

[The following is copied and sent to us by a friend, with a request for publication. Although it contains much truth and deserves attentive consideration, yet we are not quite satisfied with its theology. Its physiological lessons are invaluable, and we commend it to the attention of all, the healthful and the invalid, the aged and the young.—Ed C. M.]

Health—how to preserve.

Take, for example, a young girl brought up delicately in town; shut up in a nursery in her childhood—in a boarding school through youth; never accustomed to air or exercise—two things which the Most High renders essential to health. She marries, and perhaps dies when her life is essential to her young children. "What a strange providence," say some of her acquaintances; "how mysterious that a mother, should be taken from her children!"—Was it providence?—No! Her Maker had assigned her three score years and ten—a term long enough to rear her children, and to see her children's children: but her parents did not obey for her the laws on which life depends, neither did she obey them.

A father is cut off in the midst of his days. He is a distinguished and useful citizen, and eminent in his profession. A general buzz rises on every side, of—"What a striking providence!"—Not at all.—The man studied half the night; he gave himself no time for exercise; he ate luxurious dinners, and drank various kinds of wines, &c.; he daily violated the laws of nature. Did providence cut him off? Assuredly not; he cut himself off.

Young ladies often walk in thin shoes and thin stockings when the ground is frozen. You see a healthy, blooming girl thus dressed, in violation of right laws; well, she catches cold, becomes feverish, and dies.—"What a sad providence!" exclaim her friends.—Was it providence, or her own folly?

A beautiful young bride goes to parties made in honour of her marriage. She has a slight sore throat—perhaps the weather is inclement; but she must have her arms and neck bare, for whoever saw a bride muffled up? An inflammation of the lungs takes place, and she dies—"Alas, alas! what a strange providence!"—people exclaim—"Cut off in the midst of happiness;"—Did she not cut off the thread of life?

Look, my friends, at the mass of misery—of piteous diseases, which are incurred by intemperance in eating and drinking, by neglect of exercise, cleanliness, and pure air; by intense study, or too close application to business, without early rising and a morning walk; by tight lacing, and scanty dress for fashion's sake. And this is imputed to providence.—Is there not impiety as well as ignorance in this? Were people to obey the laws of nature, many frightful diseases that cut short life, and lingering maladies that make life a torment or a trial, would be prevented. Those who best understand the human structure, and are qualified to judge, assert that this wonderful machine, the body—this goodly temple, would very gradually decay; and that men would die as if falling asleep, if they were but careful and wise.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 9.)

Near the close of the year 1824, I began to take the Christian Watchman, a Baptist Periodical published in Boston, which was, if I mistake not, the first weekly religious paper, excepting the Boston Recorder. As the Watchman—now combined with the Reflector—was highly valued by me, and was, indeed, the only vehicle through which it was convenient for me to communicate observations on subjects connected with the Scriptures, my earliest communications for the press were prepared for it. The signature chosen by me was Philagophos, which signifies Lover of Scripture. As the first of these has not been published in the Province, it is now copied from my Diary of January 7th and 8th, 1825, and is as follows:

OF THE MISQUOTING OF SCRIPTURE.

We ought not to attribute to any writer ideas or expressions which are not his. Every quotation should be made in the exact words of the author whom it is ascribed. If he wrote in another language, we should give a faithful translation or, if we cite an approved translation already made, that should be accurately followed. Now, if such reverence is due to a mere

man, it certainly must be to God. Hence it follows, that when we professedly quote the sacred Scriptures, of which God is the Author, we ought to be careful to cite them correctly, whether we be writing or speaking. Since but a very small proportion of the community understand the original languages in which they were written, it is necessary to use a translation; and as we have one which is, on the whole, excellent, it appears best to adhere strictly to that. I do not deny that a man of learning may in some passages express the sense of the original more accurately. If, however, he make such an attempt, he should apprise his readers, or hearers, of it.

It behoves us to guard against misquoting Scripture, not only from reverence to Deity, but also from regard to the cause of truth. If a misquotation be brought in support of error, so far as it has influence, truth must suffer by it. If it be adduced for the establishment of truth, when its inaccuracy is detested, opponents will triumph as if the victory were gained. She needs no such aids, but stands more securely without them.

The pernicious effects of the practice here censured, may perhaps be most clearly disclosed by producing a few examples. It has frequently been said, (and I have seen it written,) as if contained Scripture, speaking of God, "Mercy is His darling attribute." This expression is not to be found in the Bible. It is calculated to give an erroneous idea of the character of the Most High. I doubt not that many who use it intend to speak honorably of Him. But would it reflect honor on the character of a judge, should any one professing to extol him, say, "Mercy is more dear to him than justice"? The attributes of God do not admit of comparison. They are all absolutely perfect. Dr. Young has rightly said, "Thou, rather than thy justice should be stained Didst stain the cross."

