

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 9.)

On returning to Five Islands, Oct. 31st, I immediately gave notice of an appointment to preach that evening. Numbers of the people were assembled at a quilting. Two of the females, however, a Mrs. B. and a Miss T. left the company, and attended the meeting. It appeared that they had both been religiously impressed at the time of my former visit, when strong opposition was manifested by some persons. The next morning I called on the young woman, and inquired what she thought of her state. With tears trickling down her cheeks she replied, that she knew herself to be a great sinner, but did hope that, through grace, she would become a new creature. Her convictions, as well as those of Mrs. B. were pungent and of long continuance; but undoubtedly the hope expressed by her was ultimately realized.

I remained some days preaching in this place, and Lower Economy; where I formed a pleasing acquaintance with Deacon Joshua Marsh and his wife. They were evidently a pious and liberal-minded couple, connected with the Presbyterian body.

In these two places numbers of the people expressed a desire for me to labor steadily with them a portion of the time. I felt disposed to visit them frequently; but my commission then seemed to be a roving one, that did not admit of my becoming stationary.

On the 6th of November I preached again in Mill Village. At the close of the meeting quite an intelligent Presbyterian lady, who had formerly evinced a disposition to contend, came to me and wished me success in the work of the Lord.

Having forwarded an appointment by letter to preach on Parrsborough Shore, about twenty miles distant, the next day, so intent was my desire to fulfil it that, though much indisposed in body, I travelled the distance on a very rainy day, and in extremely bad roads; but found, on my arrival at the place, that my letter had not reached its destination. Punctuality in the fulfilment of appointments is, indeed, a necessary trait in the character of a preacher; but so great an exposure of health, on an ordinary occasion, does not now appear to me either expedient or justifiable.

Having proclaimed the word of life at Advocate Harbor and other destitute places in that region, I went, in compliance with previous request, to Half-way River, West Brook, and Maccan. In these places the attendance of the people, and the thoughtfulness manifested by some, led me to hope that my "labor was not in vain in the Lord."

It had been my intention to cross the Bay in the Parrsborough Packet on the 18th of November; but, by an oversight, against which travellers have need to guard vigilantly, I was about fifteen minutes too late. Resolving to endeavor to learn wisdom from this error, I continued my labors in Parrsborough for another week.

My esteemed friend James Ratchford, Esq., aware that the people in that region were generally in limited financial circumstances and consequently not likely to do much toward my support, kindly gave me about seven dollars in cash. While my receipts were ordinarily quite small, such instances of generosity tended to enable me to devote myself unreservedly to my appropriate work, without anxiety in reference to temporal things.

After visiting several other settlements, I spent the Sabbath at Five Islands. In order to be in time for the Packet the next morning, it was necessary for me to travel to Partridge Island, about twelve miles, on the beach, in a dark night, alone. As there were rivers to be forded, and many places to be shunned, to one who, like myself, was unacquainted with the way, it was a dreary and perilous journey. Kind Providence, however, graciously conducted me through it in safety.

The Packet, after the horses had been put on board, lay before the houses at the Island, and received a number of passengers conveyed to her in a boat. Among these was one man in such a state of intoxication that, in attempting to get on board, he fell into the water, and was in imminent danger of drowning. He was, however, mercifully rescued from a watery grave.

But instead of gratefully recognizing the hand of Providence in his deliverance, he came down into the cabin uttering horrid oaths. Aware that it is useless to admonish persons while under the influence of strong drink, I said nothing to him. After some time, however, when he seemed to be in a measure recovered from his drunkenness, and was swearing violently at his wife for not bringing any cheese on board, I remarked to him, that I would give him some cheese, if he would desist from using profane language. "I suppose," said he, "I may know who you are: I have seen Newlights before." He informed me, with reference to himself, evidently in a strain of self-congratulation and boasting, that he was christened in his infancy, told me what church he then joined, adding with emphasis, "And I have followed it ever since." The profane swearing, however, abated.

On the 26th I returned to Chiverie (now Kempt) and remained there about a week. Nothing special occurred at this time; but numbers appeared to be still seriously exercised with regard to their spiritual welfare.

After holding meetings in Newport, at Mr. Vaughan's, and Mr. Loran DeWolfe's, in Windsor, I returned to Cornwallis. As I had been travelling for a length of time almost constantly where there were no churches of our denomination, it had been a source of trial to me to be deprived of the privilege of attending conference meetings, as also of hearing any of my Baptist Brethren preach. It therefore afforded me much consolation to meet in conference with the Church to which I belonged, and to hear an interesting sermon from the lips of my beloved Pastor. It is marvellous, indeed, that many professors of vital godliness, who are favored with frequent opportunities to enjoy these inestimable means of comfort and edification, fail to appreciate them, and neglect to improve them.

BIBLE REVISION.

