

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev Charles Tupper, D. D.

CHAPTER XI.

THIRD RESIDENCE IN AMHERST.

(No. 1.)

Early in May, 1834, I removed my family back to my own house in Amherst, and resumed my labors there, in Minudie, and River Hibbert, designing to visit the people occasionally in a number of adjacent places.

Our Association was held this summer in Amherst. It was a pleasant and cheering session. In the 1st Cornwallis Church, under the pastorate of Bro. E. Manning, 151 had been received by baptism, 2nd Cornwallis, Bro. W. Chipman, pastor, 70, and Chester, under charge of Bro. J. Dimock, 100. The whole number thus added was 621. Five new Churches were received. Two of these were on Prince Edward Island, namely those of Three Rivers and East Point, formerly Scotch Baptist, but now united with us; and they were represented by Bro. John Shaw. Sermons were preached by Bro. J. Dimock, Henry Kendall, Delegate from the Bowdoinham Association, I. E. Bill, T. S. Harding, J. Munro, R. McLearn, and E. A. Crawley. when it was arranged that Bro. Kendall should preach on Sabbath morning, at which time there would probably be a very large congregation, fears arose in my mind that this would prove to be an injudicious arrangement. His first prayer however, indicated near access to God; and my fears were all dispelled. He delivered an able, interesting, and impressive discourse, founded on Luke xxiv. 26. On my being nominated to preach the introductory sermon next year, Bro. T. S. Harding, who possessed a happy faculty of expressing his mind plainly without giving offence, remarked, "I love Bro. Tupper as well as I ought to love him, but I don't want him to preach the introductory sermon at Horton; for he preached it the last time the Association was held there; and if he should preach it there again next year, the people will be ready to conclude that we have not more than two or three ministers that can preach an Introductory sermon." Bro. John Shaw was unanimously appointed to discharge that duty.

On the 30th of June, I attended an important general Temperance Meeting at Point De Bute; was requested to open the meeting by prayer; and was one of these who delivered addresses. At the close 85 persons, of whom a considerable number were leading men in society, signed the Pledge. The Hon. William Crane, Speaker of House of Assembly in N. B. presided, and advocated the good cause. He subsequently evinced his regard for me by the very generous present of a whole suit of fine broad-cloth.

In the month of July, by request I spent two Sabbaths in Halifax; and enjoyed agreeable interviews with a number of Christian friends there.

At the date of August 6th, 1834, occurs the following entry in my Diary—"I am this day 40 years of age. Dr. Young says,

"At thirty man suspects himself a fool; Knows it at forty, and reforms his plan."

I have, however, so often attempted reformation to no effect, that I now only think to attempt in future to take things more deliberately, and not to be in a hurry; as I have often erred through haste, and, by attempting too much, succeeded in nothing."

It appears that soon after this, not exactly in accordance with the intention expressed on my birth-day, I was prevailed on to take charge of the Grammar School in Amherst. Such reasons, however, were assigned by me at the time as seemed to me satisfactory; namely, the education of my own children, the benefit of others attending the school, the making of some provision for my family, and the procuring of means to aid indigent and infirm persons, as also to assist benevolent institutions. By an arrangement made, time was allowed me for the discharge of ministerial duties, and to fulfil an engagement previously made to visit Prince Edward Island—the deficiencies to be made up at the close of the year.

On the approach of Cholera, which visited Halifax and some other parts of the Province, a day of fasting and prayer, to implore deliverance from this fearful scourge, was very properly proposed by Government; and, on its removal, one of thanksgiving. These days were kept by us in Amherst with unusual seriousness; and the exercises were evidently profitable.

Desiring to imitate, in some small measure, the course proposed by Paul to Barnabas, (Acts xv. 36.) "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do," in September and October I performed a brief tour on Prince Edward Island, and spent one Sabbath at Bedeque, and another at Tryon, and met in conference with the people of my late charge, and broke bread with them. My tour was also extended to St. Elenor's, North River, and Charlottetown; and as many of my brethren and sisters were visited in their houses as my time would permit. Many expressed much consolation and encouragement.

While we in Cumberland were graciously preserved from the dire calamity of Cholera, it pleased the Most High in His inscrutable wisdom, to visit us, toward the close of the year 1834, and in the early part of 1835, with much sickness. Many children died of scarlet fever; and numbers of the aged inhabitants were called away through various diseases. Mrs. Tupper and several of our children were greatly afflicted with illness, and my health was feeble. Under these circumstances my labors, including school-teaching, preaching in places twenty miles apart by land, visiting the sick, and other families, attending numerous funerals, frequently travelling long distances to solemnize marriages, aiding at Temperance meetings, and those of the Bible Society, &c., kept me exceedingly busy, and subjected me to no small share of fatigue and exposure to storms on bad roads. It pleased my gracious Master, however, mercifully to sustain me in the midst of these onerous duties. The kind attentions of friends in all directions tended to cheer and aid me in these toils and trials.

