

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV CHARLES TUPPER, D. D.

CHAPTER XIII.

FOURTH RESIDENCE IN AMHERST.

(No. 4.)

In the latter part of the year 1842 some mercy-drops fell on the people of my charge in Amherst: 9 were baptized by me there, and 4 at West Brook.

While on an agency tour for Christian Messenger in New Brunswick, it was delightful to find an extensive revival at Butternut Ridge and New Canaan, progressing under the labors of my late beloved Bro. James Bleakney, by whom a large number had been recently baptized; and also, in the beginning of the year 1843, a similar blessing attending the ministry of Bro. David Crandall at Norton, of Bro. T. W. Sanders at Prince William, and of our late Bro. J. Harris in Woodstock. It afforded me sincere pleasure to spend a little time in aiding each of these valued Brethren in the good work.

Though violent storms and impassably deep snows detained me several days, and both my cheeks were frozen by the intensity of the cold, yet in the space of 33 days, a journey—interrupted by numerous calls—of 580 miles was performed on horse-back.

As there were some Baptists residing at Amherst Shore, above 20 miles from the Baptist Meeting House in Amherst, and they wished to be organized into a Church, I met with them on the 5th day of March, and as they were evidently established in our sentiments, united in affection, and persons of stability, though there were only 4 men and 3 women, yet it seemed to me proper to comply with their request. Accordingly a Church was constituted, which has retained its visibility, and been blessed, in times past and of late, with gracious influences, and considerable additions.

Public disputations with reference to religious views may in some instances be useful; but it has long been my settled opinion, that usually more harm than good results from them. One principal objection to them is, that they are very liable to degenerate into personal bickerings, and to diffuse a spirit of alienation and bitterness among different denominations of Christians, by which means the general interests of true religion suffer injury. A case, however, undoubtedly may occur in which a man who is fully satisfied that his views are scriptural, and that their prevalence is important, can not consistently decline a public defence of them. On the 24th day of April an individual stated to me, that a Pedobaptist Minister, who was in the habit of speaking contemptuously of the Baptists, both in public and in private, calling us "Dippers," and strongly opposing our views, had expressed to him a readiness to discuss the subject of Baptism with me. It did not appear to me the part of faithfulness to decline the proposal. The discussion took place on the 3rd day of May. It is neither needful nor expedient for me to offer any remarks with reference to my opponent; but, so far as ever came to my knowledge, it was generally admitted, even by those on his side of the question, that I was enabled to avoid those evils into which disputants frequently fall, namely, levity, witticism, sarcasm, misrepresentation, sobriety, irritation, unkind expressions or insinuations, &c., and to conduct my side of the controversy in a mild and Christian spirit.

The circumstance now related tended to call my attention especially to the subject to which it referred. As none of the Baptists in these Provinces had ever published any treatise on Baptism, except in reply to such as had been published by Pedobaptists, and a number of these had been allowed by us to remain unanswered, some persons construed our silence into a tacit admission, that our views were untenable. Thus a writer in the St. John Chronicle remarked, "The Work of the Rev. I. W. D. Gray, which was published some years ago, has never been answered, because it is unanswerable." Firmly believing that our distinctive sentiments are founded on the plain declaration of the sacred Scriptures, and consequently that they may be fairly sustained by sound argument, I conscientiously regarded it as a duty incumbent on me to write an answer to Rev. Mr. Gray's Work; which was undoubtedly much the ablest of any that had been published in this country. As I entertained for him, as also for many other

Pedobaptist brethren, sentiments of high esteem and strong Christian affection, it was my desire and intention to treat him with respect and courtesy; and to write in such a manner as to give no just cause of offence to any of those whose views do not accord with mine on the points under consideration.

Having made this matter a subject of sincere prayer for Divine guidance, and grace to enable me so to write as, not to excite disaffection between pious people of different denominations, but to further the interests of truth and godliness, I commenced the work, entitled "Baptist Principles Vindicated," in May, 1843, in the midst of numerous other duties, including long journeys as a missionary and travelling agent.

After having performed an agency tour to Shepody, and another, in connection with missionary labor, to Miramichi, I went to Woodstock and Jacksonstown. So great appeared to be the scarcity of money, that on this tour I travelled three days in succession, and called on numerous subscribers for Christian Messenger who were in arrears, without being able to collect one penny. The darkness of the prospect impelled me, with extreme reluctance, to communicate to the Editors my conviction that the discontinuance of the publication was indispensable. Happily, however, they did not act on my suggestion, but continued the work till times became more favorable.