The New Translation has no doubt gained, in the way of omitting obsolete expressions, as, "do you to wit," &c.; whether it has gained by substituting immerse for baptize I am doubtful; but that it has not gained, but rather lost in the way of free and easy, not to say plain English, there can scarcely be a doubt. Take the example quoted in the C. M., 4th inst. — And coming from the market, except they immerse themselves, they do not eat. And there are many other things which they have received to hold; immersion of cups and pots, and brazen vessels, and couches. Mark vii. 1-5. This is a sort of Greek-English construction—very cramped English. "Have received to hold" is so uncount that although it is in the Authorized version, it has never come into common use; we never say a person has received to hold Calvinistic or Arminian sentiments. Having received to hold is about equivalent to hold, or hold to, or having received and hold, or carefully observe; either of which would be more harmonious to the English ear, and would not jar with the spirit. I would propose the following English translation of the passage —

And when they come from the market, except they immerse themselves they do not eat. There are also many other things which they have embraced as rites; namely, the immersion of cups and pots, and brazen vessels, and couches.

It would be unfair to judge the translation from one passage; but from portions that I have seen, I think the above is a fair specimen; and from which, it seems to me, that the translators have followed too closely the Greek construction. It may be said, if the Spirit has said "received to hold," what right have we to make any thing else of it? But peculiar constructions do not belong to the Spirit, only to the languages, and there is no need of translating them, unless indeed the meaning be disputed. Had the Spirit spoken the word in English, it would no doubt have been English in every respect; and have we not just as good a right to have English now, as though it had been originally given in this language? Rigid translations might suit the study or library, but not so well, the pulpit, the parlour or the closet.

Professor Wilson of Oxford University, says of Carey's Sanscrit version of the Bible, that it had defects which were unavoidable in so early a period of Sanscrit study, and from which he hoped the revised edition would be exempt. "These defects were neither incorrectness nor obscurity; but inelegance of expression and haziness of construction. The latter was, in a great measure, inseparable from the principle which appears to have influenced all the Serampore versions—that of translating as closely to

the letter of the text as practicable; a rigor of fidelity that cannot fail to cramp and distort the style of the translation. . . . and the Sanscrit version has, accordingly, never been popular with the learned nations of India, for whose use, more particularly it was designed." Had the Union translators received to hold more liberal views with regard to construction, we might more readily receive to hold their translation.

For the Christian Messenger.

OBITUARY NOTICES.

Mrs. CHARLOTTE S. BROWN.

Beloved wife of Charles Brown, died at East Hampden, Maine, on Monday morning, Dec. 26th, in the 43rd year of her age, and on Wednesday the 28th, was interred in the Cemetery at Levant, Me., by the side of her beloved daughter, Mrs. Harriet I. Waugh, who died Dec. 20th, 1863.

In early life, Mrs. Brown professed faith in Christ, and united with the Baptist Church, at Nictaux. She subsequently removed with her husband to Long Point, Cornwallis, and united with the church, in that place. She loved her Lord in life, and often admonished her children, to love and obey the Saviour, and he did not forsake her in sickness and death. Although she expressed a desire to live for the good of her family, yet she was willing to depart and be with Christ which was far better. And after taking a farewell leave of her husband, two sons and little grand daughter, who were present, her spirit took its flight to join those who had gone before.

A husband and four sons survive to mourn the loss of an affectionate and deeply lamented wife and mother. Two sons have to mourn more deeply than they were absent during her sickness. But God knoweth the hearts of men, and is able to sanctify those bereavements to our everlasting good.—Communicated. January 13th, 1865.

Lines composed on the deaths of ARTHUR and ALBERT SAUNDERS, sons of Joseph P. and Hannah Saunders, of Dalhousie East, King's County.

Two lovely boys have passed away; And left a world of strife, Who only bloomed to fade and die; But live an endless life.

Now think on yonder lonely home, Bereft of those so dear, Kindred and friends no longer mourn; But dry the falling tear.

Their happy spirits now are fled, To realms above the skies; Their bodies lie among the dead; Till God shall bid them rise.

Now parents dear, though called to mourn, The loss you deeply feel, It is your Father's chastening rod; And he alone can heal.

Oh! may you each his goodness prove; In this your trying hour, To fill your hearts with heavenly love, Sustained by promised power.

You hear no more their merry laugh; As childishly they played; You miss them in their little couch, Where side by side they laid.

You miss them at the hour of prayer; That hour of all most sweet, Where you and they have often knelt, Around one mercy seat.

We'll miss them in the Sunday School, On God's most holy day, Where they were taught the golden rule, To hear of heaven, and pray.

Then let us each with heart sincere, Prepare to meet that day, And serve the Lord with holy fear, While here on earth we stay.

That we may meet them far above, The reach of mortal sight, And sing the song of dying love, Where all is endless light.

