

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."

JULY 14. Sunday. I sought Him, but I found Him not, Sol. Song iii. 1.

It might be thought you would never have parted with such a precious Friend. What a mercy that you are seeking Him again! Go on seeking, for it is dangerous to be without thy Lord.

15. Monday. St. Swithin. Father, I will that they also whom Thou hast given Me, be with Me where I am, John xvii. 24.

In heaven there shall not be a vacant throne. As many as believe in Jesus shall safely cross the dividing sea, and then shall be heard the song of triumph.

16. Tuesday. What hast thou that thou hast not received, 1 Cor. iv. 7.

O believer, learn to reject pride, seeing that thou hast no ground for it. Look back to what thou wast, and consider what thou wouldst have been but for divine grace.

17. Wednesday. But rejoice, inasmuch as ye are partakers of Christ's sufferings, 1 Peter iv. 13.

Take courage, Christian. Royal feet have left a blood-red track upon the road, and consecrated the thorny path for ever.

18. Thursday. Thou hast been our dwelling-place in all generations, Psa. xc. 1.

The Christian's unmoving mansion of rest is the Lord. Let prospects be blighted, let joy be withered, in God he can dwell in a quiet habitation.

19. Friday. My expectation is from Him, Psa. lxxii. 5.

If these be thine expectations, O my soul, live for God and resolve to glorify Him from whom cometh all thy supplies and hopes of coming glory.

20. Saturday. I have chosen thee in the furnace of affliction, Isa. xlviii. 40.

Fear not, Christian, Jesus is with thee in all thy trials. Let affliction come, God has chosen thee in the furnace.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV CHARLES TUPPER, D. D.

CHAPTER XIII.

FOURTH RESIDENCE IN AMHERST.

(No. 2.)

In 1841 I attended the Associations in Nova Scotia and New Brunswick. In each of these there had been pretty large additions by baptism. Resolutions were passed in favor of establishing a Foreign Mission; and our late esteemed Bro. Burpe was appointed to visit our Churches, and form societies for this object. In both Associations strenuous efforts were put forth on behalf of our literary Institutions, and large sums were subscribed to sustain them. It had been ascertained that the Seminary in Fredericton was burdened with a debt of £918; a subscription had been opened, and liberally signed, on condition that the whole should be made up; and £300 were added at this Session. Within a little time after this the amount required was pledged. As times were then favorable for many that were in business, and money plenty with them, had an efficient Agent been immediately employed to collect the whole, undoubtedly this desirable object might have been speedily obtained. It seemed difficult, however, to secure the services of a suitable man; and a crisis ensued, in which numbers of the subscribers became unable to pay, and some others, considering the condition as having failed, declined to redeem their pledges. In this case, as in that of Hannibal, and many others, delay resulted in defeat.

Strong Resolutions were passed in favor of the Christian Messenger, which was our only paper in these Provinces; and I was appointed an Agent to travel on its behalf in New Brunswick, so much of the time as could be spared from my stated engagements, which was about the half of it.

Some may imagine that this agency would divert my attention from ministerial labors; but it did not so appear to me. As our Domestic Missionary Board was immediately concerned in the collection of dues for the Christian Messenger during the first four years in which it was published, of which much remained unpaid, I was sometimes employed as a Missionary, in New Brunswick by the Board there, and subsequently on Prince Edward Island, and in destitute parts of Nova Scotia, by the N. S. Board, with the full understanding that the affairs of our

periodical would receive attention. At other times the Editors sustained me, and still, in effect, missionary labor was performed. In the former case collections were taken—usually on each Sabbath—in favor of the Board employing me, in the latter, for the Editors. While engaged in the very useful work of extending the circulation of a valuable religious Paper, adapted to promote both the temporal and the spiritual welfare of the people, and the furtherance of various benevolent objects, it was my settled purpose, and my constant practice, to pay due attention to such ministerial duties as visiting the sick and afflicted in cases that came under my notice, conversing, reading the Scriptures, and praying with families, and preaching the gospel. Undoubtedly a greater number of sermons were preached by me while thus employed than there were during the same space of time in my ordinary labors.

On the 14th of July a tour to Fredericton, Woodstock, &c., was commenced. At the latter place it afforded me much pleasure to aid my beloved Bro. Burpe in a Missionary Meeting of much interest. After spending some time with my people in Amherst, another tour was performed to St. George, Calais, &c. In these long and wearisome journeys I was much cheered by the opportunities afforded me of pleasing interviews with esteemed Christian friends, and also of forming agreeable acquaintances with others. My visits to my beloved Brethren R. Dickie, at St. George, and A. D. Thomson, of St. Andrews—in whose present illness I sincerely sympathize—were peculiarly gratifying. While tarrying with Bro. James Russel, in the parish of St. Andrews, under whose hospitable roof our faithful and zealous Bro. Thomas Ansley closed his life, I had the privilege of visiting the grave of this successful Minister of Christ. In the midst of a train of serious contemplations, it was delightful to reflect on the fact, attested by many, that he was one of the first Baptist Ministers by whom the glad tidings of salvation were successfully proclaimed in that region; and that to his zealous efforts, attended by the blessing of Him who "gives the increase," is largely attributable to the success of our interest there. Though the burial place of our dear Brother is remote from his earthly residence, yet it is among ardent Christian friends, by whom an affectionate remembrance of him will be long cherished.