At our Association in Wolfville, Horton, June, 1835, my brethren appointed me moderator. At this time it was my privilege first to form a pleasing acquaintance with our justly esteemed, faithful, and successful brother Samuel Robinson; whose decease is now lamented by many, but is undoubtedly great gain to him. Thomas Ansley, by whose ministry he was brought into connection with us, and whose mantle seemed to have fallen on him.

On the 1st day of July it devolved on me, by the appointment of my brethren in Council, to preach, in Bill Town, Cornwallis, the Sermon at the Ordination of Bro. John Chase. It was founded on 1 Tim. iv. 16. The exercises of my Brethren in the different parts of the service appeared to me appropriate and impressive. The season was one of deep and lively interest.

For the Christian Messenger.

Castings Stones.

"He that is without sin among you, let him first cast a stone, &c."

Look again at these two words "without sin." The Lord Jesus did not say free from this particular sin, or any other sin, but without sin, perfectly pure, holy, without one unjust thought, one hard, revengeful feeling. No wonder these Pharisees "were convicted by their own conscience!" One can imagine how the proud, arrogant, exulting faces must have changed. The eyes, a moment before gleaming with hate and murderous rage, now fastened on the ground, baffled and astonished by the pangs of an awakened conscience. The dark skin visibly paling as the dart strikes home, and so one by one they turn their backs and hurry away. They dare not encounter again the piercing eye of the Searcher of hearts.

I wonder what the stone-throwers of the present day would say if these words were thundered in their ears! For stones are thrown, as any one must allow, if he will consider a moment; not perhaps such murderous, crushing stones as these Jews would have cast, but small, stinging, wedge-shaped pebbles, that reach the place aimed at with dreadful accuracy.

Why is it so much easier for us to see the imperfections, the errors, to seize upon the natural defects of our neighbor's disposition, before we can comprehend the good in them? I do not say this is universally the case, for there are some whole-hearted, noble beings—God bless them—who persistently ignore the dark or twilight-shaded side of those with whom they come in contact. Is it that our mental vision is clouded, or vitiated by the prevailing consciousness of sin in our own souls, and so, any thing approaching the true, the sublime, the good, is distorted or discoloured by the medium through which it is seen? However it may be, the sad fact still remains. And Christians even, those who profess to love each other as Christ loves them, (as if such a state of feeling were possible before the Millennium), how one idle tale after another is

set in motion by them, against one of their number; old sins mourned over, and repented of long ago, are revived and commented upon, by those who have fallen in their time. Can those who show no mercy, expect it to be bestowed on them?

O if these words of the Lord's, "He that is without sin among you, let him first cast a stone,"—were only sounding forever in our ears, what glorious, Christ-like lives we would lead. Every man instead of proclaiming his brother's shame, would cover it over with the pure hand of charity, that charity which "thinketh no evil," and "hopeth all things."

Perhaps when the possible 'beam in our brother's eye' seems most apparent to us, if our lips are kept firmly closed while we recall the time, perchance not long past, when our feet slipped, and the distant gleam of the Golden City was blotted out by dark, hateful clouds of pride, self-will, or worldliness; perhaps then the hard, stern judgement would not come so readily to our tongue!

Can soldiers in the thickest and hottest of the battle, spare one instant from their personal share in the combat to note another's false step, or possible misapprehension of orders? Will they not rather, silently, swiftly show him the right? or, if that be impossible through peculiarity of position, or any other uncontrollable hindrances, would it not be their whole aim to see that their own duty was effectually done, and every enemy ruthlessly cut down from their path to victory and glory?

"Judge not the workings of his brain And of his heart, thou canst not see; What looks to thy dim eyes a stain, In God's pure light may only be A scar, brought from some well-won battle field, Where thou wouldst only faint and yield

The fall thou darest despise,— May be the slackened angel's hand, Has suffered it, that he may rise And take a firmer, surer stand; Or, trusting less to earthly things, May henceforth learn to use his wings." M.

For the Christian Messenger.

'Right's' Inquiry.

MR. EDITOR,—

The Inquiry of your correspondent who wishes to be and do RIGHT, (C. M. Feb. 20th,) deserves serious consideration.

It appears to me allowable to receive into a Baptist Church a man of undoubted piety, though his views may not accord with ours in every point. Caution, however, is requisite to avoid the introduction of errors, contention and division. (Rom. xiv. 1; xvi. 17.) In the case proposed it is stated, that the individual maintains, that "Baptism" is one of "God's conditions of pardon;" whence it necessarily follows that no one is pardoned before he is baptized, i. e. immersed: in other words, that baptism is as strictly indispensable in order to the forgiveness of sins, and must as certainly precede it in every instance, as faith and repentance. This is not merely a speculative opinion, but it is a practical sentiment of great moment. If true, all that have not been immersed must be unpardoned; and those who have been, believing their sins to have been previously forgiven, are self-deceived, and are yet in their sins. But if this sentiment is not true, it is an error of a very serious nature.

