

Correspondence.

For the Christian Messenger. AUTOBIOGRAPHY OF REV. C. TUPPER.

APPENDIX NO. 9.

After attending the Association in Parrsborough, I proceeded to Amherst Shore, and preached July 17th—57 years from the day of my Ordination—attended Conference the next day, and preached twice on the Sabbath following. Having faithfully discharged my duty on my last visit, by mildly cautioning the people against the reception of some erroneous views which had been disseminated among them, it was now my privilege to preach the gospel directly, without any reference to errors.

On the next Lord's day the congregations addressed by me in Amherst were very numerous. In the early part of my ministry I had met with a remark to the effect, 'that cases sometimes occur in which one or more individuals bear a preacher once, but never before nor afterwards. It is, therefore, desirable that such person, or persons, should hear from him at that time the way of salvation pointed out with great plainness.' Aware that in all human probability such was the case on the present occasion, I preached in the morning on Reconciliation to God, and in the evening on Sanctification. In each of these discourses the way to heaven was, so far as in me lay, presented with great plainness. How desirable soever it may be in a stated ministry that there should be a pleasing and interesting variety, it seems to me, as it did to the writer to whom reference has been made, that salvation by faith in Christ should, in one form or another, be prominent in every professedly gospel sermon.

Having preached at Athol and Parrsborough Village on my way home, I was enabled, by special effort, to reach Greenwood Square on Lord's day morning in time to fulfil my appointment there. That kind Providence ought to be gratefully recognized which has put it in my power invariably to fulfil appointments in the field of my labor at least twenty times after crossing the Bay of Fundy in a sailing packet near the close of the week.

On the 6th day of August, 1874, I attained to the advanced age of eighty years. From an extensive comparison of bills of mortality it is ascertained, that not more than 8 out of 100 reach that period. It is, indeed, marvellous that one so frail should have lived so long. Doubtless 'the time of my departure is at hand.' May the gracious Lord enable me to improve every opportunity that may yet be afforded me to the honor of His name, and the welfare of my fellow men!

While attending the meeting of Convention at Portland, St. John, (August 22-27), Mrs. T. and I were kindly accommodated with a pleasant home very near the Meeting House. This afforded us the privilege of attending the prayer-meetings generally; and these were interesting and cheering. Indeed, the exercises were uniformly pleasant. At the designation of our beloved Bro. Boggs to our Foreign Mission, by appointment, I offered prayer. As he left before my departure from the city, it would have been gratifying to me to be present at the parting exercises on the wharf: but, as these took place late in the night, my age and infirmities indicated it to be the part of prudence to forego that pleasure.

My visit to St. John, N. B. in 1874, at the age of 80 years, suggested to me a reminiscence. In 1826 I was the Pastor of the German Street Church. That was then the only Baptist Church in St. John and suburbs. If my recollection is correct, it contained about 120 members. There was then no other Church, nor any other Minister of our denomination within a distance of twenty miles. It appears that there are now in St. John and vicinity 7 Baptist Ministers, and 7 Churches, containing 1819 members; that is, more than fifteen times as many as there were at that time. May their numbers in the future be much more abundantly increased!

Near the close of 1874, (Dec. 21st), my health so failed that it was not in my power to attend any more meetings during the remainder of the year.

Through mercy my health is now, Jan. 12th, improved. In consequence of this illness the amount of my labors has fallen a little short of what it had been. I would, however, gratefully acknowledge the Divine goodness, that enabled me in 1874, besides going about 200 miles by water, to travel in a waggon or sleigh above 2000 miles, to preach 115 sermons, attend 27

conferences, and 114 other meetings,—together 256—and to make 523 family visits.

It may be proper to remark here that on the acceptance of my resignation of the Pastorate, as it had been agreed that donation visits should be made for me in the several stations of the Church—now 2 Churches—amounting to not less than \$200. In the reply to my resignation (published in the Christian Messenger May 1, 1872, p. 141.) it was kindly stated "While we would by no means have you injure your health by over-exertion, we shall be glad to receive such continued aid as it will be consistently in your power to afford us. It will ever give us sincere pleasure to assist in promoting your comfort." I would hereby gratefully acknowledge the kindness of my brethren, sisters, and friends, that the amounts of the donations have annually exceeded the sum proposed. May abundant blessings descend upon the kind donors!

For the Christian Messenger.

HINTS ON PASTORAL NEEDS AND AIDS TO DONATION VISITS.

Ministers ordinarily have families, that have ordinary wants, many of which a thoughtful people, in town and country, might, without much sacrifice or personal loss, supply.

