

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 1.)

In narrating events connected with my ministerial labors, it is my design to select such as may be reasonably expected to possess some interest, and to be of practical utility. It is not to be imagined that all readers will be equally interested in all parts of the narrative, or be alike benefitted by a perusal of them. Matters that relate directly to the ministry, with regard to duties, deficiencies, trials, or encouragements, with cautions or admonitions naturally suggested, will doubtless claim the special attention of youthful preachers. From these it is hoped some of them may derive advantage. Occasional notices of conflicts and consolations of a spiritual nature, may peradventure be serviceable to Christians in similar conditions. Some facts may be related, and reflections suggested, adapted, by the Divine blessing, to arouse unregenerate persons to a sense of their danger, and to induce them to flee for refuge to the Saviour of sinners. It will be my aim to promote the best interests of readers of all classes and conditions.

It may not be amiss to add here one additional remark. With reference to persons now living it is, of course, the part of prudence to avoid saying much either by way of censure or of commendation. In relation to the departed, however, greater freedom may be used. Nothing disreputable should ever be recorded respecting any person, unless necessity demand it, or some special benefit may be expected to result from it. In certain cases a fact of importance may be related, while the name of the party concerned, whether living or dead, is suppressed. But a notice of instances wherein a good man has erred, without ill intention, and in a way not adapted to injure his reputation, is allowable. It may serve as a beacon, and so be serviceable to others. Eulogy is usually inexpedient; but a record of the prudent advices and judicious measures of pious men now departed, while it can do them no harm, may be highly beneficial to the living. In this respect, therefore, a considerable degree of latitude—prompted either by gratitude, or the hope of doing good—unquestionably may be indulged.

After having received License I continued, for a short space of time, to preach, and to visit and admonish the people, in various parts of Cornwallis, especially in Bill Town and vicinity. The serious impressions made on the minds of some young persons afforded me much encouragement in my work.

From the commencement of my labors in the ministry it appeared to me to be an important duty to visit those in affliction with special care and attention; and to endeavor to improve such occasions for the spiritual good of the afflicted. Some of these cases were peculiarly trying and painful. In one of them I visited a family in which the head had gone to Halifax, become intoxicated, and was found dead. They were necessarily in deep distress. It was my earnest desire to say all that could be said, in consistency with a due regard for truth, to impart consolation; but when the widow expressed a confident hope that her departed husband had gone to heaven! I could not utter a word to console her on that ground. It is not for us to sit in judgment on our deceased fellow men, nor to affirm positively that an individual is actually lost; but the infallible word of inspiration does so expressly exclude drunkards from the kingdom of God (1 Cor. vi. 10. Gal. v. 21.) that when a man persists in the practice of this vice, dies in a state of drunkenness, and thus goes down to the drunkard's grave, all reasonable hope of his salvation is excluded. Faithfulness forbids a minister to attempt to console bereaved mourners by a statement in opposition to the plain teaching of the sacred Scriptures, and adapted to encourage evil-doers in a course that leads to ruin.

Elder Manning, under whose supervision I was laboring, frequently attended my meetings, and kindly imparted such instruction, encouragement, cautions, and admonitions as he perceived that occasion required. In one instance when a young woman, who was under awakening, had walked a considerable distance through bad roads, though in a feeble state of health, to attend worship on a week-day evening, after meeting I proposed to convey her home. My faithful Pastor took me aside, and administered

a friendly caution. I stated to him that, as he was aware, she was a person of good character, that her health was liable to suffer from her returning home on foot, and that by accompanying her I would have a favorable opportunity to converse personally with her in reference to her spiritual welfare. He replied, that he had no doubt as to the purity of my intentions; but that such cases would be of frequent occurrence, and a course once commenced could not be easily abandoned. He suggested that it might subject me to suspicion and censure; and consequently do me, and the cause of religion, much harm. Remarking that great circumspection is requisite in preachers, whose reputation may be easily tarnished, and their usefulness destroyed, he exhorted me to be particularly cautious never to give the least occasion or room to any to speak reproachfully. I felt convinced that his view of the subject was perfectly correct. This faithful and timely admonition endeared him to me more than ever. Nothing more was said with reference to my proposal to convey the young lady home; and I was happily put upon my guard against making another of the kind on any similar occasion.

Undoubtedly the want of such prudent cautions, or the neglect to heed them, has proved the ruin of many a young preacher of much promise. It is evidently the duty of the aged and experienced to impart them on all needful occasions; and it is obviously the wisdom and interest of the young to receive them gratefully, and to regard them attentively. "As an ear of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear." Prov. xxv. 12.

For the Christian Messenger.

Sunday School Jubilee in Cornwallis.

I wish, Mr. Editor, you could have been in Cornwallis yesterday. In the morning every child awoke early clapping its hands for the bright sunshine that promised a glorious day.— And a glorious day it was. All the Sunday Schools of all the Churches of different denominations, held a union festival. The hour for meeting was noon. The place selected for the gathering was among the pines of a Mr. Walton, in the rear of Deacon Ellis' farm.

