

Correspondence.

For the Christian Messenger

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER VI.

RESIDENCE AT RIVER PHILIP.

(No 2.)

Our journey homeward was likewise a tedious one. When we were within 36 miles of the dwelling of Mr. Benjamin DeWolf, Lower Stewiacke, we hoped to be able to travel that distance in a day. The road was in so bad a state that it was needful for me to walk a great part of the way. When we had passed all other places at which we could tarry, my horse became so completely exhausted that Mrs. Tupper, though very feeble, was also obliged to walk. At length he failed so utterly that I released him from the sleigh, and drew it myself!

This was, indeed, a season of toil and trial. But toil tends to sweeten subsequent rest; and trials prepare us to enjoy consolation. When we reached the habitation of kind Christian friends, and received from them a hearty welcome, with every mark of attention that could be shown, and unexpectedly met with our beloved Brother Munro, the change in our situation was truly delightful.

On the 23rd day of March, after a much longer absence than had been intended, I returned to the people of my charge, and resumed my pastoral labors. These were undertaken in circumstances of a trying nature. The Church at River Philip and Westchester had just been enjoying a revival; and the sifting time, which commonly succeeds, was coming on. At this crisis the vigilant care of a prudent and experienced pastor is specially requisite; but I had almost every part of my duty with reference to this subject to learn. In Amherst the Church had been organized about ten years; but no pastor had ever resided there; and discipline had scarcely received any attention. The task, therefore, devolving on me was a very difficult one. An aged minister, whose advice was usually regarded by me with much deference, advised me to be forbearing and cautious in the exercise of discipline under such circumstances. As a general rule this was undoubtedly judicious; but in my opinion, no considerations can justify the retaining of individuals in a church when it is decisively and publicly known that their conduct is immoral, and they do not confess and reform. In this respect it is probable that forbearance was extended too far. Until wholesome and necessary discipline was exercised, the cause of truth and godliness did not appear to advance.

After laboring a number of weeks in my new field, and making a tour through that formerly occupied, I set out, accompanied by my valued brother Timothy Weatherbe, to attend our Association in St. John, N. B., about 160 miles distant; and endeavored, as usual, to fulfil the Saviour's injunction, "As ye go, preach."

When we were within some 20 miles of the city, a painful illustration of the infatuation and misery resulting from the use of intoxicating drink was presented to us. We met a man carrying a bottle with rum in it, who urged us most importunately to drink with him. After preaching about two miles farther on the way, while we were taking tea at the house of a friend, the drunkard returned, with his bottle empty, in earnest quest of more rum. When the master of the house refused this, and told him that they did not keep a tavern, he insisted that they did, and alleged in proof of it the feeding of our horses there. The mistress kindly offered to give him tea. At first he seemed disposed to receive this; but presently asked, "Will you give me a glass of rum with it?" On this being denied him, he declined to receive any refreshment. It appears that a large number of soldiers had been recently disbanded in St. John, and that each was offered fifty acres of land, with rations for a year, and a number of farming implements, or ten guineas in cash, and that comparatively few of them chose the former. This man was one of the many who very unwisely preferred the ten guineas. Like great numbers of his comrades, he had quickly squandered the money away by intemperance. In order to obtain more intoxicating liquor, he had exchanged a good new hat for a poor old one; and was now intent on spending the last shilling of the small sum, thus received, in the purchase of rum.

The recital and contemplation of such lamentable scenes, in which infatuated men are beheld

plunging themselves into misery both in time and eternity, are adapted to excite commiseration, and to prompt to diligent efforts for the prevention of their recurrence; but it is pleasing to review, in contrast with these, the assembling of the pious for mutual edification and comfort, and the furtherance of the cause of Christ. Our Association, which closed on the 25th day of June, 1819, was deeply interesting and truly cheering. Besides the ministering Brethren resident in New Brunswick, there were present from Nova Scotia, Elders E. Manning, T. S. Harding, J. Dimock and C. Tupper, and from the United States, Elders P. Pillsbury, A. Drinkwater and T. B. Ripley. Much time was pleasantly and profitably devoted to religious exercises. We had only one place of worship to occupy; but each of the Brethren named preached in it in the course of the Session. Some Churches had received pretty large accessions by baptism; that of River Philip and Westchester, 24, Digby Neck, 66, and Halifax—nearly all colored persons, and many of them residing out of the town—118. Of these Bro. Burton baptized 67 in one day.

Brother David Nutter, then resident in Norton, was set apart by the imposition of hands to the work of an Evangelist. (After a long and useful ministry, this excellent Brother is still spared; but has been recently called to commit the companion of his youth, with whom he had lived 50 years, to the tomb. Doubtless he and the writer will soon follow; but the hope of meeting in that bright world where bereavements and all trials are unknown, may well cheer us.)

From Female Mite Societies—raised with commendable zeal—upwards of £50 were received for our Home Missions. Bro. J. Munro was appointed to labor 12 weeks East of Halifax, Bro. J. Crandall 8 weeks up the River St. John, Bro. E. Eastbrooks 8 weeks in the same region, and C. Tupper 4 weeks North of Amherst and River Philip. He, as well as his senior Brethren, had previously labored much, in reality, as a Home Missionary; but this was the first time that he was so employed by the Board. Ten pounds were very properly devoted to aid our worthy Bro. Burton while laboring among the colored people in places adjacent to Halifax.

