

Correspondence.

For the Christian Messenger

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER IX.

SECOND RESIDENCE IN AMHERST.

(No. 4.)

In the spring of the year 1828 intelligence of the decease of my esteemed Brother Alexander Crawford, of Prince Edward Island, affected me deeply. Though there were some shades of difference in our views, yet he was regarded by me as a truly pious and excellent man. Undoubtedly for him "to die was gain."

Our Association was held in Horton. By the appointment of my brethren it devolved on me to preach the Introductory Sermon, and also to officiate as Clerk. The introduction of some disagreement between certain parties in Halifax, gave me no small share of inquietude. This was augmented by the circumstance that in the appointment of a Committee, of which I was one, to investigate and adjust the matter, an aged and worthy Minister, highly venerated by me, was selected, to whom it was known that there were strong objections on one side. An earnest desire that the contention might be amicably settled, and a strong apprehension that the appointment of this good Brother would present an insuperable obstacle to this, compelled me to object to his being appointed. I believe, however that my objection—urged without effect—was couched in such respectful terms, and accompanied with such explanation, that no umbrage was taken.

Four Churches were added at this time; and the number reported as baptized in the year was 334. This was a large comparative increase.

This Session was rendered remarkable and memorable by the formation of an Education Society, and an agreement to establish a Literary Institution in Horton—the part now called Wolfville—to aid young men called to the ministry in the acquisition of useful learning, and for the promotion of the general interests of education. The aged Ministers, who had not enjoyed such advantages, evinced a highly commendable zeal in the cause. The venerable Edward Manning was chosen President of the Society, and our justly esteemed Brother J. W. Nutting, Esq., and Rev. Charles Tupper, Vice Presidents. It is remarkable that, after a lapse of 38 years, the two last named survive, as also 5 of the 7 who first constituted the Managing Committee, viz. Dr. Lewis Johnston, J. W. Nutting, Esq., J. W. Johnston, Esq., (now Judge), E. A. Crawley, Esq., (now Rev. Dr.), and Simon Fitch, Esq. The first President, with the two Members of Committee deceased, viz. Bro. Wm. Johnson, and Wm. Chipman, Esq., (since Rev.) having served faithfully to a good old age, have been called home to their rest; but still live in the affections of their survivors.

Having been appointed the only Delegate to the Association in New Brunswick, which assembled in St. John, July 5th, I preached in a number of places on my way thither, as also on my return. The exercises were commenced with a conference, at which Bro. Frederick W. Miles related his Christian experience to universal satisfaction. He had been designed by his parents to be an Episcopal Clergyman; and for that purpose had received a collegiate education in King's College, Windsor. As he possessed strong filial affection, and was aware that the course which he was adopting must be painful to his fond and beloved parents, and adverse to the wishes of his relations in general, when he came forward his countenance indicated a deep conflict in his feelings. A sense of imperative duty, however, compelled him to make the required sacrifice, by obeying his adored Redeemer in accordance with what he was fully convinced the word of God enjoined. (It may be added here, that his parents were subsequently reconciled to him; and a number of his relatives, including his nephew Rev. George F. Miles, became Baptists.) On the Lord's day morning, agreeably to his request, he was baptized by me. After having delivered a discourse, and heard two preached by my late Brother John Marsters and William Sears, prior to the administration of the Lord's supper, it was my delightful privilege to present the hand of fellowship to my beloved Brother Miles, and also to our highly esteemed Brother (justly styled Honorable) W. B. Kinnear, who is still spared to aid us. It was a deeply interesting and joyful day.

The interest of the Session—very harmonious and pleasant throughout—was increased by the arrival of Rev. Joshua Tinson, an English Baptist Missionary laboring in Jamaica, who was visiting these Provinces for the improvement of his health, and the furtherance of the Mission in which he was engaged.

On the 19th day of July I met with others in a Council convened at West Brook, Cumberland, with reference to the proposed ordination of Bro. William Burton. We were all well satisfied as to his religious experience, call to the gospel ministry, and doctrinal views. On Lord's day morning, the 20th, the venerable T. S. Harding delivered an able discourse from Col. ii. 13. According to the arrangement made, the Ordination Sermon was preached by me, from 2 Tim. iv. 2.—"Preach the word; be instant in season, out of season." Bro. McCully took an active part with us in the services, which were solemn and impressive.

Early in September the Committee appointed at the Nova Scotia Association met in Halifax. As had been anticipated by me, one party resolutely refused to recognize us as a Council. We were obliged, therefore, to obtain from various sources what information we could relative to the case, and to form our judgement from it. We were harmonious in our deliberations and decision.