I have witnessed many Sunday School festivals, in the States, and in the Canadas. I remember once to have attended a gathering of about thirty thousand on Staten Island, in New York harbor. But this Cornwallis festival, take it for all in all, surpasses any thing of the kind, that I have ever seen. Let me describe it. About noon, the roads were filled with waggons full of happy children, parents and teachers, coming from the four quarters of the globe, as it seemed, to the Walton Pines. A fine flag floated at the entrance, seeming to say, "this is the way, come in." A magnificent arch of evergreens was raised over the gate way, and beneath this we passed. About a quarter of a mile beyond, on the crest of a sloping hill, we came in sight of the grounds. Flags, banners and streamers floated here on the margin of the grove. A large open space of many acres was filled with waggons, to the number of at least five hundred. There were so many that I did not count them. Through these we pressed along, till we entered the grove. Here one was forced to pause and admire the scene. "How beautiful!" was the expression that broke from every tongue. Two acres of ground, level as a floor, clean as a lady's parlor, with just enough forest grass to make you feel at home, was the spot chosen. The pines, half grown, were trimmed to the height of about ten feet from the ground. The boughs above formed a complete covering. The trunks beneath were surrounded with vine wreaths. In the center was a raised and carpeted platform. Around this were gathered the children of the schools with the officers, teachers, parents and pastors. Above was a beautiful motto, "Union is strength." Standing upon this elevation, the view was enchanting. Three thousand persons were there, the beautiful and the good of Nova Scotia.

Rev. Mr. Hunt, sometimes styled the "Bishop of Cornwallis" presided. The venerable father Chipman, of Pleasant Valley, opened the exercises with prayer. Short addresses (only five minutes each) were made by Rev. Messrs. Freeman, Hennigar, and Rand of Nova Scotia, Dr. Wyckoff and Mr. Buckbee of New York, and President Cramp, who belongs to the literary and religious world, though his center of operations is Acadia College. The addresses were interspersed with singing sweet Sunday School hymns, by the children. Their singing was heavenly. These exercises were closed with a

benediction and a blessing sought upon the refreshments, by Rev. Mr. Parker.

Did you ever see children eat cake? Now think of 3,000 hungry children, who had been fasting since last night, so that they could eat! You would ask "Where shall we find victuals enough for all these?" Well there it is! All around that two acre grove; a circular table of boards had been erected, and thoughtful mothers had made every thing ready. Flowers and wreaths lay upon the richest and rarest of mama's sweet things. A half hour was spent in eating; and I thought that all were satisfied, until a little boy was asked if he wanted any more. "Yes ma'm" he said. The lady answered, "help yourself dear, take some of these nice cakes." "No ma'm" he said "that is only ginger bread." Poor little fellow. How hungry he must have been.

Suffice it to say, that all ate and were filled, if they were not satisfied. Then followed recreation. A dozen swings with a brace of little ones in each were kept busy for two hours. Files of little children,—girls dressed sweetly, and boys in their best, kept marching, like soldiers, or skipping like little fairies, among the pines, until it was time to go. Time to go! But where will you find your child, or wife? I saw Rev. Mr. Hunt going the rounds asking for his wife! Afterwards he came to the same spot looking for his children. A half hour after he returned again, with a sad face. He had found his wife, and then lost her in trying to find his children. Bro. Barsz went the rounds of the place many times, in search of his family. Indeed every body was asking every body else for his wife or child, until at last all the lost ones, were found, and went home happy and gratified with their joyous festival amid the pines of Cornwallis.

The day preceding was occupied in a S. S. Convention. An excellent Essay on Sabbath Schools by Rev. Mr. Kempton of Kentville, in the morning,—a business meeting in the afternoon, and a discussion on Sabbath School literature in the evening, ushered in the Festival day,—which is to be repeated annually.

Such attention to the children—such social festive gatherings—such interest in Sabbath Schools, as are evinced by the people of Cornwallis will make their Sabbath Schools rich blessings to the churches. We wish them every prosperity. We rejoice in the good Providence that guided our steps to the place, and can say truly, "it was good to be there."

NEW YORKER.

Cornwallis, September 17th, 1864.

For the Christian Messenger.

Missionary Tour to Cape Canso.

On the 26th of July, I left home to fulfil the mission appointed me by the Western Home Missionary Board. I arrived in Canso on the 28th. Capt. John Hutchinson kindly gave us a free passage in his vessel from Halifax. The Lord reward him abundantly for it, as doubtless it was given in the name of a disciple. If a cup of cold water thus given shall not lose its reward, much more acts like this.

The little church in Canso is endeavouring to hold on her way. The meetings of the church are sustained, and the Sabbath School is in efficient operation. A season of cheering interest was enjoyed last winter wherein numbers were quickened and some hopefully converted. Visits from young men setting out in the ministry have been enjoyed, appreciated and promptly remunerated; but still the church is suffering very materially from want of regular pastoral labor. I endeavoured to do as well as I could for the space of four weeks, the congregations were good and attentive. God grant that the labour may not have been in vain.

