

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D.D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 17.)

While returning from the Association I visited an elderly man, who was much indisposed in body, and in a state of despondency bordering on despair. I endeavored to encourage him to trust in the Redeemer of sinners. It was remarkable with what ingenuity he would repel considerations adapted to afford encouragement. When he told me of his despairing thoughts, that his sins were too heinous to be forgiven, I stated to him that I had experienced similar apprehensions; but he replied, in effect, 'If a man like you had cause for such alarm, how hopeless must be the condition of such a guilty old wretch as I!' On my remarking, 'But I was a great sinner, justly condemned, and had abundant reason to dread the wrath of God; and yet I trust He has graciously forgiven all my aggravated sins, be observed, 'O, but that (impression) was a barbed arrow!' After some farther conversation, however, he became so much composed and encouraged that he went out, which he had not done for a length of time before, and accompanied me about ten miles. He seemed to be almost continually engaged in earnest prayer. I was subsequently informed that before his decease he expressed hope and consolation in Christ.

While continuing to teach school, I was frequently much exercised with reference to the momentous work of the Christian ministry. An increasing and distressing sense of the depravity of my nature, and of my unfitness for such service, often depressed my spirits. But a sense of the lamentable state of the unconverted, and the infinite worth of their souls, continued to rest heavily on my mind. If, under any circumstances, I did not frequently take an active part in the exercises of public worship, spiritual darkness usually oppressed me.

On Lord's day, July 23rd, I attended a meeting held by Bro. J. White in a tavern in Upper Aylesford. Several men were evidently drinking in the time of worship, and making sport of our devotions. As I went into the meeting I understood one of the young men, who were laughing and sneering, to say, "Will you pray for us." I made no reply; but at the close of the sermon solemnly warned all within the reach of my voice, and did in prayer sincerely and earnestly comply with the request thus made in jest. After the meeting I spoke to one young man, who presently took me by the hand, and said with tears, "I wish I was as happy a man as you are." It was manifest that while Satan was prompting his servants to ridicule, the Most High was working efficaciously by the power of His rich grace.

After undergoing a severe trial with reference to my duty, I again held a meeting in the school-house in Western Cornwallis. On this occasion I was greatly assisted by my venerable father, who commenced the exercises, and by another esteemed brother in Christ, who also offered prayer, and gave an impressive exhortation. I spoke at considerable length, both in the morning and in the afternoon, and enjoyed a good degree of liberty. Some persons, especially several who went from Aylesford, appeared to be very seriously impressed.

On the sixth day of August, which was my birth day, at the age of twenty one years, I enjoyed the pleasure of witnessing the baptism, by Rev. T. H. Chipman, in Nictaux, of seven persons. It was obvious that the cause of God was progressing in several places.

In the course of this season Brother Silas Morse visited Lower Aylesford, and preached twice with us on a Sabbath. As a preacher his talents were moderate; but as a Christian he appeared devout, and earnestly desirous of doing good. My mind was in a disconsolate state; but his discourses, as also his private conversation, tended greatly to quicken and comfort me. He gave notice that he would preach there again (D. V.) four weeks from that day, afforded me a pleasing anticipation of another refreshing season. During the intervening time, when under dejection and sadness, I frequently looked forward to his promised visit with confident expectation of deriving from it relief and consolation. My disappointment, however, was great and distressing. His preaching may have

been as good as on the former occasion; but it seemed to me quite uninteresting. A cloud of intense darkness enveloped my mind: and none of the exercises tended in any measure to enliven, edify, or console me. On subsequent reflection I became conscious, that I had erred exceedingly by trusting in an arm of flesh, and looking to the preacher rather than to the Saviour whom he preached. Undoubtedly in this way many deprive themselves of spiritual blessings, and often blame the minister, when, instead of aiding him, they are as dead weights pressing him down.

About this time a severe trial was experienced through a strong temptation to infidelity. There seemed to me to be a discrepancy in the accounts given by the Evangelists respecting the resurrection of Christ, or of circumstances attending it. The inference suggested was, that they could not have been inspired. This thought filled me with unutterable grief. I could not adventure to mention this trial to any with whom I was conversant, lest it should involve them in similar doubt and inquietude. My anguish was therefore pent up in my own bosom. The want of faith necessarily debarred me from communion with God, and deprived me of all spiritual consolation.

