

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 3.)

As an autobiographer should record prudent measures for imitation, so it is obviously incumbent on him—however humiliating—as noticed heretofore, to acknowledge his errors frankly, that others may be taught to shun them.

Returning from a tiresome journey, on the 23rd day of March, 1822, and being desirous to favour my horse, and to reach home soon, I left the main road, and attempted to shorten the distance by going across a marsh. While crossing a large ditch, my horse broke the ice, and went down. He could not extricate himself, and I could neither help him out, nor leave him, to go for assistance. After some time a man providentially came to my relief. We were obliged, however, to get a team to draw out the horse. He was considerably injured; and, besides the toil and anxiety endured, I caught a severe cold, which materially impaired my health. Had the safe road been followed, undoubtedly my home would have been reached at a much earlier hour, and all this trouble and harm would have been avoided. Such attempts to expedite a journey are inexpedient and hazardous. They frequently, as in this case, verify the adage, 'The farthest way round is the nearest way home.'

Ordinarily preaching every alternate Sabbath in Amherst during the year 1822, I judged it well to devote one of my discourses on each of these days to an Exposition of the Decalogue, till it should be completed, taking the ten commandments in consecutive order. As this would necessarily require the exposure of the evil of numerous sins, of which many were evidently prevalent in the place, and certain remarks that must in faithfulness be made, might be regarded by some as personal, it seemed to me proper to state, that it was a fixed principle with me, and an invariable rule, never to make any observation in the pulpit with a design to wound the feelings of any person, nor to make the slightest reference to private matters. I could not, however, pass over any one of the divine commands, or neglect to point out distinctly, though with delicacy, the various ways in which each was violated, and the baleful consequences of such violations.

On the 3rd of April I completed the perusal of Beza's Latin Version of the New Testament. Having previously read Dr. George Campbell's strictures upon it, (Preliminary Dissertations, Part v.) I became satisfied that they were quite too severe. He plainly charges him with having designedly translated some passages incorrectly in order to sustain his own views. This serious charge appeared to me, as it still does, unfounded. That a translator's theological views should exert some influence upon him in translating certain passages, may be readily supposed, without impugning his motives. In a case wherein some doubt may be honestly entertained by an upright man with reference to the import of a word, expression, or sentence, it is but reasonable to expect that he will naturally judge that to be the true sense which seems most accordant with what he regards as the analogy of faith, or the teaching of Scriptures in general. In this way, as well as from other causes, Beza may have sometimes erred; but his Version, so far as I was able to form a judgment, on comparing it with the original Greek, appeared to me faithful, and very generally correct. Dr. Campbell's Version of the Gospels does by no means satisfy me in all cases, and yet I do not question his integrity.

On the 7th day of June I finished the perusal of the Psalms in Hebrew, as also in the Greek Translation called the Septuagint. By this means many parts of this devotional and highly important portion of sacred Writ became much plainer to me than they formerly had been.

The next day I providentially met with an ancient copy of the Geneva English Version of the Bible, printed in London, in the year 1584. This copy which is in the old English character, with the orthography widely different from that now in use, was printed 24 years after the first edition was published; and about 27 years before the Common Translation was completed. Though the latter is undoubtedly an improvement upon it, yet there are instances in which it appears to me decidedly preferable. The procuring of it afforded me much pleasure; and

the examination has doubtless been attended with advantage.

The Baptist Churches in Nova Scotia and those in New Brunswick, having been by mutual agreement divided into two Associations, the former met this year in Horton, and the Session commenced on June 24th. Rev. J. Munro was chosen Moderator, and C. Tupper, Clerk. Rev. T. S. Harding preached the Introductory Sermon. At Clements there had been 18 restored, and 51 added by baptism; but the statistics of the Churches generally indicated a very low state of religion, since in the remaining 17 only 31 persons had been received by baptism. It was peculiarly painful and disheartening to me, that in the field occupied by me, with Bro. McCully also in Amherst, there had been no addition, but a diminution of 3 by exclusion. Of the 15 ministers then belonging to the Association only 3 are now living, namely, Revs. Geo. Richardson, David Nutter, and myself. It was recommended to our Churches "to observe the evening of the first Monday in each month as a time of united and special prayer for the advancement of the cause of God in heathen and Christian lands"; and "that the 25th day of December be observed as a day of thanksgiving," and "the first day of January, as a day of fasting and prayer."