I propose to furnish a little mutual assistance, by naming several articles that a people can often well afford to spare and that would make very acceptable presents to a Pastor's family, materially lightening his expenses, relieving from care and embarrassment, and cementing mutual attachment between Pastor and flock.

In the first place ministers and their families do really need, especially in these latitudes, flannel for underclothing and for bedding. Comfort of body for themselves, their wives and their children, is quite as desirable and congenial as to other people.

Again, in common with others, they require socks, stockings and mittens, or yarn for the same.

As to edibles for the table, flour of various kinds, not excepting buckwheat and oatmeal, is an almost essential preliminary.

And ministers, though not agreeing with the good old lady's Scriptural interpretation of the passage: "Man shall not live by bread alone," yet would domestically agree with her comment that "potatoes are very good." Indeed, vegetables of all sorts are quite as agreeable on the tables or in the cellars of Parsonages as in the houses and to the palates of other people.

Meats, for example, lamb, mutton, beef, and even fresh pork or pork hams are always timely and substantial articles of food. Butter, cheese, milk, including buttermilk, are also very agreeable, and if not all indispensable to health or existence, are certainly very convenient and helpful to a table. Fuel is a necessary article, and in many communities where ministers are settled, can be drawn to his door and there cut or sawed without great sacrifice of time or other expense to the people.

In case the Pastor keeps a horse, cow, or fowls, good hay, oats, barley, and straw, will be sure to find a welcome place in the Parsonage barn or bins.

Now if small quantities of all or any of the foregoing articles are generally and really given, that is to say, apart from and in addition to the stipulated salary, such gifts, while not impoverishing, but according to the Infalible Book, enriching the givers, make it easier for the Pastor to live on his ordinarily small salary, and materially assist and prompt him to labor more devotedly for the best interests of his people.

Do not lose sight of the caution about tacking the above mentioned items upon the deficient end of the stipulated salary. Where that is done, such acts are misnamed donations, they are no longer gifts, but simply debts, and it becomes people to pay what they owe in a more honorable way than that. The same remark applies to taking such things out of the subscription to a Pastor's salary without his knowledge.

If there is a mutual agreement of that sort, well; but let the proposal come from the Pastor, so that he can consult his own advantage and at the same time know on what to depend at the end of the quarter. As a rule, barter is not a desirable way of paying the Pastor's salary. Where such transactions are carried on between a minister and people, it is generally better that a separate account be kept and settled apart from the subscription.

In conclusion, I may say that, although not writing these hints in the confidence, or at the suggestion of a Pastor's family, yet I claim to have some experimental knowledge and fellow-feeling in these matters, for I now subscribe myself

A MINISTER'S SON.

Dec. 28th, 1874.

For the Christian Messenger.

FROM ITALY.

Rome, December 23rd, 1874.

The last Annual Report of the British and Foreign Bible Society contains remarks in reference to the evangelical work in Italy, which are full of truth and sober discretion, and which forms a pleasing contrast with the sensational accounts sent to America by misinformed or interested persons. "Because," says the Report, "the combined might of two empires and two kingdoms had given insufficient to maintain the temporal power of the Pope, the conclusion was somewhat hastily formed that his spiritual power must be swept away with equal rapidity, and that, when this double incubus was removed, a reaction would at once set in, and in the wilderness of this long, dry, and barren land, waters would break out, and streams in the desert. It is possible, too, that individual churches imagined themselves each to be possessed of the specific which would restore health to Italy's sons, and that they may have been more intent upon the fashion of the scaffolding than upon the substance of the building. But the infidelity which has been the growth of ages, is not easily rooted out, and whatever plans man may devise, if they in any way tend to exalt the creature, or to rob God of his glory, he will surely bring to naught."

The Report states that during the past year 40,903 copies of the Scriptures have been distributed among the Italian people. Thirty-five colporteurs have been at work, and their combined sales have amounted to 3,582 Bibles, 11,039 Testaments, and 10,717 portions.

Mr. Bruce, the Society's Agent in Italy, sums up the report of his work in the following terms:—

"I believe that on the whole the colporteurs have laboured faithfully, amid many difficulties. In the country towns and villages, especially in Southern Italy, education makes slow progress and is likely to do so until the legislature make attendance at school compulsory. As regards sales, last year is an improvement on the preceding. Let us hope that it is so, as regards those results which are the real objects of our labour, and the subject of our prayers. The difficulties, the trials, the encouragements are so similar from year to year, that there is necessarily a sameness in the reports of the different workers. Still they are not devoid of interest. It is just the old story of that conflict between truth and error, light and darkness, which began in Eden ages ago, and which with all its monotony excites the deepest interest of the purest and holiest of the intelligent beings. Every victory won, every sinner saved, causes a 'joy in heaven,' which is in no way lessened because, praised be God, it is an event of common occurrence. Rome's enmity to the Book remains from age to age unabated, and there is a great sameness in the tactics employed by the enemy. The war is one of which man might grow weary, were there any doubt as to the result. But there can be none, 'for the coming of the Lord draweth nigh.'" Those who erect the standard around which the battle rages shall ere long wave the flag of victory over the fallen foe, and in anticipation of the grand event, believers may well say even now, 'We will rejoice in thy salvation.'"