Lord's day, Aug. 20th, was spent at Dumfries, on my return from Woodstock. Exceedingly heavy rain fell during the day and the night following. Many large bridges were swept away. I crossed one river near the mouth in a boat, while my beast swam behind. But that at Prince William, where all the mills on it had been precipitated into the River St. John, ran with such violence that it could not be crossed in the same way. A friend took my horse, went up the stream, and forded it by a circuitous course. A number of men were engaged in putting a temporary bridge over it near the main River, and they had succeeded in getting three long unhewn string-pieces laid across it; and on these two or three slabs were thrown. So intense was my anxiety to fulfil my appointment at Upper King's Clear on Monday evening, that I immediately attempted to cross. This was an inconsiderate and imprudent act. It was indispensably necessary for me to look down, in order to see where to step; and the extreme rapidity with which the water ran, caused my head to swim exceedingly. My error was discovered when I had gone too far to return. The consideration that one mis-step would launch me into eternity, as no earthly power could rescue me, tended to increase my trepidation. Through mercy, however, my life was preserved through this perilous scene. But when my appointment was overtaken just in time, the people in general had concluded it must be out of my power to fulfil it, and so only four assembled. These, however, appeared to me to have as good a right to a sermon as if there had been four hundred; and therefore the usual course was pursued.

ERRATA—C. M. July 24th, No. 3, col. 2. l. 89, for "James King," read Jarvis King; l. 94, for "business translations," read business transactions.

For the Christian Messenger.

The Baptist Anniversaries at Chicago.

Dear Bro. Selden,—

After having given you some account of the Home Missionary Convention, held in Chicago, I have thought, possibly, a brief sketch of the Foreign Missionary Convention which commenced its session the day following the "Reunion," of which I spoke in my last, might not be uninteresting.

This Convention lasted between two and three days. It will, therefore, be impossible for me to give you any just idea of all its proceedings, which were of the most interesting character. The reports from nearly all parts of the vast field were of an encouraging nature. Great good had been accomplished; but greater things were desired for the year to come. All seemed to feel that if more seed were sown a greater harvest would be reaped. Appeals were made to the churches to send out laborers and supply the means for their support. Young men and women were exhorted and urged to devote their lives to the Foreign work. Nor were those appeals in vain; for before the Convention closed, several responded, saying, "Here am I; send me." Five came forward; four young men, and one young woman and joyfully laid their lives on God's altar; thus dedicating themselves to His service. Besides this, as was mentioned in my last, it was resolved to

raise \$250,000 for the incoming year; thus adding the sum of \$50,000 to the \$200,000 expended last year in the work of Foreign Missions.

The two last meetings of the Convention were, especially interesting. One of these was addressed by Missionaries who had just returned from heathen lands and were soon to depart again to their respective fields of labor. The other—which I may notice another time—by those who were now, for the first time, about to utter the tender "Farewell" and leave all on earth that had, hitherto, made life pleasant.

No one can tell the interest that is created in the Foreign work, by seeing and hearing those very men and women who have been on the ground and seen the condition of the perishing heathen—and have been exposed to many hardships and dangers while laboring for their salvation. We had the pleasure of seeing and hearing seven while at the meetings to which I have referred.

REV. C. HEBBARD, of the Maulwain Karen Mission, was the first speaker. He gave a vivid description of the Karen character. His address was well calculated to encourage those who support the Mission. He spoke, in substance, as follows:—The Karens believe in the existence of a God—in the fall of man—that they are subject to dreadful punishment on account of the fall—also, that a great Prophet will certainly appear to deliver them from the fall. Hence, they were a promising people to labor—their own traditions prepare them for the reception of the Gospel of Christ. It was truly wonderful how soon the Karens received that Gospel.

REV. F. A. DOUGLAS, of the Telogoo Mission came next to the platform. His speech was thrillingly interesting and very instructive. He commenced by giving a specimen of the Telogoo language; both in Prose and Poetry. It is very soft and musical; somewhat resembling the Mic Mac. He had been 11 years on the field—had seen 38 converted to God. He had been all over his field of labor, which is 400 miles long and 50 or 60 wide. It is peopled by 16,000,000 souls, speaking not less than 26 different languages. The Telogoo are intelligent and shrewd, capable of grappling with and mastering any subject the human mind can comprehend. Many of them speak from 6 to 10 different languages. They are emphatically, "a speaking people." They thirst for knowledge. 50,000 of them speak the English language, in the city of Calcutta alone. They have the bible, by thousands, in their houses; and many of them are well posted in European and American affairs.

And, yet, as a people, the Telogoo are degraded liars, thieves, polygamists, etc. They also have caste among them—the 4 grand divisions of which will not even touch each other. They are also a very religious people. One sometimes sees 100,000 and even 150,000 of them at one meeting for the purpose of worshipping idols.

