

## Correspondence.

For the Christian Messenger.

## AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

## CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 2.)

It having been arranged that my youngest daughter, who was a widow, should keep house for me, we left Amherst July 17th—the 34th anniversary of my Ordination for Aylesford. As it was needful for me to attend the Eastern Association, which was to assemble at Onslow, we went round the head of the Bay of Fundy.

The Session commenced on the 19th day of the same month. Bro. S. T. Rand was chosen Moderator. By appointment made while my residence was within the bounds of that Association, it devolved on me to preach the Introductory Sermon. The text selected on the occasion, which appeared to me appropriate, was Phil. i. 27. "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." The Session was one of harmony and interest.

Through the kindness of Providence we reached the place of our destination in due season; and were received, and admitted into the fellowship of the Church with expressions of gladness.

On the 6th of August an entry was made in my Diary to this effect:—"Was this day 57 years old. In my 57th year I was called to part with three grandchildren and the wife of my youth; and had also a leg broken, which is still quite lame. I do not, however, repine; but I would adopt the language of my dear wife the night before her departure, 'All is right, all is well.' May I be graciously prepared for the trials that may yet await me, and be enabled to be increasingly faithful and successful."

'Aug. 30th, at Conference 5 persons who were formerly members of one or other of the Churches while divided, were received into fellowship. The benefit of ministerial visits was apparent on this occasion. Besides numerous calls, of these visits 76 had been made by me in a month. I had long regarded this as an important part of a Minister's labor; but had not usually been placed in circumstances so favorable to the discharge of this duty.

From the 11th to the 14th of October inclusive, a Quarterly Meeting was held with the people of my charge. Our late valued Brethren W. Chipman and R. E. Burpe aided us materially. The former commenced the exercises by an appropriate discourse founded on Ps. lvii. 7, and the latter at the close delivered a Missionary sermon from Mark xvi. 15, 16. On the last day a Foreign Missionary Meeting was held, in connection with the Union Society. In this case, as usual, the beneficial effects of such a meeting were manifest. At the commencement of my labors with the Church of Lower Aylesford and Upper Wilmot the collection of moneys for benevolent objects had been deferred till just before the assembling of the Association; and, in a brief space of time, without any public meeting with reference to the subject, very little could be collected. In this case, attention being called to the duty in due season, instructive and impressive public addresses delivered, subscriptions passed round at the time, and circulated immediately afterwards, a considerable amount was raised, both for the Foreign Mission and the other objects embraced in the Union. The meetings held were evidently productive of salutary effects upon those who attended them.

Before the breaking of my leg my eldest son had advised me to desist from riding on horseback, as from his medical skill he was aware that it was prejudicial to my health. In some cases of physical infirmity it is undoubtedly a healthful exercise; and it was at a former period of my life conducive to my health; but in others it is deleterious; and it had now become so with reference to me. After the occurrence of that afflictive event, my son strongly recommended to me to sell my saddle, and use one no more. Though satisfied that the advice was good, yet, as it seemed difficult to comply with it in some cases, the measure proposed was deferred. I did not travel at all in that way for eight or nine months; but after that on some emergencies I began to return to my former practice. On the 4th of March, 1852—

just 16 years prior to the writing of these lines, and 1 year, minus 4 days, after the former disaster—by another fall my left shoulder was seriously injured. On this occasion, though no promise was made, yet a resolution was formed, to desist wholly from that mode of travelling. My saddle was accordingly sold. Sixteen years have subsequently elapsed, but this prudent resolution has never been broken. One consideration which induced me to adopt and pursue this course, was, that a great sufferer had stated to me, that undoubtedly much of his long continued distress arose from his disregard of such advice as was given me. It has, indeed, sometimes been attended with inconvenience; as it has compelled me to walk, though feeble, where I could not be carried in some vehicle; but the circumstances in Providence which led me to adopt it, have doubtless preserved me from a great amount of suffering.

Unavoidable distresses should be patiently endured; but it is the duty, as well as the interest, of all persons to shun, as much as possible, whatever is known to be adapted to subject them to avoidable affliction, either by producing or aggravating disease.

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[We are always pleased to hear of ministerial labor being appreciated and rewarded. We do not ordinarily feel at liberty to insert addresses, &c., given at Donation Visits, or we might be overwhelmed by them. They commonly refer more especially to the locality in which the parties reside, than to the public generally. This one, however, is a little out of the usual course, and we are glad to comply with the request of our brethren in the Brussels Street Church, as well on account of our subscribers in New Brunswick, as of those in this Province so long acquainted with the recipient, and who will be gratified to read the high testimonial which accompanied the handsome present.—ED. C. M.]

St. John, N. B., March 6th 1868.

To the Editor of the Christian Messenger,

DEAR SIR,—I am instructed by the Brussels Street Baptist Church to forward to you the following correspondence for publication in the columns of your valuable paper. An early insertion will much oblige.

