

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 1.)

Though unable for a long time to make any use of my broken leg, yet as soon as I could go upon crutches I began to visit families, especially those in affliction, and to pray and preach in a sitting posture.

On the 13th day of May, 1851, I set out, while in this comparatively helpless state, to visit Lower Aylesford and Upper Wilmot. When the packet crossed the Bay she did not reach Horton till some time in the night, which was quite a dark one. After groping my way on crutches, with great difficulty, to the public house where it was my intention to stop, I found that the family had removed, and was obliged to walk a considerable distance farther to another house. The people did indeed allow me to tarry there; but, after ascending a long flight of winding stairs, in imminent peril of falling, I could not obtain a bed, nor any accommodation for sleeping better than a hard sofa! This was "enduring hardness."

Thence, I proceeded, doing what I could for the *Christian Messenger* on the way, to Lower Aylesford and Upper Wilmot. The Baptist Church there met in conference on Saturday, May 24th. By reason of an untoward contention relative to a former Pastor, this Church had been rent asunder. After two separate Churches, occupying the same ground, had continued for several years in antagonism, the desirableness of a re-union became manifest, in general to both parties; and it was mutually agreed to discontinue the existing separate organizations, and that all who could agree to walk together should be re-united in one body. In accordance with this resolution it was agreed, in effect, to call a Minister who had not been at all concerned in the past contentions. Efforts were made, some partial supplies obtained, and a reviving enjoyed in one or two sections of the Church; but no Pastor had been permanently engaged up to this time. As might be reasonably expected, the state of religion was, in general, quite low. Under these circumstances it was evident to me that much prudence would be requisite in one who should undertake the pastoral charge. It was also manifest that this extensive field, including portions of two mountains and a sandy valley, with six distinct places for stated preaching, besides several out-stations, would require a great amount of labor. Considering, however, that urgent necessity existed for ministerial labor in this important field, and that all concerned appeared to be perfectly united in their pressing invitation, after prayerful consideration of the subject in all its bearings, I determined to accept the call.

As it was requisite for me to have some time to adjust certain matters connected with the *C. M.* it was agreed that my labors should commence immediately, but that the date of commencement should be July 1st, 1851.

In unison with this arrangement, the Church sent me as their Pastor, with other delegates, to attend the Western Association, which assembled in Yarmouth, on Saturday, June 7th.

By request of the Committee previously appointed to prepare a Constitution and Rules of Order for the Western Association, to be presented at this its first Session, I assisted them. The business was transacted very harmoniously. Much interest was excited by a proposal to establish a Mission among the Acadian French, a considerable sum was subscribed, and measures were adopted to carry it into effect. A Domestic Missionary Board was also established, of which my brethren appointed me Chairman for the ensuing year.

After my return to Aylesford my labors with the Church and people in that region were renewed. With the aid of the clerk, (my brother Thomas Tupper,) I obtained a list of the Church-members—214 in number—specifying in which section each one resided; in order that it might be in my power to become acquainted with every individual, to visit all, and to exercise a watchful care over the whole, for their spiritual good.

The 5th of July was the first day that I could stand up during the whole time of preaching a sermon since the breaking of my leg on the 8th of March. The next day I set out to return to Amherst, and visit my family there.

On my arrival in Parrsboro', to my surprise, intelligence met me that the beloved companion of my youth had been removed by death on the 4th day of the month. Arrangements had been made before my departure that, in the event of the appearance of any indications of the approach of her dissolution, information should be communicated to me as speedily as possible. These, however, were not discovered by relatives and friends around her till very near the time of her decease. We had then no telegraph wires west of Halifax, no railroads, and mails were not conveyed with their present frequency. There was not therefore any opportunity to communicate intelligence to me in time to allow me even the melancholy satisfaction of attending her funeral. That, however, which is in all cases of bereavement the only source of solid consolation, was graciously afforded me, namely, a well founded and satisfactory assurance, that her tribulations were now ended, and that her ransomed spirit was received into a state of endless blessedness. Her bereaved husband and children, with numerous ardently attached Christian friends, could well "comfort one another" with these cheering considerations.

For the Christian Messenger.

Liverpool Church and Sabbath School—and a word in favor of the S. S. cause.

Mr. Editor,—

In no part of the province, probably, have the people displayed more zeal for the cause of Christ, the great Master, than in Liverpool.