C. W. SANDERS, Dalhousie East.

PHEBE ANN GOUCHER. Died at New Albany, on the 25th of Nov. 1864, in the 30th year of her age, Phoebe A., the beloved wife of William E. Goucher, month after month she gradually sank, at times she would rally—only raising hopes, to be dashed more hopelessly to the ground. Yet amid it all in her own mind, she was calm. Cheerful and resigned, the hope of immortality—eternal life—grew more strong and clear. She would cheerfully converse about dying, she delighted to hear, and join in christian conversation—to have ministers, and other christian friends, read the precious Bible, and bow at the throne of grace to offer up supplication to her God. She has left four little daughters, which were as cords to bind her to earth—yet her faith was so strong in God, that she could leave them to the care of his divine providence and grace. Mrs. G. was an example of patient submission in affliction, her location and circumstances, had prevented her regular attendance, on the public

means of grace, consequently her christian races were somewhat obscured, but in her protracted and trying illness they shone forth to be great comfort of her friends—so that we doubt not she now rests in the Paradise of God, free from the privations, sins, and sorrows of earth. While her husband in lowliness mourns, he dear children have not a mother's care, and he friends have not the society of one that was dear. May they all experience the power of divine grace, and thus be fitted for a reunion in heaven. May they now take the exhortation of verse, taken from one of the hymns selected for the funeral service, and carefully submit to be Judge of all the earth:—

Lift not thou the wailing voice, Weep not—'tis a christian dieth, Up where blessed saints rejoice, Ransomed now, the spirit fieth, High in heaven's own light she dwelleth, Full the song of triumph swelleth, Free'd from earth and earthly failing, Lift for her no voice of wailing.

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DONATION VISITS.

AT LA HAVE.

The Baptist Church and congregation at La Have have made their annual donation visit. About sixty-five met on the evening of Tuesday 13th. After a very excellent tea provided by the ladies, they separated, leaving a token of regard to the amount of \$82. May the Lord reward this my dear people, and revive his work among them is the desire of their pastor. BENNET TAYLOR.

AT BRIDGEWATER.

Mr. Editor.—Permit me to acknowledge in the columns of your valuable paper, the receipt of a "donation visit," on the evening of the 9th inst., at the Parsonage House. The ladies and gentlemen, who attended in considerable numbers seemed to vie with each other to render the occasion pleasurable to themselves as well as profitable to their minister and his family. Very interesting addresses were delivered by the Ministers and other gentlemen present. The choir discoursed sweet music; and the meeting concluded with prayer; leaving with the subscriber a valuable purse containing about \$36 in cash, and other articles to the amount of about \$28. May the donors be amply rewarded for this expression of their generous sympathy and affectionate regard; and realize the truth of the scripture declaration, "It is more blessed to give than to receive."

Fraternally yours, STEPHEN MARCH, Bridgewater, Jan. 16th, 1865.

GIFT GATHERINGS, ETC.

Our hearts have been gladdened with the gifts of kind friends accompanied with words expressive of confidence, affection and sympathy, in our arduous work.

On the evening of the 15th of Dec., we met a number of friends at brother B. L. Telfer's at Caledonia. Before parting we received a gift from those present, which since has been increased to \$25.

Also six days later we met nearly one hundred friends at brother Thomas Kempton's in Kempt, and had the privilege of acknowledging the gift of \$48.

Again a few evenings later on the 29th of the month, and subsequently we have had given us at our own home by the friends of Brookfield and vicinity, \$24.

In addition to the above \$97, we have enjoyed an almost uninterrupted flow of family supplies from this and the neighboring sections. All the givers, together with the old friends of Liverpool, who have not unfrequently cheered us with their generous gifts, and X. Z. C. of Locke's Island, will please accept our hearty thanks.

D. O. PARKER, Ardendale, Queen's Co., Jan. 11th, 1865.

AT BASS RIVER.

Dear Brother.—Permit me to give notice of another donation visit, which my people made to me, on the evening of the 2nd inst. Good actions should be made known, for the glory of God, and to constrain others to go and do likewise. There was not only a large number of my own people present, but there were also many from Great Village and other Churches. The evening was spent in a very agreeable manner. All appeared happy and cheerful. We were favoured with an excellent tea, sensible speeches and delightful music. Dea. George Davison gave me a purse which contained nearly Five Pounds and other articles to the value of Five pounds more, accompanying the present with kind wishes to me and my beloved companions. The meeting was characterized by sincere and ardent christian love. All seemed to love one another in sincerity and truth. I was also much encouraged. In dark times a pastor is sometimes cast down and troubled, but a meeting of this kind, raises our drooping spirits, and gives us to experience the same as the apostle Paul did when going a prisoner to Rome; on seeing his friends coming to meet him, he thanked God and took courage. May the Lord reward all with every joyful blessing and may we all, at length enjoy his blessed presence to all eternity. JAMES REID, Bass River, January 14, 1865.