

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV CHARLES TUPPER, D. D.

CHAPTER IX.

SECOND RESIDENCE IN AMHERST.

(No. 8.)

In the month of February, 1832, I was urgently importuned by a Universalist to read some books, which he proposed to lend me, in favor of his views. It was not accordant with my desires to do so; neither would I recommend such a course to people in general. The strong inclination of the unregenerate to pursue the pleasures of sin, with their aversion to vital godliness, naturally disposes them to hope that all will be happy in the future state; and consequently they are very liable to be induced by fallacious reasonings, which may seem plausible to embrace a sentiment adapted to dispel their disquieting fears; and thus be blinded to their everlasting ruin. (2 Cor. iv. 3, 4.) In my case, however, it seemed requisite for me to make myself acquainted with the system, and the arguments urged in support of it, in order to be prepared to put the unwary on their guard against fatal deception. A number of persons in the field of my labors had embraced Universalism; books in favor of it were freely circulated, and its adherents were increasing. There seemed, therefore, to be an imperative necessity resting on me to enter into an investigation of the subject. The perusal of the books put into my hands tended to impress my mind deeply with a painful sense of the deceptive nature of the arguments employed, the liability of superficial readers to be led astray by them, the fearful consequences likely to attend the reception of such a sentiment, and the need of efforts to stem the torrent of error so destructive. In accordance, therefore with notice previously given, on Lord's day, March 4th, I delivered a discourse to a large assembly in Amherst on the subject, founded on 2 Thes. i. 7-9. and another on the 18th of the same month, from Matt. x. 28.

In these sermons I endeavoured, with all kindness, but with faithfulness and plainness, to expose the folly of the arguments adduced by some against the resurrection of the body and a future judgment, and of those urged by others against the conscious existence of the soul independently of the body; and to shew from the clear testimony of Scripture, that the souls, or spirits, of pious believers in Christ enter into a happy state at death, and those of unbelieving sinners into a miserable state; and that there will be a resurrection of the dead, when the former will be received into everlasting happiness, and the latter will be consigned to misery of equal duration.

Doubtless in this case, as in many others, the usage was verified—

"A man convinced against his will,
Is of the same opinion still."

I had, however, the consolation arising from a consciousness of having faithfully discharged my duty, and cleared my garments, so far as my discourses were heard, "from the blood of all men." But it appeared to me proper, for the benefit of others, as well as that of those around me, to publish the substance of my discourses in our Magazine. This was done in four Letters, July and October, 1832, pp. 337, 369.

It is cheering to know, that Universalism has subsequently declined in Cumberland; and there is no reason to doubt, that numbers who might otherwise have been drawn into this fatal snare, were happily preserved from it by means of this timely caution.

There was, indeed, a feeble attempt made to meet some of my arguments and scripture proofs, by a review of the first three of my Letters. After I had waited long for the reviewer to complete his task, a friend of his informed me, that he professed to have mislaid the Magazine. It did not seem to me at all needful to notice this imperfect review. As might be reasonably expected in an attempt to establish an untenable position, it dealt largely in obvious misrepresentations, bitter sarcasms, reproachful expressions, bold assertions, and gross perversions of Scripture. Of these last two instances that occur to my mind may suffice, as samples. In Matt. x. 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Christ is represented as charging His disciples, not to fear the Jews, who might "torment," but could not kill them, (see Acts vii. 57, 58.) but to fear the Roman power, which

could kill the life, and burn up the body in the valley of Hinnom! The reviewer remarked, "We have sufficient reason for rendering *apokteino* torture in this instance." He assigned no reason, however, neither would he assign any, except the necessity of this rendering to evade the obvious import of a plain text, which is utterly destructive to his system; for the word (*apokteino*) occurs, if I mistake not, 76 times in the Greek Testament, not signifying in a single instance any thing less than to kill. On Heb. ix. 27: "And as it is appointed unto men once to die, but after this the judgment," he remarked, in effect, that it did not refer to men in general, but to the Jewish priests, who died "sacrificially in the sacrifices which they offered; and that after the high priest had offered the sacrifice on the day of atonement—which he did "often," ver. 25—he put on the breast-plate of judgment!" Such glaring perversions and evasions needed no refutation.