Respectfully yours,

JOSEPH READ,

Church Clerk.

On the evening of Thursday, the 27th ult., a very large representation of the Brussels Street Church and Congregation assembled at the house of Rev. I. E. Bill, and, after partaking of a delicious tea, prepared in admirable taste, by the ladies, J. W. Hartt, Esq., read the following Address:

TO THE REV. I. E. BILL.

Revered and beloved Brother,—

It is with very peculiar feelings that we meet you on this occasion. We are here as the representatives of a church and congregation over which, in a very mysterious and unexpected way, both to yourself and us, you have been called, in the Providence of God, to act as pastor for more than a year and a half.

You had previously been known and deeply respected by many of us for years as a man called of God in early life, and sent forth to preach the everlasting gospel—as one signally owned and blessed in the conversion of sinners, and eminently successful in the morning of your ministry in the building up of the cause of the Redeemer in your native Province.

Your labors, however, in connexion with our Zion in this city, during the last seventeen years, have come more immediately under our personal observation. We thank God that He has opened before you so wide a door of usefulness in this city, and throughout the Province. Your exertions in the cause of Home Missions, the Bible Society, Education and Temperance, have been unremitting, and cannot be forgotten. Through all your arduous labors as Pastor and Religious Journalist—not unattended with difficulties and trials peculiar and hard to be borne; through many personal sorrows and afflictions—not the least of which was the loss of your voice, which, for a time threatened to terminate your usefulness as one of Zion's watchmen—we bless God that He has brought you to stand now among us unimpaired in your usefulness and reputation as a faithful ambassador of the Cross, and highly successful in the management of the organ of our denomination.

But it is in connexion with the trying and melancholy scenes through which the Brussels Street Church has passed since the illness and death of our late lamented Pastor, that our present warm attachment and deep-seated gratitude towards you have sprung up and matured. Knowing you to be the tried friend of our pastor, we hailed with thankfulness your willingness to add to your already onerous duties that of ministering to the spiritual wants of our deeply afflicted Church. We rejoice that, during the time you have labored with us, your health has been so good, and that you have had the satisfaction of seeing our Church united and edified under your ministry, and,

especially of late, of witnessing the fruits of your labors in the conversion of sinners, and a deepening interest in divine things.

We all feel, as we know you do, a deep sadness overshadowing this meeting on account of the absence of our lamented Brother Kinnear, who, while living, cherished towards you the feelings we have expressed, and who, had it been permitted him to be here, would have taken the most lively interest in this gathering.

It remains for me in behalf of the donors, to beg you to accept this purse and several useful articles, as a token of our deep sense of gratitude to you for your manifold labors of love while acting as our Pastor. We shall not cease to pray that our Heavenly Father may long preserve your valuable life and that of our highly esteemed sister Bill; and that in the enjoyment of good health, and in the prosecution of useful labors in the best of causes, for many years, you may both at last finish your course with great joy, and enter upon the glorious reward on high.

## REPLY.

Dear Brethren and Friends,—

Most heartily do I thank you for your delightful visit, excellent address, and accompanying purse. Words utterly fail to convey to you the gratitude I feel for this unexpected expression of your appreciation of my humble services in the cause of the blessed Lord Jesus. My heart of hearts responds in feelings of undying affection for you all, and in earnest prayer for your prosperity and happiness, both in this world and in that which is to come.

Be assured that Mrs. Bill most cordially united in these sentiments of gratitude and good will.

Yours to serve,

In the Gospel of Christ,

I. E. BILL.

The purse contained \$200 cash, which was supplemented by other valuables to the amount of \$80; making the sum total \$280.

Appropriate addresses followed by Rev. Messrs. Spencer and McKenzie, supplemented by pleasant conversation and charming music. A touching prayer was offered by Rev. Mr. McKenzie, and the company separated, all delighted with this free interchange of Christian affection and social enjoyment.

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## Jottings by the way.

No. 1.

