

Missionary Intelligence.

The *Missionary Magazine* gives us some exceedingly interesting information this month (August).

Mrs. Ingalls writes from Thongzai, Feb. 12th, 1864, and makes reference to the holding of the Bassein Baptist Association:—

Our Association was pretty well attended, and everything went on as orderly as such a meeting at home. After our Burman meeting, we accepted an invitation and met with the Karen churches of the Bassein Karen Association, held at the Village of Rev. Po Oung.

It was a glorious sight to see that representation from the Karen churches of the Bassein district, headed by fifty pastors. Some of them had passed through bitter trials; but all this has made their faith strong in the power of the eternal God.

I had met many of these when I first came to this country with my dear husband, and it was sweet to renew again our acquaintance, and together mingle our tears and talk of the Lord's goodness. They very much enjoyed this meeting with the Burman brethren and sisters. One day I saw two men with arms clasped about each other's neck, and I paused to know the reason. One was a Karen preacher. They held each other a moment, and then, half releasing themselves, the Karen exclaimed, "We were once enemies, but now we are brothers;" and then with overflowing hearts of joy they bowed down on the grass, and mingled their prayers of love and gratitude.

The following extract will show something of the amount of labor resting on Mrs. Ingalls, and her great need of more laborers.

A few years ago, yes, when I parted with you, these one hundred and thirteen Christians were heathen, bowing down to dumb idols. The Lord has been here and souls have been saved, but what can I do for such a mass of people?

I am a woman, alone, here without any earthly kindred, and all this vast region to be brought under Christian influence. I have done and mean to do all that I can with the help of God; but what can I do for all these several departments? I have a noble band of Christian women and girls, and my greatest joy would be in teaching these people; but here I am with a dozen like pressing demands.—Some are suitable claims, and others unsuitable; but I must attend to all.

I wish you could come in now and see the demands upon my time. I have this opportunity of sending letters to Rangoon, and must avail myself of the chance. It is Saturday, and my thirty school-children expect me to revise their Bible studies and give their lessons for the coming week. The women must have new lessons for the morrow, and as I have sent all the preachers and pastors out on preaching tours, this young man must conduct the services here. He has planned his sermon, but he says he cannot preach, for the text seems to be the beginning and the end of the sermon. And then as he is timid, he asks to sit down and preach. We are to have a number of heathen visitors, too, on the morrow, and his text is not a suitable one, though he has been thinking of it some days. Here come some people for medicine, and I must select books for some men who leave Sunday evening, and very soon I shall have a large company of heathen men and women from a distant town, and this evening we have a conference meeting.

Now these are all the great calls, but I shall be sure to have others. The Lord is ready. He has given us open ears, hearts too; but what are we for the demands upon us? We have often asked for funds to carry on the work; but now we should rather call loud for men and women, to come and consecrate themselves to the work. There should be at least two families for every department of labor. As it is, the absence of one puts a stop to the work, and it should not be thus. You send out this year three preachers and one printer; but what is this, for the demand?

You have men and women, pastors and students, and the Lord calls for them. All cannot come, but some can. Go to the churches, demand some of their pastors. Go to the colleges; proclaim it in the ears of those students. We must have more workers, or the work will not progress. They will have their trials, but what is all this, compared with the sacrifice which Christ made for us?

I have seen sorrows, and I have shed tears over my own loneliness, and tears over the sins of these people, yes, over some who professed their faith in Christ; but the joy of seeing here true churches of the living God has more than over-balanced all my sorrows, and it is a joyful pleasure to be allowed even a humble part in this work which the angels would delight to do.

I have written a long letter, but I have looked over the field and feel very strongly on this subject.

May the Lord stir up your heart, dear brother, and if you cannot come yourself, send your substitute.

These churches must be fed, and these heathen must be brought to Christ.

A clergyman, observing a poor man in the road breaking stones with a pickaxe, and kneeling to get at his work better, made the remark, "Ah, John, I wish I could break the stony hearts of my hearers as readily as you are breaking those stones." The man replied,—"Perhaps, master, you do not work on your knees."

Waiting upon God continually will abate your unnecessary cares and sweeten your necessary ones.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 19.)

On Lord's Day, December 24th, having gone to Cornwallis, I attended Elder Manning's meeting. As he was in a feeble state of health, and did not feel able to preach in the evening, he requested me to lead in the public exercises. I did not adventure to name a text, but endeavored to point out the road that leads to peace and comfort here, and to felicity hereafter; and that which conducts to endless woe. My beloved Pastor subsequently made a few remarks, in which he strongly commended my discourse. This was, indeed, gratifying; but the fact that it afforded me gratification, caused me much alarm, lest spiritual pride should be fostered, and do me great injury.

About the close of the year I visited Canaan and New Minas, where my first abiding religious impressions were received at the commencement of it. The apparent change that had taken place in the intervening time, gave me much quietude. As there were now no religious meetings held, excepting on the Sabbaths, and many who then seemed earnestly engaged in spiritual matters, now appeared quite indifferent to them, I was ready to conclude, that very few, if any resident there, could have been savingly converted in that time of excitement. Facts, however, which subsequently came to my knowledge, tended to convince me, that more good had been effected than my fears suggested.