During this year, in addition to my direct ministerial labors, such as preaching frequently in a number of different places, attending prayer and conference meetings, visiting many sick persons, and numerous families, I discharged the duties of Editor of our Magazine, Secretary and Depository of the Cumberland Branch Bible Society, and visited and aided a number of Temperance Societies, and assisted in the formation of others. In Amherst and at Little Fork, several young persons professed to experience a gracious change. In the former place I baptized 5, and in the latter 4. I also baptized 5 in Oselow, at the request of Bro. Munro, who was afflicted with asthma.

Near the close of the year I finished the tenth perusal of the New Testament in Greek, and the first in German; and began to read it in Italian.

As I had repeatedly visited Prince Edward Island, and my labors there had been appreciated by the people, and evidently attended with a divine blessing, I judged it the part of duty to comply with an urgent invitation from the Church of Tryon and Budeque to remove thither, and take the pastoral charge. It was my intention to go over in the former part of November; but the winter set in so early that the Gulf became impassable; and it was necessary to defer my removal till the first of May, 1833; and so my labors were continued in Cumberland till that time. The Church in Sackville had previously, with my concurrence, obtained a Pastor who resided with them.

Being about to remove from the Province, I resigned my office. My Brethren assembled in Association had kindly tendered a vote of thanks to me for my services as Editor of the Baptist Missionary Magazine of N. S. and N. B. It was quite satisfactory to me, after having edited it for six years, to commit the Editorship to my esteemed Brethren J. W. Nutting and John Ferguson. They conducted it, enlarged and increased in number to 6 yearly, for four years, when it was succeeded by our excellent Periodical, the CHRISTIAN MESSENGER, edited also by them for a number of years.

P. S.—As I have expressed, in a previous No. my approval only of the reorganizing of a Church, in an extraordinary case, in which prudent men, well acquainted with all the circumstances, upon mature deliberation judged it requisite for the interests of Zion, it obviously is not incumbent on me to answer questions with reference to the dissolution of a Church, apart from its reorganization, which was never approved by me.

ERRATUM.—In C. M. Dec. 26, No. 7. col. 2, line 2, for "useful," read *careful*.

For the Christian Messenger.

OUR FOREIGN MISSION.

MR. EDITOR,—

Please insert the enclosed communications, just received from Bro. Crawley, in a letter dated Oct. 15, 1866, including a report relative to several of our native preachers in Burmah.

Yours as ever,

C. TUPPER, Sec.
Aylesford, Jan. 4, 1867.

REPORT OF THE BURMAN DEPARTMENT OF THE HENTHADA MISSION, FOR THE YEAR ENDING SEPT. 30, 1866.

The year now to be reviewed is the 12th of the Mission. It does not present any marked or prominent incidents and details, from which might be gleaned the elements of a highly interesting, or peculiarly encouraging Report. Nor have there been, on the other hand, any experiences of a nature sufficiently discouraging to demand comment. Together with the mingled lot, common to all missions in every year, of prosperity and declension, discouragement and hope,—there has been growth; slow,—at times imperceptible—but yet growth, which the retrospect shows to be real and obvious. This is manifested in the spiritual attainments of the

church members generally; and particularly in the clearer comprehension of the nature of their calling in the Native Preachers, and in their increased ability to meet the demands of that calling. And there has been, it is believed, a corresponding advancement among those who are "without,"—the Heathen, who evince the possession of much more rational and just opinions of the objects and doctrines of the mission; and greatly increased respect for the native laborer, and confidence in the purity of his motives.

The Personnel of the Mission.

