

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 8.)

In the year 1824, I had not begun to write for the press, except the furnishing of Reports for the Bible Society of which I was Secretary, the occasional writing of a Circular Letter, or the preparing of the Minutes of Association for publication. While perusing the Scriptures, however, in the Hebrew and Greek originals, I frequently inserted some critical remarks in my Diary. It would render this Sketch quite too voluminous to insert these generally; but the following appears to me too important and necessary to be omitted:—

"1 Cor. iii. 9. Common Version, 'For we are labourers together with God.' Geneva Translation, 'For we together are God's labourers.' The latter undoubtedly gives the true sense of the text. The usual import of the Greek words and the context both require this rendering. The word *sunergoi* means *labourers together*; but *Theou* signifies of God, not 'with God.' The Apostle had been shewing that God is all, and ministers nothing. (Ver. 5-7.) He had also stated (ver. 8), 'he that planteth and he that watereth are one.' Now it is in perfect harmony with these statements to call ministers *fellow labourers* in the service of God; but to call them 'labourers together with God,' as exalting them to some share in the work, would contradict his former assertion. From this passage some undertake to prove, and even boldly assert, that sinners are 'co-workers with God' in the matter of their salvation."

I now add, that others, who do not go so far as this, often speak and write of ministers and other Christians, as 'co-workers with God.' In this view, which appears to me opposed to the tenor of Scripture, derogatory to God's glory, and flattering to human vanity, (Ps. cxv. 1. Isa. xlviii. 11. 2 Cor. iv. 7. v. 5. Eph. ii. 4-10. Phil. i. 6. Jas. i. 18.) people are confirmed by the needless and incorrect addition of two words in 2 Cor. vi. i. "We then, as workers together with him. I am not aware that there are two other passages in the Common Version which more urgently require correction. Where this might have been expected, it has not been done. In the latter text the Common Version having the words *with him* printed in *Italics*, apprizes the reader that there is nothing answering to them in the original; and he may readily perceive that they are not implied; but the change of these words into the Roman character, "with him," naturally leads persons unacquainted with Greek to suppose, that these are actually the words of inspiration, and consequently that men are really 'co-workers with God.'

On subsequent examination I have found the view expressed by me in 1824, corroborated by able critics. Tyndale translates these phrases in 1 Cor. iii. 9, and 2 Cor. vi. 1, "We are God's [God's] labourers—We as helpers therefore exhort you." Diodati, "We are labourers in the work of God—Now being labourers in his work." Dr. Doddridge, who is known to have been a cautious and judicious critic, translates thus:—"For we are the fellow-labourers of God—We then as joint labourers"—and remarks on the former text, "This is the exact import of the words *sunergoi Theou*, which our Version renders, 'labourers together with God': an improper rendering on every account. So Mr. Wesley translates, "For we are fellow-labourers of God—We then as fellow-labourers." Dr. James Macknight translates, "We are joint labourers of God—Now, fellow-labourers," &c. and remarks on the latter text, "The words which are supplied without the least necessity, mar both the sense and beauty of the passage." And Dr. Adam Clarke commends the view expressed by Bp. Pearce, "We labored together in the work of God," and adds, "We labored together in the work which God has given us to do; expect all our success from Him; and refer the whole to His glory." On the latter he observes, "The two last words, *with him*, are not in the text. For my own part, I see nothing wanting in the text. We (i. e. apostles,) being fellow-workers, also exhort you."

The import of these expressions has been thus considered, with the sincere and ardent desire, that the unscriptural and arrogant phrase, "co-workers with God," may be at once and forever abandoned. Let us "Expect great things

from God, and attempt great things for God," but never use language that savors of claiming a share in the glory. Doubtless many persons, through a misunderstanding of the text noticed, use this phrase, without any such intention; but we should cautiously avoid every form of speech that seems to verge at all toward such assumption. It ought to be borne in mind, that even Moses, by whom God wrought many notable miracles, 'meek as he was, fell into a great and pernicious error, apparently through regarding himself as a 'co worker with God,' and "spoke unadvisedly with his lips," when he said, "Must we fetch you water out of this rock?" (Numb. xx. 10-12. Ps. cvi. 32, 33.) Let others, then, be upon their guard.

In the course of this year, in which my ministerial labors were very extensive, and a considerable amount of manual labor was performed by me, besides the perusal of a number of valuable works in English, I perused a Treatise in Latin, Grotius *De Veritate*, &c. 'On the Truth of the Christian Religion,' and finished the reading of the Old Testament in Hebrew—with the portions written in Chaldee—and the Greek Septuagint. These were read collaterally. By this method of studying the sacred Oracles much useful knowledge of the inspired Scriptures undoubtedly was obtained. I also completed the third perusal of the New Testament in Greek.