On the spot where the old Church was laid in ruins by fire—has arisen one of the neatest and prettiest places of worship in our province. There is a beautiful combination in architectural design, which is preserved throughout even to the organ. The whole is a perfect gem, and reflects much credit on the builders. Their afternoon preaching service has been changed for one in the evening, (which is evidently a great improvement), thus affording the Rev. Mr. Munro, their Pastor, an opportunity of attending the Sabbath School. As one result a most interesting Bible Class has been organized, which bids fair to become a powerful engine for good. The class was first held in one of the rooms off the vestry, but owing to its rapid growth, was removed to the body of the church. I had the pleasure of attending on one occasion, and was delighted with the arrangement. The whole school met in the vestry, and was ably presided over by Chas. Bill, Esq., the Superintendent. After singing and a short prayer, the Bible Class adjourned to the body of the house. The Rev. Mr. Munro had charge of the class, which was very large and attentive, proving beyond a doubt, that his wise counsels and useful instructions were having the desired effect. His manner and words were pleasing and comprehensive. I was deeply interested and only regret that it is not my privilege to attend such a class weekly. I admire the perfect system of changing and distributing books. Each member has a catalogue of all the books arranged in series, also a blank card on which the number of the book and series required are marked. These are handed to the Librarian who changes the books, placing each member's card in the respective book, so that all the Teacher has to do, at the close, is to pass the books to those whose names appear on the top of each card. This completed, the class retire to the vestry, the Pastor then receives the general lesson, asking such questions as appear of deepest interest. He seems to possess the faculty of adapting himself to the capacity of the smallest child as well as the more advanced. In this way a vast amount of useful knowledge is imparted to the young, which will, by the Divine blessing, yield an abundant harvest.

Importance of Sabbath School instruction.—Too high an estimate cannot be placed on the importance of S. S. instruction. If any part of ministerial labour must be neglected let it not be the Sabbath School. The Sabbath School is an important auxiliary to the Church. If all our church members had been carefully trained in such a nursery, there would, I think, be more consistent christians than at present in the churches. They would better understand the principle upon which Christianity is based, and be more willing to make sacrifices for the good of others. Our Saviour made great sacrifices; from the time of leaving the joys of heaven to the moment when he finished the perfect work of redemption for his people, was one act of sacrifice. See him at the well—as he converses with the woman of Samaria—he thinks but little of ease or food, but is intent on doing good. His was a round of sacrifice. He would

have his disciples take up the Cross, and follow in his footsteps, be willing to make daily sacrifices for his cause. This sacrifice comprehends more than the public or private exercise of gifts. Our selfish natures are to be subdued and made to harmonize with the spirit of the Master. How trifling the largest sacrifices we are capable of making, when compared with the wonderful sacrifice made for us. O how willingly should the gifts of the Church be brought into requisition, where such a worthy cause as that of Sabbath Schools is languishing for want of proper teachers. I am aware that many good christians treat this subject as a matter of no moment; such have never been taught principles of sacrifice in early life, but probably indulged by the mistaken kindness of parents and friends; who if they could but realize the future would have "trained them up" very differently and thereby have avoided a "sea of evils."

Those who were neglected in early life often become despotic and are without consideration for those under their control; and when coming in contact with spirits of their own order then there is war. Even where such become converted and join churches much of the same evil spirit of stubbornness shows itself, to the great discomfort of peaceful christians. The neglect of early culture is one cause of the difficulties, which sometimes disturb the peace of our communities and churches. Would that the principle of self sacrifice and love, the foundation of all correct action, were more thoroughly understood.

In my opinion, sir, the Sunday School is the place to instil right principles into the young and tender mind, especially when it has not been trained by the fireside. This institution has already accomplished a vast amount of good. Youth is the seed time of life—the mind is then susceptible of deep and lasting impressions. When an individual is of sufficient age to comprehend and appreciate a sermon, how sad if they make up their mind to do as they please, regardless of the evil consequences. How very important, then, that ministers and members should enter into the spirit of the Sabbath School cause with all their might, seeking, by earnest prayer, to have the youths of our land early instructed in the principles of godliness. O, christian reader, do nothing to retard the Sabbath School cause, but rather lend a helping hand, so that our churches in the future may be composed of members well trained in scripture knowledge.

W. J. G.

P. S.—On Sunday Morning the Rev. Mr. Hughes, of Milton, delivered a most interesting and instructive discourse on the "Golden Candlestick." I also had the pleasure in the evening of listening to an eloquent sermon on "Godly Sorrow," by Rev. Mr. Munro of Liverpool, which will not, I trust, soon be forgotten by the large audience who listened with breathless attention.

It is hoped that the series of meetings being held by the Liverpool Church, will be the means of awakening the careless to the consciousness of their situation.

W. J. G.

For the Christian Messenger.

IN MEMORIAM.

HARDING HUNTINGTON.