Signor Fabbroni, Depositary at Florence, reports the following instance of the power of Divine truth:—

"In 1858 some Bibles and New Testaments were distributed secretly at Fiesole by some of the brethren, but the priests and police together endeavoured to destroy the books, and imprison those who read them. Some, however, kept the volume, which they read in secret, and, among others, a friar—Angelo Benucci. One of the priests of the cathedral found this out, and the friar was accused of impiety. Afterwards they found that they had not sufficient grounds for proceeding against him, and he was let alone. When the days of liberty came, Benucci left his convent, that he might be free to carry out his religious convictions; and more than once he was sick in the hospital, where I saw him. He was a simple man; but had much of that wisdom which cometh from above. He had committed to memory a considerable portion of the Bible, and as occasion arose, was able to apply the different passages: more than that, he bore witness to the Truth by his whole conduct. Through him three other patients asked me for a New Testament, and one sent a person to the Depot to buy a Bible. At last, the ex-friar, after much suffering,

slays in peace, full of hope in Him 'who was, and is, and is to come.'"

I expect to leave in a few days for Egypt, Palestine, Asia Minor, Constantinople, and return by way of Athens. This journey will be made in connection with my researches in the Archaeology of Baptism. There are in the East several remarkable Baptistries which have never been fully described and accurately sketched.

W. N. CORN.

For the Christian Messenger.

THE HALIFAX INFANTS' HOME.

MR. EDITOR,—

Will you be so kind as to give us space in your paper to say a few words to your readers on the above mentioned object.

At a large and influential meeting of the ladies of Halifax, held in the Y. M. C. A. rooms yesterday afternoon, it was unanimously agreed to found an Infants' Home in this city at once. The immediate establishment of such an institution was felt to be an urgent necessity, not only as a means of supplying the missing link in our benevolent public institutions, which make no special provision for destitute and neglected infants, but also as a means of preventing a great deal of unnecessary suffering, and saving many precious lives. We are in possession of ample evidence to prove the fact that scores, if not hundreds of young infants are now perishing in this city from neglect—dying of starvation or from exposure to cold and cruel treatment. Indifference to such a state of things is a reproach to us as a christian people; and further delay in making an earnest effort to wipe it out only aggravates the evil.

Realizing this fact, it has been determined by the ladies of Halifax to commence the Infants' Home, and appeal to the humane and christian public for means to sustain it efficiently. We feel assured that this petition on behalf of helpless sufferers will not be made in vain to the generous-hearted people of Halifax.

This undertaking will, we trust commend itself to the kindly feelings and calm judgment of your readers. Many of those little ones that are perishing, it may be through our neglect, would, if spared and properly trained, make as good citizens as the best immigrants that come to our shores. They would, by the help of God, or the use of means, make as useful christians as the best members of our missionary churches. It is better to try to purify the stream of social life at the fountain head of infancy and childhood, than attempt to filter it in the current of mature years.

At yesterday's meeting we were appointed a committee to solicit funds for establishing and maintaining the Halifax Infants' Home. We are quite willing to make a personal canvass of the city for securing our purpose, if it be necessary, but in the meantime we make this appeal through the press, feeling persuaded that a large proportion of those who would subscribe to a collector would more readily send their contributions as a free-will offering to those duly authorized to receive and acknowledge them. The privilege of giving to further the charitable object which we have in view is now afforded to all.

We need a large yearly sum to make the institution at all equal to the requirements of the case. We hope that a prompt and liberal response will enable the managers to carry out the work successfully. The case is urgent. The outcasts are suffering. The children are dying. Shall we allow them to perish at our very doors for lack of substantial aid and sympathy? Surely not. The christian ministers and congregations will certainly do their duty in this matter, remembering the words of him who said, "Take heed that ye despise not one of these little ones," and again, "Whoso receiveth one such little child in my name receiveth me."

Sums of money, great or small, will be thankfully received for this purpose by W. Ackhurst, Esq., Thos. Peters, James Farquhar, Wesley Smith, W. H. Harrington.

