

Correspondence.

For the Christian Messenger

AUTOBIOGRAPHICAL SKETCH.

By REV CHARLES TUPPER, D. D.

CHAPTER IX.

SECOND RESIDENCE IN AMHERST.

(No. 3.)

In the months of September and October, 1827, I performed a brief missionary tour in Prince Edward Island. As there were not then such facilities for crossing the Gulf as are now afforded, I went to Cape Tormentine, and was detained about a week waiting for a passage. The time, however, was diligently and profitably employed in laboring among the destitute there.

On my arrival at Tryon and Bedeque I was much cheered by finding the Church, organized by my beloved Brother T. S. Harding about a year before, walking in love and harmony, and in the fear of the Lord. Having visited families and preached in both these places, and attended a delightful conference in Bedeque, I administered the Lord's supper on the Sabbath, September 30th.

Besides other places, I addressed attentive congregations at North River, West River, Lot 48, and Charlottetown. In the place last named I was requested by a man who had been held in high esteem by his acquaintance, as an exemplary Christian, to baptize him. As he had been connected with another denomination, it was pleasing to perceive, that he evinced no unkindness toward those with whom he had been formerly united; but evidently desired to join us from a full persuasion, as he stated, that our views were more accordant with Scripture; and from a conscientious desire to obey the Saviour by observing the ordinances of the gospel in their primitive simplicity. It did not appear that any person had been previously immersed there on a profession of faith. A worthy brother who accompanied me—Philip M. Caulback—agreed with me as to the propriety of baptizing the candidate; and it was accordingly done on the 5th day of October, 1827. This man—Thomas Desbrisay—was subsequently a valued and useful Deacon of the Baptist Church of Charlottetown; and lived and died in the affections of the pious of all denominations.

At conference in Tryon the next day six persons were received for baptism, which was administered to them the day following. It was a session of deep interest.

In consequence of detention on the way, and appointments previously made, it was necessary for me to leave the Island, though strongly urged to remain, after a stay of only 15 days. In that space of time I travelled about 180 miles, visited many families, preached 18 sermons, attended 2 conferences, administered the Lord's supper once, and baptized 7 persons. Brethren and friends there, while expressing gratitude to the Board for sending me, made a full remuneration for my service, and defrayed my expenses. It was highly gratifying and encouraging to receive assurance that my former visit, and those of my associated Brethren, had been manifestly blessed of God to the good of souls.

On the 3rd day of November, in reply to an enquiry made by an assistant as to the propriety of inserting a communication designed for our Magazine, I stated my objections thus:—"I apprehend it has a false signature—"A Jew." The writer is evidently a Baptist; and if there were a converted Jew in any of our Churches, we would doubtless know it. Writers may assume what common signatures they please; but they may not call themselves by the name of a denomination, or of a nation, to which they do not belong. The article is too personal. Whether Mr. P. is a good man or not, is a matter of great moment to him; but not to our readers. It is a fixed principle with me not to admit any communication which is calculated to cast reflections on any individual, class of men, or denomination. I would vindicate truth, enforce duty, refute error, and deny vice, in general terms, and let such communications cut where they may, without regarding consequences."

During the closing part of this year, though my labors were regularly continued, and an extensive visitation of families was performed, yet my mind was generally in a state of depression. On the last Sabbath in December, however, during the administration of the Lord's supper in Amherst, the cloud was happily dispelled, and a lively sense of Divine goodness and mercy filled my heart with gratitude and joy.

In the early part of the year 1828 I completed a Mission of three weeks in Parrsborough and

vicinity. The destitution of the people in that region with reference to gospel privileges affected me deeply. At the termination of this Mission it afforded me much pleasure to meet my esteemed Bro. William Burton, and to ascertain that he had in contemplation to labor steadily there, which he accordingly did for some time. In my last discourse delivered in Parrsborough during this tour, which was preached in a house where was a sister in Christ who had been long afflicted, the text chosen with particular reference to her case, was John xvi. 33. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." After the service she expressed gratitude for the consolation enjoyed; and said she had been desirous of an opportunity to speak with me before the meeting, in order to request me to preach from that text! While a Missionary should labor earnestly for the conversion and salvation of unregenerate sinners, the consoling of even one of the Lord's afflicted children, rarely favored with an opportunity to hear the gospel, is an object not to be disregarded by him.