The passage probably intended to be quoted, is Micah vi. 18: last clause, "He delighteth in mercy." The intelligent reader, however, will easily perceive a great difference between the import of these expressions. God may be said to 'delight in mercy', without derogating from any of His other attributes.

Another passage sometimes quoted as Scripture, is "The sin of ignorance God winketh at." It is not long since I heard a man, professedly preaching the gospel, cite this in extenuation of the sin of unenlightened men in a Christian land! The inaccuracy of this quotation, and the impropriety of its application, may be learned from the passage evidently intended. In Acts xvii. 30. the Apostle, speaking in reference to the ignorance which prevailed previous to the promulgation of the gospel, says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

I shall mention only one other passage at this time, namely, "As the tree falls, so it lies; and as death leaves us, so judgment will find us." This has frequently been adduced as the language of inspiration, to prove that no change will take place in our eternal state after death. The doctrine is undoubtedly true; but the method here employed to support it, is both injudicious and unjustifiable. Some have laid as much stress on the above words as if the point at issue depended on their being found in the Bible. When they who maintain the contrary position, have ascertained that the passage could not be produced, they have considered the doctrine indefensible. The text whence this quotation appears to have been taken, is Eccles. xi. 3. "And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." It is to be wished that persons in attempting to defend the truth, would not use such weapons as may be easily wrested from them.

It is not to be expected that a man, when speaking extempore, will recite every text of Scripture verbatim. Great care, however, should be taken to avoid such deviations from the express words as may, in any measure, affect the meaning. Indeed, it is advisable for preachers (and private Christians also) to accustom themselves to an accurate manner of quoting Scripture. This will be most conducive to the glory of God, the edification of believers; and the conviction of gainsayers.

(Signed) PHILOGOPHOS.

Amherst, Jan. 8, 1825.

Soon after the above was written, I prepared also for the Christian Watchman a Memoir of Brother Valentine Easterbrooks, an eminently pious member of the Baptist Church of Sackville, N. B., who was called home on 9th day of January, 1825. He was upright in life, and happy in death.

For the Christian Messenger.

Christian Women.

Many good christian women of the present day, are, I think, under a misconception as to their privilege and duty respecting addressing their fellow christians and others in Church and prayer meetings. The prohibition mentioned in 1st Corinthians xiv. 34, 35, is to them a stumbling block which I should be glad to assist in removing out of their way.

Female silence in our social prayer meetings is a departure from the practice of our most honored churches, and if indulged in to any extent, will, I fear, tend to destroy much of our happiness and usefulness, and cause spiritual death to come over us.

I wish to show your readers that the view entertained by some of our christian sisters, and approved of, I regret to say, by a few ministering brethren, is contrary to this same Apostle's teaching—that the text in question does not refer to female silence in social prayer meetings, &c. This I undertake to prove at the risk of being criticised by some of your learned correspondents.

The great Apostle, it appears, was giving direction to the Corinthian Church, how to conduct their affairs, so as to avoid confusion, and referred to such as prophesied or spoke with tongues. These latter were not to speak except through an interpreter, and then only by twos or threes at most. The remainder to keep silent. Paul deeming it improper for females to enter into discussion on such occasions, or to ask questions in reference to such interpretations, gave the commandment for them to keep silence in the church, and to seek information from their husbands at home, if those prophecies were not fully understood.

Paul, in the same epistle, xi. 5, gives direction for women who pray or prophesy to do so with their heads covered, and to wear long hair, proving that it was the custom for females not only to speak and pray in public, but also to prophesy, and this latter was only granted to eminent christians.

Priscilla and Aquila, were Paul's co-workers and helpers in the gospel. He also makes special mention of Phebe, a servant and deaconess of the Church at Cenchrea, and commended her to the Church at Rome. Rom. xvi. 1, then in verse 12 of the same chapter, he speaks of Tryphena and Tryphosa who labor in the Lord. Paul refers only to prominent characters in the Church. Therefore may we infer that these noble women as often exhorted and prayed in their prayer meetings as did their brethren.

