

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XLVI. CONCLUSION.

My Dear Brother,—

Subjects not yet discussed present themselves to my mind. It seems to me, however, advisable to close this series of Letters. They extend through two volumes of the Christian Messenger, 1861 and 1862; and occupy more than 60 columns. Were they in pamphlet form, they would probably fill about 150 pages of small 12mo. To avoid, then, that prolixity against which I have cautioned my young Brother, I hasten to a close, with a few brief concluding remarks.

As a minister ought to sympathize with the afflicted, it is proper that he should, when requested, attend funerals. He ought not, however, to expose his health to injury, especially when it is delicate, by going long distances to the burial ground in very cold or stormy weather. If the deceased has given evidence of piety, unquestionably it is allowable to refer, in a funeral sermon, to the manifestation of Divine grace, for the consolation of the mourners, and for the exciting of the living to imitate laudable example. (1 Thes. iv. 13-18. Heb. vi. 12-xii. 1. xiii. 7.) But care should be exercised to avoid such high commendation as may lead the hearers to think and speak of the imperfections of the departed. Moreover, it is peculiarly requisite to refrain from speaking of persons of doubtful character as if they had undoubtedly gone to heaven. This is liable to encourage people to expect salvation without scriptural evidence of acceptance with God.

A preacher evidently ought to shun every thing that savors of foppishness. He should, however, be a gentleman in the genuine sense of the term. True politeness has been justly defined, 'real kindness kindly expressed.' Unquestionably this becomes a minister of the gospel.

One who has occasion to travel should keep a good horse, use him with moderation, and have him well taken care of; but he must not make an idol of him. If it so happen that his beast is unsuitable for his service, but is one that may be useful on a farm, or in some other situation, there is no impropriety in his making an exchange. This, however, should never be done without real necessity; and when it is done, it should be strict integrity. The character of a horse-jockey ill becomes a preacher.

Wherever he may tarry, or visit, he should cautiously avoid putting people to any unnecessary trouble. A readiness to wait upon himself, and take care of his horse, will commend him to their esteem.

I would earnestly recommend the keeping of a Diary. This may embrace, in a convenient form, notices of distances travelled, sermons preached, other meetings attended, baptisms, funerals, families visited, transactions in which he is engaged, studies, books read, with remarks on them, communications written, special exercises of mind, interpositions of Providence, &c. In many instances such memoranda are highly serviceable, both to others, and to him who keeps them. Besides other advantages, they habituate him to the use of the pen, and remind him of the necessity of doing something worthy of record every day.

It is desirable also that a preacher should keep a correct account, including both debt and credit, with every person with whom he has any dealings. This prevents a great amount of trouble frequently experienced by those who neglect it. With the judicious practice of making frequent settlements, it is an excellent preservative from the pernicious consequences of becoming involved in debt.

In conclusion it may be remarked that, to one acquainted with writings of this kind it can scarcely be requisite to state, that these Letters are original. Materials have doubtless been gathered from a long course of reading, as well as from observation and experience. But I have followed my own train of thought, and treated the subject in my own way. Not a sentence has been copied from any author. Various subjects connected with the Christian ministry have been introduced which I have neither seen nor heard discussed elsewhere.

I would gratefully acknowledge the Divine goodness, that has preserved me in life, and granted me such a measure of health, and so much composure of mind, that I have been enabled to bring this undertaking to a close.

It has been cheering to me, in the midst of onerous duties, oppressive cares, and continuous

domestic affliction, to receive expressions of approval and of gratitude from beloved Brethren. The hope of aiding in some small degree in promoting the welfare and usefulness of the rising ministry, has animated me while engaged in this "labor of love."

It will not be strange, however, if some of my readers conclude, that an anecdote related of Dr. Blair is applicable in this case. An American gentleman is said to have visited Scotland, and to have accompanied a friend to a place of worship. As they were returning the Scotch gentleman inquired, "How did you like the preacher?" "Very well;" replied the American, "but I think it might be of service to him to read Blair's Lectures on Rhetoric." The reply to this was, "He is Blair." So it may be thought, that, aged as the writer is, it might be useful to him to read his own Letters to a Young Preacher. He can, however, sincerely affirm, that, conscious as he is of numerous imperfections, he is not aware of having recommended any measure, or course of conduct, which he has not endeavored, or which he does not endeavor, at least in some degree, to practise himself.

That you, my dear young Brother, may derive lasting and essential benefit from the instructions, admonitions, cautions, and counsels contained in these Letters, and be much more faithful, diligent, prudent, zealous, and successful than the writer, is the sincere and ardent prayer of,

Yours in gospel bonds,

CHARLES TUPPER,

Tremont, Aylesford, Dec. 1862.

For the Christian Messenger.

On the Resurrection.

