

Correspondence.

For the Christian Messenger.

A Voice from the Desert; or,
an Appeal

To the inhabitants of all these British Provinces of North America, especially to those who love our Lord and Saviour Jesus Christ in sincerity.

Jesus says, "I am the root and the offspring of David, and the bright and Morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely."

Fellow traveller through the dreary desert, have you found an oasis? Have you discovered a spring of living water? Have you drank of that "river, the streams whereof shall make glad the city of God?" Have you obeyed the Spirit's call, and come and slaked your thirst at the fountain of living water? And will you sit supinely down, wrapped in little selfishness, and never raise your voice to save the life of your fellow-pilgrim, who, as he toils across the trackless waste of burning sand, is ready to sink at every step beneath the withering heat of a tropical sun? If so, hear the Spirit's solemn admonition, "Let him that heareth say, Come."

Now there are many ways in which the disciple of Christ may say, Come. You know that Andrew, when he was called of the Lord, first found his own brother Simon, and brought him to Jesus. And so may every child of God, with all propriety, recommend the Saviour to his own kindred, who are near and dear to him by the ties of nature. He may speak of the love of Jesus to those with whom he mingles in social life. He may, by a well ordered life and conversation, say to all around him, Come to the blessed Jesus, and He will give you the only true happiness in this life, and in that which is to come a crown of unfading glory. He may do all this, I say, and yet fall short of fulfilling this holy precept, "Let him that heareth say, Come."

Now, suppose you are one of a numerous caravan, travelling through the great Sahara, that immense desert of Africa: the water in the bottles is spent, and you are ready to perish for thirst. In this sad plight you resolve, in company with a few friends, to go in search of water. Hour after hour is spent in weary toil, and you see no signs of that precious liquid upon which your life depends. When just about to give up hope, and yield to despair, you hear in the distance something like the murmuring flow of water. You stop a moment to listen, then eagerly bend your steps towards the spot whence comes the sound. As you proceed, your ear becomes satisfied, and anon your eyes behold the stream of living water, as it gushes from the cleft rock. With feelings of thankfulness to Him who giveth streams in the desert, you approach and quench your burning thirst; you drink and live. Not forgetful of the few friends with whom you are more immediately associated, you feebly raise your voice and say, Come, here is water; drink and assuage your thirst.

Well, you have indeed said, Come. You have obeyed, to the letter, the command of your Lord. But have you acted in the spirit of Him who, by the mouth of his holy prophet, hath said, "Ho, every one that thirsteth, come ye to the waters?" Have you imitated the example of Him who, "In the last day, that great day of the feast," stood and cried, saying, "If any man thirst, let him come unto me, and drink?" Nay, rather, have you not followed in the footsteps of him, of infamous memory, who said, "Am I my brother's keeper?" Where are the thousands whom you left so lately upon the burning plain, literally famishing for the want of that very blessing which you now so richly enjoy? Canst thou keep silence? If one spark of pity kindles in thy bosom, if humanity still finds a lodgment in thy heart, thou wilt rouse thee from thy stupor, and, pouring all thy soul into the sound, give utterance to the exclamation, Ho! here is water! Come! come!

And now, my friends, perhaps you have already anticipated the application of this form of words. This very Africa, whose boundless desert we have just visited in imagination, is itself a moral waste, broken only by a few bright oases, a few missionary stations, whence the water of life pours its invigorating influence upon the thirsty soul. Now let me ask the important question, Is there no way in which we can say to these poor neglected African people, Come?

Far be it from me to presume to dictate, or to prescribe rules of action, in so great a work

as that now before us. I feel most sensibly my lack of wisdom and experience in such matters; and do sincerely ask the counsel, direction, and co-operation of those whose age, experience, and wisdom qualify them for such an enterprise. But, more especially, may we be guided by that wisdom from above, which is profitable to direct, and without which we shall be sure to err. I would nevertheless ask your attention to a few thoughts which have occurred to me in connexion with this important subject.

I have long regarded with deep regret the want of united effort in that great and holy work, the evangelization of the world. I have waited long in anxious expectation to see the accomplishment of that prophetic prayer, offered by our Saviour a short time before his bitter passion, in which he emphatically asks his Father, that, not only his own immediate disciples, but also those who should believe on him through their word, "all may be one." I say, I have long waited, in the vain hope of seeing this most desirable work effected without putting forth that vigorous and determined energy which is absolutely necessary in order to its speedy accomplishment.

New the question arises, What is to be done? In conversation with a highly esteemed friend, and worthy minister of Christ, a few days since, he suggested the idea, that it might be well to cease talking about union, and begin to act it. However others may differ from me in judgment, I must say, this remark came home to me with weight. This is just what is wanted. The very fact, that Christians of different denominations, who are truly evangelical, can meet upon one platform for the purpose of devising means for the publishing of the gospel of peace to every creature, will of itself betoken the approach of that long-looked-for day, when "The watchmen shall see eye to eye," and when "The knowledge of the Lord shall cover the earth as the waters cover the sea."