"Now," said the speaker, "what will remove them from this degraded, lost position?"

NOTHING BUT CHRIST. Christ, presented as God—as man.

REV. DR. KINCAID, who has been more than 30 years a successful Missionary to the Karens, then addressed the meeting in the most tender and thrilling manner. All who heard must have ceased to wonder why he had been so successful among the heathen, in leading them to Christ. Truly, he seems to have the spirit of the Master in a large measure.

His frame is bent and emaciated with the weight of years; as well as by the toil and hardships of missionary life in a tropical climate. His appearance and manner of address very much reminded me of the late lamented and venerable Father in the Ministry, the Rev. Wm. Chipman.

He began by saying, "It requires a genius to make a short speech, but any ordinary man can make a long one." He then stated that before he went to the heathen world he had no proper idea of their dreadful want. He was two years learning their language. After that he had travelled through Burmah—had seen their great and splendid cities and dreadful idolatry and been compelled to feel that America is a "small place." He was located 5 miles from a single Christian. His spirit began to sink; but he read the New Testament, saw how the Apostles did and took courage. Dangers threatened him. He was summoned before the Queen of the country—then before the Governor. But God delivered him and gave him success. He had seen souls brought to Christ; and, now, after 30 years experience and observation among the heathen, he had come to the

firm conviction that the gospel will save them and nothing else will.

But my letter is already too long. I am, as as ever,

Yours in the Lord,

J. F. KEMPTON.

Margaree, July 19th, 1867.

For the Christian Messenger.

To the Friends of the Missionary cause and of Acadia College.

The subject of Missions and our Institutions at Wolfville, has often occupied my thoughts, and every friend to the Baptist cause in these provinces, should not only think of these things but stretch forth a helping hand.

I am of opinion, that were the proper efforts put forth, much more good would be accomplished by our church members, as well as friends outside the church, than has characterized the past, surely our Master calleth upon his followers, in tones unmistakable, to "Come up to his help against the mighty."

"When the friends of any worldly enterprise determine to accomplish an object, how zealously they set themselves to work. How many hundreds, yea thousands, of dollars are spent annually for pleasure and to add to earthly enjoyment, whilst the cause of God is allowed to suffer, languish and sometimes die for want of nourishment. My friends, such things should not be. Our missionary cause should be better supported, our College handsomely endowed. Why, I ask, has there been such a lack of means? why so little given in proportion to the increasing wealth of our people? True, some have done nobly. They deserve and have the hearty thanks of the Denomination; but I am convinced that thousands of Baptist members give but sparingly who have not reaped sparingly, and yet their money is freely spent for worldly objects and pleasure, while churches now contribute but a few dollars towards God's cause, when, in some instances, single individuals of those churches could contribute as much singly and never feel the poorer. O friends ponder upon this matter, remember you are God's stewards, and are liable any moment to be called to an account. To God you are indebted for your worldly goods—help then to build up our Institutions, for to these, under God, are we as a Denomination largely indebted for the present position we occupy; let us then hold this hard earned position by giving the Institutions at Wolfville a generous support, and generations unborn will reap the benefit, and our own descendants be sharers in the good. Parents toil and strive to lay up money and property for their children, which sometimes proves a curse and a snare, and causes bickering and strife, even after the well meaning giver sleeps in the quiet church-yard; but in aiding to build up our denominational Institutions, a blessing is conferred upon the immediate descendants of the donor, and upon all succeeding generations. The earnest self sacrificing missionary likewise, who loves to labor and toil in the vineyard of the Lord needs support and is surely worthy of his hire.

O how little comparatively is given by the children of the Master to compensate the laborers. Some may not be able "to lay by on the first day of the week as God has prospered them;" others owing to the mode of their income; such as farmers, mechanics, &c., may be unable to decide what is a tenth—so as to follow the example of ancient christians. But, such as cannot contribute in this systematic order, should nevertheless give as their means will admit, and as their love to God and his cause may lead them. Not grudgingly, or merely from a sense of duty, but freely for "God loveth a cheerful giver."

O could our people only view this matter in a proper light and feel right about these things how freely would the money flow into the treasury. The Bible, precious volume, could be circulated among the poor. The messengers of the Cross could go forth to the great Master's work untrammelled, unembarrassed. Our denomination would reap the benefit; both the giver and receiver—the sower and the reaper—would rejoice together, at our annual gatherings, over sinners converted, and the general prosperity of the cause.

I like the plan proposed by the Committee at the Central Association, and believe that if fully carried into effect, each church will contribute as much quarterly as they now do annually. I want to see our churches become alive to the importance of sustaining our Institutions, and sending forth laborers into the fields, to gather in the whitening harvest.

Christian friends, come let us enter into the