Mrs. T. A. CREIGHTON, Mrs. J. H. ANDERSON, Mrs. ALLISON SMITH.

On behalf of the Ladies' Committee. Halifax, January 13th, 1875.

Let no man be too proud to work. Let no man be ashamed of a hard fist or a sun-burnt countenance. Let him be ashamed only of ignorance and sloth. Let no man be ashamed of poverty. Let him only be ashamed of dishonesty and idleness.

Love is worth more than gold.

A sharp word is like a fiery serpent.

IN MEMORIAM.

Suddenly at Canning, Nov. 28th, aged 80 years; Annie the beloved wife of Benjamin S. Fellows, and only daughter of Hanley Shafner, Esq., lamented by all who knew her.

She sleeps with the quiet dead, Her sweet voice no more you shall hear; And sad are the tears which you shed, As you think of the loved one so dear.

But "lift up your eyes to the hills, Whence cometh your strength," and behold The Shepherd who loves all his sheep, And calls one by one to his fold.

And go straight to Him in your need, And cast upon Him all your care; For you be doth now intercede, And waits for your penitent prayer.

Go to Him; He forgives and forgets All our weakness and wandering sin; And at last, with the loved ones we've lost, Hand in hand "thro' the gates" takes us in. —Com. by Rev. S. J. Nealey.

MR. GEORGE BURNS,

Was born in Wilmot, Dec. 14, 1784, and died Dec 31, 1874, at the very advanced age of 90 years and 17 days. He was married to Miss Annie Morrison, May 7, 1807. This pious and excellent wife was spared to him till Nov. 5, 1872. It appears, therefore, that they lived together upwards of 65 years. Being among the first settlers of Stronach Mountain, Wilmot, they endured much toil, and many hardships, in clearing up a new farm, and bringing up a family of 9 children. But by honest industry and frugality they succeeded in overcoming these difficulties, and their circumstances became improved. Mr. Burns seems to have been in a great measure regardless of religion till about the year 1829; when, during a gracious and extensive revival he was brought to bow to the sceptre of the Prince of Peace, became decidedly pious, and united with the Baptist Church, of which he continued to be an esteemed member through the remainder of his life. In him the change was so great and manifest that none of his acquaintances could question its reality. He ever entertained a deep and lively sense of the riches and sovereignty of Divine grace, and an unwavering confidence in the great Redeemer. He was ever ready to take an active part in devotional exercises.

Brother and Sister Burns readily opened their house for public worship. They were noted for hospitality, not only to preachers who visited that region, and other pious people, but also to any that might need food and shelter. The writer can cheerfully testify to the kind attentions received under that hospitable roof.

Our beloved brother retained his mental vigor remarkably in his advanced age. To the close of life his steadfast reliance on his adored Saviour remained unshaken.

It is pleasing to know, that he was tenderly cared for by his youngest son and daughter-in-law, with whom he lived; and that without much suffering he quietly passed away, undoubtedly to his everlasting rest above.

At his burial a discourse was delivered by the writer from 2 Cor. iv. 18.—Com. by Rev. C. Tupper.

Comforting lines addressed by a dear friend to Mrs. A. Welton on the death of her little daughter MAY.

NATURE AND FAITH.

We wept, 'twas nature, feeble nature wept, But faith can pierce beyond the gloom of death,

And to yon world, so fair and bright, Behold thee in refulgent light!

We miss thee here, yet faith would rather, Know thou art with thy Heavenly Father.

Nature discerns the body dead, While faith beholds the spirit fled;

Nature is stopped at Jordan's side, But faith beholds the other side

That only hears farewells and sighs, This sees thy welcome to the skies;

Nature laments a cruel blow, But Faith assures it is not so;

Nature can never see thee more, Faith but beholds thee gone before.

Nature tells a dismal story—; Faith has visions full of glory;

Nature views the scene with sadness, Faith contemplates it with gladness;

Nature murmurs—Faith gives meekness— "Strength is perfected in weakness."

Nature writhes and hates the rod, Faith looks up and blesses God;

Sense looks downwards—Faith above, That sees harshness, this sees love.

Oh! let faith victorious be; Let it reign triumphantly!

Thou art gone, not lost, but flown, Shall I then ask thee back my own.

Back, and leave thy Spirit's brightness, Back, and leave thy robes of whiteness,

Back, and leave this angel world, Back, and leave those streets of gold,

Back, and leave the Lamb who feeds thee, Back from founts to which He leads thee,

Back, and leave thy Heavenly Father, Back to earth and sin? Nay, rather

Would I live in solitude! I would not ask thee, if I could

But patient wait the high decree That calls my spirit home to thee."