Correspondence.

For the Christian Messegner

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. On Lord's day, May 12th, six persons were baptized by Elder Manning. In accordance with his wishes I continued to labor in his extensive field till the close of the month. The prospect brightened. There was not a rapid work ; but from time to time individuals became manifestly impressed with a sense of the badness of their condition as sinpers, and instances of hopeful conversion occurred.

As, however, there was a faithful and experi enced Minister in Cornwallis, and the people in Cheverie (now Kempt) were destitute, I returned to them early in June. They received me gladly, and listened to the word attentively. Brother James Munro, who was also a Licentiate at that time, made us a short visit, and aided in the good work. Here commenced a gratifying and profitable acquaintance with this zealous and prudent servant of Christ, " whose praise is in all the Churches."

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 eterffity. Numbers of them were engaged in quarrying gypsum: Their work appeared to me laborious and unpleasant ; and it was evi- Christian example set by them. dent that a large proportion of the men thus employed were "spending" their "money for that which is not bread," namely, intoxicating drink, the effects of which were lamentably manifest at the meeting. I felt deeply for them; yet I greatly feared that my efforts for their benefit would be of no avail. But I enjoyed the answer of a good conscience in laboring to reclaim them from the ways of sin and misery, and to allure them into the paths of piety and happiness PUR MORT TERM

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 (His subsequent Christian deportment has evine ed the reality of the change.) In others the work of conviction appeared to be deepened, and there were new cases of awakening. Under similar circumstances I would now recommend to a preacher to remain with the people, unless some imperative necessity compelled him to leave. It appears, however, that I then deem ed it so important for me to attend the approach ing Association, that I proceeded, through Corn wallis and Aylesford, holding meetings at several places on the way, to Nietaux, where the brethren assembled on the 26th day of June, 1816.

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. The venerable Isaac Case, from Maine, preached a missionary sermon, and a collection was taken up for our Domestic Mission, amounting to twenty five pounds. Brethren Joseph Crandall and James Munro gave interesting and encouraging accounts of their labors among the destitute in the eastern parts of the Province. The same Brethren were again sent forth as Missionaries. As Bro. Munro might probably have occasion to administer religious ordinances, it was judged desirable that he should be set apart to the work of an Evangelist by ordination. This was accordingly done. Rev. Edward Manning preached on the occasion from 1 Tim. iv. 6, and clearly depicted the character and duties of " a good Minister of Jesus Christ," Such our justly esteemed Brother Munro evidently proved to be.

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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; but I was directed to go up into the pulpit, and obeyed the order. While ascending a flight of stairs into the pulpit, which & Scripture nowhere describes baptism as a seal. times instead of looking up to the Saviour, I tism as a seat. It speaks indeed of circumcision when church privileges were accorded to be-

difficulty I proceeded in the exercises. Probably 12, in support of the position, that " beptism is a on no other occasion was I ever so nearly over- sign and seal of the covenant of grace." But come by the fear of man.

ing Brethren who were present at that session as the CHRISTIAN CIRCUMCISION? Surely not. of the Association, including nearly the whole Let us look at another passage here, which reads number then living in Nova Scotia and New thus :- " He is not a Jew who is one outwardly : Brunswick, though most of them were spared to neither is that circumcision which is outward in an advanced age, have closed their labors on earth some years ago. It is, however, a cheer- ly ; and circumcision is that of the heart, in the ing thought, that they were all enabled, through spirit, and not in the letter; whose praise is not grace divine, to persevere in the path of the of men, but of God." We are here distinctly just, and to leave to their successors an exam- taught, that " the circumcision made without ple of uprightness of conduct, of devotion to the hands,"-the circumcision of the heart, as we mote the best interests of their fellow men. zealous, and untiring labors of love. Unques-Redeemer, and winning souls to Him.