The mission has not yet been reinforced. In the earlier months of the year the hope had been entertained that a Missionary family would be sent from "The Baptist Foreign Missionary Board of Nova Scotia, New Brunswick and P. E. Island," to divide the field with the missionary now in charge, or to occupy his place should it become vacant. This hope was disappointed; and all the varied requirements of the Mission have been met,—of necessity most inadequately met,—by the single resident missionary.

Native Preachers.

There are six native Preachers who are severally stationed and employed as follows:

- Ko Aing, Pastor, Henthada.
- Ko Yan Gin, Licentiate, Zaloon.
- Ko Shway Long, Licentiate, Henthada.
- Moung Kyan, Licentiate, Paing-zoung-nau.
- Moung Dokeyu, Licentiate, Do.
- Moung Tike, Licentiate, (Itinerant.)

Of these six men, Ko Shway Long has been employed during the last three months only of the year; all the others have been at work during the whole year.

Bible Women.

During the last four months of the year one woman was engaged, somewhat as an experiment, to work in the capacity of a Bible woman. The result is viewed with so much satisfaction, that nothing but the impossibility of obtaining suitably qualified persons has prevented the employment of a number of Bible women.

Instruction of the Native Preachers.

With the conviction that the Preachers must necessarily, be very inefficient, not to say unsafe workmen, unless they received more instruction than they already possessed, it was resolved to devote four months, from June to September, inclusive, to the study of the Bible. As the time was so limited, and as experience had proved that instruction in any one Book was in a great measure lost, on account of their ignorance of the Bible as a whole, it was decided to be best to endeavor to take them through the entire Bible, and thus give them a connected view of the whole. In the prosecution of this resolve the following plan was adopted:

1. The Author, Chronology, place, etc., of each Book to be noted down in the margin.
2. Each Book to be read through consecutively; and at the close of every chapter, explanations made when required.
3. An hour at the close of each day's study to be given to a review of what had previously been gone over, so that a brief analysis of each Book should be carried along on the mind from day to day.

It was found impracticable to carry out the project in its entirety, owing to the demands for visitation and superintendence, made from different parts of the District, and especially from the neighboring missions of Thongzai and Setpidon. Consequently there was time only to complete the Old Testament and one Book (Acts) of the New.

Itinerating.

The whole of the dry season has been occupied in itinerating. Henthada and all the adjacent villages have had a thorough from-house-to-house visitation, accompanied with a liberal distribution of tracts and Scriptures.

This leads to a notice of the fact that this year has witnessed a change in the matter of tract distribution. Hitherto the minds of the people had not seemed sufficiently awakened, nor curiosity enough excited to read a tract even partially, so that a promiscuous distribution seemed unwarranted. Now, however, the case is different, and, during the year past, tens of thousands of pages have been distributed broadcast in every direction.

Religious Services.

1. On Sunday; preaching in the forenoon, by the Missionary and the Pastor on alternate Sundays; at the close of the preaching service, after half an hour's intermission, a Bible Class, conducted by the Missionary, has been held. Beginning with "The Life of Christ,"—that and "The Digest of Scripture" have been read through and examined consecutively. At the close of the Bible Class, all present—adults as well as children—repeated such passages from the Bible as they had selected for committal to memory.

2. During the week, evening meetings for prayer and exhortation have been held at the houses of the Christians on Mondays and Fridays; and for preaching at the School House in the town on Wednesdays. At these last there has frequently been an encouraging attendance from the heathen.

Schools.

The Primary School established in 1862, is still the only School connected with the Mission. It has recently been removed from the mission compound to a new School House, advantageously situated about the middle of the Town. The wisdom of having the School among the people—at their doors, as it were,—has been attested by the rapid increase in the number of

the pupils,—an increase of sixteen in less than a month, all from the heathen community. Two of the pupils have been baptized within the year.

Outstations.

Zaloon and Paing-zoung-nau are the only outstations occupied at present. At the latter place it is in contemplation to constitute the Christians, twenty-two in number, into a church.

