

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 8.)

In the early part of the year 1856 I assisted brethren in places adjacent in the holding of special meetings; and they, with others, aided me in my field of labor. Our efforts among the people of my charge were evidently attended with a special blessing in several sections of the Church. Such mutual interchanges and combinations of ministerial labors often prove highly beneficial to the interests of true religion. In this case a gracious revival attended them. The usual salutary results of a genuine work of grace were evinced in the animating of persevering Christians, the arousing of the lethargic, the reclaiming of backsliders, and the conversion of sinners. Through additions by baptism, and the reunion of some who had stood aloof from the Church for years previously, there was, with a few received by letter from other Churches, an accession of 45 to our numbers.

Our Convention met in Portland, St. John, N. B., Sept. 20th. As neither the Minister appointed to preach the Introductory Sermon, nor his alternate was present, my brethren requested me to discharge that duty. In doing so I called the attention of the assembled audience to the subject of Missions, both Home and Foreign, from the words of our Lord, Luke x. 2) "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

As a measure adopted by the Foreign Missionary Board seemed not to have given general satisfaction, it was resolved to dismiss those who then composed that body, and to choose a new Board, with powers more definitely subject to the immediate control of the Convention. It was never my custom to decline attempting to occupy any position in which my Brethren might choose to place me. In this case, however, when named as one of the new Board, I felt and expressed reluctance to serve. This did not proceed from any degree of indifference to the cause, nor any unwillingness to labor for its promotion; but from the apprehension that my compliance with the proposal might give umbrage to those valued Brethren whose places would be occupied by such as might now be elected. When, however, one whose judgment had weight with me, remarked to me, in an under tone, "Bro. Tupper, if you do not take hold, the cause will fail," I could hesitate no longer, but allowed myself to be put in nomination. Though the office of Secretary of the Foreign Missionary Board, now held by me nearly a dozen years, has necessarily subjected me to no small measure of care and toil, without any earthly remuneration, yet all has been borne with alacrity and pleasure. As stated in the early part of this "Sketch," my mind was strongly exercised at the commencement of my ministerial course with an earnest desire to go forth as a missionary to Burmah. But the feeble state of my health presented an insurmountable obstacle to the serving of the cause in that capacity. Since, however, it has pleased my heavenly Father to prolong my life to an advanced age—now 74 years—it affords me real consolation to be enabled to aid, even in a small measure, in the important work of Foreign Missions.

One of my first efforts with reference to this matter, was the opening of a correspondence with the Secretary of the American Baptist Missionary Union, and Rev. A. R. R. Crawley, for the purpose of having Bro. Crawley resorted to our Board. This could not be effected; but from our correspondence ultimately resulted the arrangement by which we are enabled to sustain zealous and successful native preachers in Burmah, both Burmese and Karen, who would not otherwise have been sustained, and through whose labors much good has been effected; and likewise to support a Mission School in Henthada, which has proved highly beneficial.

On the 5th day of November my eldest and beloved brother, Thomas Tupper, was called home at the precise age of 82 years and 8 months. Though far from being free from human infirmities, yet he was undoubtedly a man of genuine piety. At the close of life he expressed a deep sense of unworthiness, with a grateful and strong assurance of a blissful im-

mortality; and addressed the friends present in earnest exhortations to holiness of heart and life, and diligence in the service of God, and sent similar messages to others that were absent. Dec. 4th. I finished the perusal of the whole Bible in Syriac, and the 4th perusal of the Old Testament in Hebrew. As I had formerly done with the Greek Septuagint, in general, so in this case the Hebrew and Syriac were read in connection. This method of study is highly instructive and profitable.

ERRATUM.—No. 7, (C. M. July 22,) 1st line, for "Another 8th," read *On the 8th*.

For the Christian Messenger.

"That Resolution" again.

Bro. Selden,—

I thank you kindly for publishing my letter in the *Messenger*, I thought then that I would not have to trouble you again. Supposing that when C's misrepresentation of that resolution was pointed out to him, he would have candor and courtesy enough to acknowledge his fault. But in that I was sadly mistaken, for instead of an honest admission of error he adds insult to injury. He very reluctantly admits that *require* and *bind* were not in the resolution. Nor can he show that any word intended to convey the same meaning was employed, or intended to be used. Notwithstanding the absence of all proof he boldly and unblushingly asserts that he has "no doubt but the object was to *require* and *bind*." I am afraid there is too much of this evil surmising, and judging, condemning of resolutions and persons without proof, it is high time there was a little more Christian charity exercised, and that our moderation was known to all men, the Lord is at hand, and He will judge, not with inflated, but with righteous judgment. C. admits that the mild word "*recommend*" was in the resolution, *he admits that because he cannot help it*, but with a flourish of words without meaning would have your readers believe, that it was a mild key note to the rough tune of Romanism. I would ask does not the heart in which such a thought was conceived require to be renovated a little?

