

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER XIII.

FOURTH RESIDENCE IN AMHERST.

(No. 9.)

In the early part of the year 1848 a Quarterly Meeting was held in Amherst. Several zealous ministering Brethren attended, and the meetings were continued much longer than usual, evidently with beneficial results. The effects were not evanescent; but, by the Divine blessing attending persevering efforts, abiding impressions were made on the minds of some persons; and the Church under my care subsequently received a considerable accession to its numbers.

In the months of March and April I performed an extensive missionary tour in the eastern part of the Province. Nearly a week was spent with Bro. Hobbs, assisting him in a gracious revival at Pugwash. On the Lord's day 15 persons were baptized by him; and the right hand of fellowship was given them by me, as also to one wanderer reclaimed and restored.

Thence I proceeded to Tatamagouche Village, and preached the first sermon, as was said, ever delivered by a Baptist Minister.

At River John it afforded me much pleasure to aid my esteemed Bro. Obed Parker, who was laboring successfully there. Before his departure he baptized 14, and organized a Church. On my return I tarried a Sabbath with them, led one forward in baptism, and another who had previously obeyed this command was received. By these accessions the Church was increased to 25 members.

In Pictou Town I assisted Mr. Kellogg in a Temperance Meeting; and on my return, delivered a Lecture there on the subject, and preached a sermon.

A week was devoted to labor in Merigomish. Very serious attention was paid to the gospel. Two young persons were baptized.

In Antigonish the privilege was afforded me of forming a delightful personal acquaintance with our late worthy Bro. John Whidden, and his estimable wife. In all this region I clearly perceived the salutary effects of the labors of Missionaries who had preceded me, especially of Brethren Joseph Crandall, James Munro, and W. C. Rideout.

After returning to Amherst, laboring some weeks there, and baptizing several persons who had recently obtained hope in Christ, I finished a mission that had been appointed me in Parraborough. At Advocate three persons went forward in baptism, and five at Diligent River. Of the latter two professed to have experienced a gracious change under my labors about 30 years before. One of these stated, that while I was visiting families, reading and expounding the Scriptures, admonishing the people, and praying with them, she felt displeased, and, on my departure from the house in which she was, remarked, "If Mr. Tupper keeps on praying so, after a while there will be nothing more to pray for." The thought presently occurred to her, that there might be more need of prayer than she was aware. This was followed by the conviction that, as a guilty sinner, she had much to pray for. The result was, that she was led to "a throne of grace," and could find no peace of mind till she obtained an evidence of pardoning mercy. Having latterly been led to see more clearly than formerly the duty of believers in Christ to be "buried with Him in baptism," she now cheerfully discharged that duty which had been long neglected.

How variable are the scenes of ministerial life! After a considerable portion of time had been spent, with a cheering measure of success, both at home and abroad, and consequently with comfort, on the 17th day of July—31st Anniversary of my Ordination—I commenced a long tour in New Brunswick on behalf of the *Christian Messenger*, which proved to be a very trying one. Through the failure of crops, and of the lumber trade, the state of financial matters in that Province was then very unfavorable; and—what was more lamentable—the state of vital religion appeared to be extremely low. After travelling, in the course of about six weeks, 860 miles, and calling on a great number of persons in arrears, I could remit only 20 pounds to the Editors. The want of success in the service of my employers was always painful to me; but in this case, as in all others, the assurance that they would not attribute it in any

measure to a want of faithfulness, was consoling. In the autumn five weeks were devoted to missionary labors on Prince Edward Island. These labors were, as usually there, gratefully received, and apparently useful. It was pleasing to find my ministering Brethren laboring diligently, and the Churches, though not receiving large accessions, in a state of harmony.

On my return to Amherst I learned that a Division of the Sons of Temperance had been organized there during my absence. As both of my sons had joined it, and they assured me that there was nothing connected with the Institution which could render it at all inconsistent for me to become a member, and it appeared evidently to be adapted to promote the cause of Temperance, I united with it on the 14th day of November, 1848. This step has never been regretted by me. Unhappily, however, some that did not join it, erroneously regarded it as antagonistic to the Total Abstinence Societies. It must, indeed, be acknowledged, that instances occurred in which Sons so greatly referred the new Society as to speak disparagingly of the other. Such expressions of preference are liable to do harm; and they should always be cautiously avoided. Aware of this, it has ever been my endeavor, both at home and abroad, to promote harmony, and, as far as possible, co-operation, between all the different Temperance organizations. No person needs to restrict his membership to any one of them. Each appears to have its peculiar excellences, or advantages; and all parties—engaged in the same good cause—evidently ought to move forward in unison, like different detachments in the same great army, in the conflict with the powerful and deadly foe Intemperance.

For the Christian Messenger.