Some important arrangements were made at this time with reference to our contemplated Academy. Brothers Manning, Munro, and myself were appointed Agents to travel on behalf of the Education Society, in order to aid in obtaining the requisite funds.

On Lord's day, September 14th, I baptized two persons in Sackville, N. B. whose cases were peculiar. One was a female who had recently been much indisposed in body, and somewhat disordered in mind; and she did not appear to be fully restored in either of these respects. Fears were therefore entertained that she would subsequently be worse; and that this would be attributed by some to her baptism. On the other hand, as her mind was strongly set upon yielding this act of obedience to the Saviour, and was oppressed by the consideration of long-continued disobedience, we were afraid that a refusal would be seriously injurious to her. After mature deliberation, as we were all well satisfied with regard to her piety, we judged it right to admit her to the ordinances of the gospel. She presently became much better, both physically and mentally; and proved to be a highly valued member of the Church, very constant in attendance on the means of grace, and spiritually minded. Her husband became more friendly to the cause of Christ, and subsequently united with her in a Christian profession.

The other case was that of a Mr. Anderson, 81 years of age. He had undoubtedly experienced a work of grace about 60 years before, under the zealous and successful labors of Rev. Henry Allen; and in his department had uniformly been an upright man and sincere Christian. In accordance with Mr. Allen's views and teaching, however, he had formerly paid very little attention to the subject of baptism. In the relation of his experience he stated this; and added, in effect, "now in my old age, being unable to labor, I take very much to the Book; and every now and then I find myself brought up—there is a command which I have never obeyed." He was, of course, cordially received.

In the closing part of this month and the commencement of the next, I enjoyed a pleasing visit from Bro. Tinson, who tarried some days at my house, and preached a number of times among the people of my charge. His discourses were highly instructive, edifying, and acceptable. Collections were taken in several places on behalf of the Mission in Jamaica, and upwards of \$40 were contributed for this object.

In compliance with a request from the late lamented Rev. John Dyer, of London, who had kindly furnished me with a number of books and periodicals, to aid me in editing our Magazine, on the last day of October I commenced writing a brief History of the Baptist Churches in Nova Scotia, for the London Baptist Magazine, designing also to publish it in our own. Though a year had elapsed since my efforts to collect materials for it were commenced, they were still scanty and insufficient. From such documents, however as could be obtained, and my own personal knowledge, it was prepared and forwarded about the middle of November. It was published in both periodicals.

If God permits sin, he never sanctions it; it is always and everywhere the abominable thing which he hates.

HEROISM is the self-devotion of genius manifesting itself in action.

Thoughts on Suffering.

BY THE REV. JOHN OUDERIS.

During a late "enforced pause" the words of the Apostle Peter, "after that ye have suffered awhile," taught me a useful lesson. I realized what had been but a waking thought, that the company of sufferers was indefinitely large; so that among the readers of this journal there are probably many who are whiling away weary hours in a sick room, or at least are confined indoors, and many more, who although enabled to pursue their avocations, may not inappropriately come under the description.

The term needs no explanation; alas! it is too well understood. It comprehends the agony of years, and the sharp pang of sudden disease; the enforced temporary repose of active natures, and the settled conviction that the burden must be borne for life; the shock arising from domestic bereavement, the contemplation of the woes of others; small matters constantly chafing the mind; and accumulations of troubles which cannot be arrested; states of mind which meet no sympathy because peculiar to the individual,—indescribable afflictions which never find a voice nor a response.

If all had gone well in Eden, I would not be writing thus. On this pleasant September morning, when the rain is over and gone, I might be called to entertain one of "the world's grey fathers,"—perchance Adam himself, as he paid a sprightly visit to his numerous progeny without undue expense, or peril, or fatigue. But for that fatal error, we had known no sorrow;—never a tear would have bedimmed the eye, never a sigh would have escaped our lips, never once would we have uttered the petition, "Deliver us from evil!"

This would have been a pleasant state of things; and I do not wonder, my dear friend, that you sometimes say, involuntarily perhaps, O that Adam had been less weak, and Eve less curious! The weary and the sick have often uttered this, imagining that if they had filled the place of the old people they would surely have been more circumspect. Well, well, we must remember that they had but a limited experience, and must make all allowance. After the event, we can always see how the mistake might have been avoided; but I think that some of us, with all our enlightenment, would have fallen into the snare as readily as poor Adam. You remember the story of the man who was overheard blaming his first father, and asseverating that he never would have been so foolish. His auditor bade him to a good dinner, and informed him that the same was at his disposal every day, on the condition that he did not look into a particular dish among the many set before him. The poor man was charmed with the proposal of his benefactor, and thought nothing easier than to comply with the simple stipulation. Thus he ate for a short time, when the thought suggested itself, that surely he might peep into the dish without any unpleasant consequences. He just lifted the lid, and lo! the smallest morsel of a mouse popped out. Then there was a scramble for the little prisoner, during which dishes were upset and chairs overturned; and the master entered. I daresay in answer to the inquiries of his benefactor, the man urged that he had only lifted the lid; but of course as the terms had been broken, his expulsion was necessary; and he went back to his work a wiser, if not a better, man.