Paul evidently regarded the error of those who maintained the necessity of circumcision in order to acceptance with God, and consequent salvation, as an exceedingly dangerous one. (Acts xv. 1. Gal. v. 2-6.) After remarking, ver. 9th, "A little leaven leaveneth the whole lump," he expresses a wish, ver. 12th, that those who troubled the Galatian Christians with such teaching "were even cut off;" that is, excluded. Of such persons he says, "To whom we gave place by subjection, no, not for an hour—mark the reason assigned—"that the truth of the gospel might continue with you." (Gal. ii. 3-5.) To evince the groundlessness of the sentiment opposed by him, he adduced the fact that Abraham was justified by faith prior to his receiving circumcision. (Rom. iv. 9-12.) The same fact is equally clear and decisive with reference to the baptism of the first Christians. In accordance with Christ's commission, they believed, and consequently obtained pardon and justification, (Acts x. 43; xiii. 39.) before they were baptized. (Acts ii. 41; x. 47, 48; xviii. 8.)

Christian baptism is an important matter; as it is a command of the King of Kings, the first act of obedience required of a regenerated and pardoned child of God, in which Christ is publicly acknowledged, and it is a significant ordinance of the gospel. When scripturally observed, in its proper place, it is highly beneficial.

But every person acquainted with experimental religion, and with Church history, must be aware that the perversion of this sacred ordinance has done an incalculable amount of harm. The erroneous doctrine that by baptism either infants or adults are regenerated, their state changed, or that they obtain the forgiveness of sins, is adapted to blind the minds of those who believe it, to their everlasting ruin. Beyond all reasonable doubt, on this ground immense multitudes are crying 'peace and safety,' while in the broad road to endless woe. Great care should therefore be exercised to avoid giving any countenance, either directly or indirectly, to a sentiment of such dangerous tendency.

If the person seeking admission into a Baptist Church—the parties are wholly unknown to me—does sincerely believe the sentiment which he avows, consistency will require him to employ strenuous efforts to propagate it. Were it true, it surely ought to be proclaimed as extensively and as plainly as possible. How, then, can he if admitted, discharge what he must regard as his duty, without introducing contention into the Church? Would not his standing as a recognized Baptist afford him additional facilities for disseminating a view subversive of our sentiments, and, as we firmly believe, of the doctrine of inspiration, among our people.

From the considerations now briefly noticed, I would respectfully and affectionately advise the Church which he proposes to join, not to receive him till he renounces the sentiment that baptism is one of "God's conditions of pardon."

Yours in gospel bonds, CHARLES TUPPER.

Aylesford, March 1, 1867.

For the Christian Messenger.

Psalms and Praise.

No. 7.

Referring to "style" and musical expression in my last, I had occasion to allude to the vast extent of its field of study and practice. I now refer to it again for similar reasons; and proceed to detail some characteristic features of musical compositions in various movements, and by various teachers.

The term "Andante" has seldom the one signification. Different compositions require different shades of its meaning: some connect the Legato—slurred and flowing—with its "distinct, slow and peculiar movement," others the crescendo—swell without diminish—and others the sforzando—explosive and diminished—movement with it. There are other choral compositions, too, which only possess one of these styles in connection; while the majority of Andante movements combine only the swell without the diminish upon the short, the gradual to bold crescendo, and gradual to soft diminuendo upon the longer notes or tones throughout.

In Nova Scotia pseudos have too much established the style of the psalmody; and the consequence is a lamentable abnegation of style of any character. Chorals are oftener Allegro than Moderato or Andante, and the solemnity of the sanctuary is frittered away upon inappropriate vehicles of poetical expression. But to return, apart from style as inherent in the musical composition, the composer, at will, frequently adds marks of expression suitable to certain adapted words. For instance, in the tune "There is an hour of peaceful rest," the Andante signifies to crescendo each tone, only diminishing from the crescendo on the longer ones. Apart from this "peculiar movement" other marks are added for the better expression of the words:—1st, a crescendo commencing gradually at the last note or tone of the first full measure, and extending to its diminish on the third note of the second measure; 2nd, a sforzando accent upon the short notes of the third measure, and a long crescendo from the commencement of the seventh, to the first tone in the eighth measure; 3rd, a crescendo without diminish on all the dotted notes of the whole tune, a short swell upon the first three tones of the measure next the last, and a long diminish to pianissimo to the close.

The tune Brest is an old and worthy, though short, choral. Properly defined it is a Largo Andante; but Brest, too, has a "peculiar movement." It will scarcely ever be sung too slowly by the tasteful musician. It embodies a depth of thrilling majesty and pathos which even the words fail to express more clearly, than do its wild swellings and mournful tones. No one would misconceive the intention of that swelling majesty, approaching and retiring like chafing retribution, demanding her refused victim; neither would any one, possessing the merest modicum of musical intelligence, adapt light words or trivial style to grand old Brest. We find, upon