My unwillingness to wound the feelings of any person, especially an esteemed friend, at times subjected me to no small share of trouble in discharging the duties of an Editor. An instance of this is presented in the following extracts from a letter, written April 8th, 1828, addressed to a beloved Brother in Christ whose views differed on some points from those of the body with which I am identified:—"It is with much reluctance and grief that I return your communication. Esteem and affection for you would induce me to insert it in the Magazine; but a regard for the honor of God and the welfare of Zion compels me to reject it. You are aware that the drift of it is to establish what I conceive to be unscriptural. I can not, therefore, conscientiously publish it without an accompanying refutation. This would bring us at once before the public as antagonists; which would be painful to our friends, and pleasing to our enemies. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. xiv 19.) Did you know how painful the rejection of your piece is to my feelings, you would heartily pity me, rather than indulge a spirit of resentment."

For the Christian Messenger.

Letter from New York.

New York, Oct. 6th 1866.

DEAR BROTHER,—

The occurrence of greatest interest to Baptists in New York just now, is the annual meeting of the Bible Union, which closed last night after a profitable and harmonious session of two days. The weather was all that could be desired, the attendance from abroad was large, the collation which the ladies have provided for so many years was fully up to its former excellency, the conference meetings, the set speeches, the off hand advocacy of subjects brought up in the reports, and the cash and pledges of the occasion were heart cheering to all the friends of revision. Dr. Armitage was re-elected President, and his opening address was particularly appropriate and powerful. As you will soon see it in print, it may suffice to say just here that it was principally addressed to those who hold that immersion is the only true way of administering the initiatory ordinance, and the original word used by the Holy Spirit means that, but they still object to the version for not retaining *baptize* and baptism. The Dr. vindicated the course of the revisers, and answered objections in a clear conclusive overwhelming argument, so acknowledged by some who came to the meeting opposed to that feature of the revision, but yielded this objection after listening to the address. The address will be presented and I hope you will place it before your readers when a copy reaches you. The annual report is a very valuable document giving an account of the preservation of manuscripts, the errors of Erasmus in his translation, the facilities for ascertaining the true readings which we have; and several pages are devoted to a comparison of the old version with the revised renderings by means of parallel columns. A statement of scriptures issued by the Union foots up 544,974 copies or more than 95,000,000 pages. Of these copies 410,000 are in the English language, and the rest are in Karen, Chinese, Siamese, German, Italian, French and Spanish. In the German 112,000 copies have been issued. Who can estimate the influence of the work already done? The Treasurer's report showed an increase of 25 per cent over the previous year, the receipts being \$40,000. The expenses have

been heavy the past year owing to the making and electrotyping of plates. There is great demand for the several varieties of the revision now issued, a number of letters from the South call for testaments for the Freedmen; who, as they learn to read, generally prefer the revision to the other. Among the able speeches which were delivered, none were more immediately effective than a number of short talks made on Thursday afternoon accompanied by the speakers, and others, with subscriptions, amounting to more than \$6,000 in the aggregate. This success in raising money at the anniversary is, I believe, unparalleled in the history of the Union. The great work upon which it now enters requires greater effort on the part of its friends. Dr. Wescott was unanimously elected associate Secretary, and this appointment it is hoped will facilitate the work. Associations are speaking out, auxiliary societies are being formed, and churches are anxious to bear the claims of the revision.

On account of severe affliction in the family of one of the revisers, the issue of the old Testament is somewhat delayed, but the first few chapters of Genesis were exhibited, and a limited number sold at the Rooms. These pages it is hoped will soon be followed by many others. The encouraging features of the past year, the number of new faces present, and the good will with which the special subscription was sustained show that every friend of revision should "thank God and take courage."

In closing this sketch I will note one item which was not on the "Programme." A young couple had arranged to be married in church at a certain hour, not knowing that the Union would then be in session. When informed of their mistake it was too late to make other arrangements so business was suspended for a few moments to allow the Bible Union of marriage to be performed. The ceremony was performed appropriately and gracefully by the Pastor of the church, the parties to the Marriage Union went their way, and the Bible Union resumed its business. A brother appropriately remarked that there was no incongruity in the services as both unions were founded on the Bible.

AMICUS.

New Zealand.

AUCKLAND, JULY 11, 1866.—The sudden and severe reversal of the whole aspect of business matters in this city, consequent on the removal of the seat of Government, has plunged multitudes of families and individuals into deep distress. The Government has been distributing rations to crowds of poor and needy, and offering work at stone-breaking to the able-bodied, but at such a distance that to make a living by the work is hopeless to the majority. Some persons from policy would not publish the truth respecting the prevalence of extreme destitution, believing it to be but "temporary"—nevertheless the fact is undeniable that sober, hard-working, Christian men have come down to abject destitution. Property is immensely depreciated. Houses are empty by hundreds were recently there were none to let. Incendiary fires have been alarmingly numerous and destructive, and our population has been forsaking us to the extent of its ability to get away. To this I might add the story of many fugitive debtors, and various bankruptcies, all showing how disastrous is the trial we are passing through. I know an instance where for many weeks the sole occupation of a family was by making military trousers, which for want of a machine had to be done entirely by hand, and for which, although the pockets and the regulation "red cord" down the seams had to be added, the payment was but three pence per pair. Sad as such labour was, the poor creatures are grieved that even that employment ceased last week.