United States Correspondence.

MAINE, Nov. 8, 1867.

Dear Messenger,—

Other Associations I attended and was deeply interested in the proceedings, but there are other items of news somewhat differing from those already recorded which I wish to lay before your readers. Two circumstances have just occurred that excited a large portion of the Americans in this state—one the visit of General Sheridan to this state. In Portland he was met by an immense multitude and serenaded. His deeds have been talked over and praised, and Americans may be regarded as much hero-worshippers as any other nation. His famous ride in turning the current of battle has been loudly applauded. He is no public speaker, his sentences are few and to the point. He has the appearance of bullet proof, whether he is so remains to be proved. The other item exciting the minds of men, godly and ungodly, is the proposed walk by a man named Weston, from Portland to Chicago in twenty-eight days. The people wait anxiously for every telegram of his progress—if he performs the task he receives a large sum of money which is to pay certain debts he has contracted. If the walking is done within the specified time his name will be handed down to succeeding generations as a wonderful *pedestrian*. How anxious men are about the progress of this man but are not at all interested in the Christian's walk of faith from time to eternity. Now to something that pertains to the Master's kingdom.

Last week our Baptist Ministers' Institute was held with the 2nd Baptist Church of Thomaston, Knox County, Maine. This Church was organized January 20, 1816, composed of seven male and 18 female members which now numbers about 200, who worship in a very commodious house with a large organ, &c. I met with their first Pastor the Rev. Job Washburne, and learnt a few particulars concerning the Church's history. He was ordained as Pastor of the Church on September 3, 1822, he laboured till 1841. In the year 1828 an extraordinary revival took place when 43 new members were added between January 13 and June 8. One good resolution they passed in July 12, 1854. The deleterious effects of ardent spirits having become generally acknowledged, they unanimously voted, "That total abstinence in the use and sale of spirituous liquors except as a medicine be required of its members, and that the same be made a subject of discipline." Their ministers since 1841 have been Rev. (now) Dr. Lamson, Hutchison, Felch, L. B. Allen, Royce, Stearns, Sawyer, Luther D. Hill, Atwood, Shaw—their present pastor is the able divine, Dr. N. Wood. Since its formation this church has furnished 6 Licentiates for the

Ministry, all of whom have been ordained. In Thomaston there was a Baptist Theological Academy, but for want of funds has become extinct. Now to our Institute. Between 50 and 60 ministers from different parts of the State enjoyed more or less of the advantages of the Institute and those advantages are not few nor small—one is, we get acquainted with the brethren, and there is something in the grasp of the hand and friendly interchange of thought. Then there are the precious social meetings where we pray for each other and our respective fields of labour—where we tell our experience and feel we are part of a noble brotherhood engaged in a stupendous work, viz. the overthrow of evil—the removal of error and the glory of God. And then not the least part of the Institute is the instruction we get in the form of Essays and Lectures, by the Professors of Newton and some of our own brethren. Our session commenced last Monday week, 21st Oct., with a social prayer meeting and the choosing of officers for the ensuing year—followed by an excellent Essay by the Rev. J. Ricker on "The characteristics of a successful ministry." A few notes may be acceptable to some of your readers. "A successful ministry means his whole ministry. A successful ministry is that which promotes the glory of Christ. He succeeds the most who comes the nearest to the end of the ministry. After referring to the necessity of conversion and a call from God to the work and the possession of natural talents he remarked:

1. He must preach the Truth—the Hebrew and Christian truth—the Gospel—he may go outside of these to find illustrations to enforce truth—it is not enough to withhold error, he must preach positive truth.
2. The minister must believe what he preaches, must feel a conviction at his heart's core that the message he delivers is from God, &c. He may be a thorough scholar and have all the advantages of a good delivery, but unless he believes it he is preaching of truth it will be in vain, &c.
3. A willingness on the part of the Minister to go where he is sent. If he is a *servant* he must be willing to go where the Master would have him go. It is said that Nimrod became a mighty hunter before the Lord, but it does not become God's servants to hunt for the high places—the lowly vale needs labourers, &c.
4. The Minister must reach the people in the right way, not by clap trap, but by his character and the truths he preaches. The people as a general thing love plain, honest and straightforward dealing—they may chafe sometimes but they will ultimately approve. There must be the appropriate visit and the utterance of suitable words.
5. The Minister will fail unless there is a spontaneous love for the work. The work will be poorly done unless done out of love, &c.

The Results. Conversion of sinners to God may not always be apparent. Conversions under such a minister will be conversions—genuine, not abortions—permanent they will cling to the cause—will be intelligent. There will be a due regard to those things that are outside—the mere externals—the wants of the Ministry will be cared for—the House of God kept in order.

