

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV CHARLES TUPPER, D. D.

CHAPTER IX.

SECOND RESIDENCE IN AMHERST.

(No. 2.)

Bunyan has truly said, in accordance with the testimony of Scripture and experience.

"The Christian man is seldom long at ease; When one fright's gone another doth him seize."

In the spring of the year 1827 a very fatal disease, namely, scarlatina with putrid sore throat, became prevalent in Amherst. Many were brought low with it, and numbers died. It was obviously incumbent on me to visit the sick for their spiritual benefit; and, while fear induced many to avoid such exposure, Mrs. Tupper readily volunteered to attend in the worst cases, and to sit up whole nights with the sufferers. This she never regretted, though she caught the disease, and became extremely ill. In succession all our children at home, five in number, were all attacked with this fearful malady. As people generally were afraid to come into my house, and it was my desire that as much precaution as was at all consistent with humanity should be exercised to prevent the spread of the infection, for some time almost the whole care of this sick family devolved upon me alone, under the direction of our medical attendant. Though ordinarily the loss of sleep presently makes me sick, yet in this case I was graciously enabled to endure it, with all the fatigues and cares that unavoidably pressed upon me, with apparently little inconvenience. After a few days, however, unfavorable symptoms appeared, and the Doctor, perceiving evident indications of the disease, administered medicine, and directed me to take my bed. Family prayer had been attended in the mornings as usual, but on this solemn occasion I again committed my wife, our children, and myself, by special prayer and supplication, to the gracious care of the Most High; and, with unusual serenity of mind, and submission to the Divine will, yielded up myself, with those most dear to me, to the all-wise disposal of Providence. None of that impatience, or anxiety he removed, which had assailed me on the preceding autumn, disturbed my peace; but it appeared to me evident that all would eventually terminate well, whether it were in recovery to health, or in removal by death. This cheerful state of mind enabled me to pass through the affliction with comparative pleasure.

The kindness of Providence was manifested in this season of tribulation by the unexpected coming of a female who had formerly attended upon persons in the same disease, and was not afraid of taking it. She came to us a short time before sickness prostrated me, remained with us during our illness, and afforded us much assistance.

Some of us were, indeed, reduced apparently to the verge of the grave; but God was graciously pleased to raise us all up again.

After my recovery, having frequently met, in the course of my reading and studies, with passages in French, which I would like to be able to read, and perceiving that with my knowledge of Latin it would not be a difficult task to obtain such an acquaintance with that language as would enable me to translate it in ordinary cases, and also to peruse the Scriptures in it, on the 30th day of April, 1827, I commenced the study of French. It was my purpose, so far as might be in my power, to devote one half hour of each week day to this object. By the time that I had spent about fifteen hours in this way, namely, May 31st, I had attained to such a knowledge of the grammatical construction of the language, that I could translate, in general without difficulty, by the aid of a Dictionary, and I had translated 30 pages of the 5th Report of the Protestant Bible Society of Paris. Soon after this I noted the ascertaining of the true import of a passage of Scripture (Isa. xxviii. 8, 9.) from reading it in Ostervald's French Version. One material benefit that attends the perusal of the sacred Oracles in different languages and versions, is, that in many instances portions which appear obscure in one, are expressed with accuracy and distinctness in another.

Early in the month of May I called the attention of the people to the subject of the formation of a regularly organized Baptist Missionary Society in Cumberland, designed to embrace our Home Mission and that to Burmah, with separate columns, in which contributors

might signify how much they would give to each. It was my privilege to forward to Rev. Dr. Boles, the Secretary, eighteen dollars—probably the first remittance from any Society in these Provinces—for the Burman Mission.

As Mrs. Tupper delighted in attending religious meetings, and it was beneficial to her health to travel, she accompanied me to the Association, which was held in Chester, commencing on the 23rd day of June. In going thither from Windsor we had to travel 12 miles—they seemed to us very long ones—through a wood, without any house in that distance; and the road was extremely bad. On the way we met two men, of whom we inquired, if the part before us was very bad. One of them, with a remarkably sorrowful countenance, replied, "O horrid!" We found this to be a true testimony. At one time we almost determined to return, but our anxiety to attend the Association impelled us forward. As a very dark night, and probably a rainy one, was approaching, while we were in that dismal road, in which there was so much danger of having our carriage upset—as some were—that we were both frequently obliged to walk, the prospect before was indeed gloomy. We deliberately resolved, however, to proceed as far as we could before dark, and then to leave our carriage, and, as my wife had been accustomed to ride before in her youthful days, according to the practice then prevalent, for me to ride before, and, my beast being quiet, to take her on behind me. When we were just on the point of having recourse to this alternative in the distance ahead we espied through the rapidly increasing darkness a light in a window. None who have passed through scenes in any measure similar, either by sea or land, need be told, that this was a joyful sight. We presently found ourselves in the hospitable dwelling of our worthy brother (since Rev.) William Puffer, and his excellent wife. Though previously unacquainted, we were immediately at home.

