

The Bible.

It is so complete a system, that nothing can be added to it or taken from it.

It contains everything needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table, tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children. It gives directions for weddings, and for burials; regulates feasts and fasts, mournings and rejoicings; and orders labour for the day, and rest for the night. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children and in whom his widow is to trust. It teaches a man how to set his house in order, and how to make his will. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher and oppressor. It is the first book, the best book and the oldest book in all the world. It contains the choicest matter, gives the best instruction and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws, and profoundest mysteries that were ever penned. It brings the best tidings and affords the greatest comforts to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to Eternal Glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; it sets aside all other gods and idols, and describes the vanity of them, and all that trust in them. In short, it is a book of law to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth that detects all lies and confutes all errors; and a book of life that gives life, and shows the way from everlasting death. It is the most compendious book in the world, the most ancient, interesting and authentic history that was ever published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal worlds; and the origin of the angelic myriads, human tribes and devilish legions.

It will instruct the most accomplished mechanic, and the profoundest artist. It will teach the best rhetorician, and exercise every power of the most skillful arithmetician, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist and makes the diviners mad. It is a complete code of laws, a perfect body of Divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best Covenant that was ever agreed on, the best deed that was ever sealed, the best evidence that was ever produced, the best will that was ever made, and the best testament that was ever signed. To understand it is to be wise indeed, to be ignorant of it, is to be destitute of wisdom. And that which crowns all is, the Author is "without partiality, and without hypocrisy," "in whom is no variableness or shadow of turning."

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 3.)

On the 13th day of April, 1852, the Annual Meeting of the Church was held, to arrange respecting ministerial labors, &c. It was my desire that at this meeting, each year, it should be determined whether the members of the Church generally wished me to continue with them, or not. After retiring, in order to give those present an opportunity to express their views, and to communicate information respecting the wishes of others, without embarrassment, I was informed that the vote for my continuance might be justly considered unanimous. It was

ascertained that one man remarked, in effect, that he had nothing against me, and would not object, but that he would like to have a more earnest preacher. This did not offend me, but the indication of candor was pleasing; for it was evident to me that a preacher ought to be more earnest. But it never seemed to me consistent, though it might satisfy some, to put on an assumed air of earnestness. It is not known to me that this brother has subsequently indicated any desire for a change. Probably few preachers have been so favored as to continue 17 years in succession in the pastoral charge of a large Church—now the largest in these Provinces—with so little dissatisfaction expressed.

As the widowed daughter who kept house for me was married again, it seemed needful, provided a suitable consort could be obtained, to adopt the same course. Indeed a married life, with the society, assistance, and sympathy of a prudent and affectionate companion, was most congenial to my disposition. Some have imagined that if a man entertained a due regard for his first wife, he would not take another; but this matter always presented itself to my mind in a different light. In the days of my boyhood on hearing a man remark, 'that if his wife were to die, he would not marry again,' I concluded he did not like his wife. Long afterwards I heard a widower say, 'that his wife was such a d—l of a woman that he never would have another.' Both my experience and my resolution were quite different from those of this man.

Some good and wise men here, when considerably advanced in years, married young women; but this course never appeared to me judicious. Congeniality of disposition is obviously of special importance; but great disparity of age is, in general, undesirable.

Under these considerations, as my affections were drawn toward an elderly maiden lady—aged 47—who had invariably been held in high esteem by all her acquaintance, and who evidently possessed the qualifications requisite for a minister's wife, on mature reflection and fixed decision, a proposal was made to her, which was accepted. Accordingly Miss Mary Miller and I were united in marriage June 2nd, 1852. Our union was a happy one, never regretted by either of the parties. Her subsequent long and distressing illness, which no human sagacity could either foresee or prevent, did indeed involve me in great affliction; but it afforded me much consolation to minister in any degree to her comfort, as also to witness the fortitude, patience, and resignation with which her continuous distresses were endured.

Mrs. Tupper and I attended the Western Association, at Milton, Queens Co., which commenced June 12th. It was an interesting Session; but the sudden death of Rev. E. D. Very, Professor Isaac Chipman, and four of the students of Acadia College, with one of the ferrymen, by the upsetting of the boat in which they were returning from Blomidon, on the 7th of the month, necessarily caused much sadness. Rev. Dr. Cramp delivered an appropriate discourse with reference to this mysterious and painful visitation of Providence, from Ps. xlv. 10. "Be still, and know that I am God."