It would occupy too much space to record the remarks contained in my Diary on the books perused by me; but an extract, under date of July 10th, on the excellent Mr. Wilberforce's "Practical View," &c. may doubtless be admitted. After objecting to a statement of his with reference to the work of regeneration, (p. 220th.) "To the undeserved grace of God, which is promised on our use of the appointed means, we must be indebted for this," and his speaking of "the aids of the Spirit" to the unregenerate, as if they commenced the work, I remarked, "On the whole, however, this Treatise appears to me highly valuable. Mr. W. shews in a very clear manner the difference between nominal and true Christianity. He writes plainly, mildly, scripturally, convincingly, and experimentally. I wish the work an extensive circulation."

For the Christian Messenger.

Monday Musings.

Whatever differences may separate christian denominations, there is a common platform upon which all true believers love to meet, and engage for their common Redeemer. The fundamental principles of christianity are so broad that much, very much may be done in common, without bringing our peculiar sentiments to jostle against each other. Such has been our happy experience, and we believe that the more removed from sectarian prejudice, and the more influenced by enlarged christian charity, the more we can co-operate upon a common platform, for the advancement of our common cause.

In meeting thus and laboring with christians of other denominations, we consider it to be a part of christian charity to claim no sacrifice of principle from them, as we expect to be required to surrender none.

Such is the allegiance that we owe to Christ and to His Word, however, that if such surrender be required, we must say with Latimer, however much we may desire peace—better have war, than peace at the sacrifice of truth.

Much has been ably said and written on the subject of restricted communion—a subject which has been too often made the crotchet of ill founded accusations against us as a denomination—but a simple thought may be sometimes more satisfactory to many, than a disquisition. One thought. Are open communion, and church discipline compatible? For instance, suppose I go far lapse from the gospel standard, as to imbibes and "teach for doctrines the commandments of men," and endeavor to substitute for Scriptural Baptism, infant sprinkling. The church, after duly "admonishing," and I persisting, would have to "reject" me. But another denomination is near, with which my heresy so far from disqualifying me to unite, would rather qualify me. I do so. Now with open communion, where is church discipline? The very next communion service, it may be, I return to enjoy my privileges, on the very ground of carrying out the sentiments for which I was excluded from them.

Such instances, varying in the offense, might frequently arise. Scripture enjoins their discipline, "to reject," "to withhold law from," "to put away." (Tit. iii. 10. 2 Thess. ii. 3. 1 Cor. v.) Open communion towards such discipline, "God is not the author of confusion."

Yours truly,

COUNTRY PARSON.

For the Christian Messenger.

OBITUARY NOTICES.

"Be ye also ready."

My dear Brother,—

While the hearts of God's children, in this community have been made glad, of late, by seeing the work of the Lord prosper, and by welcoming new born souls to the communion, and all the privileges of the Church of Christ on earth, they have also been compelled to mourn the loss of some dearly beloved, who had long stood as consistent christians. And, yet, while we mourn our loss, in their departure, we should do wrong did we not rejoice in their gain and God's glory resulting therefrom.

MRS. BENJAMIN SPENCER, SEEN.

Of Mira Gut. breathed her last, on Nov. 30th, 1865, aged 59 years. She died of consumption. Her end was peace. She was not at all surprised or alarmed at the approach of death. She had frequent attacks of bleeding at the lungs during the last year of her life and, especially, during the last few weeks; and she looked upon these as friendly messengers from above to tell her of approaching dissolution. She could say,—

"Tis but a voice that Jesus sends, To call me to His arms."