While I was in this state of perplexity and distress, by a remarkable dispensation of Providence one of my pupils brought a book to use in school, which was not adapted to that purpose, but was exactly suited to my case. It was West's Treatise on the Resurrection of Christ. I had not previously known that there was such a book in existence. By the divine blessing it was the means of solving my doubts, and restoring my confidence in a risen Saviour. The apparent contradiction between the Evangelists, of whom one seemed to me to represent certain women as coming to Christ's sepulchre "at the rising of the sun," and another "while it was yet dark," (Mark xvi. 2. John xx. 1) which had especially perplexed me, was shewn by Mr. West to be reconcilable by the supposition that one might speak of the time when they arrived at the sepulchre, and the other of that in which they set out to go thither. This is clearly admissible; for the word (*erchomai*) which usually means to come, is sometimes used in the sense of going. (See Matth. xii. 9. Luke ii. 44. Jno. vi. 17.) Moreover, I labored under a misapprehension through ignorance, as is common in such cases, by supposing that Mark necessarily referred to the exact time when the sun became visible, and John to a season prior to day-break; whereas the Greek (*anatellantos tou heliou*) may simply denote indefinitely about or toward sun-rise; and the words of John (*skotias eti ouzes*) there being yet darkness, that the darkness was not all dispelled: and so both agree in the statement that it was in the twilight of the morning, "as it began to dawn." Furthermore, John mentions only Mary Magdalene, who may have arrived at the sepulchre earlier than the other Mary.

It may be remarked here, that had there been the appearance of a preconceived uniformity in the statements of the inspired writers, undoubtedly infidels would have urged this, which they can not now do, as a plausible argument against the truth of Christianity. This trial, therefore, though exceedingly painful, was unquestionably beneficial to me. It led to examination, and confirmation in the faith. The gracious deliverance from it was accompanied with much "joy and peace in believing."

For the Christian Messenger.

RELIGIOUS PROGRESS IN CORNWALLIS.

Dear Brother,

Knowing that you are pleased to receive intelligence of the prosperity of God's cause, I am rejoiced to be able to speak of the goodness of the Lord, which is being manifested in this place. A few weeks ago a powerful work of grace commenced here, which seems still to go on. Yesterday I had the pleasure of leading three willing converts, in the footsteps of their Saviour, by baptism, and more appear to have their faces Zionward. Backsliders are being quickened and brought up to duty, and thus the way seems to be preparing for better times. It is now in contemplation among us to organize a church in Canning. We would bespeak an interest in the prayers of God's people.

The cloud which is now pouring down its blessing seems to have been gathering for more than a year. Upwards of a year ago a blessed revival took place at Scot's Bay, twelve miles north of us. A little later an unusual work of grace occurred in Pereaux, three miles north; which I am pleased to say still continues, they hav-

ing kept up their meetings throughout the whole year about every other day. During the same time in Port Williams, about five miles south, and on other parts of Bro. Hunt's church, the Lord revived His work. It seems as if having thus arrested us on all sides the Lord is now smiting through the thick darkness the powerful hosts of Satan, which have long held us in bondage. At length the prayers of the few, alas, very few, among us who have not been at ease in Zion, are answered. The work is shared in largely by the Methodists and Congregationalists, the prevailing denominations here, who have good and faithful men as pastors. The first decided manifestations of the work appeared among the former, who constitute by far the largest society in this place. Occasionally all three of our meetings are held at the same hour, with good attendance in all, though at first we avoided this. This will give some idea of the greatness of the population. Numbers of young men from a distance, engaged in the shipyards, of which there are some half a dozen in and near Canning, are participating in the blessing. Many of them are from Cape Breton and the East. And, as it was after the day of Pentecost in Jerusalem. May they when they return to their homes, carry the living fire with them.

We think too that our Division of the Sons of Temperance, established about a year ago, has contributed much in preparing the way for this revival. May the Lord continue to prosper His work.

D. FREEMAN.

Canning, May 2nd, 1862.

For the Christian Messenger.

N. S. COLLEGES; PAST, PRESENT AND FUTURE.

DEAR EDITOR,

The late excellent Dr. McCulloch saw the great need of an Institution established upon such a liberal footing or basis, that would give education of a superior character to the youth of our land, and he laboured indefatigably to accomplish such a desirable object, common to all denominations, and to be located at Pictou. He so far succeeded as to get a small grant from the Provincial Government, and many young men availed themselves of the privilege and have left their mark in different sections of the Province. The good effects of the Doctor's labors, as far as he was permitted to proceed, may be seen to the present day, but the continued jealousies of the Presbyterian bodies, or sections in the province, ever thwarted and opposed the Doctor's system, and finally demolished what was then called the Pictou College. Since that period the different Presbyterian bodies have endeavoured to establish Institutions of learning in the different localities of the Province, with what effect the present aspect of their position may clearly shew. These different orders however have at length so far agreed, as to consent to be united finally in the bonds of a sacred Union, but, it may be allowed to judge from the past results, their bonds of union may prove to be mere ropes of sand and in the course of some three years perhaps, those ligatures may be severed. It will be about as easy for oil and water to mingle and unite, as for the different Presbyterian sects to permanently unite, merely judging from the part.

Lord Dalhousie as is well known, was permitted by the Home Government, to devote the Caetne fund to the purpose of collegiate, general Education in this Province, without regard to sect or party, and upon this principle, the building called Dalhousie was erected upon a part of the parade ground in Halifax.