In the latter part of this year some trials were endured. Travelling to Cape Tormentine, a distance of forty miles, in very bad going, while attempting—with some degree of imprudence—to ride across a bridge in an unfinished state, I was precipitated into the water, and considerably hurt, and my health impaired. Kind Providence, however, preserved me from serious injury.

At another time Mrs. Tupper suddenly became extremely ill in the dead of the night. As she appeared to be at the point of death, some neighboring friends were called in. Though usually blessed with a steadfast hope in the Saviour, in this trying emergency—probably owing to nervous affection—she seemed to be almost in utter despair. In this state she became speechless. No doubt was entertained by me with reference to her acceptance in Christ; but to see a beloved partner leaving the world in such a state of mind, was a trial which can scarcely be realized by any one that has not experienced it. After a time, however, her hope revived; and she signified by signs, pointing upward, &c. her inward assurance of future blessedness. This, of course, afforded strong consolation in the midst of deep affliction. Before morning she revived.

In the course of this year the cause of religion began to improve among the Baptists in Amherst. Some persons were added to the Church by baptism.

For the Christian Messenger.

Old eyes on young Nova Scotia.

No. 4.

OUR OBLIGATIONS.

Dear Messenger,—

This is a mighty theme. We are a small people, but we have great obligations. I could not attempt to enumerate them. I can only take a rapid glance at some of the innumerable gifts and mercies that make up the vast amount of what we owe to the Giver of all good, and therefore to one another and the world. How often have the nations been torn by war, while we have reposed in unbroken peace! What freedom and quiet are ours! And though in a small region, yet what variety tempts the active energies of our rising youth. On one side the sea, and innumerable harbours, whence we might cover the ocean with ships, and the banks with the "smaller craft" of the fisherman; on the other, the rich lands on the shores of the Bay of Fundy and St. Lawrence, and more recently the mines; gold, iron, copper, coal; not to name lumber in its various forms—surely here is enough to start and to reward enterprise; and to call forth continual gratitude to Him who has given us such occasion to say "the lines have fallen into us in pleasant places, we have a goodly heritage."

But I wish, now, particularly to draw attention to our religious obligations. Those of us Nova Scotians, and more particularly those of the Baptists. The whole population is marvelously revived in comparison of what the writer can remember. I think it is evident that there is much earnestness and religious fervour in all classes of christians at the present day; though doubtless we all might have, and ought to have much more. But that it was not so once, is evident from the records left of the life of Henry Allen. The vital truths of salvation

could not have been the offence or the novelty to the people, as he seemed to find them, if they had sounded from all pulpits then as they, for the most part, do now. But in this point of view, we Baptists have been singularly blessed. Without at present saying whether or not we have much vital, active christianity in our churches, I am free to say we ought to have it, in consideration of the honoured names that are our boast. What single-hearted, earnest, unworldly men they were that bore them! Such names as Manning, Burton, Handly Chipman, Munro, Dimock, Harris and Theodore Harding, not to speak of others that might be mentioned, are imperishable. A savour of piety seems to breathe in the very utterance of them; and the clearness of their enunciation of gospel truth; their strong common sense; their delicate regard for others rights; their wise conception of our complex human nature, and just adaptation of their instructions to its complex wants; their prudence, their gentleness, their perseverance, faith, charity, spirituality, purity, surround the remembrance of them, to those who were ever favoured with their personal acquaintance, with a halo of light such as gathers not round many brows.

Now does not this form to us a mighty obligation? "Seeing," says the Apostle, "we are compassed about by so great a cloud of witnesses." This expression shows how the early christians regarded "the lights of the world" in their day, and when we are amazed at the rapid progress of christianity, and gaze almost bewildered at the sight of philosophic Greece and imperial Rome so soon deserting their time-honored idols and bowing at the feet of "the crucified," we cannot fail to remember what a mighty element is example, especially when wielded in the hand of unerring wisdom, and applied by the omnipotent Spirit.

But we have our special "cloud of witnesses," and the mighty element of their example. What an obligation it imposes! what sort of persons ought we to be who are so blessed! I was struck lately with a remark of one of our most active and honoured pastors, in reference to a dying sister in Christ, since departed, who had received early christian teaching from one of our deceased worthies, whose praise was in all the churches. "How clear" said he, "are her views of salvation! I fear those whom we train, aiming as we feel obliged to do at a greater variety in our sermons, will hardly dwell with the same confidence on the grand points of christian faith." That set me musing. It was suggestive of the often remembered "cloud of witnesses" of whom I speak; and of the fact that no better work can be done than to impress main gospel truths so as that they shall never be forgotten, and ever shine with glory and power; and surely the aids of knowledge and culture ought to teach us "so to divide the word of truth," that all shall tend to make the main lines and points of our faith clearer and stronger. To teach *old* truths with *new* interest—is not this the highest mode of sanctified culture?