Baptized	9
Excluded	4
Received by letter	1
Died	0
Present number	55

ARTHUR R. R. CRAWLEY.

Henthada, September 30, 1866.

LETTER FROM REV. J. S. DOUGLASS.

Bassein, Burmah, Sept. 26th, 1866.

Messrs. A. S. and H. H. Morse, and a Friend, (now J. L. Morse.)

Dear Brethren in Christ,—I spent last Saturday and Sunday with the little Church at—, twenty-five miles North of Bassein, where the native preacher that you have supported the past year is located. Sunday was a day of much interest to the little church. On Saturday at their covenant meeting three converts were received for baptism, two of them men of families and considerable influence. The news that they were to be baptized on Sunday, brought to the chapel an unusually large number of the heathen in the vicinity. All respectfully listened to a sermon from the words "Our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," and witnessed the administration of the ordinance. The Holy Spirit's influence was felt, and many were led to think and to say, "We have seen and heard strange things to-day; is all this right or wrong?"—though some appeared to be filled with wrath and said "these men are turning the people away from the Kyoungs, and leading the people to think that the gods that our fathers worshipped are only the work of their own hands." The members of the little church in that place are growing in intelligence and influence.

*Moung Myatsoo spent four months, from the middle of May to the middle of the present month, studying, travelling, and preaching in company with me. When in Bassein he devoted four hours of each day, and two hours each evening to study and recitations, and the remainder of the day to preaching from house to house in the city and surrounding villages. A number of times during the season we took our canoe and went on tours among the villages, distributing tracts, portions of the Scriptures, and preaching to the people. On one tour in July we extended our perambulations as far as Pandan, (90 miles distant) and were absent sixteen days. In all my associations with Moung Myatsoo, studying, travelling and preaching, I have been much pleased with him—more than with any other native that I have known in Burmah. In all his work he is (for a Burman) active, diligent, patient and persevering. His hope for pardon, cleansing, and everlasting life is placed entirely in Christ, and on all occasions in preaching, Christ is his theme. Within the past year six have been baptized into the fellowship of the little Church of which he is pastor, but these do not show the entire fruit of his labors. He has spent the greater part of the year in towns and villages, in which none yet have been baptized, sowing the good seed of the kingdom; much appears to have fallen by the wayside, on rocks, and among thorns, but some, we have evidence to believe, has fallen on good ground, is springing up and bringing forth fruit.

Our progress among the Burmans is slow, the disheartening, discouraging things, when all enumerated, are many. The multitude of the Burmans will, I fear, pass on and die in darkness, yet we have evidence to believe that even from among the Burmans a remnant will be saved. In almost every town we find at least a few who, under a sense of sin and dread of the future,—and, as we hope, awakened by the spirit of God,—listen to the truth and enquire what they must do to be saved.

In our Sunday School here in Bassein I have the past six months taken a special interest. I have a meeting once each week with the pupils in the school and S. S. for singing, conversation and prayer. We spend most of the time at these meetings singing hymns,—not in English, for not one of them can speak English,—but many of our best hymns, such as "Rock of Ages," "Jesus, refuge of my soul," "Rest for the weary," "Nearer, my God, to thee," and "Happy Day," have been translated into Burmese. Five of the pupils,—two boys and three girls—between 14 and 17 years of age, have for some weeks expressed the hope that Jesus had washed their sins away, and, before all, have declared their love to Him and determination to serve Him while they live.

This people walk in darkness, and dwell in the land of the shadow of death, but on a few the light is beginning to shine. When Christ gathers home his children some from Bassein will be among the number.

In the work of winning souls to Christ,

Yours,
J. S. DOUGLASS.

[* Mr. Douglass has written the names of the station and of the preacher in Burmese. As we have no Burmese type we leave the space blank. The letters of which the words are composed look very much like our letters O and C mixed up together, turned sometimes in one direction and at other times in another.—Ed. C. M.]