The measure proposed at an Educational Meeting held in Wolfville, Dec. 29th, 1851, to raise an endowment of £10,000 for the permanent support of Acadia College, was introduced, and approved.

We also attended the Eastern Association of New Brunswick in Sackville, July 3rd to 6th. As I had labored considerably in this place, as likewise in St. John and Fredericton, and frequently visited most part of the province, I felt a special interest in the welfare of my Brethren there; and it was highly gratifying to me to meet many of them in an Association.

We had also the satisfaction of attending the Eastern Nova Scotia Association in Pugwash. It began July 9th. Within the bounds of this body most of my labors had been performed; and it was cheering to meet old and valued friends again.

Though my stated field of labor was too extensive, yet, in compliance with an urgent request from the Upper Aylesford Church, then destitute, it was agreed for me to devote a fourth part of the time to their interest, commencing on my return home in July.

After I had spent some time with the people of my charge, and baptized two persons who had recently obtained hope, Mrs. T. and I again crossed the Bay of Fundy, and met with the Western Association of N. B. at Prince William, Sept. 6th. Thence we proceeded to Sackville, to attend the Convention, which commenced its Session Sept. 18th. My Brethren appointed me President. At these meet-

ings, as also at our public gatherings generally, the proposal to raise an Endowment for Acadia College was favorably entertained. In consequence of a vacancy in the Board of Governors occasioned by the lamented death of our beloved Brother Isaac Chipman, the Convention chose me to occupy his place.

For the Christian Messenger.

Foreign Missionary Meetings.

The four Pastors who were present at the Meeting of the Board when a Resolution was passed recommending the holding of such meetings, namely, Messrs J. L. Read, W. H. Porter, W. G. Parker, and C. Tupper, deeming it important to act promptly in accordance with it, have, unitedly, with the aid of others, carried it into effect. Notices of some of these Meetings have already appeared. The last of the series was held in the field of the writer March 18th. As \$25 had been raised for sister DeWolfe in connection with the Church of Lower Aylesford and Upper Wilmot recently, it was judged proper in this case to combine with her support the general objects of the Union. The sums paid down and subscribed at this time amount to \$96.92.

The moneys received and pledged at the Meetings held with these four Churches under the pastoral care of the Ministers named above, approximate to \$400. A considerable amount additional will undoubtedly be obtained by the subsequent circulation of the subscription papers among those who were not present.

Excepting one, of which notice was not received in time, all these Foreign Missionary Meetings, fifteen in number, have been attended by the writer. It affords him sincere pleasure to say, that they were conducted, not only with entire freedom from levity and trifling, as all such meetings always should be, but also in a truly earnest and devotional spirit. Besides the great benefits resulting from the imparting of much useful information, the awakening of a deep and lively interest in the important cause of Foreign Missions, and the exciting of a spirit of zeal and liberality in it, they evidently tended, by the Divine blessing to promote the spiritual welfare of both speakers and hearers.

It is manifestly much to be desired, on various accounts, that similar meetings may be held, without delay, by our ministering brethren in connection with all our Churches throughout these Provinces.

CHARLES TUPPER, Sec'y.

Aylesford, March 25, 1868.

For the Christian Messenger.

Pastoral Visits.

It was said of the late Dr. John Mason, that he was indeed a faithful shepherd of his flock, and his people mourned for him as for an affectionate father.

It is much to be desired that his example were more followed by christian pastors, for he visited his flock. "To preach with eloquence and acceptance is a talent of great value in a minister of the gospel; this makes him respected and his congregation admire him, because, for one reason, they are proud of him; but to gain their affection, to make a congregation the children of an aged pastor, or the friends and brethren of a younger one let the minister visit the families of his people; this will seal on their hearts the regard which their understandings had already dictated."

I do think, Mr. Editor, that in some of our churches our pastors should visit more frequently than they do. I don't mean social visits to the more wealthy portion of their church members, but more especially seek out the backslider and the strangers who may and often are well disposed, but unhappily, too often sadly neglected. Pastors who so arrange their time and business as to enable them to look after the stray sheep, are usually rewarded by having the "fold" increased. It is true, ministers should not be expected to do everything, but sir, I would rather occasionally listen to a poor sermon than have this most important part of our pastor's duty neglected.

Yours truly,
NEBO.

