

Correspondence.

For the Christian Messenger

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D. CHAPTER VI.

RESIDENCE AT RIVER PHILIP. (No. 1.)

The period which this Chapter is designed to embrace, extends from January 1, 1819, when my pastoral charge commenced, to March 31, 1821, at which time I removed to Amherst.

Though the duties and labors of a pastor are vastly important, and in many cases considerably varied, yet minute details of them do not usually possess that variety which is requisite to attract and retain the attention of general readers. It will, therefore, be my aim to record such events, and offer such suggestions, as may be reasonably expected to be interesting and profitable.

As the field of my labors embraced Amherst, River Philip, about twenty miles easterly, and Westchester, about twelve miles farther to the eastward, it seemed most convenient for me to fix my residence at the place which lay between the extremes.

Jan. 1, 1819, had been recommended by our Association to the Churches to be devoted to fasting, humiliation, and prayer. In accordance with this recommendation we observed the day in Amherst, where I commenced laboring in my new field, by delivering a discourse, with some freedom to an apparently attentive and solemn congregation, on the shortness of time. The next morning a message was sent to me from River Philip, requesting me to proceed thither in order to attend, on the day following, the funeral of a valued member of one of the Churches of which I was just taking the charge, Mrs. Jonathan Weatherbe, who died very suddenly at the age of 75 years.

On the Wednesday following I attended a meeting of the Cumberland Branch Bible Society, held in Fort Lawrence, joined it, was chosen a member of the Committee, and appointed to preach at its next meeting.

My travelling and other labors were still extensive and continuous. In the month of January I travelled nearly 300 miles, and, besides the meeting just mentioned, attended 3 conferences, preached 19 sermons, and went several miles to fulfil an appointment in so violent a storm that, excepting one who accompanied me, none assembled. In the course of my ministry this has not unfrequently occurred. Probably my health has sometimes been imprudently exposed in this way; but punctuality in a preacher has ever appeared to me so important that, unless sickness or an absolutely impassable state of the roads prevented, I have always deemed it incumbent on me to be at the place appointed in due season.

Being desirous to visit my brethren in Onslow, Halifax, Newport, Cornwallis, &c. where I had labored in times past, as also to see my kindred according to the flesh, I set out on this journey early in February, accompanied by Mrs. Tupper. Deeming it requisite, as stated heretofore, to record my errors for the benefit of others, I consider it incumbent on me to acknowledge frankly the one into which I fell in this instance. Doubtless I had a right, as Paul says, "to lead about a sister, a wife" [a pious wife]; but it was imprudent in me to take her with me on so long a journey at that season of the year. At the time of our marriage her health was much better than mine; and I did not duly consider that she was not accustomed, like me, to travelling in cold and stormy weather. Having this long tour in contemplation, we did not immediately commence house-keeping, but she usually accompanied me. By this means her health had suffered before we left River Philip. Ere we reached Onslow she became so ill, from repeated colds taken, that it was necessary for us to remain there some days. The time of our detention was diligently improved by me in preaching and visiting the people in that region. Our anxiety, however, to pursue our journey, induced us to proceed before her health was sufficiently restored. The season proved to be extremely boisterous, sudden thaws being succeeded by severe cold, and heavy falls of snow accompanied with violent winds, in consequence of which the roads were almost constantly in an exceedingly bad state. My imprudence in commencing and pursuing this journey, was undoubtedly the occasion of much subsequent sickness and suffering endured by my wife, and consequently of plunging me into deep affliction. Let others avoid the like error.

Meeting with our late excellent brother Abraham Newcomb, of Upper Stewiacke, and being invited by him to visit his place, and preach in his house, I complied with the invitation. This was said to be the first time that any Baptist minister ever preached in that place. A small room was amply sufficient to contain the congregation. Bro. Newcomb was then the only Baptist living in that region. He is reported to have been so strongly attached to Rev. Mr. Graham, a Presbyterian minister who resided in Cornwallis, that he removed with him to Upper Stewiacke. Being providentially led to examine the subject of baptism, he became convinced that the sentiments of the Baptists were accordant with Scripture; and therefore conscientiously united with them. These men, however, possessing true piety, and entertaining sentiments of mutual esteem, though separated in some measure, happily maintained their friendly and Christian intercourse through life. From the small beginning now noticed the Baptist interest has mightily increased in that part of the Province.

Proceeding thence to Halifax, we sympathized with our valued Bro. Burton, who was enduring heavy domestic affliction. It was endured with exemplary submission and fortitude.

On our way to Newport a circumstance occurred illustrative of the difficulty of pleasing every body in any case. Some people wondered that I married an old widow—twenty eight years of age. Calling on Christian friends acquainted with me, I naturally introduced Mrs. Tupper. The man remarked to his wife, when they were by themselves, "I wonder that Brother Tupper should marry such a young girl!"