Eight years have now elapsed since my pen and ink sketches made their appearance in the columns of the Messenger. The *cacoethes scribendi* cannot be brought as a charge against the writer and though fully endorsing the motto of the great orator of the North *non ulla dies sine lineis*, yet an unwillingness of rushing madly into print which has been so fully illustrated recently in the Baptist denomination has prevented the insertion of many thoughts which might be interesting as well as profitable. The last was written on that lovely Isle—the Sicily of the St. Lawrence, where our principles are making some progress of late years, where the anticipations of the writer are being realized by the infusion of young blood with the old staid element. Time will unfold greater developments of the divine life, increased spiritual toil will produce greater spiritual results. Fourteen years have rolled away since Pictou was first visited, and when the writer proclaimed the glorious Gospel of the blessed God, and when a number were baptized and a small church organized. Some improvement is plainly perceptible since the eye gazed on the beautiful prospect around this Scotch town. The three rivers, East, West and Middle, meander in their usual course to their mouths, forming a large estuary constituting the Harbour. The solid stone station houses indicate the terminus of the Railway at Fisher's Grant, whilst the shrill snorting of the iron horse indicates the progressive spirit of improvement peculiar to the times. The eye of the stranger beholds a massive structure of brick and free stone blended together in beautiful harmony of taste with a spire towering towards heaven, situated on a most commanding eminence overlooking the town, said edifice is the *Roman Catholic Chapel*? On the ground below may be seen another not less massive or magnificent belonging to the Kirk of Scotland which thus asserts her supremacy as the Established Church of old Scotia. These sacred fane may cost \$25,000 each (a rapid stride from the old buildings formerly occupied); not far off, midway, may be seen the modest building occupied by the Episcopalians. Prince Street Presbyterian Church is the same, with a shabby wooden fence around it, which might be replaced with one of cast iron. Near at hand, is a very fine building for Sabbath School purposes, built with money bequeathed by Mr. John Yerstin, a wholesale liquor dealer. The Free Church looks the same, with the addition of a town clock pealing out its heavy tones. The Morrisonian Meeting House is also prominent on the front

street where a Mr. Barker, a Congregational minister of sincere and unaffected piety preaches on the Sabbath evenings to all comers; and last though not least, is the small Baptist Chapel, formerly Roman Catholic, where the writer unfolds the unsearchable riches of Christ.

The Baptists have another place of worship in Pictou County. The labours of Rev. D. W. C. Dimock are worthy of all commendation in buying this place. He has appealed to the denomination for aid, and a noble response has been made. How many changes take place in this changing world? This small building now occupied awakens a train of thought associated with the name of one who was, fourteen years ago the Priest in Pictou, having the charge of a small number meeting in the same place, Dr. Shultze, a Prussian by birth, and an accomplished scholar; removing to Antigonishe, he becomes Principal of the College of St. Francis Xavier. Ten years past the writer sat side by side with the learned Dr. hearing his young theologues reciting Greek and Latin, among them was a green looking young man, with regular features, having a Protestant mother and a Roman Catholic father. A few weeks ago the same College is visited and our quondam green young man has become President of the Institution, a graduate of the College De Propaganda of Rome, Dr. McGrigor, but I have not done with the other D-D.

It will be remembered that an effort was made to exclude the Bible from our Schools some nine years ago. Dr. Shultze came to Guysborough to give a lecture on Education. The Court House was crowded. After closing his learned discourse liberty was given. The writer took up the subject showing that the Bible was the only source of Religious knowledge, and pointing out the defects of the Douay Version, the one used in the Romish Church, and taken from the Latin Vulgate. It is a remarkable fact that although the most ancient manuscript of the sacred writings may be found in the Vatican called Codex B., yet no version has ever been made from it until 1857, when Tischendorf obtained the privilege of selecting from it imperfect extracts.—The Vulgate is the one from which the Douay Version is taken. In the Vulgate the expression *agere penitentiam* is rendered to do penance; so that the doctrine of Repentance is completely ignored in the Roman Catholic Church. The writer bringing this fact before the mind of the learned Dr. appealed to him as a scholar, as the President of a College, referring him to the expression in Horace, *agere vitam* to live, literally to do life, the first is according to classic usage. No reply was made by him, his mind was awakened to enquiry from that discussion. Dr. Shultze renounced his Roman Catholic views, joined the Church of England, and is now a Professor of a College in Canada, and judging from his sermon is truly a Christian. Shall I ever meet him in this world? and I would go some distance to see him, and here I am, after ten years have passed away, in the chapel preaching and intending to use his little confessional as a study. Wonders never cease, other converts may be won to Christ. "Not by might, nor by power, but by my spirit, saith the Lord."

H.

For the Christian Messenger.

## Which shall it be?

DEAR SIR,—

One of two principles is regarded by every donor to any benevolent object. One is a definite guide for the exercise of benevolence, the other leaves its subject to the caprice of various circumstances. The one defines our duty by a measure scarcely contingent, the other leaves it to a scale as variable as are the impulses of a covetous heart. The one is clearly expressed by the wise man, "Honor the Lord with thy substance and the first fruits of all thine increase," &c., &c., the other by the convenience, or expediency of the moment. Now, christian reader from which of these principles shall arise your offerings?—from "the first fruits of all your increase," or the remainder, or a part thereof after every thing else is provided for? What answer have you given from time to time to this question, as you have been solicited to contribute to the various calls of benevolence? Have you regarded these paramount to all others, or have you considered them of secondary importance?

The evils arising from the neglect of regarding the Divine authority in this matter, as in every case of disobedience, are great. Say nothing of the dishonor to God, the reflex act, or its recoil upon the guilty, is of itself an injury not to be trifled with. "Three is that withholdeth more than is meet, and it tendeth to poverty." God's