The Session of Association was one of deep and lively interest, in which much religious emotion and strong brotherly love were evinced. The state of religion had been quite low in Chester for some time previously; but a blessed revival evidently commenced at this season, and happily continued to progress. It was highly cheering and encouraging to me to receive intelligence subsequently, from the truly amiable and justly venerated Pastor, Rev. Joseph Dimock, that several of the converts, in relating their Christian experience, made special reference to a sermon preached by me on the Lord's day morning, from Rom. xii. 1, 2. This intelligence afforded me much encouragement to perseverance in the midst of trials and obstacles of a disheartening nature.

For the Christian Messenger.

A MINISTER'S MUSINGS. No. 1.

The purpose of God in the grand scheme of mediation is, in reference to himself the manifestation of his glory, and in reference to man, his salvation. This salvation includes more than the pardon of sin, and the acceptance of him who enjoys it. It includes the renovation of the heart. The restoration of the moral nature, the conformity of the soul to the image of God. When the purpose is fulfilled in human experience, man becomes a new creature in Christ Jesus, old things pass away, all things become new. The understanding, once darkness, becomes light in the Lord—the mind, once enmity against God, is reconciled to the law and government of Him from whom it had been alienated—the judgement approves the things that are excellent, and the affections, once low and grovelling, are placed on things above, where Christ sitteth at the right hand of God. Man, redeemed, sanctified, saved, seeks and finds his happiness in God in the undivided fellowship of love. How is this change effected? Not by science, not by art, not by literature, not by philosophy, not by human law, not by civilization, not by education. No; all these may exert a salutary influence—they may soften, refine, restrain, humanize man, but they cannot reach the empire of the soul. "We are his workmanship, created anew in Christ Jesus unto good works, which God has ordained that we should walk in them." The DIVINE SPIRIT is the author of this great change. He it is who sheds light on the mind, and produces love in the heart—who removes the enmity, and fills the soul with the antagonistic principle of love. To the "love of the Spirit" man is indebted for those first impressions, which when duly cherished, ripen into settled convictions and then end in saving conversion. That all powerful agent arrests the transgressor in his perilous career, leads him to serious reflection, delivers him from remorse for the past, and terrible ap-

prehensions of the future, and "fills him with all peace and joy in believing." To him we owe it, that we are made meet, to be partakers of an inheritance among the saints in light—by him we are kept through faith unto salvation. How does the Spirit operate in the production of this moral change? The *modus operandi* we cannot explain, and we would regard it as the greatest of all mysteries if there were no mystery in the mode by which God's Spirit influences and changes ours. But our question means—Does He act on the soul of man by or without the use of means? And here there is no mystery. Man is a moral agent, a subject of moral government, and possesses a moral nature, exactly suited to the laws by which he is governed. The Spirit operates, not on machines, but on men—intelligent, rational, accountable men. He operates, therefore, not by mystic charms, nor by moral spells—not by visions in the day, nor dreams in the night—but by TRUTH—truth revealed, truth confirmed, truth applied. The doctrine of Christ, the story of the cross, the glorious gospel of the blessed God, is the grand instrument by which the good Spirit begins, carries on, and consummates the glorious work of redemption. With this he enlightens the understanding, guides the conscience, gives a bias to the will, and thus changes the heart. And this, far as our knowledge extends, is the only instrument he employs in his saving work. The Christian minister is entrusted with this instrument—and to Him who has called him to his work and office he must be accountable for the mode in which he uses that instrument. In the work of human restoration his work is necessary in its own place, nor can he expect success unless his work be done carefully, judiciously, properly. The work of Paul in planting and of Apollos in watering, was not less necessary, in its own place, to the fulfilment of the Divine purpose, than the work of God in causing the seed to grow, and thus giving the increase. How unutterably important then must it be, to know how to use those heavenly arms, those weapons of our warfare, which are not carnal, but spiritual, so that they may by our agency bring into captivity every thought to the obedience of Christ. And how desirable is it to employ all the aids and appliances which the experience of others may furnish in the prosecution of our onerous work. May each servant of the most High seek Divine direction and power in the use of our weapons of warfare.

A MINISTER.

For the Christian Messenger.

What a minister may do, &c.

MR. EDITOR,—

It was not my intention, neither did I attempt to fix upon my esteemed Bro. Armstrong a charge of inconsistency, either with himself or with the word of God. I only stated simple facts, with a view to elicit from him some explanation as to the position taken by him of late, which seemed rather to conflict with views previously expressed. If the "shot," (as it was called by a brother minister) hit the mark, I am satisfied, and if it was harmless, I am all the better pleased so long as the desired end is accomplished. Whether he has explained away all the difficulties or not remains to be decided.