The account of the Session, as contained in my Diary, closes thus:—"Our Association has been a comfortable season to many. Great harmony and love have prevailed. Our hearts have been refreshed and encouraged. May God's name be praised, and His glory be advanced in the salvation of souls!"

For the Christian Messenger.

BAPTISM.

Extracts from Eminent Pedobaptist writers.

No. 3. J. F. LANGE, D. D.

It is a delightful exercise to review the testimony of great and good men on the controverted doctrines of the Bible, when with an evangelical fidelity they rise superior to the warping influences of denominational dogmas and ingeniously record the truth. First class scholars are inspired with this ennobling and uncompromising spirit, but the second and third classes with their thousand satellites basking and shining in their borrowed light, too often sacrifice the testimony that does not witness to their orthodoxy on the glowing altar of inextinguishable party zeal. They may quote from Professor John Dick's Lectures on Theology and the like, and assert that 'there is no scriptural authority for immersion, that it is indecent, that John sprinkled or poured, the Saviour standing on the banks of the Jordan,' that Philip and the eunuch only went to the place where they saw water, and that after the baptism they both left it, and that there is nothing that suggests the idea that the eunuch had been in the water; and may try to prop up their assertions with a learned array of Greek verbs and particles. But over against all this we plant the bible, and point to the blazing testimony of those large heads and generous hearts who write for God and immortality, and honestly witness to the right.

The following extracts are from the commentary of one of the ablest and purest divines that Germany ever produced; professor Lange at the university of Bonn, in Prussia, who is now engaged upon, and superintending the most magnificent literary and biblical work undertaken in the present century. My quotations are from the Gospel according to Matthew, as this is the only volume as yet reproduced in America, translated by the eminent German

pedobaptist divine Dr. Philip Schaff of New York.

Notes on the third chapter of Matthew, Exegetical and Critical.

Verse 1. This baptism [John's] was administered by immersion and not merely by sprinkling. It denotes purification by, not only washing, but by submitting to sufferings akin to death. So far as is known, this rite was not accompanied by the usual sacrifices; but the deepest spiritual part of the sacrificial service—the confession of sins—preceded the immersion.

Verse 6. And were baptized, immersed, in the Jordan, confessing their sins.—Immersion was the usual mode of baptism and the symbol of repentance. According to Meyer, repentance was symbolized by immersion, because every part of the body might have been washed without immersion. We must keep in view the idea of a symbolical descent into the grave, as the death of sin, although their view, as explained in Rom. vi., could not yet have been fully realized at the time. A full confession of sin accompanied the act of immersion.

Verse 11. I indeed baptize you in water (immersing you in the element of water) unto repentance. The Baptist thus declares that he is not the judge, and, at the same time, that by his baptism of water he does not secure their salvation, but merely calls them to repentance. "He shall baptize, or immerse, you in the Holy Ghost and in the fire.—He will entirely immerse you in the Holy Ghost as penitents, or, if impenitent, He will overwhelm you with the fire of judgment (and at last with hell-fire)."

Notes Doctrinal and Ethical on the same chapter, page 73rd. "Its real import [John's baptism] appears from the declaration that the whole people of Israel were utterly unclean. Once of old they walked over the dried bed of Jordan; now they must be immersed in the current of Jordan in their old state, in order to come out of it thoroughly renewed."

Notes Homiletical and Practical on this subject of John's baptism; page 79th. "Import of the fact that the Holy One submitted to the baptism of sinners: 1. Sinners must be immersed in the waters of judgment. 2. The Sinless One is immersed along with them, in order to give them courage for the judgment. 3. He must be immersed for them to change that judgment, as far as they are concerned, into salvation."

Some of the opponents of the American Bible Union heartily ridicule the changes it has made in the 3rd chap. of Matt., and boldly assert that the rendering 'He will immerse you in the Holy Spirit and in fire,' makes nonsense of the passage, is absurd, and propagates an error. If this is true, then Dr. Lange must be a very weak minded pedobaptist divine and fit only to fill a place among the 'bible tinkers' in making a 'baptist Bible,' for his rendering 'immersed in the Holy Ghost,' etc., so far as controversy reaches, runs parallel with the work of the Bible Union.

The scripture text which is printed in connection with the American edition of the commentary is that of the authorized English version of the American Bible Society. The translator of the commentary has made many revisions of the text, but has included all his corrections in brackets. Throughout this volume his corrections are almost all of them, identical with those of the Bible Union. For example in this 3rd chap. of Matt., thirteen corrections are included in brackets, and in every case the change is identical with the Bible Union, and yet he has no connection with that organization.

D. O. PARKER. Arbordale, October 14th, 1865.

For the Christian Messenger.

ORDER OF GOOD TEMPLARS.

Office of the Provincial Grand Worthy Secretary of the British American Order of Good Templars. Windsor, N. S., October 18th, 1865.