In many instances a revival of religion may be compared, in some respects, to a fruit-tree in blossom. At first a profusion of blossoms may give promise of an abundant crop. After a short season the blossoms disappear; and to the casual observer no indications of fruit are apparent. If, therefore, he were to form his opinion merely from the appearance, he might judge that none would be produced. A subsequent notice of only shrivelled fruit fallen on the ground, might present a very unfavorable prospect. In the autumn however, in ordinary cases it will be found, that, though the fruit may not be so abundant as was at first anticipated, yet a considerable quantity comes to maturity. Doubtless this view would apply in the case to which reference is here made.

I closed the year by holding meetings in two places remote from each other. Though the weather was stormy, yet the journey, as well as the day and evening, was pleasant.

As Rev. Mr. Dunbar, a Methodist minister, labored a portion of the time in Aylestord, I frequently attended his meetings, and listened to his discourses with pleasure and profit. It then seemed to me, as it has ever since, that when one has not an opportunity of attending worship with his own denomination, it is proper for him to attend what may be justly regarded as the gospel ministry, and to aid in sustaining it, though it be not in all respects in exact accordance with his own views. Accordingly, I not only heard Mr. Dunbar preach, but also contributed toward his support. I recollect that when I handed him the amount of my subscription, he pleasantly remarked, "In this case the Scripture is fulfilled, 'The last shall be first, and the first last'; for you were the last that subscribed, and you are the first that has paid." In subsequent life similar liberality has been exercised towards me by many persons of different denominations.

In the early part of the year 1816 additional encouragement was afforded me by the statement of a young man, (Samuel Van Buskirk,) that my labors had been specially blessed to his spiritual good. From his manifest appearance of sincerity and earnestness, I was satisfied that the work was genuine. Such it evidently proved to be. He became an eminently pious man, persevered through life in his Christian course, and he is undoubtedly now in the mansions of endless day. I never imagined that the conversion of sinners through a man's public labors was an indubitable evidence of his call to the ministry; but it evidently furnishes collateral proof; for Paul says to those brought to the knowledge of Christ through his means, "The seal of mine apostleship are ye in the Lord." (1 Cor. ix. 2. Acts xviii. 1, 7—11.)

Though I still shrunk from the idea of attempting to preach formally from any particular text, as a work too great for me, yet my earnest

desire to be doing good prompted me to hold meetings frequently in various places around. From time to time my heart was cheered by favorable indications that a Divine blessing attended my efforts.

To indicate the exercises of my mind, and the manner in which my time was usually spent about this period of my life, it may suffice to give the following extract—adapted to produce humiliation and contrition on account of subsequent remissness—copied from my Diary of February 9th, 1816. "My custom is, to arise in the morning after having returned thanks for the preservation of the past night, and briefly implored Divine protection through the day; and while I am dressing and retiring to the woods to repeat some Chapter which I have by heart; and then seriously attempt prayer. I then spend a portion of my time in reading the Scriptures, or some good book; and serious; or useful study employs my time till school. I then read and pray. Once in school-time I retire to seek Divine mercy; and close school by prayer. I briefly return thanks for the salvation of the day, and beg of God to pardon my faults, and to lift upon me the light of His countenance. On my return home I spend a portion of my time in heavenly meditation. In the evening I pray with the family; and spend probably a portion of time in serious or edifying conversation, a portion in studying Latin, and a part in religious reading. Before bed-time I retire and recite some passages of Scripture which I have read in the day, and close the day by prayer. I then reflect somewhat on my conduct through the day, and, resolving by Divine assistance to endeavor to amend what has been amiss. I retire to rest, committing myself into the hand of God, and, with a solemn reflection on death, drop into the arms of sleep."

Strict adherence to this course would doubtless have greatly increased my enjoyment and usefulness.

For the Christian Messenger.

Extracts from Central Association Letters.

(Continued.)

THE CHURCH AT RAWDON.—Pastor, Rev. James Stevens. Says, "We regret that our annual epistle this year must necessarily contain but little real interest. We have to lament our want of spiritual life and energy in the cause of religion, and to confess, that our efforts to advance the Kingdom of our Saviour are comparatively feeble. There are, however, a few of our number who appear to be striving in faith and prayer for the prosperity of Zion in this place. The means of grace, especially on the Sabbath, appear to be appreciated by the community, and we still hope to see the grace of God manifested in the conversion of the impatient in our land. The Sabbath Schools and Bible Classes, in connection with the Church, are conducted with efficiency and we trust much good will be the result."

THE CHELSEA BAPTIST CHURCH.—Pastor, Rev. S. March. Says, "Two years have passed since our last report. During much of that time we have been without pastoral labor. In August, 1863, we procured the services of the Rev. S. March, who has since, monthly proclaimed the gospel to us, we trust not without some good; a few have been quickened—one has been added to our number by baptism. Our conferences are regularly maintained, and prayer meetings are kept up on the Sabbath, when we are without preaching."