And now, my dearly beloved brethren and sisters in the Lord, I shall ask you, for a few moments, to accompany me to that Africa which may be regarded as the contemplated field of missionary labor. I might speak of its lofty mountains, its boundless deserts, its far-famed rivers, teeming with animal life in countless forms. I might point you to its matchless forests, its rich exuberance of fruits, and its gay flowers. I might make mention of serpents, beasts, and birds, in almost endless variety; as also numerous swarms of insects, especially that wonderful architect the termite, or white ant, which is said far to surpass, in the art of building, the wretched natives of that barbarous clime. These are indeed great, and worthy of our admiration; for they are the works of Him who is perfect in wisdom, and excellent in working, and for whose pleasure they are, and were created. Yet these soon vanish, when once the eye catches a glimpse of him who in his first estate was constituted lord of all. But, Oh! how changed! What do I see? A loathsome object, black as the raven's plume, his naked body smeared with nauseous ointment, with scarcely a shred to hide his shame, there wallows in the dust before me. Now let us follow him to the chase. Behold that noble animal, the elephant, with matchless strength endued, yet peaceful in his native plain. See those rude barbarians in still narrowing circle hem him round, then all at once discharge their lances with a deadly aim. Look at the lordly brute writhing in agony, with scores of javelins tugging at his sides, his life-blood issuing from each wound, while the infuriated savages exult with shouts that rend the sky. Then hear them make their murderous boast, "You have seen us with elephants; but you do not know what we can do with men."

Now turn we to another scene, a fearful tragedy. And here let women be the chief spectators; for I know your hearts can not remain unmoved at such a sight. Enter with me this tent of state. What do you see? There, on the couch of death, lies a youthful African monarch. Around him press a crowd of female beauties of his jetty tribe, each emulous to do him homage, and listening to catch the last expiring accents of his flattering tongue. He dies. What next ensues? Would to God that I might be permitted to drop a veil over the heart-rending scene: but it is necessary that it should be exposed, in order that it may be corrected. Behold a multitude of loving wives—new-made brides, weeping widows—all hurried to the place of execution, and not one escapes their doom. Ask you the cause of this atrocious deed—this wanton sacrifice of female life? It has its origin in the vain delusion that they will follow him to the other world, and wait upon him there. Oh, horrid cruelty! Oh, outraged humanity! And sit we still? Is there nothing

in the power of our hands to be done for these poor deluded people? Surely we can lift up our hearts in prayer to God in their behalf. We can ask Him to send them the gospel of His dear Son, which is glad tidings of great joy to all people; and why not then to Africa? Can we not, when about to cast our freewill-offerings into the treasury of the Lord, remember Africa? Hoping and praying that God may incline the hearts of his children to PRAY MUCH, and do much for the poor perishing heathen in Africa, I say, farewell for the present.

Yours in the bond of christian affection,
S. PEARSON.

Cornwallis, October 12th, 1859.

Editors and Publishers of Periodicals, are requested to give the above, a place in their columns.

For the Christian Messenger.

W. H. Rogers and Dr. Tupper.

MR. EDITOR,

Dear Sir,—The people of my native town, of all parties and classes, having—after hearing both sides of the question—acquitted me from all blame in regard to the charges trumped up against me by Dr. Tupper and his friends, and the Baptist Church here having fully investigated the affair, and passed resolutions unanimously acquitting me from having done any thing wrong in the matter; and after these, together with my explanations having been published in your paper, I did not expect again to be under the necessity of following the Dr. any further. I had thought that such overwhelming testimony was sufficient to set the matter at rest in the minds of every honest man; and that the Doctor himself would, for his own sake, let the affair end there.

But it appears—and I have it on the very best authority—that he, at a mass meeting held at Kentville, when many of my brethren and friends were present, undertook to destroy the effect of the documents, by stating that the Resolutions published in your paper in June, '58, never passed the Pugwash Baptist Church unanimously, and that the church here could not be got to do so, and that I had published garbled statements of what did pass, or words to that effect. To all this I would reply, by stating,

First,—That I had nothing to do with their publication. I was not at home when they were passed or published.

Secondly,—The Resolutions as published, did pass unanimously, excepting the word "apparently" which was introduced by the committee, in accordance with the instructions of the Church, by way of improving its phraseology before publishing, and not from any influence or suggestion of mine. The introduction of which does not alter the original Resolutions one iota in my favour.

Thirdly,—The person who drew up the Resolutions had always voted for Dr. Tupper, and as stated by the Rev. E. F. Foshay, at the Eastern Association, the movement on the part of the Church had no political intentions whatever; but, as reports had been put in circulation calculated to injure the reputation of one of its members who was travelling among the Baptists of these provinces as an agent of a Bible Society, they felt it to be their duty to thus vindicate the character of one in whom they had every confidence.