It is true, indeed, that prior to the introduction of the Temperance Reform, in accordance they used some intoxicating liquor. In this parpresent day is preferable to that of their predeof these fathers was ever disguised with strong in its improved phase, was mooted, those of them promotion of this important Reform.

men of God, highly as I esteemed there, were cribed. free from human infirmities. We may, however, justly admire the grace that dwelt in them; and we should sedulously endeavor to imitate the

For the Christian Messenger.

THE BAPTISMAL QUESTION.

BAPTISM NOT A

My business here is, to shew, that there 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 as surance does it convey? It pre-supposes and il lustrates great Biblical truths. It tells, when Scripturally administered, of ruin by sin, of redemption by Chri.t, of regeneration by the Spirit, and resurrection at the last day. It is richly emblematical of these and kindred truths. But it neither announces nor confirms them. It cannot therefore be regarded as a seal It has about it nothing of the nature of a seal

as exhibited in Scripture. Farther: there belongs to baptism no sort of legal efficacy, so as to convey, or make over Gos pel blessings to such as receive it. Like any other means of grace, it brings its blessings with it : but there pertains to it no peculiarly as to the conveyance of Gospel blessings. Islae it had never been said of Judas, baptized as he doubtless was, " It had been good for that man if he had not been born." Or, to present a case more decisive still, Peter durst not have said to Simon Magus, after he had been baptized, " | perceive that thou art in the gall of bitterness and in the bond of iniquity." Nor would it have been fitting that Paul should have addressed to the baptized Corinthians and Hebrews the solemn warnings contained in the epistles directed to them. Alas! alas! for baprized hypocrites in every age !-- baptized first, and DAMNED afterwards! What has the baptismal seal availed to them? Nay, alas! alas! for the boasted faithfulness of our Unchangeable Jehovah,-of which I would still speak with deepest reverence,-it baptism be indeed a seal, and men them! But baptism is not a seel; and so the perdition of baptized hypocrites, dreadful as it is, is no repreach to the God whose ordinances they have dishonoured in putting on the form of godiness while strangers to its power.

But again ! Scripture nowhere describes bapas a seal, and brings baptism into juxta-position liever and unbeliever slike; the attainment of isters that were scated below, and became so ex- with circumcision. The Westminister Confes- spiritual blessings was made to depend upon the

ceedingly intimidated, that it was with great sion therefore cites Rom, iv. 11, and Col. in 11, now do these passages really authorize any one It is a solemn reflection, that all my Minister- to represent baptism, as it has often been done, the flesh. But he is a Jew who is one inwardcause of Christ, and of diligent efforts to pro- have it Deut. xxx. 6, and elsewhere,-the "putting off the body of the sins of the flesh," is the They were happily successful in their faithful, true Christian circumcision; "the circumcision of Christ," as we have it in Paul. And as to tionably they now " rest from their labors, and the baptism to which the apostle proceeds to their works do follow them." May those who refer, in the passage from Colossians, we have are called to fill their places ever walk in the bere, in fact, the introduction of an additional steps of their piety, and be equally laborious argument, relating to the matters which the and useful in furthering the cause of the apostle then had in hand. The nature of this argument is brought out more distinctly thus, in another passage from the Romans ;-" We are baried with him [Christ] by baptism into death : with the custom then nearly or quite universal, that like as Christ was raised up from the dead by the glory of the Father, even so we also ticular the conduct of our Ministers of the should walk in newness of life." Besides, what could be more absurd than to speak of an orcessors. I am not aware, however, that any one dinance like baptism, certainly administered with hands, as a something put in the place of drink. To their credit it ought to be borne in "circumcision made," as we have it in Colosmind, that so soon as the subject of Temperance | sians, " without bands." But enough, though much more might be urged. It remains yet to who were living at that time readily embraced be established, that Christian baptism is given and adopted it, and took a leading part in the to us instead of Jewish circumcision; and that thus, as the latter is described by the apostle as It is not my intention to intimate that these a seal, so likewise may the former be so des-