It was comforting to visit her and behold the calmness and resignation with which she awaited the coming of her Lord. She said to me, a few days before her death—speaking of her family, "I never thought I could feel so in leaving them—I can trust them all with God." Sister Spencer was converted in 1838; and immersed soon after by father Joseph Dimock. Since then she has lived a consistent christian. Oh, how few, comparatively, there are of whom as much can truthfully be said!—She left a husband and ten children—a mother, eleven brothers and sisters to feel her loss. May God comfort the bereaved. A solemn sermon was preached at her funeral, from—"The wicked shall be driven away in his wickedness; but the righteous hath hope in his death,"—by our aged brother D. P. McQuillan.

"Bury the dead, and weep In stillness o'er the loss; Bury the dead, in Christ thy sleep Who bore on earth his cross; And from the grave their dust shall rise, In His own image to the skies."

MRS. THOMAS MARTELL.

Of Mira Bay, died in the triumphs of faith, on the 11th inst., aged 41 years. She leaves a husband and ten children, the most of whom are young, and greatly need a mother's care. Truly, God's ways are "mysterious." She, too, was enabled to give herself to Christ in 1838; and was baptized by Father Dimock at the same time with Sister Spencer above mentioned—Her life, since then has been straight-forward. The care of a large young family, necessarily, took a large portion of her time and attention, yet I believe, she always reserved a part of each day for God. Her death was very sudden and unexpected. She was just recovering from the measles; and expected soon to enjoy accustomed health, when lo! inflammation attacked her lungs and caused her death in a few hours. Her husband, on becoming aware of her state, made it known to her, immediately. She was astonished; and for an hour or two somewhat distressed. Satan tempted her to believe that her hope in Christ was false. But the time was spent in earnest pleading with God, till all the darkness fled before the glorious presence of Christ in her soul, and from that moment, till she expired—about 16 or 18 hours—her soul was filled with joy. Oh, how she triumphed over death. Truly, some of those who witnessed her expressions of joy could join with her, as she quoted the words of Paul, and say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." She talked of Christ and heaven to all who visited her room; and sent messages to many whom she could not see. "Tell brother and sister McQuillan that I am going to be with Christ—and that I shall soon meet them there." As I bade her farewell, a little before her death, she said—"I shall soon be in the arms of my Saviour." And thus she continued till a few minutes before her spirit left the body; when she said to her husband, who held her up in the bed,—"Jesus is coming—Lay me down!" Upon which he laid her on the pillow. She then said—"Lower still!"—and, in a moment was gone.

"Away! away! my spirit wings her flight; She leaves her house of clay! I hear the call—I see the distant light; I may not longer stay; My desert toll is ended, My banishment is past; The rugged path ascended, 'Tis home—'Tis home at last!"

"Farewell, farewell! companions whom I love! Oh do not—do not weep! This bitter far to be with Christ above; 'Tis but to fall asleep; And though this natural body Be veiled awhile in gloom, 'Twill be transform'd in glory, Called from the silent tomb."

"What golden light the blue ethereal fills! What floods of brilliant day! I see the gleaming of the distant hills— The mists have rolled away! The world lies far beneath me, My sighs and tears are o'er! Absorbed in heavenly glory, I triumph evermore!"

"Oh listen now! the living streams are near! I hear the harp's bright tones; Sweet notes sing—'Thy Father's house is here! Exchanged a faith for sight!"

My soul, once sorely grieving, Beset with anxious fears; This moment is receiving Full solace for her tears.

Whom do I see? O countenance sublime! Oh gracious, regal Mien Oh Transcript of the Majesty Divine! I know thee, yet unseep! Now at thy feet adoring, Thy holy name I own; Whilst love her all is pouring On Christ—on Christ alone!

On me he looks, with Love's own thrilling gaze In welcome to His heart! I hear his voice—'Twas he prepared the place No more from him I'll part, And they who still are weeping In that dark world below; He'll take them to his keeping, The hour they may not know!"