I am also informed that he stated that I had brought in a resolution at the Eastern Association, the intention of which was to raise an influence against him, and also to censure the Editor of the *Christian Messenger*; and that I was compelled to withdraw it in great confusion, &c.

Here again he is away from the path of truth. I did not bring in any resolution at the Eastern Association, nor had I anything to do with bringing one in.

The truth is, the committee on the *Christian Messenger* submitted a Report, acquitting the Editor of that paper from all interference in politics, as follows:—

"This paper still retains the confidence of the Association. We commend the course of the Editors in refusing to be dragged into the arena of party politics. We trust that our brethren at large will render the *Messenger* that countenance and support which it so well deserves," which was opposed, my father moving a resolution or rather an amendment, which he intended to be attached to it, the object of which was to, remind the Editor that he ought to be more cautious in admitting articles into his paper from persons who are not members, arraigning Churches for their action in matters of doctrine or discipline, as follows:—

"But as the Master has said that "a house divided against itself cannot stand" if it be desirable that the *Christian Messenger* continue to be considered the organ of the Baptist De-

nomination in this province, then, in the opinion of this Association, the Editors of that paper should in future be very guarded as to allowing its columns to be opened to any person, more especially to parties not members in good standing of any Baptist Church for the purpose of arraigning the action of individual churches in matters either of doctrine or discipline."

After some discussion the draft of the report having been referred back to the committee for amendment, my father consented to withdraw his. Whereupon the committee brought in a Report, in which all could agree.

Report of the Committee on the *Christian Messenger*:

"This paper generally retains the confidence of the Association. We trust that our brethren at large will render it that countenance and support which it so well deserves."

I therefore, Mr. Editor, ask you to publish these explanations, first, because there were a very large number of my brethren present, and heard Dr. Tupper's statements, who, I cannot reach through any other medium, and secondly, because his statements not only affect me personally, but also the Eastern Association as well as the Baptist Church at Pugwash.

I could get these statements corroborated by almost any amount of testimony; but I think it quite unnecessary for I know that my word will be sufficient to meet his statements, where we are both known, and besides, all who attended the Eastern Association, as well as the members of the Pugwash Church know that I state the truth; and, as to sundry other statements made by him, I do not consider them worthy of notice.

Yours faithfully,
W. H. ROGERS.

Pugwash, Oct. 27th, 1859.

For the Christian Messenger.

Seduction.

MESSRS EDITORS,—

A keen sense of delicacy undoubtedly ought to pervade the private circle, the platform, the pulpit, and the press. No word should be either uttered or published that can justly offend the ear of modesty. This consideration, however, should not be permitted—unquestionably it often is—to prevent the giving of faithful warning against the debasing and ruinous vice named at the head of this article. It is far from my intention to violate the strictest rules of delicacy. Neither would I write a word designed to wound the feelings of any who have sincerely repented of transgressions that are past. But a deep sense of imperative duty, which has long rested on my mind, impels me, while it is yet in my power, to impart a kind and faithful caution to the young.

Were it not that many lamentable instances undeniably attest the stubborn fact, one would be ready to conclude that no man could be so far debased, so reckless, and so cruel, as to employ, deliberately and designedly, all possible seductive arts to allure an innocent and unsuspecting female from the paths of virtue, and to plunge her into lasting infamy and wretchedness. Such a man is evidently deserving of humiliating and severe punishment. He ought to be discountenanced by the community. Every female who has reason to suspect that an individual has a design upon her virtue, should shun him more cautiously and determinedly than she would if aware that he was devising means to take away her life. The former should be considered dearer than the latter. When one who would be deemed a gentleman, pays special attention to a woman in the humbler walks of life, unless there be clear indications of sincerity, evinced by gentlemanly conduct, she should be exceedingly careful not to allow herself to be flattered with the idea that he has any real regard for her. For the want of this caution many have been treacherously decoyed, and mercilessly ruined.

It is said that in some instances a man has regarded it as part of prudence to make trial of the uprightness of her whom he designed to espouse. To the inconsiderate this may appear specious. On consideration, however, it must be seen by every discerning mind, to be not only very wicked, but also grossly absurd. A debased female would probably comprehend his design, and deceive him; while an honest and unsuspecting one might, by his caresses and attestations of strong affection, in an unguarded moment be allured from the path of rectitude. She is then abandoned by her merciless seducer, in degradation and sorrow. According to my view of the subject, when a young lady perceives that her suitor seems to entertain scruples with reference to her integrity, or to deem any trial requisite, she would do well to give him a summary dismissal. If persons would subsequently enjoy the pure sweets of connubial life, their courtship should be strictly honorable and delicate.