

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 4.)

Though it was my intention to return to Chiverie and adjacent places, yet being urgently pressed, soon after the Association, by friends who were going to Parrsborough, to accompany them, and visit that region, then quite destitute of ministerial labor, I acceded to the request. I had never been on board a vessel before. The wind was strong, and we were greatly tossed. Sea-sickness, to which I have always been remarkably subject when on the water, oppressed me exceedingly. My spirits were overwhelmed with awful apprehensions of the Divine displeasure. While under a sense of extreme vileness, my hope of heaven seemed almost wholly extinguished. In this perturbed state of mind the alarming prospect of suddenly making a watery grave, filled me with great consternation. The high and rugged cliffs along the coast of Parrsborough, seemed to be looking down frowningly upon me. It was, indeed, a dismal scene. Through the kindness of Providence, however, ere long we reached the desired haven.

At that time Parrsborough, with places adjacent, was very sparsely settled. Most parts of it were rarely visited by a minister of any denomination. There had been one at Advocate Harbor not long before. He was, if I mistake not, professedly a Congregationalist, but was usually called a New-light. Under his labors there had been a considerable movement. With reference to baptism he was very accommodating, as he conformed to the discordant views or fancies of different individuals. It was stated to me by persons of undoubted veracity, that in one instance he immersed, upon a profession of faith, a man who had been sprinkled in infancy, and on the same day sprinkled an infant for the same man, in compliance with his request. Assuredly to such a case the Apostle's statement is strictly applicable, "If I build again the things which I destroyed, I make myself a transgressor." (Gal. ii. 18.) While, however, this preacher's proceedings were in some respects extravagant, and the "goodness" of numbers of those who professed conversion proved to be "as the morning cloud and as the early dew," there was no reasonable ground of doubt, that some persons were savingly converted.

Having revived in a measure from the extreme dejection into which my passage across the Bay of Fundy had plunged me, I held meetings and visited families at Advocate Harbor, Spencer's Island, and the settlements on the way thence to the place now called Mill Village. Where that populous Village now stands, there were then only two or three houses. The people, however, came from different places around, so that a considerable congregation assembled. The late James Hatchford, Esquire, who resided at Partridge Island, about two miles distant, attended. Aware that he was one of the principal men resident in that region, a man of liberal sentiments, very friendly to ministers of different denominations, and that he was originally from Cornwallis, and acquainted with Elder Manning, I handed him my License. He obligingly read it to the people, and introduced me to them. After meeting he invited me to his house. The marked kindness with which he and his amiable companion invariably treated me while they lived, is remembered with feelings of gratitude and affectionate regard. The meeting at Mill Village was one of peculiar interest. A number of the hearers appeared to be acquainted with experimental religion, and to be living in the enjoyment of it.

The next morning, meeting with several Methodist Ministers, who were providentially passing that way, in conversation one of them recognized me as one of the best sort of Antinomians, namely, such as trust wholly in Christ for salvation, and from a motive of love obey his commands. I was ready to acknowledge this to be my view; but was unwillingly, as I still am, to be regarded as an Antinomian. I do not, indeed, expect to obtain justification by keeping the law; but ever since I know the saving grace of God I have invariably deemed it both the duty and the privilege of believers to keep the moral law, as a rule of life, and to observe every divine precept, with all possible strictness. While the children of the Most High are said to be saved "by grace, through

faith," they are also represented as having His "law written in their hearts," and as "delighting in the law of God after the inward man." (Eph. ii. 8-10 Jer. xxxi. 33. Rom. vii. 22.)

On the 12th day of July I proceeded to Five Islands. Having made an arrangement to preach, I called on a number of families and gave notice of my appointment. While passing a tavern on my return, I heard a man swearing about 'the scoundrel coming to Partridge Island to show his recommendation.' Another affirmed, with a profane oath, that he 'was there.' A third party, accosting me in a subdued tone, invited me to 'come in and drink.' While I pitied these ungodly men, their reproachful language did not dishearten me in any degree. It rather indicated to me that Satan was disquieted at the prospect of losing some of his subjects, and was therefore prompting his vassals to revile. Their conduct forcibly reminded me of the words of the Psalmist, "I was the song of the drunkards." In this place, where there was the most opposition manifested, there was evinced the deepest interest in the preaching of the gospel. So earnest did many persons appear to hear the word, that I was induced, though in a feeble state of health, to preach three times on the Sabbath. In the places which I had visited there had usually been a desire expressed for a repetition of my visits, but here an unusually earnest request for it was made by many persons.

At Five Islands and in Lower Economy, where I also held meeting, I found two or three Baptist sisters. These were the first professors of religion of my own denomination with whom I met on the North side of the Bay of Fundy. I learned that in all that region, extending some seventy miles East and West, and about fifty North, to the Gulf Shores, with the exception of a small Church in Amherst, without a Pastor, there were very few individuals even attached to Baptist sentiments. A pleasing change has been subsequently effected. Let us "give unto the LORD the glory due unto His name."

ERRATUM.—Fifth line from the close of No. 3, C. M. p. 341, for "there," read *them*.

For the Christian Messenger.

Various Readings.

When a clergyman of the Church of England performs the ceremony called Infant Baptism he calls upon the Congregation to give thanks to God, in these words:—We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church." A prayer, previously offered, was thus expressed:—"We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration."

What is the meaning of these expressions?

The Tractarians agree with the Romanists here. They take the words of the Prayer Book in their literal acceptation, and hold that in baptism the guilt of original sin is washed away, and the blessing of regeneration bestowed.

At the annual clerical meeting, held at the Rev. D. Wilson's, Islington, January 5th, 1842, Archdeacon Hoare in the chair, and nearly a hundred clergymen present, the subject for discussion being the Baptismal Service, and the doctrine of regeneration as connected with that rite, the following speakers thus stated their opinions:—

"Mr. Cunningham, of Harrow, said his opinion was, that in Baptism some positive, clear, distinct, intelligible blessing and benefit, called by the name of 'regeneration,' was conveyed to the infant. This benefit is reconciliation to God: a change of state, but not necessarily a change of nature; not an alteration of the moral condition of the child, but simply a change by which the child is brought into the outward communion of the Church; and this is the state which in the Service is called 'regeneration.'"

"Mr. Burgess said he could not agree to this view. His opinion was, that in Baptism the infant receives the remission of original sin, and a principle of Divine life imparted by the Holy Ghost; a seed given to fructify or die, but always given. He considered that a repenting, believing, converted adult was not pardoned, nor received regeneration until Baptism."

"Mr. C. Bridges differed from each of the preceding speakers. His view of the question was, that in Baptism, where the prayers are offered in faith, as contemplated by the framers of our Services, those prayers which we put up for the child's regeneration are heard and answered, and the gift of regeneration is granted to prayer. But in other cases, *i. e.*, where there is no work of the Holy Ghost, who works not without exerting an energetic power, producing visible effects."

"Mr. Yeap could not agree with any of these interpretations. He said he believed that in the Baptismal Service regeneration is said to be

bestowed conditionally or hypothetically, on the hypothesis that the infant really professes faith. For it is on this ground only,—that is, on the sponsors answering for this faith in the infant,—that the ordinance is administered."

In a charge delivered by the bishop of London during the same year, his lordship is reported to have spoken as follows:—

"Far from the doctrine being contained in Scripture, of Baptism invariably communicating to infants the new birth, there is no instance of Baptism being imparted to infants, there is no clear direction to baptize infants, and of necessity and in fact there is no statement that they are made partakers of the new birth in Baptism."

I have copied these statements from an Editorial of the London *British Standard*, in one of its recent issues.

Many years ago I heard the celebrated Edward Irving preach on baptism. He said that the Baptists treated it as a mere ceremony, while other sects identified it with regeneration. In his opinions, both were wrong. His view was, that when the water was applied to the face of the child, a ray of light was at the same time communicated, which would be susceptible of improvement or neglect, and would therefore materially affect the future character and state of the child. It was not regeneration—it was a ray of light.

A Pædobaptist gentleman who went with me to hear the great preacher, was disappointed and perplexed. He said, naturally enough, that if nothing better than that could be advanced for Infant Baptism, he should have to give it up.

Such are the "various readings." WHAT SAITH THE SCRIPTURE?" C.

For the Christian Messenger.

"Thy kingdom come."

From millions of lips this prayer is daily offered, but how many hearts plead for the extension of Christ's kingdom—that kingdom that is righteousness and peace?

There are dark corners in our earth, the abodes of cruelty—where the radiant beams of the sun of righteousness have never penetrated, where Satan reigns, and where the name of Jesus, the Prince of Peace has never been heard.

Christian brother, what are we doing to hasten the coming of Christ's kingdom, to lift the pall of eternal death, that hides Jesus from the dying sinner? God has given us talents, on each he has written "occupy till I come;" whether those talents are great or small they will be required with usury.

Hear the cry from the east and the west, "come and help us." Ethiopia is stretching forth her hand. Nearly all Hindostan, with its hundred and fifty millions of inhabitants is accessible to christian influence. Burnah, Siam, Cochinchina, are all beginning to receive the gospel with gladness. Then there are Madagascar and Polynesia—those hundreds of islands casting their idols to the ground, and yielding to the influence of God's Spirit.

Christian reader, does not your heart burn within you, when you see what God is doing in the earth, and can you not hear the cry of perishing—famishing millions—dying for the bread and water of eternal life? O send them that bread, lead them to that life giving stream, from which if they drink they will never thirst again.