I am not writing a theological disquisition, else hereabout I should enter generally, specially, and lastly, into the sources and causes of suffering. At present, I merely feel that our Heavenly Father has in His infinite wisdom permitted evil to come and pain to follow as its consequence, and I am not going to trouble myself nor my reader further about that. Only by way of parenthesis, I must state a notion which I think is a Biblical one, to wit, that the Devil has a good deal to do with bodily disease. If you will examine the first chapter of Job, the thirteenth of Luke (v. 16.) and the twelfth of Second Corinthians, I think you will see what I mean, and perhaps you will thence be led to infer that the personage named has an influence of much wider extent than is generally supposed.

If you are an invalid, or if you are feeling poorly, you had better not read any more just now. Turn round and talk a little while, or think of something better than you have been reading, or sing an old snatch of a hymn with a fragrance of Sabbaths about it; and if all is well, we shall resume our thoughts again.

Outlook, September 1866.

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

For the Christian Messenger.

The late fire at Canning Cornwallis.

Some four thousand years ago a good man was visited with great if not unparalleled calamities. He was deprived of his vast possessions, his children and his health. These tidings spread far and wide, and among others, reached the ears of three nomads, the peers and friends of the afflicted man. They agreed to visit their common friend in company. They reach his dwelling, but how melancholy a spectacle met their view, their honourable friend setting in the ashes all disfigured with sores! "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spoke a word unto him: for they saw that his grief was very great." Thus far they acted the part of true friends, who would not commend their prudence if at the expiration of the seven days they with rent garments and dust upon their heads had returned to their respective homes. This they might have done had not Job (for such was the name of the afflicted man,) attempted to prove that these calamities had not been sent as a punishment for his sins. Eliphaz, Bildad and Zophar, felt themselves called upon to defend God's dealings with his servant; but they seem to have considered as an axiom that a great sufferer was a great sinner. Their premises being false their conclusions could not fail to be false too. But for these men there is some excuse. God had in some instances visited extraordinary sins with extraordinary punishments, and given to the eminently pious visible manifestations of his favour. I can however see no excuse for one in the nineteenth century of the Christian era when a future state of retribution is clearly revealed, falling into the error of Job's friends. These thoughts have been suggested by remarks that have been made and circumstances connected with the late fire at the enterprising little village of Canning, Cornwallis. Not only has very little been contributed to relieve the sufferers, but it has been said that it was a judgment on the community for their wickedness, the village needed purifying, &c. At Canning there are the virtuous and the vicious, the rum-seller and the jealous advocate of total abstinence, those who serve God and those who serve him not. But even should we admit that Canning is more wicked than most villages, the character of the chief sufferers by the late fire, forbid me to think that, that fire was a judgment from God. For the greater part of those who suffered heavily, and had little or nothing insured are among those who form the very bone and sinew of society, men that would be an honour to any community; some of them being the burden bearers in the churches to which they respectively belong, and ready to every good word and work.

To conclude, Mr. Editor, I beg to ask that respectable class of your readers, who by the blessing of God on the labours of ten, twenty or thirty years, have raised themselves to competency, (for of that class were the principal sufferers by the late fire), what part they would wish to have acted towards them, if by any calamity they should be suddenly stripped of their possessions; and to remind them of the words of our Lawgiver, "Whatsoever ye would that men should do to you, do ye even so to them."

AN OBSERVER.

For the Christian Messenger.

Psalmody and Praise.

No. 2.

The best test by which to estimate the value of an hour, the merits of its employment, is its product. A retrospective view of what an hour furnishes is the best comparison we can make of its real character; and, as none see the dangers of a perilous position as does the looker on, so, by a retrospective view, we become the lookers on, and "see ourselves as others see us"—the only correct view for general advancement.

In my last I digressed somewhat from a direct course, in order more fully to sustain my present position. In referring to the "lost hours," and privileges they would have furnished, had those privileges been sought, I had occasion to refer to the prevalence of that pernicious, time-murdering vice, and its accompanying evils, card-playing; and I again repeat, that if those young men, who so often declare that they "have no time" to attend meetings for social progress, or individual improvement, would but devote the