rebellious subjects, but merely because, they were judged to be incurable heretics; for, in this century (the 16th), the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received the sacrament in infancy, were looked upon as the most most flagitious and intolerable of heresies. (11.)

Thus the party was trodden under foot with foul reproaches and most arrogant scorn; and its history is written in the blood of myriads, safe in their immortality, escaped with Roger Williams to Providence; and his colony is the witness that *naturally* the paths of the Baptists are paths of freedom, pleasantness and peace. For freedom of conscience, unlimited freedom of mind was from the first, the trophy of the Baptists. (12.)

In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of Church and State. But he was obliged to flee, and in 1636 he formed in Rhode Island a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled