

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No 15.)

Commencing with the 'Week of Prayer,' I held series of meetings in several sections of my field of labor in the winter and spring of the year 1865. In this case, as in many others, the truth of the Apostle's saying, "In due season we shall reap, if we faint not," was clearly evinced. For a considerable space of time the prospects appeared dark; but at length it began to brighten. There were some religious movements in several places, but especially on Stronach Mountain, in Upper Wilmot. On the 12th day of March I baptized one there, on the 23rd, 17, and 15 more were led forward in this ordinance soon after, making an increase of 33 members.

On the 21st day of May a singular coincidence appeared in my *Memoranda*, namely, that the numbers of persons whom I had baptized, and of those for whom I had preached funeral sermons, were exactly equal; in each case 505.

June 30th I visited my beloved and highly esteemed Brother William Chipman. His dissolution was then evidently drawing nigh. As he resided nearly 20 miles from me, and was aware that Mrs. Tupper was very ill at that time; he had not anticipated a visit from me. It was received with evident pleasure and consolation. As we were brought up only about two and a half miles apart, and his age exceeded mine not quite 13 years, I had known him from my earliest recollection, and always regarded him as an eminently pious and truly excellent man. It was highly cheering to me to find him, when manifestly about to exchange worlds, in a composed, submissive, and happy state of mind. After a usually pleasant interview we parted, not expecting to meet again in time, but trusting that, through rich, free, and sovereign grace, we would meet in a blissful eternity.

Bro. Chipman's funeral took place on the 17th day of July. Besides one son, and 2 sons-in-law, there were 8 Baptist Ministers, 2 Presbyterian, and 1 Methodist present; and each one took some part in the exercises. In my brief address, after an appropriate discourse by Dr. Cramp, I took occasion to remark, that Bro. Chipman had doubtless been the last survivor of those who sat in council at the time of my Ordination, which was precisely 48 years before, namely, July 17th, 1817. Among the numerous instances of the usefulness of his faithful labors might be noticed the fact, that an earnest exhortation delivered by him, in his youthful days, was, through the Divine blessing, the means of producing permanent religious impressions on the mind of my eldest brother.

At our Convention, Aug. 19-22, it was painful to me to notice—what too often occurs, but should always be carefully avoided—that needless and useless discussions and debates engrossed so much of the time as to leave little for the transaction of important business. As I saw no prospect of aiding in quieting the parties engaged, I judged it prudent to remain silent.

On the 22nd day of September a sudden attack of illness put it out of my power to discharge my ministerial duties for several days, including one Sabbath. This led me to reflect especially on my cause for thankfulness that, so far as could be recollected, this was the only Sabbath on which sickness had prevented me from leading in public worship in the course of seven years.

If I could have had things in accordance with my own wishes, I would have preferred a continued increase in the Church under my pastoral care, even though it should be quite moderate, rather than a temporary revival, followed as it frequently is, by a reaction and declension. But when the diligent and faithful employment of the ordinary means does not produce the desired effect, but the state of vital religion becomes evidently low, cases of backsliding are numerous, and the unregenerate in general appear to be thoughtlessly rushing on to destruction, it seems obviously proper to have recourse to such extraordinary means as are warranted by Scripture. From this view of the subject, and under existing circumstances, which seemed to demand special efforts, commencing again with the 'Week of Prayer,' in 1866, protracted meetings were held in different parts of my extensive field; and the aid of ministering Brethren was sought. Unlike the former year, however, the gracious influence evidently descended, about the

middle of January, on the people assembling in in Tremont, while evening prayer meetings were being held principally by brethren resident there. Many became deeply impressed, and some soon obtained consolation through faith in Christ. On the 18th of February 19 persons were baptized in that locality.

With the assistance of valued Brethren continuous services were held in other sections of the Church. My usual course was, to visit families, admonish, read and pray with them during the forenoons, and to attend the public meetings in the afternoons and evenings. Our united efforts were manifestly attended with a rich blessing. On the 25th of March 9 were buried with Christ in baptism at Prince Albert Street, Wilmot, and April 8th an equal number at Prince William Street, Aylesford.

While Bro. Stronach and I were continuing these labors, our esteemed Bro. Morton—now disabled by a serious hurt—was, in accordance with my wishes, laboring faithfully and successfully in Greenwood Square.

My heart was greatly cheered by the blessed effects resulting from this gracious work, in the quickening of steadfast believers, the reclaiming of backsliders, the restoration of union where disaffection had unhappily existed, and the addition of 76 by baptism; by which the Church was increased to 556—the largest number contained in any Church in these Provinces.

For the Christian Messenger.

OTTAWA CORRESPONDENCE.

Mr. Editor,—

Since the date of my last letter, the weather here has become quite changed. The transition from cold chilly winds and night frosts to Summer heat has been sudden.

On Sunday last, I visited "the Theatre," to hear Mr. Dunlap (late Lieutenant Dunlap) deliver a discourse, and conduct religious exercises. It was his 3 o'clock afternoon service. The Ottawa theatre is of rather limited capacity, and seats perhaps, two to three hundred persons. It was well filled, though by no means crowded. The services were, prayer, singing, and a running lecture on Romans iii. 10, to end of chapter. It was a plain outspoken practical address, well adapted to command attention, and levelled at the vices of the day. The earnestness, and simplicity evinced, the decidedly evangelical character of the teaching, although doctrinally perhaps rather inconsistent, some portions with others, yet in the main wholesome and well calculated to do good, brings together usually, I understand, a good congregation, and is attended with conversions, which are genuine, and of these not a few. At the close of the service, upon an invitation repeated, several stood up, eventually, in the presence of the congregation, for the first time, to bear testimony to their love for Christ, and as an expression that they had found pardon through his blood.

I spent an hour or so in the evening again at a prayer meeting held at the close of the service in the same place. It was announced to be the last of a series in the Theatre. And that for the future, the meetings would be in Webster's Hall, where they had formerly been held. Singing, prayers, and short exhortations were the order of the proceedings. A good many persons took part. Mr. Dunlap's remarks, as in the morning, were pungent, pointed, and practical. The anxious ones were invited to occupy the front seats, and several persons availed themselves of the invitation. Here and there upon request, individuals to the number probably of a dozen in all rose at different times, to express their desire to be prayed for. I have not been able to ascertain what the nature of the organization of these professors, headed by Lord Cecil and Lieutenant Dunlap is, but they are commonly reported to be, and called "Plymouth Brethren." They practise immersion, and members of the Brotherhood baptize new converts, as I have been informed. The "common people" seem to hear these teachers gladly, and I have no reason to doubt but that they are doing good. The doctrines of the new Birth, justification by Faith, and Sanctification by the Spirit, are strongly enforced, but one would suppose from the method adopted to inculcate these cardinal truths, that Mr. Dunlap considered they had never been discovered till recently and were taught only by "the Brethren." For the lack of organization, and its consequences—the absence of unity, discipline, &c., the Brotherhood with many virtues, will, probably, soon find itself at the same disadvantage, it has had to contend with elsewhere. And yet in communities where formality in religion has largely supplanted Evangelical teaching, or has grown up in the absence of it, the labours of such men as Lord Cecil and Mr. Dunlap, and

in my opinion likely to be of great value, as well as eminently useful.

The Skating Rink recently fitted up, for a Citizens Ball given to the Legislature, and more recently devoted to a promenade Concert, is to be utilized on the evening of Her Majesty's Birth day, as an audience room for the people of Ottawa, to listen to the Rev. Mr. Punccheon who is advertised to deliver his Lecture on Macaulay—the proceeds to go in aid of the funds of the Wesleyan College, Coburg. Ottawa, like other Cities of the Dominion, has a variety of denominations and sects of Christian worshippers, but what is their relative proportion I am unable to announce. The Episcopalians have three churches—none of them large. The Catholics a Cathedral in the Lower Town, and another in course of construction in the upper—where at present they have only a small chapel formerly the property of the Wesleyan body, but now, more or less dilapidated in appearance. The Kirk have a large, and pretty commodious place of worship in the upper town. The Free Church in addition to a place of worship in the lower town have recently completed a rather showy Chapel, with a tall but not very graceful steeple in the upper town, but the building is too nearly a square erection, to challenge admiration. The Congregationalists have a small but convenient place of worship. The Wesleyans one of much larger proportions but as ugly in external appearance, as well could be devised, with a mission house attached. Within it is well enough arranged, and capable of seating a large congregation. The Baptists, a small body, with the Rev. Mr. McPhail as their Pastor, have a very convenient Chapel on Queen Street, about a stone's cast from that of the Wesleyans on the same street. There is yet another place of worship on the Flats, so-called, near the Chaudiere falls at the west end which is the property of the Episcopal Methodists as I learn, who also possess a Chapel in the lower town. That part of the City east of the Rideau Canal and the Sapper's Bridge is known as the lower town, and is much the most populous of the two Divisions. Rideau Hall, the Governor General's residence, is in the Eastern division, and distant upwards of a mile from Parliament Buildings, which stand upon an eminence in the upper town, and are very conspicuous over all the City, and for miles distant in the surrounding country. The population of Ottawa is supposed to be about equal to that of Halifax, but its streets, and buildings, Parliament Houses excepted, bear no comparison with those of the Atlantic City. A horse Railway is in course of construction, and the rails, I observe, are of the same pattern so far as appearances go, with those used by the Halifax Company. It is not yet ready for the Cars, but the work of construction is proceeding pretty rapidly.

All the members elect for Nova Scotia are now in attendance, except Messrs. Jones and Power for Halifax County.

The Governor General's Salary has been again under discussion in the Commons, and, after a lengthy debate upon a motion made by an Ontario member, and an amendment moved by the Premier, an amendment to the Amendment, moved by McKenzie of Lambton, passed last night all but unanimously, affirming "the right of the Parliament of Canada to fix the Governor General's Salary." Sir John and the Government abandoned their own Amendment, and voted for that of Mr. McKenzie. It was a curious finale to see the Government voting with the Opposition as a body, the only dissenting voice in the whole House, being that of A. J. Smith, of Westmoreland. The members on the division therefore stood 127 to 1.

May 14th, 1879.

OTTAWA.

For the Christian Messenger.

D. O. PARKER'S "AMENDE HONORABLE."

To "Observer," correspondent of the Provincial Wesleyan.

My dear brother, I am heartily glad to learn through the columns of the *Wesleyan* that my "Quotations on Baptism from eminent Pædobaptist Writers" are operating effectually on your diseased head and heart. Your vomiting of wicked words is the legitimate effect of powerful medicine. In the bowels of compassion O how I sympathise with you! In love my afflicted brother, I would take you, if I could, in my arms and at once speak the healing word, or what is perhaps more desirable help you into the waters of Bethesda. Your case is desperate, but not peculiar. I have met with many affected precisely as you are, and am familiar with all the symptoms of the disease. In my own study with some of the works of these eminent Pædobaptist doctors in hand, I have been instrumen-

tal time and time again in healing these hydrophobic disorders. In the favorable operation of these remedies upon your own constitution you need not compliment me with your "Hon.," nor associate me with the patriarchal Cramp and Davis, venerable men, at whose feet you might esteem it the highest honor of your life to sit just one half hour, and learn wisdom, courtesy and veracity. I say, do not praise me. For the healing effect which often follow this inward griping, and vomiting of "erratic" words which you are now experiencing is all due not to me, but to your own good Wesley and other eminent Pædobaptist divines. I am only their humble servant, too happy, to deal out to the afflicted their remedies, not in homeopathic morsels fit only for babies, but in the good old fashioned hydropathic profusion of apostolic days.

Your disease, as the doctors say, is in the blood, a kind of hydrophobia, causing an occasional palpitation of the heart, flashes of heat to the brain, a beclouded and perverted vision, a diseased imagination, excessive meddlesomeness, peevishness, and childishness. This, my brother, explains why you drag Dr. Cramp and Rev. Mr. Davis into our humble company, and the strange things you write about my quotation from Wesley, and so classically ask for this my "Amende Honorable." In quoting from Wesley I extracted the whole section from his 'notes' on Rom. vi. 4, without diminution or addition, even the italics are his, not mine. I made no comments on it. I did not say Wesley meant this or meant that, or meant anything or nothing. What are you finding fault about? What injury do you ask me to amend? Surely I see nothing but the ghostly phantom of your own diseased imagination. Without a word of comment, without a struggle of opposition, and without a tear I took your own dear devout Wesley from under a bushel, and gave him a place with honorable company; with Whitby, Coleman, Campbell, Doddridge, Chalmers, Tholuck, Olshausen, Meyrick, Schaff, Neander, Conybeare and Howson, Knapp, Clark, Stanley, Lange, Calvin &c., there in common with them to tell in his own lucid way the truth about the ancient immersions of abused John the Baptist.

Dear Brother, if the nature of your malady is such that you must write, then please in your next communication give us your interpretation of those other quotations, and if you succeed as well with them, as in the case of Wesley, you will most assuredly help our dyspeptic brethren to the practical enjoyment of the old adage "Laugh and grow fat."

I am much obliged to you for advertizing them; you shall not go unrewarded, send me your address and I will forward by the earliest opportunity as a trifling, but to you a very valuable token of respect, a remedy that will prove as effectual to you as a bottle of Mrs. Winslow's Soothing Syrup is to the little ones. Adieu, my afflicted brother, till I hear from you again.

I am, and ever will be,

Very affectionately,

Your kind adviser,

D. O. PARKER.

Liverpool, May 19th, 1869.

For the Christian Messenger.

IN MEMORIAM.

"The air is full of farewells to the dying, And mournings for the dead."

We need but reflect for a moment upon the constantly recurring instances of mortality which every where surround us, to awaken within our hearts the echo of this sad truth.

During the last winter sickness has visited our neighbourhood, and death has removed a number from our society, some by slow lingering disease, whilst others have been suddenly cut down.

The subject of this brief memoir,

JANIE R. WHITMAN,

eldest daughter of Asaph and Jane Whitman, of New Albany, died of Pulmonary Consumption, April 19th, 1869, at the early age of twenty-three.

Our departed and deservedly lamented sister was baptized by Rev. G. Armstrong when about fifteen years of age, and united with the church at New Albany, with which she maintained a consistent walk until her death, when we humbly trust she exchanged her membership with the church militant for a place in the church triumphant. This hope comforted and sustained her when heart and flesh failed.

A journal, commenced after her illness assumed a serious form, and continued as long as her strength would permit her to engage in the favourite occupation of writing, shows that from day to day her mind was stayed upon Jesus, and that she desired to lie passive in his hands and know no will but his. "Precious Jesus," were almost the last words fell from her lips on earth. Although in the morning of life the prospect of death had no terrors for her. She calmly gave