One of the churches was even said to be in the house of Priscilla and Aquila, proving that they were actively engaged in God's cause. Then farther back. When the church was engaged in that great prayer meeting, when the Holy Spirit came down, were not the women present and continued with the men in prayer and supplication. Women were weeping at the Saviour's Cross, and were the last among his followers to leave that solemn scene. Women were early at the sepulchre, with spices; and the first to preach the gospel of the resurrection. A Woman preached Christ to the people of Samaria. Mary exhibited deep affection for her Lord by washing his feet with her tears, and anointing his head with precious ointment, receiving the approval of Christ, and a promise that this act should be told, in remembrance of her, wherever his gospel should be proclaimed. The four daughters of Philip the evangelist received special gifts of prophecy. Anna, was a prophetess, and served God with prayers and fasting night and day, occupying a high position in the Temple service. Hannah, Deborah and Miriam were public religious characters. All showing that in every age of the church, female christians occupied public and responsible positions. Then look at those noble self-sacrificing women—Mrs. Inglis, the three Mrs. Judsons and others who laboured so earnestly in Burma, whose names will be handed down to all succeeding generations as examples of piety and excellency. Think you these women believed that Paul forbade them speaking in religious meetings?

Female christians were among the most active in prayer and exhortation during the great revivals in our churches in years gone by, and why not now? Why seek to debar them from the delightful privilege of taking part in the social prayer meeting. Women respond in the public services of the Episcopal Church, and the scripture saith, "There are neither male nor female, but all are one in Christ Jesus." What would the revivals now progressing in several of our churches be, were no females found to take part in the service?

Now Mr. Editor, I hold that all the inspired

writings harmonize, and I feel assured that who, carefully examine the subject above referred to with the context, must arrive at the conclusion that the great Apostle never intended to debar women from taking an active part in Divine Worship. Had he really taught this doctrine, and had the females of his day possessed the characteristics of the present age, he would have had but few helpers and co labourers.

Hoping my thoughts, hastily reduced to writing, may throw some light upon this important subject and encourage our female co-workers to continue in the old path, and not be persuaded to follow the fashions of the day, but pray on and exhort, as opportunity offers, I close for the present.

Yours, &c., OLD STYLE.

For the Christian Messenger.

Cape Breton Baptists and "Muller's Plan," &c.

Dear Brother,—

Mr. Kendall has never been appointed the mouth-piece of the Baptists on this Island, even though he be the Pastor of "the Second Baptist Church" in Sydney. But since he has undertaken to speak for them, I feel that they have now a right to be heard in their own behalf. His statement that he is "doing a good work on Cape Breton," they were willing to let pass, knowing that it is natural for every man to regard with favor his own operations. But when he would convey the impression that he has succeeded so well that the general feeling among them is that "such matters," as MASON has written are only "a weakness to the cause he seeks to promote," is it not time that their real sentiments were made known?

I presume that our cause is not an exception to those that have been imperiled by "false brethren," but the opinion of the Baptists whose views I have heard—and I think my opportunities not less favourable than his—is about this: They believe that the two points in the argument so clearly stated by your unknown correspondent, viz., that Mr. Muller does indirectly "beg," and that the Plymouth Brethren are "just another sect," Mr. Kendall does not attempt to meet, for the obvious reason that that they are incontrovertible; and this, notwithstanding "in [his] simplicity [he] thought [his] answer to MASON was quite sufficient for all practical purposes."

They also believe that whatever portion of his somewhat lengthy replies has any reference to these points goes to establish them, and to prove that he himself is a zealous representative of the parties therein specified.

In conclusion then, it is their belief that whenever he advocates union," he is simply proclaiming, both directly and indirectly, the peculiar doctrines of his own denomination; the only one in his estimation that has not sadly departed from New Testament principles—and making himself a sectarian, and by no means the least active of those whose course he so severely reprehends.

Yours very truly, A CAPE BRETON BAPTIST.

For the Christian Messenger.

OBITUARY NOTICES.

JOHN HERREN.

But little is known here of our departed Brother's early history, having been brought up in the eastern part of the province, but he is supposed to have come from the old world in childhood. When a young man he experienced religion and united with the Church at Onslow, then we presume under the pastoral care of Rev. G. Munroe. About thirty-two years ago he came to this county (Annapolis), and engaged in the service of the Misses Merry one of whom still survives, and mourns for him as if he had been a brother, and bears the following testimony to his christian character. Although somewhat stern in manners, yet he was of an amiable disposition, very obliging and kind. His leisure hours were invariably spent in reading some good book, or religious paper. He would avoid all light literature or company, especially on the Lord's day. He was greatly attached to the Christian Messenger. The writer heard him on one occasion, when asked to take another literary paper, reply that he would not give up his Messenger for any of them. The Bible was his constant companion, he loved its doctrines. When our Brother came to this place he brought his dismission, (as every church member should do on removing from one place to another), and united with the church at Wilmot, under the pastoral care of Rev. N. Vidito, and continued his membership until called to unite with the church triumphant. Last Autumn he felt anxious once more, as his health was declining, to visit Onslow, expecting or hoping to return again in the spring, but ere the spring came he sickened and on the 2nd of April last died, aged 58 years.—Com. by J. W.