After my return home in September, an urgent request was received from the Education Committee in Fredericton to resume the charge of our Seminary there; but various obstacles appeared to render this impracticable.

Some weeks were then spent with the people of my charge, during which time it was my privilege to baptize a valuable sister, whose upright Christian deportment and kind attentions have subsequently afforded me much consolation.

Oct. 14th an agency tour to Miramichi was commenced. The first Sabbath was spent at Buchtouche. As in many other places visited in my travels, so here the beneficial effects of missionary labors were apparent; particularly of those of my worthy and beloved Brethren William Sears, James Bleakney, and David Crandall; of whom only the last named survives. At Catham and New Castle my late valued Christian Brother Arthur McNutt, an able Wesleyan Minister, kindly invited me to occupy his pulpits. The invitation was gratefully accepted. My esteemed Bro. William Gremley, a Licentiate, was then nearly, if not quite, the only Baptist in either of these places. At North Esk and vicinity, where the faithful labors of Brethren Charles Millar and James Tozer had been much blessed, there was no stated Minister; and the deleterious effects of this destitution were manifest. The latter, however, (Bro. T.) with whom, as well as with a number of others, a pleasing acquaintance was formed at that time, was laboring zealously and usefully at Blissfield and adjacent places.

In performing these three extensive tours there must have been about 1500 miles travelled, principally on horse-back. This was then my common mode of travelling; and in some parts of my journeys it would have been difficult, and in certain cases impracticable, to go with a gig or waggon. To one accustomed to it, and able to endure the fatigue, the mode adopted by me is expeditious and convenient.

It has long been my custom to endeavor to profit by my own errors, when discovered, and also by those noticed in others. The finding of instances in which a zealous but inexperienced agent had forwarded many names of subscribers who were not really able to pay for the Messenger, as also of some that had not consented to take it, by which means much loss was sustained, taught me to be cautious on these points; and was, therefore, my practice to make inquiries of

intelligent men, acquainted with the circumstances of those living near them, and to ascertain who might be safely considered good, if they would subscribe; and also to be careful never to order it for any that did not actually agree to take it. On the former point mistakes might, of course, be sometimes made, and men of property occasionally fail; but caution tends to prevent loss.

One other matter in connection with travelling, learned from experience, may be noticed here, namely, that in order to avoid the inconvenience which sometimes results from leaving necessary articles at places where a traveller stops, it is requisite to be careful, as much as possible, to keep them all together. In that case where one article is taken, the rest will be almost sure to be put up with it; and it is not probable that the whole will be left.

For the Christian Messenger.

Western Baptist Association Church Letter.

BARRINGTON, June 25th, 1867.

Dear Brother,—

Having been appointed by the Western Association to prepare a digest of the Church letters for the Christian Messenger, I beg to forward you as much of the work as I have been able to overtake. The rest will be attended to at my earliest convenience.

Yours very truly,

W. H. RICHAN.

ARGYLE CHURCH has experienced a gracious revival under the labors of Rev. W. L. Parker. During the past Winter the number has increased from 50 to 95, and the prospect is still encouraging. "He hath done great things for us, whereof we are glad."

MILTON CHURCH has been without a pastor during the past year. It has now engaged the services of Rev. John H. Hughes. The Church is praying and hoping that God will again revive his work among them.

SOUTH YARMOUTH CHURCH is united and not destitute of the presence of the Saviour. It is now without a pastor. Rev. W. L. Parker, their late pastor, having removed to Argyle.

LAKE GEORGE CHURCH regrets that the love of many has grown cold. Rev. J. A. Stubbart, Pastor.

LIVERPOOL.—This Church has completed and dedicated its new place of worship; and secured the services of Rev. A. H. Munro as Pastor. The Spirit's presence was experienced in the social meetings during the winter, and the prospect for the future is encouraging.

TUSKET CHURCH mourns, in a low and depressed state, without a pastor.

WILMOT, PINE GROVE CHURCH reports progress in the general stability and fellowship of the Church. Pastor and people cooperate in sustaining and perpetuating the cause of the Redeemer. They are looking hopefully forward to the Convention, which is to be held with them, and a day has been set apart for fasting and prayer for a blessing to accompany that gathering.