Mr. Howe and a number of other gentlemen then in power, from the best and purest of motives no doubt, endeavoured to establish a University upon a liberal and praise worthy foundation, and appointed several gentlemen as Professors; and the measure seemed to be succeeding well and the prospects encouraging, when Presbyterian influence again interfered, and a gentleman well qualified for the situation as Professor, in consequence of his religious opinions, to the utter astonishment of the public was rejected. Thus ended probably forever the prospect of establishing a seminary, or university common to all denominations.

The celebrated King's College, withstood the shock, and still remains in her vigor, an institution of which the Episcopalians may well be proud. After the rejection of Mr. Crawley, the Baptists had to resort to their own resources and Acadia arose, although but feeble and weak at first, it has at length attained to a state of maturity with encouraging prospects.

The Catholics also saw the necessity of a seminary for themselves and founded St. Mary's

The W. Methodists in turn felt the need of an institution to suit their particular denomination, and principally through the benevolence of the late Charles Allison, Esq., founded one at Mount Allison so called, in Sackville, N. B., common to both provinces, and not inferior to any of the other literary institutions of the Provinces. Thus each several denomination, had its cherished particular institution, and at the same time perfectly free and open to students of every creed and persuasion, without any religious text to burn their conscience. Shall all the denominations then forsake their own favourite institutions which have cost them so much labor, care, and treasure to establish; and come over and unite with a party who have hitherto ever differed among themselves, and have abandoned their own several institutions, and have now through intrigue taken possession of property of some £17,000 and which in reality belongs to those several institutions now struggling, as it were, for vitality, for the want of the means thus unjustly withheld and given to strangers. I am informed that the Hon. Attorney General himself advised petitioning the Legislature. Now, after acknowledging the justice and propriety of the measure, and also enlightening Mr. Shannon's mind, and others upon the subject, and speaking the truth in apparent sincerity, turns right about and votes against the prayer of the petitioners. I may be supposed there never was a stronger expression, nor a more numerous list of respectable petitioners ever before presented to the House; nor petitioners out of the four denominations treated with greater contempt than those have been. But we had some good men and true in the House, who stood their ground manfully and despised the obloquy poured upon them by those who ought to have been their supporters. But the end is not yet, and the voice of the injured people will prevail. Let us bear our burden with patience, until the time of deliverance may come. The voice of a whole people will prevail, and ultimately justice will be done, notwithstanding all the art, cunning, sophistry of the covetous, grasping the people's property, with the addition of their champion and advocate, the Hon. P. S. to their aid.

Thus ill-gotten gain, either politically, secularly, or ir-religiously, cannot long prosper. A fabric built upon such a basis, has, at the best, but a sandy foundation.

Yours truly,

May 2nd, 1864.

SIMON FITCH.

For the Christian Messenger.

OBITUARY NOTICES.

EMELINE A. C. VAN NORDEN,

Daughter of John and Lucy Van Norden, died at Hebron, Yarmouth Co., Sept 1st, 1863, aged 28 years. Our sister was very early in life brought to the knowledge of the truth. In the Sabbath School her religious character was developed, and in May 1854, she was baptized by the Rev. W. G. Goucher. Hers was not unmeaning profession. By the grace of God she was enabled to give good proof of her attachment to the Saviour. Great was her delight in Christian associations. The preaching of the gospel, the prayer and conference room had special attractions for her. In all the operations of the church, she had a lively interest. In the Sabbath School she labored with great delight. To the cause of missions she was ever ready to contribute. To do this she did not burden her parents, though she possessed but a feeble constitution. Frugal and industrious she knew how to practice the true christian economy. While her appearance was such as even are ungodly world look upon as respectable, yet she never indulged in the display of gaudy and expensive trappings, so commonly worn in this day, even by some of our young sisters. She had a better use for her money—a nobler happiness. She always had something to give God when demanded, and among her last bequests was found that of \$12 to the French Mission. In her last illness, which was protracted, she was a great sufferer, but in it all, she had "strong consolation." Jesus was the crown of her hope—His blood—His righteousness—His love—His power was the rock on which she rested—securely rested.—Communicated.

WILLIAM ALBERT SAUNDERS,

Son of the late Deacon John Saunders, of Hebron, Yarmouth Co., was called from earth, on the 31st Dec., 1863, aged 28 years. During a revival season in the spring of 1855, he professed faith in the crucified One, and was baptized by Elder Goucher.

His occupation being upon the sea, his new born faith was challenged by the peculiarly trying temptations of the sailor. He for a time seemed hardly equal to the conflict. He was driven from his course, and threatened with ship-wreck. From this sad state God was pleased to recover him.

In the fall of 1860, while on a voyage to Europe, he was especially stirred to christian activity. He writes to a friend, of his great trials on the passage out. All his shipmates with one exception were strangers to, and re-