My good and worthy Brother has quoted a passage from my letter in which he has made the discovery, that his belief and mine on the subject in question are identical, and wonders that I should be surprised, "at the views lately presented" by him. Now, as to the scripture rule for ministerial support and the fact that individual exceptions to that rule exist, I am happy to know that we are perfectly agreed; and my surprise was not so much at Bro. Armstrong's views lately presented, as at his finding fault with views expressed by Dr. Cramp, which were so fully in accordance with his own five years ago. If there is any point at issue between us, it is in regard to what constitutes a scriptural charge to a candidate for the ministry. Five years ago we were perfectly agreed. How far we are divided now we shall see.

Bro. Armstrong says: "I would not now, any more than formerly, say to a brother, 'Be a minister and a farmer, &c.' But in accordance with the intimation already given I would among other things address him as follows:—'My dear Brother, Be not, if possible, a minister and a farmer, &c.' But should you, my brother be compelled by necessity for the gospel's sake to make tents, cultivate the ground,—be a minister EVERYWHERE, &c." Now I must confess that the difference between his and the charge delivered at New Cornwall seems to me so infinitesimally small that it would require the use of a metaphysical magnifying

glass of the most powerful type to discover any thing more than "a distinction without a difference." For, let me ask? Does the introduction of the phrase,—"*if possible*"—alter the meaning of the sentence, or take away any of its force? Is it not a phrase which is implied and understood in every similar case? Who would for one moment think of charging a minister to go forth and contend with impossibilities? I am quite sure that if any one had come to Bro. Armstrong after the ordination referred to with the question: Did you mean that the young Brother should during the remainder of life, under all circumstances, devote himself entirely and exclusively to the work of the ministry? he would have answered, "Yes if he possibly can. The only perceptible difference so far, then is, that he would express *now*, what he as fully intended, and as plainly implied *then*."

Again, the proviso introduced by Bro. A. seems to me—to say the least of it—quite unnecessary. It is, in effect, only giving permission to a minister to do in case of necessity what he would be compelled to do by pressing circumstances, and being compelled, his course would be perfectly justifiable, with or without such permission. It is moreover an admission that a minister may engage in any secular employment "not repugnant to christian life or ministerial department," and still be a minister. With this I perfectly agree, so long as the secular employment does not preponderate. But with all due deference to Bro. Armstrong as my Senior in the ministry, I would most respectfully submit the question—whether it would not be wiser to leave out the proviso altogether. Paul the inspired Apostle made none in his charge to Timothy. He did not say, "Give thyself wholly to these things" *if possible*, and if not do something else. He did not say that they who preach the gospel should live of the gospel, *if they can*, and if not they must resort to some other employment. He said nothing of the kind. And believing, as we do that he wrote under the direct influence of the Holy Spirit, we are bound to believe that he was guided by the Spirit as to what he should leave out, as well as to what he should express. Who then will claim the right to supply any supposed deficiencies? And if that right is conceded where will it end?

Once more, can we not see wise design on the part of the inspired Apostle in laying down the rule and leaving the exceptions to take care of themselves? I think we can. Such is the tendency of human nature to worldly pursuits and attainments (and ministers are as ready as other men to acknowledge that they are "men of like passions") that had the Apostle mentioned cases of exceptions that might occur, and made provision for them, in his charge to Timothy, many persons might have regarded such provision as a divine sanction to the practice (shall I say that is too prevalent?) of combining other employments with the ministry when not compelled by necessity; and thus a door would be opened, not only for ministers to engage in secular work, but for the people to withhold the necessary support from the minister, on the ground that he was justified in maintaining himself by his own exertions. With these considerations then is it not our duty to adhere to "the text" at all hazards, regardless of the feelings of any with whom it may come in contact? I believe it is, and I have yet to learn that a servant of God who has the duty to perform of giving the charge to a candidate for the ministry—placed as he is in a most solemn and responsible position—is called upon to regard the feelings or prejudices of any persons, whatever be their positions, who may be affected by the charge. And I cannot see that any worthy brother who has been compelled from necessity to seek other means of support for himself and family, has a right to take exception to, or to be grieved or discouraged, by a charge, given to a young man entering the ministry, which is truly apostolical. If he is conscious of a real necessity for his course he is by no means cut off from or deprived of being a "faithful worker in the vineyard of the Lord." If for "filthy lucre's sake" or to gain a more honorable position in the world, a minister engages in other pursuits, such a charge would bear hard upon him, but no harder than it ought.

Finally, I am very thankful to my highly esteemed Brother for his kind wishes for my future welfare. I can assure him that they are duly appreciated and heartily reciprocated. I so far agree with him that I should not hesitate a moment—if stern necessity demanded—to cultivate the ground, or do anything else that would be consistent with christianity for the support of myself and family. And yet even while so engaged if I were called upon to perform the solemn duty of delivering the charge