At Newport we met with Bro. David Nutter, a youthful preacher, who had then recently come from England. He and I met with the Church there on Saturday, labored together on the Sabbath, and formed an interesting personal acquaintance, which has been pleasingly renewed from time to time, as Providence has afforded us opportunity to meet. The extent and usefulness of the labors of this able and faithful servant of Christ, in New Brunswick, Nova Scotia, and the State of Maine, are known to many.

On the 25th day of February, we arrived at the house of my father, in Cornwallis. It was consoling, after a very tedious journey, and many trials by the way, to enjoy pleasant interviews with my honored and beloved parents, and numerous other affectionate relatives; and to perceive that they were all satisfied and well pleased with their new connection, as she also was with them. But the comfort anticipated from meeting an extensive circle of Christian friends, and joining in public worship with those among whom my first efforts in the ministry were put forth, was greatly diminished by repeated storms of unusual violence, and an extraordinary depth of snow. Besides numerous attempts to hold meetings on week-day evenings, one Sabbath was spent in Western Cornwallis, another in Canard, and a third in Wolfville; but in almost every case the attendance was unavoidably very small. Of course I was aware that it behoved me to be quietly submissive, as this was unquestionably the direct order of unerring Wisdom.

For the Christian Messenger.

Ordination at Sydney, C. E.

A number of brethren from adjacent churches met with the church at Sydney, on Saturday, Sept. 23rd, to consider the propriety of setting apart Mr. W. B. Boggs, A. B., to the work of the gospel ministry. The Council was composed of the following brethren:—T. H. Porter, Jr., Wm. McPhee, J. F. Kempton, D. A. Steele, ministers; Deacons Peters and Meloney; and John Huntington, James Mann, J. C. Dumaresq, N. Dobson, R. Dobson, and C. H. Harrington. After singing and prayer, Bro. Kempton was appointed chairman and D. A. Steele clerk.

Bro. Boggs related at length his christian experience and the inducements which led him to become a minister, after which the brethren resolved to proceed with the ordination the following day (Sunday) at 11 o'clock. Before the hour for worship had arrived, the beautiful sanctuary of the Sydney Baptists was filled with brethren and friends. The services were at once delightful, solemn, and instructive.

The order of exercises was as follows:—Sermon, by Bro. Porter, from 1 Timothy iv. 6. Questions, by Bro. Steele. Prayer, by Bro. Richardson. Charge to the Minister, by Bro. Kempton. Address to the Church, by Bro. McPhee. Band of Fellowship, by Bro. Steele. The Benediction, by Bro. Boggs. Mr. Boggs enters on this promising field as

co-pastor with our venerable Father Richardson, who, feeling the infirmities consequent on advanced age, has for some time been anxiously awaiting assistance. In answer to his prayers and those of his people, the master of the vineyard has sent them a labourer. May the God of all grace make him "a good minister of Jesus Christ," and through him greatly advance His Kingdom.

D. A. STEELE.

Sydney, September 29th, 1865.

For the Christian Messenger.

Open Communion and its consequences.

DEAR MR. EDITOR,

In that mendacious production, entitled "A Catechism of Baptism, by the Rev. Duncan D. Currie, of the Conference of Eastern British America," we have one truth stated in the closing paragraph, "In every instance in which an immersionist church has abandoned the close communion idea, and in every effort to do so, there is an acknowledgement of the unsoundness of their creed." We believe this, and thank Mr. Currie for stating it. Our protest is, not against the christian character of many good men in Pedobaptist churches, but against that most pernicious error of Infant Sprinkling, which is properly entitled in Dr. Gill's little book against it, "The pillar and ground of Popery." We are rejoiced to believe that notwithstanding this soul-destroying practice, there are so many good men in Pedobaptist churches, and the more we see of such men in those churches the more we rejoice. Their piety does not originate in so great an error, but in spite of it, and by the grace of God. And we cannot sanction such a rite with its inner germ of baptismal regeneration, the tendency of which is so pernicious as "to introduce the world into the church and drive the church out of the world." To sanction such an error by inviting its representatives and upholders, however pious, to our church fellowship, would indeed be to acknowledge the unsoundness of our creed, to sacrifice our consistency as Baptists, and our conscience as christian men. The Baptist church that does so, does it at its own peril.

RESTRICTED COMMUNION.

Oct 2, 1865.

For the Christian Messenger.

Mission in Prince Edward Island.

DEAR EDITOR,

On the 7th ult., I arrived at home through the kind providence of God, having performed a mission of thirteen weeks in Prince Edward Island. I labored at the following places:—

LOT 49.

The small church is still endeavoring to pursue its course in view of the time when it will be favored with more pastoral labor. The congregations were large and very attentive to the word preached, as well on week evenings as on the Lord's day. We held a conference meeting, dispensed the Lord's supper, and ordained Bro. Thomas Wood, deacon of the church. I spent four weeks here preaching and "going from house to house."

GRAND RIVER.

