

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 10)

About the 20th day of April, 1825, I furnished for the Christian Watchman an Essay "on the Misapplication of Scripture." This was republished in the Baptist Missionary Magazine, November, 1835.

On the 2nd day of May, I completed the perusal of the Apocrypha in Greek, with the 3rd book of Maccabees, and one ascribed to Josephus.

As the style in general bears a strong similarity to that of the Greek New Testament, the reading of it was adapted to aid me in the study of the latter. Though evidently not written by Divine inspiration, yet parts of it undoubtedly contain true records of events that transpired during the time that elapsed between the writing of the Old Testament and that of the New. There are, moreover, many moral precepts and admonitions contained in the Apocrypha, which are worthy of attention. In my opinion it ought never to have been included in the same book with the inspired Scriptures. In a volume by itself, without any pretence of inspiration, much of it might be read with profit.

As the Home Missionary Board had appointed me a Mission to Prince Edward Island, it was commenced on the 6th day of June. No ordained Minister of the associated Baptists had ever visited this Island before. Elder Alexander Crawford had resided there some years; and had gathered several Scotch Baptist Churches. Having once heard him preach in Cornwallis, and felt interested in his discourse, I opened a correspondence with him; and he invited me to visit him, and the people there. The Church which he formed at Tryon—where he resided—and Bed-que, had become disorganized; and he, with commendable liberality, expressed a desire that some preacher, if not agreed with him on every point, might be the means of collecting them into church order, and promoting the interests of piety among them. The personal acquaintance formed with him while on this tour was highly interesting and pleasing. Though there were some peculiarities in his views, which appeared to me detrimental to his usefulness, yet he was in my estimation, in general a man of correct religious sentiments, and of undissembled piety. Our intercourse was mutually gratifying; and it manifestly continued to be so to the close of his life. He accompanied me to a number of places, and readily afforded me all the aid in his power.

My reception on first reaching the Island did not seem propitious; but the prospect soon brightened. The attendance, and the seriousness evinced, were highly encouraging. On one of the Sabbaths, when the meetings were held at a considerable distance apart, quite a number of young persons who did not profess religion, travelled in going and returning about thirty miles. When they were riding in company with me, they evidently appeared desirous to be conversed with respecting their spiritual interests. It was manifest that some of them were deeply concerned.

A number of excellent brethren and sisters, of whom some had been members of Churches of our order before they went to the Island, seemed much revived and comforted; and expressed a desire to be formed into a Church in connection with our Association. As my stay at this time, however, was necessarily short, it did not seem to me advisable to attempt such an organization so soon.

On my return my esteemed Brother Crawford accompanied me, and attended our Association, which assembled this year in Amherst. In general the additions to our Churches by baptism had been small. That of Cornwallis, under the charge of the venerable Edward Manning, had been specially favored. The gracious work through which 65 had been received the preceding year, had so continued that an addition of 42 more was reported at this time.

The Circular Letter was written by me on the subject of Church Discipline.

At this Session it was proposed to adopt measures for the publication of a religious Magazine in these Provinces.

In those times there was less business to be transacted at our Associations than now, and consequently more opportunity afforded for de-

votional exercises. These usually aided in promoting the spiritual welfare of the persons that attended. In the present instance, however, a pleasant session was closed by an exceedingly prolix sermon—according to my recollection nearly three hours long—which may have pleased a few, but in general it evidently had a deleterious influence. In ordinary cases brevity is preferable to prolixity; but it is especially so on such occasions. What a precious jewel is discretion!

Regarding the Christian Watchman as a valuable periodical, I had taken some pains to increase its circulation. About this time, however, several of its correspondents made frequent references to the wars which had occurred between Great Britain and the United States, recited events, and offered remarks calculated to excite animosity between persons belonging to these different governments. As the tendency of this was obviously harmful, I furnished a communication designed to check the growing evil. My usual signature seeming inappropriate in this case, that of Puff-blow was selected. Probably few, if any, of the communications written by me, have been more extensively, or more evidently, useful. A marked improvement with reference to this matter in the tone of the articles published, was presently and lastingly observable. The beneficial effect of this change must be apparent to every considerate person.

It may be remarked here, that with reference to this subject a great amount of responsibility rests upon the Editors of papers and their correspondents. Much caution should be exercised to avoid the publication of remarks adapted to excite irritation and strife. The publishing of one acrimonious expression may call forth recrimination, and diffuse its baleful influence, until it ultimately involves nations in a bloody and disastrous war. If such deplorable results do not follow, every thing that tends to cause disaffection between persons belonging to different governments, diverse bodies of Christians, or even between individuals under any circumstances, necessarily produces injurious effects, and ought, therefore, to be carefully shunned.