I suppose C. is aware that in some instances, those who proclaim most against bondage, are the greatest oppressors, and persons should be careful that while "straining at a gnat they do not swallow a camel." C. refers to the usages of the Fourth and Fifth Centuries, viz. "the Country Bishops sent for advice to the Bishops of the Metropolis, supposing they were very wise men." Perhaps he wants that order revived but in inverted form, that is, the Metropolitan Bishops to send for advice to some rural D. D., or Bishop. Well I would protest against that too for the one is as much Roman as the other.

That "Old fashioned Baptist" I suppose is ashamed to write over his own name. Will you tell him, if you please, that when he gets the dust of those "old bottles" out of his eyes, and his mental vision cleared up so that he can understand common sense, and Baptist Polity plainly, and is not afraid to put his own name to what he writes, and I think it advantageous to God's cause to give him a little notice, I shall certainly do so.

His bottle of wine which he offers my partners and myself is not so very bad, but I think he has destroyed its rich taste by flavouring it with the extract of "nonsense."

Yours, &c.,

THOS. TODD.

Sackville, N. B., 6th Aug., 1868.

For the Christian Messenger.

One of the Number.

Halifax, Aug. 6th, 1868.

DEAR BRO. SELDEN,—

I was pleased to read that the *Messenger* was "the people's paper;" also an invitation to "Write." Let me give you a short history of myself. I was brought up in the Presbyterian faith, although not a communicant, I was a strict attendant of the Church until the age of manhood. After leaving the abode of my earthly parent. I found myself in the wide world, labouring with any hands, at the occupation of a carpenter—which occupation brought me in company with all sorts of religious followers (for I considered it not only my duty, but delight, to reason of righteousness, temperance, and of judgment to come) the Catholic would ask, How old is your religion? the Methodist would ask, Did Christ die for all, or only a part of the human family? I contended for the Presbyterian doctrine as long as I could do it conscientiously. When the silent monitor—conscience—reproved me, I asked the Lord to

teach me the way—I found myself sometimes in a Catholic chapel, sometimes in a Methodist, sometimes in a Baptist, receiving here a little, and there a little, of the precious seed of Life.

One Lord's day morning in the Autumn of 1835, I was standing where there was much water, surrounded by many witnesses, shouting Hallelujah, for the Lord God omnipotent reigneth. I there and then confessed that Jesus was the Christ the Son of God, by burying the old man, and putting on the new man—it was there I received the answer of a good conscience, and was enabled to go on my way rejoicing.

I wish it to be particularly understood, if it had not been for conscience, and a love for the faith once delivered to the saints, I wouldn't have left the Presbyterian assembly. By so doing I made worldly sacrifice. I lost patronage and place, it proved a cross, heavy and grievous to be borne, estrangement from the friends of my youth, and those I loved dearly; for I always considered that the inhabitants of the present century are under deep obligation, to the Presbyterians of Scotland, particularly my forefathers the Covenanters, that fought to the death for the Civil and Religious Liberty we are now enjoying!

It was not for me to confer with flesh and blood, but with the heavenly mandate: Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God (Jesus). St. John iii. 5. "He that believeth and is baptized shall be saved." (Jesus.) Mark xvi. 16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Peter.) Acts ii. 38. "If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Paul.) Rom. x. 9. My desire was to be saved. I wished to have a hope beyond the grave—I wished to dwell with angels and archangels, and the spirits of just men made perfect—I wished to dwell in that city, which hath foundation, whose builder and maker is God.

Beloved, "We know that we have passed from death unto life because we love the brethren." 1 John iii. 14. We feel ourselves surrounded by a crooked and perverse people, who say distinctly by their actions, they will not have this man to reign over them. While we are here we have to contend with the world, the flesh and the devil—how necessary that the natural life should be shortened in order that the elect might be saved! How many that stood around the stormy wave, when I was making a good confession before many witnesses, are now living? Alas, many, by far the greater portion are gone, some to the resurrection of the just, and some to the resurrection of condemnation. What advantageth it a man to gain the whole world and lose his own soul, or What will a man give in exchange for his soul? It is wisdom to consider our latter end, soon, very soon death with his icy band will lay hold of our vitals and snap the brittle thread of life, what a blessing then to have a Friend that sticketh closer than a brother. Jesus has promised to be with his people to the end, when they pass through the dark valley and shadow of death he has promised to be with them to comfort and support them.