This is a new but large and growing settlement. The Protestant part of the community is composed of Presbyterians, Baptists, Bible Christians, and Wesleyans. There are two Divisions of the Sons of Temperance, and they have two Temperance Halls; one at Annandale, and another at Dundas. The Divisions consist mostly of young people. They are doing a good work. The Baptist church is conducting a Sabbath School at Annandale; much good has resulted from it. The church and their friends purpose erecting a Baptist Meeting-house at Dundas, which is becoming the centre and rallying point of the field of labor. A plan for the building was drawn, submitted, and approved of. Half an acre of land for a site was secured in a very eligible place, and a Building Committee chosen to commence operations. Liberal subscriptions had already been obtained for the object. Large congregations attended and gave solemn attention to the preaching of the gospel. We held two conference meetings and dispensed the Lord's Supper. The field is white to the harvest, and affords much encouragement to mission labor. I gave seven weeks of my time here, fully believing it was not in vain in the Lord.

ST. PETER'S.

This is an old and extensive settlement. The Protestants are mostly Presbyterians. The Rev. Mr. Crawford, formerly of Nova Scotia, is their pastor. Our Presbyterian friends opened their

new Meeting-house on the North side of Bay for preaching. The Baptists are few in number and have no place of public worship. I labored at this place a fortnight, sowing the seed of the kingdom with much hope that the harvest will be gathered, in due season.

ONSLAW.

Preached one Sabbath here in exchange with Elder S. McLeod, for the benefit of the Gaelic people at Grand River. His Gaelic preaching is held in high estimation by the Scotch, and not less appreciated when he can be induced to preach in English.

The island is a most interesting field for mission work, and should the plan of operation be well formed, generally speaking, the expenses of the mission would be realised from the people. Why not some of our young men from Acadia enter that field of labor, "white to the harvest." During the mission I preached 28 sermons; made 204 pastoral visits; held 3 conference meetings, besides prayer meetings; addressed temperance meetings, and travelled some 500 miles.

It was very gratifying to learn, on my return, that the labors of bro. J. W. Titus were highly appreciated at Onslow by the church and congregation.

MONIES COLLECTED FOR THE MISSION.

Grand River.

Table with 2 columns: Name and Amount. Includes Catherine Nicholson, Richard Burditt, Mrs. Mills, Dorcas Clay, Sunday sub. and coll. per brother, J. Frost, Elder B. Scott.

£19 6 7

Lot 49.

Table with 2 columns: Name and Amount. Includes Thomas Wood, James Wood, Coll. 10s. 6d., do. 7s. 6d., do. 9s. 6d., Robert Jones, William Jones, John Wood, Thomas Wood, William Wood.

£10 1 5

Uigg.

Table with 2 columns: Name and Amount. Includes Collected for William Stems, Peter's, 5s., Island currency, Nova Scotia currency, Expenses of the Mission.

P. S.—The friends at Peter's, pledged \$16 to the Mission, to be paid in November ensuing.

Yours truly, B. SCOTT.

Onslow, October 4th, 1865.

For the Christian Messenger.

OBITUARY NOTICES.

MARY E. ROBLEE.

Died at Lynn, Mass., on the 26th Aug., 1865, after a very brief but painful illness, of Consumption of the Brain, Mary E., aged 21 years, the eldest daughter of Thomas and Hannah Roblee, of Granville, N. S. Early last Spring the deceased left her fond parents and kindred, with a view to spend a few months usefully in Lynn, scarcely anticipating that by an inscrutable providence she should never greet them again in this world.

Through the kindness of Capt. Chute and his brother, to whom much credit is due for their conduct in the matter, her remains were brought home to her sorrowing kindred; and in connexion with a numerous attended and impressive funeral service, they were deposited in the lonely cemetery, at Stoney Beach. Miss Roblee was much respected and beloved by her friends and kindred, and often manifested much seriousness in reference to her soul's salvation. May the sorrowing family be sustained by divine grace in their grief, and may the voice of God in her early death be regarded as He says to all, "Be ye also ready."—Com. by Rev. Isa. Wallace.

MRS. SARAH G. BEZANSON.

Died at Windsor Road, Chester, Sept. 23rd, in the 85th year of her age. Our aged Sister has been a consistent member of the Baptist Church, in this place from her youth, having united with the Church in the days of the Rev. Joseph Dimock. Her theme, through life was the religion of the "blessed Jesus." The House of God was her delight, when ever it was in her power to attend. Frequently at the Conference Meeting, she would remark that perhaps that would be her last meeting on earth, but she hoped to have a happier meeting in Heaven. The last meeting did come, and she has left the church on earth, we trust, to join the church above.—Com. by Rev. I. J. Skinner.

MR. GEORGE MUSGRAVE.

Died at Little Bras d'Or, C. E., on Monday morning, Sept. 4th, Mr. George Musgrave, aged 60 years, leaving a son and two daughters, to mourn their irreparable loss—his wife, a daughter of Dea. John Meloney, having died some thirteen years before him. Our departed brother was awakened to spiritual things under the preaching of the sainted John Hull, upwards of forty years ago, but delayed making a public profession of religion until the spring of 1835, when he united with the Baptist Church at North Sydney. Shortly after, he was chosen Church Clerk, which office