THE KEMPT BAPTIST CHURCH.—Pastor, Rev. B. Vaughn. Says, "We have reason to be thankful that although we have been very unfruitful as a church, yet we have received repeated tokens of God's mercy through the past year. A number have been added by baptism. Others have been received as candidates for the holy ordinance. We have two S. Schools in connection with our church."

THE BAPTIST CHURCH AT NEW ROSS.—(has no pastor). Says, "In sending you this our annual letter we have on the one hand to confess God's goodness, but on the other our darkness. We know that an account of our low condition will not be cheering to you brethren; and yet honesty requires us to say; we are in a dark state. Some are striving together to maintain Christ's cause among us; while the love of many others seems to have waxed cold. A few have united with us; but we have had some painful cases of exclusions. Our prayer and conference meetings are kept up for the most part, though not largely attended. But we are deprived of the preaching of the gospel. This may perhaps in some measure account for

the low state of our Zion. The preaching of the gospel seems to be God's method for saving souls and for building up the Church and we have learned its value from the sad experience of its want.

We hope dear Brethren that in your Missionary appointments you will not forget us, but will listen to the Macedonian cry from our little church and "come over and help us."

THE BAPTIST CHURCH AT WINDSOR.—Pastor, Rev. D. M. Welton. Says, In reviewing the history of the church during the past year we find nothing special to communicate. There has been no marked revival at any time, though on several occasions considerable religious feeling has been manifested. And while we have to deplore a want of spirituality, yet as a church we are united and hopeful."

THE 4TH CORNWALLIS BAPTIST CHURCH.—Pastor, Rev. J. L. Read. Says, "We commenced a series of meetings on the week appointed by the Evangelical Alliance, for prayer, preaching, and exhortation which were continued morning and evening for nearly four weeks. The members of the Church were humbled before the Great I Am, quickened in their love to the Saviour and their affection to each other. Some who had resided in this locality for years, and who were formerly members of other Baptist Churches, became sensible of their remissness and joined this Church. A number stand aloof."

THE BAPTIST CHURCH AT SACKVILLE.—Pastor, Rev. R. R. Philp. Says, "Last Saturday our hearts were made glad by three young persons coming forward who were baptised, and joined our number on the Sabbath following."

MARGARET'S BAY BAPTIST CHURCH.—Licentiate, Bro. Kennedy. Says, "We had no preaching for more than a year, with the exception of Bro. Foster passing by, till the Lord directed Bro. Kennedy this way. And we have engaged his labours for one year, and his labours have not been in vain, but have been blessed, and owned of God. The Church has been revived and backsliders reclaimed."

THE BAPTIST CHURCH AT WALTON.—(No Pastor.) Says, "We are weak in ability to support the Gospel, but through the kindness of the Home Missionary Board we have been greatly aided, and have enjoyed the preaching of the Gospel regularly half of the time during the year."

THE 1ST CORNWALLIS BAPTIST CHURCH.—Pastor, Rev. A. S. Hunt. Says, "In February last it seemed good to our Heavenly Father, to suspend by severe sickness the labors of our Pastor, and to the present time we have been deprived of pastoral influences. The pulpit of our Church has been supplied with much satisfaction by our esteemed Brother Maynard Freeman of Acadia College.

In consequence of the illness of our pastor we have not been in a position to use the means, which so often have received the divine benediction. We trust, however, that seed has been sown during the year to yield in days yet to come, a large spiritual harvest.

We are thankful in being able to report our Church as united, in all its members, in harmony with the doctrines and usages of the denomination, and ever ready to co-operate in all well directed efforts to extend the great Christian enterprises of the body, Foreign Missions, and Education."

N. B.—It was by mistake that the Rev. R. R. Philp was named as the Pastor of the Church of colored brethren at Hammonds Plains. Bro. Philp is Pastor of the 1st Hammonds Plains Church, not of the colored Church, to which he occasionally preached and administered the ordinances.

For the Christian Messenger.

DONATION VISIT.

MR. EDITOR,

Permit me thus to acknowledge donations from the church and congregation where I labor. Dews of offering have fallen gently upon our family since I have been, in God's providence, favored with the pastorate of Pereaux. (Nov. 20th, 1863). On one evening of last January, the descent of gifts amounted to a shower of blessing. Pleasant speeches and "the voice of singing" contributed to the happiness of that season of pure mirth; and every countenance seemed to say, 'It is far better to give than to withhold.' Since that time, as before, the dews have continued to distil graciously, and I dare not, in justice to kind donors, set the general mark aught below \$150, part cash. With thanks to such friends Ladd, their bounty still blesses us; their fire yet cheers our hearts; and their light is still throwing its mellow smiles over the family bible and the place where sabbath thoughts are born. Jehovah feed them with the heritage of Jacob; and crown them with the blessings of Israel. J. F. TOOKER. Medford, July 25th, 1864.