MR. EDITOR,—

It is an evident and most important truth of Christianity that Christ has brought life and immortality to light by the gospel, and no one can be considered a believer in Christianity, who does not essentially believe the fact of the resurrection, the lively hope of every Christian.—(John —) Respecting this truth itself they cannot differ, but good and wise men may and do question whether our own views and interpretation respecting this admitted truth, be scriptural and true. Thus whether the resurrection implies the resurrection of the dead body, or whether it implies the resurrection of man with a spiritual body from the dead body. And this the scriptures impartially examined, and rightly interpreted can alone determine, and no one should disesteem or reproach others, who in seeking faithfully to do this differ from us.—Strong arguments and soft words are more convincing and persuasive than the reverse.

I thought in this respect that Brother C. Mosher was rather hasty in deciding that "Discipulus" must have found out "a new bible and another gospel," because he represents "departed spirits as possessing now" what as he asserts "Paul represents as their possessing at the resurrection of the body."

It was in reference to this charge and this idea of his, that in my review of his strictures I stated that if permitted and it seemed called for, I would give my scriptural answer to his enquiry if I considered the resurrection as past.

On more mature reflection since then I think it due to myself and to the subject to fulfil this promise. I therefore, though briefly and imperfectly, desire to state the scriptural nature of the evidence which convinces me that the doctrine which the bible teaches on this subject, essentially differs from the popular doctrine I had heretofore esteemed as orthodox, which teaches the resurrection of our dead bodies at some unknown period, for, according to this dogma, Adam and Eve and the countless myriads since then, have not yet been raised from the dead,—their disembodied spirits, according to some eminent christian teachers, (as Archbishop Whately and others), being all this time in some unconscious state.

But according to the generally received opinion the disembodied spirits of the departed, are in some indefinite state of existence, as C. Mosher consistently with the popular doctrine expresses it, "not possessing bodies till the resurrection,"—waiting in hope and expectation to be reunited to their risen and changed bodies, and then judged.

This view is also aptly expressed in a remark in the subject I have met with, in which the respected writer says "When we deposit the remains of a christian brother in the tomb, we may say,"

"O grave the guardian of his dust,
O grave the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise."

Not to say how irreconcilable this is with

reason, science, and all the analogies in nature with which we are acquainted. As my purpose here is only scriptural evidence, I now adduce some of the matter-of-fact statements and teaching of our Saviour and his apostles, with as little comment as possible, which these views more or less seem to contradict and make void.

That man has a spiritual body suited to his spiritual state after death the Apostle teaches us when he declares, "There is a natural body, and there is a spiritual body." He does not say that there will be, or that the natural body will be changed into a spiritual one, but declares that he has both.

That our natural body has no claim to the inheritance of life it is written—"Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption."

That man lives, and goes to his final state after death, and not after the resurrection of the body, it is written, "It is appointed unto men once to die, and after death the judgment."

Consistently with this our Saviour teaches us that "the beggar (Lazarus) died, and was carried by angels into Abraham's bosom, that the rich man also died and was buried; and in Hell he lifted up his eyes, etc."

To the thief whose dying body was upon the cross Jesus says, "This day thou shalt be with me in Paradise."

"But as touching the resurrection of the dead Jesus thus teaches; Have ye not read that which was spoken unto Moses by God saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living."

The Apostle alluding to his natural death says, "When absent from the body, he would be present with the Lord." And the Apostle never intimates that when thus "absent from the flesh" the departed saints were in any imperfect state of existence, needing to hope and expect to be reunited to their natural bodies. On the contrary he tells us that the spirits of just men are made perfect already.

And the great multitude which John, at Patmos, beheld in the spiritual world, who had come out of great tribulation were perfect—clothed with white robes, having palms in their hands and singing praises to God.

Thus by express statements, and inferences directly drawn from the New Testament, is the doctrine deduced of the resurrection of man from his dead body to eternal life confirmed,—and freed from all mere human reasonings and mystery, is profitable as well for instruction in righteousness of life, as for hope and trust in a dying hour, on Him who declares "I am the Resurrection and the Life, he that believeth on me shall never die."

DISCIPULUS.

P. S.—I have treated this subject very briefly and only affirmatively from such plain and literal passages of Scripture whose meaning cannot well be debated.

Aware that there are some texts on the opposite side of the question, of a more or less figurative and debateable character. These, my present limits, will not further allow me to notice, further than that I think they will be readily found to harmonize with what I deem the true doctrine, but if there be any point in these which we cannot readily solve or reconcile to this, it would not be just or reasonable to make mere human inferential reasonings to contradict or oppose what is elsewhere plainly revealed in the Scriptures on the subject.

We must leave difficulties, if any, as we find them.

For the Christian Messenger.