Many changes have occurred in Canso within the last twelve years, since we left it; the Wesleyan Methodists have established an interest which appears to be working well. The society has nearly all become new. Old associates and friends are gone and old buildings which were hallowed in our memories by early associations have been ruthlessly destroyed.

We were solemnly reminded of the changing character of all things in connection with this world; surely the fashion of it passeth away and it perisheth with the using. I visited Crow Harbour, and preached. As one brother expressed it all seemed to be asleep. There are no prayer-meetings, nor Sabbath Schools sustained.

Our time having expired we again bade adieu to kind friends and relatives and set off for home on the 21st of August. Arrived in Halifax on the 23rd, after a very fatiguing journey by stage and railway. The most offensive thing by the

way was the fumes of liquor from the breath of those who kept up their tipping habits.

On arriving at the depot in Truro, two of our fellow passengers were arrested by the sheriff on suspicion of being concerned in a theft committed in Pictou the night previous. The telegram describing the suspected thieves had out-traveled us.

Having sent appointments ahead of us, the following Sabbath was spent in Dartmouth. The Baptist in erect here is very low. Praise is due to members of the City Churches who go over on Sabbaths and keep up the meetings in the country around. But an earnest man is required to be constantly amongst the people in order to build up the cause in Dartmouth.

The Baptist churches in Guysborough and Antigonish are also without pastors. Thus on the ground over which I passed there is ample room for four men of faith and zeal, to settle, with a prospect of abundant success; one in Canso; one in Guysborough; one in Antigonish, and the other in Dartmouth. Who will go? O Lord send forth more laborers, for the harvest is great but the laborers are few.

We arrived home safely on the 1st instant, and found all well, having spent six weeks in the service of the Board. The Canso friends did nobly in sustaining all the expenses of the Mission. May their liberality be abundantly rewarded. Labours as follows: Preached 17 sermons; conducted 12 other meetings; baptized 2 persons in Canso; visited 60 families; distributed 100 tracts; collected for the Mission \$48.00, and all travelling expenses paid.

A. W. BARSS.

Locks Island, Sept. 12th, 1864.

For the Christian Messenger.

OBITUARY NOTICES.

Mrs. MARY THURBER.

Died at Long Island, aged 85, Mrs. Mary Thurber, an aged and respected member of the Baptist Church. Our departed sister was on St. Mary's Bay, and was baptized by Father Peter Brandal, and amidst much opposition in domestic life sometimes approaching to bitter persecution she was enabled to hold on her way, during the many years of her earthly pilgrimage. Her life was most consistent, and though in humble circumstances, no member was more respected for her sterling piety than this aged believer,—during the period of my acquaintance with her, it was truly refreshing to visit her from time to time, always anxious to hear of Jesus, always delighted with the visit of her minister, and as she sat by the fire side dressed with the utmost cleanliness and neatness, her aspect presented a calm and peaceful serenity as one waiting for her departure. Four sons followed her remains to their last resting place, who are all now advanced in years. She fell asleep in Jesus, 20th April, 1864.—Communicated by Rev. Wm. Hall.

Miss D—MOORE.

Another victim of consumption has passed away from our midst, and though not a member of the Church, yet she died in the Lord. Being absent from home during the great revival, she was not among her young companions. All of whom were baptized and joined the church, but turning to some of the meetings, she indulged a hope that the Saviour had received her and pardoned all her sins, for some time she was not willing to believe that conversion had taken place, but during her lingering illness her hope became brighter and brighter, she often expressed a desire to depart and be with Jesus. Her dying chamber was frequently a scene of surpassing religious interest, where many of our young friends were wont to meet and pour out their hearts in singing and prayer, though suffering much from her disease. She passed peacefully away, her countenance was lovely to look upon, her features presenting an aspect of purity which they did not wear even in life, she was the youngest daughter of Brother Jacob Moore, and died 5th May, 1864.

Thou art gone to the grave but we will not deplore thee,
Since God was thy ransom, thy guardian, thy guide,
He gave thee, he took thee, and he will restore thee,
And death has no sting since the Saviour hath died.

—16.

JAMES PERRY, SENR.

Time soon dries up the tears of every sorrow. Grief spends its vehemence, and every thing loves on unimpeded by the wreck which death reduces, and whatever may be our age or circumstances we must, like our fathers before us, lie down in the silence of the dust. Few are worth a passing expression of commendation, so much of human infirmities is mingled up with the best of christian character that it is only when we recognize the divine life in the midst of the outcroppings of humanity, that we can refer to many as the Lord's children; and James Perry, Senr., was one, despite his weaknesses. He was baptized by Elder Jackson, and died 14th May. During his last illness, spiritual life in his soul exerted its quickening influence, causing him much distress, but eventually leading him to the Cross for comfort. He was very solicitous to hear his brethren engage in prayer, many at