There is nothing more certain than death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, and must come at one time or another.

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose living is rags, and whose diet and wages are famine and disease.

Missionary Intelligence.

Siam.

CHINESE MISSION OF BANGKOK.—Letter from Miss Dean.—More Baptisms.—Services by Native Members. Bangkok, Nov. 5, 1868.—At the last communion, eight Chinese were baptized, and ten candidates are now waiting at Bangplasoi, for the ordinance. The Chinese assistant who has been laboring there for the last two months, gave us a good sermon at Wat Ko last Sabbath morning, from the text, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Pe Chi made the opening prayer, and one of the young disciples the closing, and the congregation joined in singing, making perhaps more discord than harmony. Freddie acted as door-keeper. A good congregation and good attention.

In the afternoon we met in the chapel below. After singing, Chek Heng offered prayer; Chek Pua gave a short address, exhorting all to cast away their idols and worship the true God; after which two or three who have come among us recently, spoke as they were called upon; expressing belief in the doctrine of Jesus and their desire to follow it. After prayers by Pe Put and Chek Ngi-Kiong, we sung to the hymn of "Martyn," and Yan-kin closed by prayer.

Last week, Chek Hi, one of our Chinese members and fellow helpers, was drowned. His body was recovered, and buried according to the custom of the country,—substituting Christian services for heathen rites at the funeral pile.—*Missionary Magazine, April.*

BURMAH.

RANGOON MISSION.—Letter from Mr. Brayton.—Answer to Prayer. Kemendine, Nov. 25, 1867.—Four months ago I wrote in reference to our return to America. After sending that letter my strength continued to wane, and it seemed more and more evident that the path of duty was leading in that direction. We commenced preparations, with the expectation of leaving in December or January. Such was our conviction when I left, on the 1st inst., to attend the Convention in Maulmain. The week previous to leaving, I began to doubt whether it would not be too much for me to go to the Convention; but I finally resolved to go, thinking that if I could not attend all the meetings, still I might perhaps be able to attend some. I am happy to be able to say that I attended all the meetings, including evening. And not only that, but I actually gained strength so fast that I resolved not to return to America, at least for the present.

I fully believe my strength has been restored in answer to prayer. For some time before leaving for Maulmain, Karens from the jungle came in, company after company, saying, "As soon as we heard the teacher was to return to America, we all prayed to God very earnestly that He would make the teacher well, that he need not leave us and go back to America."

On arriving in Maulmain, almost the first thing I heard from the Karens was, "As soon as we heard the teacher was ill and must return, a little band here, and a little band there, a group in one place, and a group in another, in every house and hamlet all were begging God, night and day, to spare our teacher, make him well, and not let him return to America."

Thus these simple lambs of Christ's flock have completely blockaded me; but it is a most cheerful blockade. God has heard prayer. Humanly speaking, without any assignable cause, my health is so far recovered that I cannot feel justified in leaving the field. Still, I may need perhaps a little more rest, and the Karens, as well as others, beg me not to go into jungle labors the present season, but to stay away from the jungle entirely, and try to rest and recruit. This we shall probably do, a part at least, if not all the season.—*Id.*

The following are a few of the interesting items from the *Macedonian*:

TWELVE BAPTIZED.—The Lord is pouring out his Spirit upon us. Last Sabbath I baptized twelve. We have five more candidates for baptism, and new cases at the anxious seat every night. We have received in all, twenty-four, and still they come.

SIXTEEN NATIONALITIES IN ONE CHURCH.—I have baptized persons from 16 different nationalities. Is this not a mission field?

Under our influence more than two hundred have been led to the Saviour, and have been baptized into His name in the short time that I have been your missionary at this point.

T. M. COLWELL.

Macon, Mo.

SOUTH CAROLINA.—Of the sixty-eight persons whom I baptized during this quarter, about twenty were Methodists and Presbyterians, ten of each.

T. R. G., Missionary.

SEVENTEEN DESIRE TO PREACH.—There are on my field 17 persons who express a desire to preach. About half of them are men with families, and among whom is one licentiate, licensed Dec. 24th, 1867. I called these brethren together and examined them; 9 can read. I told them the opportunities afforded, in acquiring a ministerial education. I then offered to form a class, to meet me once a week, and instruct it as best I could. The most of these brethren live four and five miles from me.

J. M. DAWSON, Missionary.

Williamsburg, Va.