This time of severe trial will, however, benefit the province. It has driven many on to the land who otherwise would not have gone, and it has the effect of turning the attention of small capitalists to the country rather than to the city, where a short time since every one fancied he could make haste to be rich. Not long ago the cry of complaint came from the Non-conformist settlements and similar places. Now it is cheering to find that there are now trifling indications of complete success at hand, and high encouragement confessed, where a few months back all was despondency and gloom. Nevertheless, in the struggle there have not been wanting those who appear to have lost their all, and to have sunk irrecoverably into destitution, although they came hither possessed of funds.

Notwithstanding all our drawbacks, the colony, as a whole, advances in prosperity, and, as its resources are developed, there is no doubt of its attaining a very high position, and offering

superior attractions to emigrating classes. What will your lovers of a mild climate think of the fact that we are nearly three weeks past our shortest day with a continuance of the finest weather, and the thermometer hitherto averaging 55 degrees Fahrenheit in the shade? Hitherto, however, the land is comparatively unknown, and its wealth comparatively undiscovered. Petroleum has recently been found in various places, inducing the belief of its much wider existence; whilst every fresh fact contributes to increase the confidence of the colonists in the land of their adoption, however depressing their present trials may prove. Oh that this new country may as largely contribute to the Redeemer's glory as it appears destined to promote the temporal prosperity and happiness of man! —Correspondence of London Freeman.

For the Christian Messenger.

Psalmody and Praise.

Having enjoyed much the tone of an editorial in a late number of the *Christian Messenger*, Mr. Editor, permit me to add a few remarks upon the same subject—Psalmody and Praise.

Your pertinent suggestions upon the necessity, the duty, and the pleasure of properly conducted Praise, both in and out of our places of public worship induces the supposition that silence upon this point, just at this juncture, might be culpable on my part. But before proceeding to animadvert upon the subject, just permit me to remark that privileges are providences; and disregard of God's providences must necessarily include sin against the God of providence; therefore our negligence induces ignorance and non-improvement, and is an offence,—a culpability. Negligence and ignorance are frequently deferred as things which must needs be; and individuals compromise their offended and prompting consciences upon the plea of the absence of the necessary time to properly employ them; "Where there's a will &c.,"—to the contrary notwithstanding. The excuse "Oh! I had no time,"—the thief, procrastination,—in the event of a sudden judgment of some persons, by their Maker would so often be their only foolish plea, that they would shrink downward at each repetition, where they required to give account of their lost and unimproved opportunities for good. In the vast and varied openings for mental and social progress which the present advanced state of society affords, none need be ignorant, none need be unrefined. The supposition that inability arises from natural or physical causes is only subterfuge and equivocation; slow learners generally learn well, and are most frequently successful in attaining exalted positions. It we mingle among statesmen, and a high order of mental rank, we find that it is the persevering, assiduous, grade by grade, step by step, class of minds which figure in the galaxy of the learned. They are those whose opportunities for mental improvement were limited, and few in number; yet cordially, energetically embraced. They are those whose rule was "give me your leisure hours, and I will one day be a king;" and their evenings were careless and gameless. Many men, like Abraham Lincoln, Franklin Pierce, Andrew Johnson, and the learned Blacksmith, who learned and spoke fluently eleven different languages while at his anvil labor, have gained preeminent positions by employing only the hours which the "no time" persons devote to conversation upon foolish gossip and discussin of the news. More persons waste time by retailing the common news and gossip of the day, than read to obtain it. Fortunes have been made, and eminent positions attained, by perseverance, while aspiring ones gossiped their wish to secure it for themselves to the idlers who held them in conversation. No! it is not the want of opportunities which prevents any person from filling a desirable position, or becoming proficient in any art or science, it is pusillanimity of mind and nature. The same thing which keeps many from being Christians. In Turkey the inordinate indulgence in narcotic stimulants kills the mind. In many parts of France, Germany, Italy, Spain, and England, intoxicating drinks kill both body and mind; and even in the United States, where mental culture is so much at a premium, and both these deteriorating vices war against the end for which man by his Maker was designed, and make him vigorless of intellect, unrefined and pusillanimous in nature, loving only the society of the vicious, the excitements of the ribald and lewd, and the aspirations of the crowd, holds a sway. But our thief of opportunities, in Halifax, is the "diamonds," the "spades," the clubs," and "hearts" and "faces." These are the inducements which suggest "no time" for mental or social improvement, and