This amiable young christian entered on his rest, Sept. 27th, 1867, aged 27 years. Being blessed with pious parents, he became early impressed with the importance of personal piety, as being essential to his present and future happiness. But it was not until nine years ago this winter, during a revival at Berwick, Cornwallis, under the labors of Rev. E. M. Saunders, that he obtained the evidence that led him to feel he was one of Christ's chosen. He then, although in much weakness, followed his Savior in the ordinance of Baptism. From that time until his death, he evinced strong faith in Christ, and an ardent love for his cause. He lived a godly and consistent life in the Church and before the world, and was highly esteemed. His last illness was protracted. For six months he was confined to his bed, the greater part of which time he endured the most extreme suffering, but amid it all enjoyed the grace of resignation and an unshaken confidence in God his Saviour. He was remarkable for patience and calmness, even when enduring the most excruciating pain. Frequently at such times, when his friends were weeping by his bedside, he would say, "Do not weep, my sufferings are so small when compared with what Jesus endured for me." But a short time before his departure he remarked to a friend, "This has been the happiest summer I ever spent." Thus triumphantly passed away one who glorified God in life, and still more when the death angel hovered near to snap the tender cord that bound him to loved ones here, and bear his freed spirit to the happy land, where pain and sin have never entered, but where he

shall forever rest with his Saviour. On the day of his interment a very large congregation gathered at the Pleasant Valley Meeting House, Cornwallis, when the occasion was improved by the Rev. J. L. Read in a discourse founded on these words, "Fear thou not, for I am with thee."—Communicated.
Feb. 19th, 1868.

MRS. PHILENA DELONG.

Dear Brother,—Please insert in the *Christian Messenger* the following brief memoir of my late beloved wife:

Philena DeLong, daughter of the late John and Mary Grant of Weymouth, Digby Co. died at Kempt, Queens Co., July the 7th, 1867, aged 72 years and 9 months. Thirty-nine years ago she was baptised by the Rev. Thomas Ainsley, just before the great revival of religion in Annapolis and Kings Counties, and joined the Wilmot Church, of which Father Ainsley was Pastor. Mrs. DeLong was of a weakly constitution and of a retiring disposition, a warm friend, an affectionate mother, and a good wife. Her religious exercises were of an excitable character, but Christ was all her theme. When she spoke of her hope of heaven in the house of God, or on her sick-bed, where she was often laid, in her greatest anguish, she would often rejoice aloud in Jesus' love, and in prospect of a speedy deliverance and removal to a better land. Her last words were, "Lord Jesus receive my spirit." She left a mourning family of five sons and three daughters, and one adopted daughter, all of whom are members of the Christian church.

T. C. DELONG.

Religious Intelligence.

For the Christian Messenger.

A solemn Scene.

A few Sabbaths since hundreds of persons might have been seen wending their way across the harbor of Ragged Islands—on Nature's icy causeway—to witness the immersion of four young ladies. Some present from the city, witnessed this solemn rite for the first time, and were evidently deeply impressed. Going forward, at this season of the year, in obedience to the Saviour's commands—when love to God prompts the act, is a sacrifice which the Great Master will accept.

Such a scene reminds one of the great gathering by Jordan's banks, when our Divine Lord with his servant John, "went down into the water, and when Jordan's waves parted to receive the form of Him who by that act, wished "to fulfil all righteousness;" thereby setting an example to his disciples worthy of strict imitation, and at the same time symbolizing, so clearly—death unto sin, and a resurrection into newness of life.

A STRANGER.

For the Christian Messenger.

Mission work in Cape Breton.

Margaree, Feb. 17th, 1868.

DEAR BROTHER,—

About three months since I received a communication from Rev. Dr. Tupper, stating that money had been placed in his hands, by some christian friend in the United States, to be expended in the Home Mission Field of the Nova Scotia Board, leaving it with him to choose the field and the man. Dr. T. thought proper to expend the money here under the supervision of the Home Mission Board and requests me to give some account of the Mission through the *Christian Messenger*. Will you, therefore, give the following a place in your columns?

I commenced the mission on the 11th of Nov. last; and since I had the privilege of laboring on my own field which, by the way, is all Mission ground. I did not vary, in the least, from my accustomed course. The usual appointments were filled and the same round of family visitation performed which I endeavor to continue from the beginning to the end of each year.

Two weeks were spent in Mabou; where there is a small, feeble Baptist church. Here there is an attentive hearing given to the word of the Lord. The congregation is not large but very interesting. Two or three cases of anxious inquirers after salvation were found. I hope soon to see some of them brought into the full liberty of the gospel of Christ. One of them, a young man, said to me the last time I saw him, in substance as follows:—"For twelve months past I have been seeking salvation by my own efforts. This I now see to be wrong. I see that "Christ is all." I see the place—see beauty in it and want to lay hold of it—but do not appear to have the power. A few days since I thought I had Christ. He seemed precious to my soul and I said, I cannot let Him go—but in a little time the consolation was gone. Still I long for Christ; and cannot be satisfied without a knowledge of Him as my Saviour."

One week was spent in Big Baddeck. Here