One of the special obligations imposed on us by the example of our Baptist worthies is found in the honest, hearty, and unselfish aid and countenance they gave to the establishment, among the Baptists, of the means of higher education than was formerly within their reach. So direct was their aim at this, and so powerful and constant their influence, so hearty and generous their welcome of those who desired to labour with them to this end, that it may well be said to be *their work*—*say*, God's work by *their hand*. But this is too precious a subject, and attended with too absorbing an interest to be dismissed with these few sentences, so that having already protracted this letter to a wearying length, I fear, I must pray leave to reserve the liberty of returning to this subject on another occasion, and in the mean time,

Remain yours, &c.
"OLD EYES."

For the Christian Messenger.

"What is Truth?"

"There are two ways to live on earth,
Two ways to judge—to act—to view;
For all things here have double birth,
A right and wrong—a false and true."

Since the beginning of time, two principles Truth and Error, have been earnestly contending for the mastery in the human soul. Since the breath of Jehovah was infused into a piece of clay and man became a living soul, the above important inquiry has been from time to time, more or less in agitation.

When Truth in the person of the Divine one, dwelt on the earth he plainly taught the duty of personal investigation. Knowing as he did the bondage into which the great adversary had

brought mankind, he tells them that if the Truth make them free, they shall be free indeed.

If two great armies are striving in this mighty cause, with each other, and every created intelligence must be interested, willingly, or unwillingly when the conflict is past, it surely becomes all, great or small; high or low; strong or weak; to take an earnest, active interest in it now. Seeing that the time, is short, let those who rejoice, be as though they rejoiced not, and they that weep, as though they wept not; for the whole creation groaneth and travaileth in pain together until now, but the year of the redeemed shall come and the time of redemption draweth nigh.

It has been said that this pearl of price is at the bottom of a well, and that the waters have been so obscured by one means and another that notwithstanding its native lustre, it is very hard to find it: but instead of this being a discouragement let it rather be our strongest inducement to persevere.

We know, or, at least have reason to think, that if our determination to succeed is sincere, just in the same degree, will adverse influences oppose us; not only by polluting the waters, but even to go so far as to fill the well with all sorts of rubbish, such as rocks, and other almost immovable material, but as with every blow that felled the fabled Titan to the earth, he arose with strength, redoubled to the strife, so, if courage reach us through no other channel, let it be distilled, as it were, from defeat, until our opposers become our instruments of success, if not our allies.

"But why harp so long upon one string?" May not some enquire? with perhaps a twofold motive, "these difficulties which trouble you so much, are not real, at least in degree, and if they were, "greater is he that is for you than all that can be against you."

The assurance is a blessed one—let all who know themselves to love the Lord, clasp it to their hearts, and go on, conquering and to conquer, so shall their work be done and the powers of evil, be subject to them through his word, and God will be glorified in, and by them, though they themselves, may glory in nothing but the Cross of Christ.

May 9th. ALETT WILFRED.

[Although we do not see any necessity for the following communication, and some of our readers may think it unduly extending this subject, yet we would rather err on the side of allowing a little too much latitude to correspondents, than give them any reason for charging us with injustice. Our remark respecting "unstable souls," was not intended to have any special or local application, our friend is therefore greatly mistaken if he supposes from that remark that we have been "mystified." What we said was the result of many years of observation and experience. We cordially reciprocate the kind wish with which our brother's letter closes.—Ed. C. M.]

For the Christian Messenger.

DEAR BROTHER,—

Permit me just a word of explanation with reference to your remarks on my letter, viz.:—"That Baptists, as we understand their feelings and practice do not limit the boundaries of their christian love, merely to the membership of their own church, as he, (myself), seems to imply." I will just say, I had not the most remote idea of conveying such an impression: and if such can be inferred by implication (which however, I cannot see from my point of view,) I regret it, and unhesitatingly disclaim any such an idea—*It would be untrue!*

As regards "objectionable terms," I can only say, I am as much opposed to anything of the kind as a person can be. They are especially objectionable in religious matters. If I have failed here, in using language as you say, of the "style of party politicians," I have indeed gone not "a little," but very far "out of my way," and would condemn it absolutely. I confess, I did write with a *grieved* spirit, that a brother and servant of the Lord, as I take your correspondent to be, should so wrongly arraign (unwittingly so I will hope) a fellow servant before the church and the world. Farther—as respects the right or propriety of a writer assuming any name he thinks well over which to write, cannot be questioned for one moment, when it is simply done in a kindly and generous spirit, with a view to elicit truth—and not of the character of a personal attack. I quite endorse your own sentiment here, and would say respectfully—that had your esteemed correspondent, who originated these letters, thought it well to have written within such limits, he certainly would have had the full right and liberty cheer-