It affords me much pleasure to state, that in the delightful Session of the Western N. S. Association just closing, there has been a considerable portion of time devoted to religious exercises, with manifestly salutary effects.

Lovey, Grandville, June 12th, 1866.

For the Christian Messenger.

What is Rest?

Rest is not quitting, The busy career; Rest is the fitting, Of self to its sphere.

'Tis the brook's motion, Clear without strife; Pleading to ocean After its life.

'Tis living and serving, The highest and best! 'Tis onward! unswerving, And that is true rest.

Such is the definition of the word, said to have been picked up, (written on a scrap of broken paper,) in an apartment occupied by a German poet and philosopher, well known to the literary world—Baron Goethe,—by his landlady, who had observed him to be in a state of distressful inquiet during several days previously. That he had not attained it at that time, if indeed he ever did, during his mortal life, seems evident from the circumstance, if correct? The same authority relates that the lady copied the following words: "Come unto me, all that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus Christ.

And left them where they could not escape his observation! Is there any satisfactory record extant, of his being happy at the time of his death? It seems very sad, does it not? that one so gifted and so privileged should be otherwise!

Have we not reason to believe, aside from any scriptural evidence on the subject, that many once powerful intellects are wandering amongst the dark mountain of superstition? and that many other such, are lost forever, for want of seeking and receiving the true soul-rest offered by the Redeemer?

Numerous illustrations might be given—let one suffice. Let such as are acquainted with the record of his life, look at Lord Byron, of whom an "immortal bard who rolled his numbers down the tide of Time," has said, "He wove his garland of the lightning's wing and called the clouds his brothers, younger brothers whom he scarce as equals deemed" yet at the

age of 33, we find him writing some thing like this,—

What has existence left to me? Nothing excepting thirty-three.

Having "drank draughts that common millions might have quenched, he died: of what? of thirst, because there was no more to drink." Yet one is spoken of, so simple as to think, "the visual line that girt him round, the world's extreme, and scarce the name his mother called him by remembered," who had a prospect of being at length admitted. "Where, for the feeble ray of mental light that, glimmering here, but shewed him to enquire, Wisdom's whole volume to his longing sight at once shall be displayed and darkness put to flight." How different from Byron's is the language of another, at the same age, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

ALETT WILFRED.

Brookside, May 29th, 1866.

For the Christian Messenger.

"A Few Thoughts" on the late Catastrophe.

The hearts of many of us have been pained in reading the melancholy intelligence of the loss that our dear brother George has experienced. Not long since he was united to one who bid fair to be his companion for many years to come;—but now he is a widower and in looking at the circumstances of his loss we are perplexed and saddened. But we go to the good old book, the christian's comfort as well as guide, and we read, "What I do, thou knowest not now, but thou shalt know hereafter." How consoling this incomparable sentence! How calculated to stem the gushing tear, to calm the perturbed passions, to dispose the mind to peace, to soothe the agitated bosom, and to allure the heart of man. Prone to be curious, apt to pry into that which is not seen, how often do we presume to draw aside the veil which hides the Holy of Holies from view; and are punished for our rash temerity by the voice of majestic grandeur calling to us, in peals of thunder, "Hitherto shalt thou come, but no further." Strange, infatuated beings! No sooner have we closed the awful curtain, and the loud warring has died in slumbering echoes on our ears than we rush forward again, supplicate the intelligence of an hour, in treat the foresight of a day. He who is rich in mercy instead of dashing us on the jagged rock of hell, whispers the word of peace to our affrighted minds. Sweeter than the "music of the spheres," softer than the infant's prayer is the "still small voice."

Cease, vain man, to mourn; cease, vain inquirer, to ask; for "what I do, thou knowest not now, but thou shalt know hereafter." Ah! now many a weeping mother has this promise soothed; for as she pensively knelt at the cradle of her dying babe, and heard its cutting sobs, and listened to its plaintive cries, she has raised her broken heart to God, and said, "What thou doest, I know not now, but I shall know hereafter." How many a father, standing by the couch of death, has grasped the cold clammy hand of his expiring son, and whilst the deep tone of murmuring was hushed, and like Aaron, he bowed his head in silence; he has lifted his eyes to the hills from whence came his help, even to the mighty God of Jacob; and he has said, "what thou doest I know not now, but I shall know hereafter." So said the panting christian, who beheld his zealous coadjutor—stretched lifeless before his sickening gaze; and so said the man who had built his spiritual house upon a rock, as he sat upon the ruins of a desolated fortune, and surveyed, with heroic magnanimity, the fabric of years totter to nothingness, "What thou doest, I know not now, but I shall know hereafter." Yes my dear Brother, when the mist of earth shall have receded, to introduce you to the splendour of eternity; when time shall be no more a toil, and life no more a burden; when you shall have joined the Redeemer's attendants, "which, thick as stars, surround him;" and when you shall speed your way through a gallery of innumerable glories; when you shall see, him face to face, whom now having not seen, you love, then, and not till then, shall you know as you are known; then, and not till then, shall every intervening doubt be cleared away, shall every difficulty be removed, shall every cloud be rolled by; and then, and not till then, will you be able to gaze on the insufferable brightness of Deity. Let this thought, then, crystallize the tear that is about to roll down your cheek; let this thought stifle the rebellious murmur; let this blunt the arrow of anguish; for your merciful high priest has said—"what I do, thou know-