The Lord is calling to his people to work. "He is head over all things to his Church," and is making all things subservient to his will. Science and the arts—commerce, and war, philosophy and literature are his pioneers, for leveling mountains, filling up valleys, and preparing the way of the Lord in the desert, that his glory may be revealed, and all flesh see it together.

From every part of the world comes pealing over land and water, "I the Lord have given you power and wealth, and now by these things glorify me, and set up my kingdom in the world."

We know all cannot go to foreign fields of labor, few are fitted physically for so arduous a work. Yet all may be heralds of the cross and may make their influence felt in all the world.

It is the converted heathen that have the most influence, and it is by them that Heathendom must be brought to Christ. Yet we find that there, as well as here they cannot preach unless sent, they cannot live on air (what a pity ministers cannot) and the poor missionary already over-worked has to dismiss those aids, while christians in America worship their heaps of gold.

Dr. Kincaid has lately had to dismiss five native assistants, of whom he says: "It grieves me to see such noble-hearted men, so earnest, and so well qualified by nature and by grace to preach the gospel of the love of God, compelled to leave the work to procure food and clothes.

Any one of these men can preach as much in a month as I can. They are no novices in pointing sinners to the Lamb of God."

It costs from four to five dollars a month to enable a native preacher to give himself to the work. Are there not five christians in N. S., that can now send Dr. Kincaid sixty-dollars each, and thus for a whole year have the joy of preaching the gospel in another tongue, to those who know not God? Money cannot be better invested. It is placing it in the Bank of Heaven, where you will receive a ten per cent interest, and have the joy of hearing. "Come ye blessed of my Father, inherit the kingdom prepared for you."

October 24th, 1864.

For the Christian Messenger.

To the Rev. William Chipman, Cornwallis.

I have just now read your letter in the *Messenger*, on the School Bill, I agree with you that it is an advance in the right direction. Your judgement has weight. We all regard you as a father in Israel, who has won an honest reputation by faithful service in the ministry. No distinction can be more valuable than a sound education. No misfortune can destroy it, nor despotism enslave it. It is a companion at home and an introduction abroad. It chastises vice and guides virtue, gives grace and government to genius. Had it not been for the cultivation of the sciences, Athens would have been a bare ridge of rocks hidden from the world. But the cultivation of the mind raised it from a small state to a powerful principality, placed in its hands the sceptre of legislation, and acquired for it the approbation of all ages. We have much unsanctified learning, wealth, and influence, in Nova Scotia, but we have many elements that ought to make us thankful. The fires of our Common Schools are trimmed with care and diligence. The higher branches of literature and science have been long taught in our Colleges, and some of their pupils fill important stations in society. We hear that they get a sound religious training. Education without religion is a mockery. The tree of knowledge is not good for fruit unless sheltered with the tree of life. The higher the Greeks and Romans advanced in learning, the deeper they sank in depravity and vice. When St. Paul came to Athens, the city was full of idols. Their poets sang with a sweetness which has seldom been equalled, and their Philosophers reached an eminence from which they looked upon others with contempt; but they had made no progress in religion. Heathen Classics have a debasing influence upon the minds of students, and unless this is counteracted by the religious instructions of their professors, they leave College in a worse state than they entered it. And if they have such pale lights for their guides as Dougald Stewart and Sir William Hamilton, who kept as great a distance from christianity as they could, they will make slow progress in moral science; better for them to read the sermon upon the mount, or the writings of Solomon. Washington, Wilberforce and Wesley, were great men. The secret of that greatness was a religious education. Hume, Voltaire, and Byron, had splendid talents, yet they were a curse to the world. Natural knowledge and science are good, but Mathematics never healed a broken heart, and Chemistry never smoothed the pillow of a dying man. If we wish to have a tranquil death we must rest on the Rock of Ages. There is much warm-hearted christianity among Baptists and Methodists, and much sound doctrine among Churchmen and Presbyterians. They are all favourable to education; but they wish it to be baptized with christianity.

All the Protestant denominations among us are very near the truth. Arians and Socinians have got no foothold among us. I have heard lately of a Universalist minister who appeared in one of our old congregations, and preached with much fluency. At the close, he said that he had sown the good seed, and would return to water it if they wished him. But they paused and said, if his doctrine was not true they did not want him, and if true they did not need him. We wish to see in all our Colleges, Seminaries, and Schools, teachers who can unite high attainments, in science, with deep devotional feelings. Wishing you a wide field of usefulness, I subscribe myself

A FRIEND.

Musquodoboit, October, 1864.

If you mind nothing but the body, you lose body and soul too. If you mind nothing but earth, you lose earth and heaven too.

They that presume most in prosperity are soonest subject to despair in adversity.