No doubt some of your readers will find enough in the meagre sketch to suggest profitable thought. After the reading of the Essay an interesting discussion took place. We had another Essay on the same subject by a good brother, which was very eloquent—he took up several other points which were full of interest. Questions like the following were asked. *Is the call to the Ministry for life? May not a man be mistaken in his call? Ought a man called to the Ministry to leave it and keep a farm, &c?*

During our Session we had Lectures from Dr. Pepper of Newton, on "The History of Christian Doctrine in the time of Justin Martyr." "The self-evidencing nature of Truth." "Motives to study Ecclesiastical History by the Christian Pastor." "The attack of Celsus on Christianity." "Human Brotherhood." There is no question but Dr. P. is a thinker and is well qualified for a Teacher of our future ministers. I listened to him with great delight. Dr. HOVER, President of Newton, gave us two Lectures on Regeneration, its nature and effects—its human antecedents—also two lectures containing a masterly review of Bushnell's vicarious sacrifice. It was a treat to see the Dr. plough through some of the arguments of that bold thinker and professed renovator of Theology. One lecture on apparent contradictions of Scripture, another on the obscurities of Scripture, and one on Reasons for a Christian pastor to study Theology. Besides these we had some able essays from

four of our brethren on the office and work of the Spirit, which elicited stirring controversy. Two reviews were given by two other of the brethren, one on Stanley's History of the Jewish Church, and Clark's Orthodoxy, its Truths and Errors. These formed the bill of fare and you may easily judge that we had something for the intellect. The conviction deepened in most minds, that the Institute could not be dispensed with, so it was unanimously resolved that we meet next year. We raised sufficient to pay our Lecturers and some in hand. The churches helped in the work both in paying part of their minister's expenses and that of the Institute. The brethren of Thomaston Church entertained us free of charge for seven days. More about Thomaston in my next.

A MINISTER.

For the Christian Messenger.

YARMOUTH, N. S., Nov. 8th, 1867.

To the Editor of the Christian Messenger.

Dear Sir and Friends,—At one time, some years ago, I saw in your paper, where you gave a notice of my misfortune and catastrophe by the use of intoxicating liquor. Will you please now give notice of my fortune in your same paper.—Doubtless the Christian and temperance men were grieved at my fall, and it was natural and right they should have taken a notice of it. But now they will be pleased to learn of my reformation. Now I am no more a drunkard, but a temperance man, member of a Temperance Division No. 4, of Milton, Yarmouth, N. S. As you were grieved to give a notice of my disaster, you will be pleased to notify your respectable readers of my present condition and happiness. A long time before I left Nova Scotia for the United States of America, I had lost all hope and all friends. But in the United States, while I was on my way to ruin I came to myself, and saw that there was a Friend for me, and that Friend sticketh closer than a brother. After I had a close and sweet communion with that Friend, I felt as if I would come home once more to Nova Scotia, and show what the Lord had done for me. A long time previous to my connection with the Temperance Division, I made a strong resolution, prayerfully, with my God that I never should again put into my mouth any kind of liquor. "I will pay that that I have vowed. Salvation is of the Lord." Rum, rum has ruined me, and has left a scar on my soul, but I rejoice to know that that friend Jesus whom I have mentioned is the balm of Gilead to cicatrize that wound; and will give me a power of determination to hate rum, and support my voice whenever I cry against that baneful stuff. It is two months since I have returned from the States. I reside only a few steps from Deacon William Churchill.

I remain, yours truly,

BENJAMIN CHRISTMAS.

[We are pleased to receive the above. Many of our readers also will be glad to read it. We hope the writer will make it evident that he is strengthened from above to resist temptation, and will continue to walk as a humble, industrious, christian man. He will thus prove the truth of our Saviour's words "He that endureth to the end shall be saved," and will have the blessing promised in James i. 12.—ED. C. M.]

For the Christian Messenger.

Sabbath School Concert.

On Lord's day the 3rd inst. we had one of those interesting juvenile gatherings at the Baptist meeting house in Chester, in which three of our schools participated. I may observe here, that owing to the extent of country within the boundaries of our church, it becomes absolutely impossible to afford Sabbath school instruction to the children generally, without doing as we have done—establishing separate schools in the different sections of the church.—Thus we have had five schools in operation during the past summer.

The day referred to was fine, and a goodly number of children with their parents and teachers assembled and spent a couple of hours in a most agreeable and we trust profitable manner. The exercises were opened with singing and prayer. Then came recitations of Scripture and other excellent pieces of poetry and prose. Select pieces of music were performed between the recitations, affording an interesting variety. After this several short addresses were given by the Pastor and teachers, finally closing with the doxology, prayer, and benediction. The whole was listened to with marked attention, and we hope and pray that good may be the result.

Yours truly,
I. J. SKINNER.