est now, but thou shalt know hereafter." Yes! for by and bye, what, through the dimness of your intellectual vision, you cannot see, what through the fog of mortality you cannot behold, you shall then fully understand; for what is now doing is infinitely beyond conception, whilst, over all this mystery, the voice of mercy sounds—"the voice of mercy, half drowned in the storm."

"It is I; be not afraid." Blind unbelief is sure to err, And scan his work in vain; God is his own interpreter, And he will make it plain.

May the bereaved ones enjoy all the consoling and strengthening influence flowing from the consideration of such passages already referred to is the earnest prayer of

R. J. LANGRIDGE.

Pictou, June 19th, 1866.

For the Christian Messenger.

Missionary Colportage in connection with the American Tract Society.

Statistics and facts for the quarter ending, May 31st, 1866.

Table with 2 columns: Item and Amount. Circulation of Publications, by sale and grant: \$1238.71. Public meetings addressed and prayer meetings held: 124. Families destitute of all religious books, except the Bible: 182. Families destitute of the Bible: 68. Roman Catholic families visited: 291. Protestant families neglecting Public worship: 149. Families conversed with on personal religion or prayed with: 2,158. Families visited: 6,102.

Time employed, 19 months; six Colporteurs are now engaged, viz.:

- A. B. Fletcher, in Halifax Co. R. Logan, in Hants Co. R. Peppard, in Kings and Annapolis Co's. C. L. Cox, in Colchester Co. J. McRae, in Pictou Co. S. Guna, in Richmond and Cape Breton Co's.

There will be six additional labourers shortly, four of whom are now appointed.

NEED OF COLPORTAGE.

In Kings Co., during the quarter, 117 families were found without any religious books except the Bible; 14 without the Bible and 68 neglecting public worship. In Halifax Co., 30 families were found without the Bible. In one small settlement 8 families were without the word of God; in another of 9 families only 2 Bibles were found. In Lunenburg Co., in one small neighborhood 8 families were found destitute; in another 7. There is a much larger number of families who have scarcely a page of any other religious reading. Families are found with children, numbering from 1 to 13 who never owned any portion of the word of God, or a single volume of religious truth to guide them in the way of life. Mothers have been found, surrounded with 5 or 6 children, in one case 11, who, when asked, "Who is Jesus Christ," "Who died on the cross to save us from sin and Hell?" answered that they did not know. They knew nothing whatever of the simplest truths of the Bible. These are most startling facts. What christian ever dreamed of the like in Nova Scotia.

The Colporteurs of the American Tract Society are diligently engaged in seeking out these destitute neighborhoods and families, supplying them with the publications of the Society, and by the aid of the Bible Society, with the word of God. Will not christians pray for and co-operate in this good work?

GOOD BEING DONE.

Mr. R. Logan of Hants Co., writes:—"I have opened 3 Sabbath Schools, with very encouraging prospects of doing good. I have an application to appoint a meeting next Sabbath to open another. I opened one last Sabbath in rather a poor Section and at the close of the lessons spoke about a Library. It was proposed and agreed to, that the ladies take the case in hand, when one gentleman present, a teacher, told them to collect all they could and he would put as much more to it.

I have met with some encouragement to continue labouring. Some days ago I met with a woman a head of a family, with whom I had a long conversation last year. She had not then given herself to the Saviour. She has now made a public profession of her faith in Jesus, and dedicated herself to him. Met also a Roman Catholic widow with whom I had a long unsatisfactory conversation last year, to whom also I gave a tract. I found her in a very different temper. She brought out the tract I gave her. She seemed pleased with it and had evidently read it. I had pleasant conversation with her and gave her another tract which she thankfully received.

Met with a family last year, destitute of the Bible, not one of whom could read. I gave them a Bible on condition, that when any of the neigh-