Mr. Editor,—

As information respecting the "Supreme Lodge," has been asked for through your columns, I beg leave to inform any readers of your Journal who are Good Templars, that the Grand Lodge at its late session just held in Halifax, after a long and spirited debate unanimously adopted the following resolution:—

Resolved, That whereas the unhappy dispute concerning a Supreme G. L. originated in C. W. where it is presumed the question is better understood than elsewhere; and whereas it is very desirable for the sake of uniformity, and in order the most efficiently to promote the cause of Temperance, to act in harmony with the senior Grand Lodge, whose membership exceeds that of all the other Grand Lodges combined, and whose views are seconded by C. E.—Therefore Resolved: That, while in our opinion, no Supreme Lodge deserving our confidence and support, has ever been legally and constitutionally formed, we yet agree to postpone the final settlement of the question till after the meeting of the G. L. of C. W. to be held on the first Tuesday of next month, and that we agree to be guided by the decision of said Grand Lodge in the matter.

The wisdom of the course marked out is self evident; and the reasons for the opinion therein

expressed, were gathered from the history of the order detailed at some length by Bro. Inlah, of which history I will offer with your permission a brief resume.

Yours respectfully, H. H. READ, G. W. Sec.

[The lengthy details furnished with the above by Dr. Read, would possess interest only to those acquainted with the Order of Good Templars. From other documents in our possession, we believe, too, they would call out as lengthy replies, disputing the truth of the statements made. The matter in dispute is much mixed up with the late N. C. Gowan, who was killed by a railroad accident. The Anti-Supremists believe they have as much reason for the position they hold as the Supremists have for theirs. We have some excellent brethren and friends connected with both sides, and should have to bring the discussion into limits which would be unsatisfactory to both, we therefore respectfully decline these particulars, with the hope that the truth will be discovered by both parties, and the breach be healed, and the energies of the Order be employed in proper Temperance work without further exposition of these ceremonial matters.—Ed. C. M.]

For the Christian Messenger.

Wreck of the California Steamer "Brother Jonathan."

The following account of this sad accident is sent with a request for publication, by Mr. Colin DeWolf, the only brother of the late Capt. DeWolf:—

On the 30th day of July, about 2 o'clock, p. m., the steamer Brother Jonathan, from San Francisco, bound to Portland, Oregon, was wrecked on an unknown sunken rock, 10 miles north-west of Crescent City Light Station, in a strong wind from the north-west. From the best and most reliable information that can be obtained the steamer, registered 1889; the crew and passengers consisted of about 250 souls, as well as can be ascertained from the survivors,—of whom 231 perished, and the remainder of the crew and passengers, 19 in number, were saved and came ashore in one of the ship's boats.

STATEMENT OF THE QUARTERMASTER OF THE LOST SHIP.

On Sunday, the 30th, when I took the wheel at 12 o'clock, it was blowing a heavy gale of wind from the north west, and we were 4 miles above Point St. George. The sea was running mountains high, and the ship was not making any headway. Capt. DeWolf thought it proper to turn back, run into Crescent City, and wait until the storm ceased. He ordered me to put the helm hard a port, which I did, and then he told me to steady her. I did so. Her course was then due east, the time about a quarter to 1 p. m. I kept her on that course until we made Seal Rock, and then the Captain ordered me to keep her south east by south. It was clear where we were, but foggy and smoky in shore. Then we run along until 10 minutes to 2 o'clock, p. m., when she struck the unknown sunken rock, and with such force that it felled the passengers who were standing on the deck. Some of the deck planks started. The Capt. stopped the engine, and endeavored to back her off. The engineer could not get her to move an inch. She rolled about five minutes and then gave another tremendous thump on the rock, when part of her keel came up alongside, and by that time the wind and sea had slewed her around, so that her head came to the wind and sea. As soon as she came head to the sea she worked off the rock a little, then her foremast went down through her bottom, until her fore yard brought up across decks. At this time, Capt. DeWolf had been forward three times, and ordered everybody to look out for themselves, and he would do the best he could for them all. I was the last one that left the forward part of the ship.

Shields, one of the crew, says the captain and first officer, Allen, were using their utmost endeavours on the quarter deck and on all parts of the ship to save the passengers, such as lowering the boats from the davits, and helping them to get in them. As they were lowering away the boat that he was in, he saw Captain DeWolf have Mrs. Gen. Wright by the arm taking her to another boat which was in another part of the ship. When they got a short distance from the ship she was seen in a boat under the stern, which was swamped, and which had a number of ladies in beside herself; it was commanded by the second officer. When the boat swamped, the officer was seen to get hold of the ship's side and climb up again. When the boat he was in had got a mile or so from the Jonathan, the latter fired two guns, and he saw her flag hoisted with the Union down. As near as they can judge, it was 45 minutes after she struck until she went down. She slid off the rock, and it was thought from the soundings made around her she sunk in about 25 fathoms of water.

OBITUARY OF CAPTAIN S. L. DEWOLF.

The loss of the Brother Jonathan is one of those sad disasters that spread terror and grief throughout the entire Pacific Coast, and sends desolation and woe to many a fireside, where near relations and sympathizing friends now meet with saddened hearts, and mourn for the