Yours in christian bonds, J. F. KEMPTON.

MILLEDGE C. PARKER.

Died at Forest Glen, Wilmot, on the 13th of July, 1865, Milledge Chipman, youngest son of Stephen and Irene Parker, aged 27 years. Our young friend, though a youth of exemplary character did not openly profess faith in Christ till the spring of 1860, when he was baptized by the Rev. C. Tupper, and united to the Baptist Church in Upper Wilmot. He ever evinced great pleasure in meeting with the people of God for divine worship, and in joining in religious conversation. Consumption had marked him for its victim, and medical aid was unavailing. He was taken severely ill in Glasgow, Scotland, about the beginning of 1865, whither he had gone as a mariner. He revived somewhat, and returned home in May, but only to bid his friends farewell and go to a more peaceful inheritance. In his last sickness, he appeared resigned to the will of God, and was ready to say "For me to die is gain," "To depart and be with Christ is far better."

"Christ is my hope, my life, my all, In Him alone I trust."

—Com. by J. L. Brown, Aylesford, Jan. 19th, 1866.

For the Christian Messenger.

DONATION VISITS.

The friends of the Rev. S. March, at Bridgewater and the vicinity, met at the Parsonage house on Tuesday evening the 30th ult., for the purpose of giving tangible expression to the kindly feelings which they cherish towards him and his family. There was a most interesting and respectable gathering, exceeding that of any former year, and utterance was given to many sentiments of esteem and good-will. A purse was presented on the occasion and other valuable articles were left behind, amounting in cash &c. to about \$62. These seasons tend to deepen the affection which should subsist between a pastor and his flock and leave impressions upon the memory and heart of a most pleasing and salutary nature. May the donors receive abundantly of those spiritual consolations which the gospel affords which has prompted them to the bestowment of their carnal things.

S. M.

TO REV. I. WALLACE.

Mr. Editor,—

Allow me hereby gratefully to acknowledge the following liberal expressions, recently received, of the good will of my people.

On Thursday, the 25th of January, at the parsonage,—Cash \$61.42; useful articles, \$19.14; Total \$80.57. As the evening was stormy some were thereby prevented attending so that it is expected this sum will be considerably enlarged.

On Thursday, the 1st February at the residence of Bro. Cornelius Fleet, Lower Granville,—Cash \$68.08; Useful articles \$11.25; Total \$69.33; Entire Total \$149.90. On each of these occasions the evenings were spent most pleasantly, both by the givers and the receiver. At the last mentioned gathering the Rev. H. Achilles was present and gave us an address, as did also others, which were full of interest and encouragement.

May all who favored us on the above occasions with their presence and benefactions, realise that it is more blessed to give than to receive, and may the party most interested, be enabled to devote himself henceforth, more faithfully to the spiritual interest of his people!

Yours &c., I. A. WALLACE.

Lower Granville, Feb. 3, 1866.

P. S.—In connexion with the last mentioned "Donation Visit," the following ADDRESS was read by Weston Delap, Esq., and presented to the pastor on behalf of the numerous friends present.

TO THE REV. ISAIAH WALLACE.

Rev. Sir,—On the Anniversary of Free Gifts to you, we the members of your church and congregation in Lower Granville, deem it not inexpedient to present you this Address, embodying therein our sentiments toward you, and wishing you by this expression of our feelings to believe that you have our sincerest sympathy in your trials, a full and earnest appreciation of your labours among us, an implicit confidence in your integrity and religious principles, as also your untiring exertions to benefit and improve the social and moral condition of this community.

We feel that although your expectation of good may not be so fully realized as you desired, still your labours have been abundantly blessed of God and that you have the blessed assurance, that not only are but many sinners have been converted from the error of their ways, through your instrumentality under God; that having abundantly the blessing of the Lord with you, you can still go forward in your indefatigable efforts to ameliorate the condition of our fallen race. And although persecutions and