Yours truly, &c.,

OBADIAH.

New Brunswick Correspondence.

For the Christian Messenger.

ST. JOHN, Monday, July 27th, 1865.

MR. EDITOR,—

In the account of the Eastern Association, N. B., as given by "C." and in your own comments upon certain items in the printed Minutes there are some things which, to my mind at least, do not seem calculated to convey correct impressions, and add to the good feelings which should pervade the hearts of the Baptists of these Provinces. I am not a member of the Eastern Association, but write as an outsider, yet as a New Brunswicker, and one deeply interested in that Association.

"C." observes, "Hitherto visiting brethren have enjoyed all the 'privileges of delegates,' but it was now resolved to alter the rules of order, so as to give them all the privileges of members of the Association, 'except that of voting.' You will observe therefore that it will not be necessary for our Association in future to send delegates to New Brunswick." I would ask "C." why the last comment? May you not still send to our Western Association? Does it not imply that delegates

from Nova Scotia are not wanted, or will not be treated well in New Brunswick?

The facts are these. Four years ago at the Association at Harvey, on the motion being made to invite visiting brethren to a seat in the Association, the question arose whether they should be invited to full membership, or to all the privileges "except voting."

A brother from Eastern Nova Scotia contended for full membership, I for all the privileges, "except voting." His councils prevailed, and the rule of order was framed to settle the matter in future, "That invited members enjoy all the privileges of delegates."

This rule was subsequently adopted by our Western Association. This shows that we have not only treated visiting brethren well, but more generously than was necessary or even just.

Our rule of order needed to be changed. But it seems to me unfortunate that it should have been changed just at this time, when so much needed to be done to preserve good feeling. But who can blame the little handful who composed the Association when they saw 22 from Nova Scotia, 10 from Western New Brunswick, and 1 from California ready upon invitation, to take their seats and enjoy all the privileges granted.

The truth is, most of the brethren from abroad said the rule was wrong, and needed to be changed. They did not ask to be received to full membership. But the Nova Scotia brethren said "While invited members may not vote we come as delegates and should be allowed to vote." The effect of this would be to give this privilege to the 22 delegates from Nova Scotia and deprive the 11 invited friends from its enjoyment. But the Constitution makes no provision that delegates from other Associations should form a part of this body. This only could be done, the 22 delegates and 11 visitors could be, and were most cordially invited to take part in the deliberations of the Association. But there was this difference. The 22 were invited as delegates, and felt all the force and value of their appointment. The 11 came because they desired to, and represented none but themselves. And now brethren from Nova Scotia you may find it desirable and "necessary in the future to send delegates to New Brunswick," and when our constitutions shall be so altered as to make them a part of the body by virtue of that appointment, be assured the constitution will not be trampled upon and your rights denied you.

"C." speaks of the report on the *Christian Visitor*, as being referred back to the Committee to be amended, and when it reappeared without the clause in which was the high commendation, it was finally accepted. He then asks, "Was not this significant?"

Now I am not set for the defence of the *Visitor*. I am not ready to endorse all its sentiments and teachings, either before or after their publication. But I wish to see justice done. The report on the *Visitor* was brought in late on Friday afternoon. It was discussed until the close of the session and objected to by some Nova Scotians and one or two from New Brunswick. On Saturday morning it was taken up and handed back to the Committee who removed one short clause, and returned it, in which form it was adopted without opposition. But why did C. publish this statement? Where did he get it? from the printed Minutes of the Association? No. They do not show that the report was referred back to the committee and a clause taken out. And for this reason: the New Brunswick brethren wished to conciliate the feelings of those from Nova Scotia who felt strongly opposed to the *Visitor*, and who felt that they must manifest it now they were here. And when they allowed the report to go back to the committee and the clause to be taken out, which the most of them considered of little or no consequence either way, they passed a vote that this fact should not be published to the world.

The discussion on the educational report had created a good feeling. Dr. Cramp's and Professor Higgins' remarks on the importance of Baptist young men taking their college course in Baptist Colleges had done good. We did not wish to have this good feeling disturbed. We were not willing that an unimportant clause, or even an important one, in the report on the *Visitor* should divide us. We removed that clause, said nothing about it in our Minutes, and supposed that nothing would be said about it in the papers. But C. publishes it in the *Messenger*, represents it as a severe rebuke to the *Visitor* and asks, "was not this significant?"

I would ask, is this the way our Nova Scotia brethren try to remove difficulties?

Mr. Editor, you have also been pleased to refer to the manner in which the Association