SISSIBOO CHURCH laments its coldness, but rejoices in revival intelligence from abroad. The French Mission is still regarded as having special claims for sympathy and support. Rev. C. Randall, Pastor.

ST. MARY'S BAY CHURCH expresses gratitude to God for the privileges of the Gospel. In one section under the labors of Brother Normondy (French Missionary) 20 were added to the Church by baptism. Rev. L. B. Gates, Pastor.

BEAVER RIVER CHURCH describes itself as in a cold, backward state, but hopes for better days. Rev. A. Cogswell, Pastor.

CALDONIA.—This Church laments a low state of religion. Has had faithful preaching by Rev. D. O. Parker. Now without a pastor.

TUSKET LAKES.—The Church is endeavoring to strive for the faith once delivered to the saints, expecting that the seed sown by their Pastor, Rev. A. Cogswell, will yet bring forth fruit.

DIXBY.—The church here is without a pastor and solicits ministerial aid.

WESTPORT CHURCH expresses dissatisfaction with their state of religion: A few are striving to maintain the worship of God. Rev. S. Richardson has been laboring with them during the past three years.

HILLGROVE CHURCH highly appreciates the labors of Rev. L. B. Gates, improves in condition and prays for revival.

WILMOT MOUNTAIN.—After a season of destitution and distraction has become united

and prosperous under the labors of Rev. J. M. Parker, who is now the Pastor.

LITCHFIELD.—This Church sustains its Sabbath School, Prayer, and Conference Meetings, and seeks Missionary aid.

BROOKFIELD.—The Church is without a pastor. The Sabbath Prayer meetings are sustained, and a few are laboring in hope.

CLEMENTS CHURCH.—The labors of Rev. G. D. Cox have been blessed during the past year in the strengthening of the Church, and the conversion of souls. 9 have been baptized.

For the Christian Messenger.

Our Dominion.

MR. EDITOR,—

To-day we are a Confederate people. The Dominion of Canada embraces in our general Government, under our beloved Queen, four of her North American Provinces, known heretofore as the Provinces of Lower and Upper Canada, New Brunswick and Nova Scotia, while each Province has its own Local Legislature. To-day as a Province we are placed in a relationship, politically, commercially, educationally, and religiously to others, such as we never sustained before. Our duty as a denomination becomes at once apparent. Whether we are thus placed by our own choice, or by the choice of others, until constitutionally released, we are under obligations of a high moral character to avail ourselves of every lawful measure, to render assistance to the whole people of this New Dominion, of which let it be remembered, we form a most important and happily situated part. By benefitting the whole, we shall not fail to advance our own interests.

The necessity of a wise and prudent course at this time, when so many circumstances conspire to make our position responsible is forced upon us by many very serious considerations. To many the objection may arise, we have not been constitutionally consulted. Waiving all discussion on this point, more than this, admitting that the objection is just, there is this consideration, and it is important to every christian; it is by the Providence of God; after all, that we are thus united and although it may have been wrong, in the manner of its accomplishment, yet it may nevertheless be right in itself. To deny the superintendance of the Divine Being in all the affairs of this world, and especially in a matter so visibly connected with the (to say the least) earthly interests of so large a portion of his children, taking into account those of all denominations, is surely no work of the christian. If then we take it for granted that God in his Providence has allowed this, and that it may in itself be a wise and beneficial measure shall we not, rather than raise a factious opposition, give our influence that a fair trial may be made of its merits?

A contra course is pregnant with much evil, if not really opposing the best interests of the Province, communities and churches may be severed, the peace of families disturbed, Christianity disgraced and irreligion strengthened. Now when these evils are spread forth permeating all classes of the people if unhappily they should be so many, it is feared, will look back with regret at the result of their own conduct. It is surely no pleasant thing to feel rankling in the heart, where sought but hallowed friendship should exist, political hatred and enmity.

Should then regret be deepened by the cutting reflection, that all this was against a measure really good in itself, and rapidly expanding its advantages, extending them in greater or less proportions to all sections of the Denomination, to any branch of industry and enterprise, to all classes of people, and in addition to the opening up a field of immense importance for the united efforts of christian philanthropy, with cheering results, who will not mourn over the cause of his sadness.

"What can't be cured must be endured," is an adage of more truth than poetry. A crooked spine or a withered limb is never improved by useless murmuring, while a straight back or a sound leg may be rendered useless by injudicious treatment.

Looking therefore at the present aspect of the Union of these Provinces, it does seem as if the wisest course must be to give the Union a fair trial, and if it fail of producing the good expected by its friends, then in the most advisable manner let us strive to have the evil removed.

Already some christian philanthropists are looking forward to a time, not far in the future, when it is their hope that there shall be a union of their body in all this domain, for the purpose of more effectually carrying out the great mission of the Master. And will they be also