

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 3.)

On my return to Cornwallis I was much encouraged in the work of the Lord by perceiving that my labors there, in connection with those of the Pastor, had been evidently attended with the divine blessing.

As, however, there was a faithful and experienced Minister in Cornwallis, and the people in Cheverie (now Kemp) were destitute, I returned to them early in June.

After some days I travelled on the beach to Petite (now Walton) and preached to the people there. They seemed to me extremely thoughtless with reference to the concerns of eternity.

I soon returned to Chiverie, where much seriousness prevailed. One man, who had been very deeply concerned for a considerable space of time, obtained a joyful hope in the Saviour.

I noted from the letters, that in some of the Churches there were indications of prosperity, but that in general they were evidently in a low state.

In the course of the exercises at this meeting of Association one of the Ministers called on me to pray. Had I been allowed to proceed immediately, without moving from the place where I was, probably I would not have suffered much from diffidence.

ceedingly intimidated, that it was with great difficulty I proceeded in the exercises. Probably on no other occasion was I ever so nearly overcome by the fear of man.

It is a solemn reflection, that all my Ministering Brethren who were present at that session of the Association, including nearly the whole number then living in Nova Scotia and New Brunswick, though most of them were spared to an advanced age, have closed their labors on earth some years ago.

It is true, indeed, that prior to the introduction of the Temperance Reform, in accordance with the custom then nearly or quite universal, they used some intoxicating liquor.

It is not my intention to intimate that these men of God, highly as I esteemed them, were free from human infirmities. We may, however, justly admire the grace that dwelt in them; and we should sedulously endeavor to imitate the Christian example set by them.

For the Christian Messenger.

THE BAPTISMAL QUESTION.

No. II.

BAPTISM NOT A SEAL.

Part 2.

My business here is, to show, that there is nothing in baptism that corresponds to the sacred idea of sealing as set forth in my paper of last week.

Why should baptism be regarded as a Seal?

For what it may be asked, does baptism certify? To what document is it affixed? What assurance does it convey? It pre-supposes and illustrates great Biblical truths.

Farther: there belongs to baptism no sort of legal efficacy, so as to convey, or make over Gospel blessings to such as receive it. Like any other means of grace, it brings its blessings with it; but there pertains to it no peculiarity as to the conveyance of Gospel blessings.

But again: Scripture nowhere describes baptism as a seal. It speaks indeed of circumcision as a seal, and brings baptism into juxtaposition with circumcision. The Westminster Confes-

sion therefore cites Rom. iv. 11, and Col. ii. 11, 12, in support of the position, that "baptism is a sign and seal of the covenant of grace." But now do these passages really authorize any one to represent baptism, as I have often been done, as the CHRISTIAN CIRCUMCISION? Surely not. Let us look at another passage here, which reads thus:— "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

How circumcision was a seal.

My argument requires that I should shew to whom, and in what sense circumcision was a seal. In order to which I will transcribe the words of Paul in Rom. iv. 11, 12, marking the emphatic places:— "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; (that righteousness might be imputed unto them also) and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

possession of a personal, spiritual faith. And thus "circumcision" was "a seal of the righteousness of faith" to those, and to those only who were partakers of faith; while as to baptism, as it is nowhere so much as called a seal, so it seals nothing, it assures nothing, it conveys nothing, it avails nothing to those who are destitute of faith in Christ; that faith apart from whose credible profession none ought to be baptized; and apart from whose actual possession none can be saved.

Here again I reluctantly stop. I hope next week to complete my argument against the theory which maintains that baptism is a seal.

J. DAVIS.

Charlottetown, P. E. I.

For the Christian Messenger.

"Ask, and ye shall receive."

How comforting to the Christian are the great and precious promises contained in the word of God. As he reads the sacred pages, his eye is kindled with fresh light as he catches glimpses of the fulness of such expressions as the above.

At the commencement of the present Collegiate year, the students of Acadia re-opened the prayer meeting, which has existed in connection with the Institution for many years, and has been, as many can testify, signally blessed to the conversion of souls. The Lecturo-room—that place rendered sacred by being the birth-place of souls, and also by the fervent prayers of some who are now actively employed in the cause of their Saviour, as well as of others who have already gone to be with him in Heaven—is the Bethel. There on Sabbath mornings and on Wednesday evenings several of the students assemble for worship. They unite their voices in singing the Saviour's praises, and earnestly pray for showers of grace to descend. God answers their prayers in a measure, for those who wait upon Him have their spiritual strength renewed; but there are many of their classmates out of Christ, whose conversion is anxiously sought.

Christian Graduates I would address; You once occupied the place of students at Acadia. You frequently assembled for devotional exer-