England,

HER LAWS, HER LITERATURE, AND HER RELIGION, AND THE NECESSITY OF COLONIAL LIBERALITY IN HER PRESENT DISTRESS. A DISCOURSE BY THE REV. WM. HALL, DELIVERED ON THE LORD'S DAY EVENING, NOV. 30TH, 1862, FOR THE BENEFIT OF THE FUND FOR DISTRESSED COTTON OPERATIVES.

No. 1.

James ii. 15.—If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit.

England with all thy faults I love thee still, and yet whilst there is a nook that's left where English minds and manners can be found, we must be constrained to love thee.—Cowper.

My dear hearers,—

I am not accustomed to make apologies, but on the present occasion I feel that it is due to this audience to confess that I have some embarrassment in approaching this great theme, which is to form the subject matter of this discourse, an embarrassment arising from the want of that minute and elaborate preparation so necessary to give interest to any subject; and when you learn that the lecture has been got up with in the present week, in the midst of severe and

laborious composition for the pulpit I have been able to give only three half days to its composition and consequently I must read the manuscript, which I am not accustomed to do, you will excuse any inaccuracies arising from want of date or matter, and besides not having many books to refer to, I have been obliged to rely on the memory of former professional studies to bring out this matter for your instruction, and as an incentive to your liberality I will endeavour to follow out some arrangement in my own mind, so as to avoid any confusion of ideas, and without quoting from books, historical or otherwise, I will try to concentrate my thoughts so as to form a lecture of the ordinary length. Some may consider such a theme as not befitting the pulpit on this day, but I made no distinction between that which is secular, for we should acknowledge God in history as well as in the Bible, we should endeavour to apply the principles of Christianity to the laws and to the literature of the world as well as to those duties called religious which we may discharge.

At the present time England, her institutions, and her laws are standing out in broad relief in the civil, moral and religious horizon of this world's history more than ever.

That little Isle throned in the West, with her thirty millions of population is now regarded as the moral Thermopylae of this wide earth composed of peoples, nations, kingdoms and powers.

In discoursing from our motto, we will in the first place give you a short epitome of English history up to the time of the Norman Conquest, from which time I do not deem it expedient to go, excepting giving the line of the race of Sovereigns, to this present period, as it is to be supposed that every school-boy is sufficiently acquainted with her history since that epoch.

2dly. England's laws, shewing that those laws have been the cause of her civil and moral strength,—her warlike character.

3rdly. Her Literature, sacred and profane.

4thly. Her religion with its peculiar aspects and institutions. Lastly I will notice some reasons why, as colonies, we should assist her in the present crisis of her distress and conclude with an application of our theme to test your liberality.

Epitome of English History to the Norman Conquest. Britain, formed by the Romans into Britannia, conjectured to have been the name of the people, signifying a divided or separated nation, also called Albion, the original Gaelic name, signifying White Isle, from its chalky cliffs, like Gaul, was originally inhabited by a tribe of the Celts, as can be ascertained, having no cultivation, without laws or government, divided into nomadic tribes, with their Chieftain or Ruler, their only employment being war and hunting, preying upon one another, threatening each others extermination in their fierce and bloody contests, in a semi-barbarous but warlike state, and possessed of moral courage and great bravery. The Druids, the ancient priesthood of Britain, amidst the solemn groves, where their bloody worship by the sacrifice of human victims was offered up, exercised an overwhelming influence over the superstitions of the rude and barbarous tribes, and their Kings.

Julius Caesar, the renowned Roman, having overrun Gaul, was first attracted to Britain, B. C. 55. And here we obtain the first authentic accounts of the manners and habits of the natives. The danger of such an expedition was a sufficient incentive to his courage to undertake it. Not far from the present site of the town of Deal, in Kent, Caesar made a descent upon Britain.

The savage appearance of the natives and the fierce reception they gave them struck even the hearts of the veteran soldiers of Rome with temporary terror, but the check was only momentary, a Standard bearer leaped upon the shore and the legionaries followed their Eagle. Caesar, with all his military skill, did not obtain any decided success over these fierce and warlike Islanders, and though sometimes defeating them with dreadful slaughter, yet made no permanent conquest of the Island, having only extorted some promises from their Chieftains, which they never intended to fulfil.

His successor, the great Augustus, wisely thought that it was better to defend the overgrown boundaries of the Empire than to enlarge their extent, Tiberius was of the same opinion whilst Caligula, who endeavoured to carry out what the warlike Caesar had begun, only got a few cockle shells as the spoils of the conquest, and the only return for the vast expense of his eccentric expedition was to give a serious fright to the fierce Britons, and to afford material for many a merry pasquinade and hearty laugh.

For nearly a century after the descent of Caesar, the Britons enjoyed peace unbroken save by their own petty disputes, but in the