& How circumcision was a seal. My argument requires that I should show 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 uncircumeised : that he might be the father of all them that betieve, though they be not circumcised; (that righteousness might be imputed unto them also ;) and the tather 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." Can any thing be more explicit? The circumcision of Abraham was the seal of his own righteousness -the assurance which he received from heaven of his own personal acceptance with God. In giving him that seal God had an eye to his prospeets as the father, in the first instance, of Isage, and then, through him, of the promised seed, which is Christ. It was this relation to Christ which gave all its value to circumcision as the personal seal to the patriarch of his own justification. But it is plain, that circumcision was not a seal of the righteousness of faith to all who afterwards received it. 'To allow this would be to turn the edge of the Baptist's warning to the Tharisces and Sadducees, "Bring forth therefore fruits meet for repentance; and think not to say within yourselves : We have Abraham to our father." It were to admit the doctring embodied in the Rabbinical fable, " That Abraham sits next the gates of hell, and doth not permit any wicked Israelite to go down into it." It were thus to subvert the great truth common to all the Divine dispensations, that " without holiness no man shall see the Lord." But all this we may not do. The whole passage now before us, read aright, points us to Abraham's faith, and to his spiritual character, and to the faith, and to the spiritual character of all who, as we here have it, " walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Thus " in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which workerh by love." So in him too, neither is baptism any thing, nor the want of baptism, " but faith which worketh by love." And neither did circumcision in ancient days, nor does baptism in these days secure to their partakers any blessing apart can go down to the pit with that seal upon from their possession of faith. Thus neither was the ancient rite regarded as a seal, or a thing of any spiritual value at all to those who had not the faith of their father Abraham : nor is the latter rite to be so regarded; for it is not written, " he that is baptized and believeth," but " he that believeth and is baptized shall be saved." Under every dispensation, in every age, even

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 taith; 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 taith 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. Dulness gives place to spiritual energy, and feeble exertion to increased and vigorous activity. Although the Saviour may not bestow his blessings at once, yet his promises, immutable as himself, remain on the statute-book of christian privilege and duty, as earnests of expected blessings. The Christian relying on these gracious declarations of assistance, and gathering therefrom much ecmlort, ceases not his toil, but looks forward pleasurably anticipating the time when God will answer his petitions. Faith buoys him up on the troubled sea of doubts, and hope exercs to continuous effort The Chris tian, thus encouraged, works for Christ, anxiously waiting the divine approval in visible manifestations of His saving power.

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 touls. The Lecture-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 carnestly 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 class mates out of Christ, whose conversion is anxiously sought. This grand object is a source of deep solicitude to those who have experienced the blessing of pardoned sin. To think of there being some who spend years under the shade of Acadia, surrounded with all the exalted christian privileges of the place, and yet, that, during all their stay, they have gained no saving kinowledge of Jesus, is a cause of regret and deep sorrow. Some of the students realizing this fact, and relying upon the gracious promise, " Ask and ye shall receive," have gone, and still go to the throne of grace with importunate entreaty, beseeching God to visit the Institution in its different departments with a gracious out-pouring of His Holy Spirit. An object so desirable may well have a place in the fervent supplications of every heart. Certainly it is not too much, to ask those who have so many hopes centered here, in the persons of sons, daughters, and friends, to intercede with God for the same priceless blessing. Fathers and Mothers! are those whom you have sent here for mental culture, and whom you ardently love, destitute of a hope in Christ? Have you seriously thought of their condition as criminal and dangerous. Have you weighed the matter carefully ? They are exposed to the wrath of God. If unsaved, they must endure the penalty of offered and slighted mercy. Can you bear the thought of their dying in such a state, with no prospect before them but remediless despair? Would it not delight you to have them become christians, and when they teturn home shew that they possessed that peace which passeth all understanding, and minds wholly subjected to the will of Christ? Will you not then, earnestly and constantly implore the Giver of mercies, to grant this boon, to gladden your hearts, cheer your family circle, bless the world, and advance his glory by additional trophies of grace being gathered into his church.

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