

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER VI.

RESIDENCE AT RIVER PHILIP.

(No. 7.)

In the autumn of 1820 my father made us a pleasing visit. He was a truly pious and exemplary man; uniformly religious, but at times unusually exercised. While he was with us he arose one morning very early, and retired into a grove. On his return he remarked to my wife, "Now, Miriam, I am willing to go." At first she understood him as meaning, that he had enjoyed a satisfactory visit with us, and was willing to return home. She soon ascertained, however, that he referred to going "to be with Christ, which," as Paul says, "is far better" than "to abide in the flesh." Though affectionately attached to his family and friends, yet so glorious did heaven appear to him, from the rapturous view which burst upon his mental vision while engaged in secret prayer, that he would cheerfully have left all at that moment, to enjoy at once the beatific presence of his beloved Redeemer. This happy frame of mind continued with him for some days. At my meetings he gave most impressive and affecting exhortations. Indeed, like the first Christians, he was "continually praising and blessing God." While this exercise was highly pleasing to me, it strongly rebuked my own comparative insensibility to divine things.

During the latter part of the year Mrs. Tupper suffered much distressing illness. In some instances this tended to circumscribe my labors; and it frequently produced a severe trial in my mind with reference to my duty, as it seemed doubtful whether I ought to stay at home, or to fulfil my appointments. In general, however, I made the best arrangements in my power to have her well taken care of, and then went and returned as speedily as I consistently could.

January 1, 1821, was observed as a day of fasting and prayer in accordance with a recommendation of the Association. Though my labors had not been attended with such a measure of success as might be desired, yet it seemed to me right to comply with the renewed request of the people in Amherst, when a new Meeting House had been recently opened at River Philip, and Westchester, to continue my labors among them.

As Brother Samuel McCully was now an ordained Minister, and a member of the Amherst Church, it was unanimously agreed, that he should take the pastoral charge of that Church a part of the time, alternately with me.

Every thing of the nature of horse-jockeying, in the ordinary acceptance of this term, was exceedingly distasteful to me; as it is usually attended with dishonesty, falsehood, strife, and numerous other evils. But an exchange of horses in a case wherein both parties may be accommodated, if made upon strictly honest and honorable principles, is unexceptionable. As my horse was not adapted to my service, and it was thought he would be more suitable for a farmer, two friends recommended another beast to me, and advised me to propose to the owner an exchange. As they were acquainted with both the beasts, I requested them to state what they judged to be the difference in the worth of them. Each gave his opinion independently of the other, and both named the same sum. Proceeding on my way homeward, I met the owner of the horse recommended, with him in the harness before his oxen, and stated to him what had passed. He replied, with equal candor, that he thought the sum proposed was enough; and the exchange was forthwith made. In several instances it has subsequently appeared needful to make similar exchanges; but it has invariably been my aim to deal with equal integrity. Against such a course obviously there can be no reasonable objection.

The last Sabbath in February was spent in Minutiae. On Monday a two pound bill was very kindly presented to me by the Captain of a ship from England, which had been providentially detained there. Among the numerous instances of providential favor which I have had occasion to acknowledge, this holds a distinguished place. I was always exceedingly averse to be in any degree involved in debt, especially unless there was a moral certainty of being able to meet the demand with punctuality; and I was at this time in peculiar need of money. This present came to me altogether unexpected.

ly, from a man who made no profession of vital piety, and who probably never saw me till two days before, since which time he had heard me preach three sermons. My heart glowed with gratitude to my liberal benefactor, and I hope in some small measure to the Giver of all good, who evidently disposed my friend to the performance of this generous deed.

As there appeared to be a probability of my continuing, if spared, to labor in Cumberland, and to spend half of the time in Amherst, it was judged expedient for me to remove thither, to purchase a piece of land, and to have a house built upon it. The thought of removing twenty miles from the circle of affectionate Christian friends, and kind neighbors, with whom we had lived upwards of two years, was painful to us; but prudence evidently dictated the adoption of this course. Taking, therefore, an affectionate leave of these friends, whom we hoped to visit frequently, we proceeded to Amherst on the 31st day of March, 1821.

With this No. of course, closes the account of my Residence at River Philip.

For the Christian Messenger.

Dr. EDWARD YOUNG THE POET.

MR. EDITOR,

Permit me to trouble you with a final word with reference to Dr. Young and his poetry.

1. My remarks respecting this author were not designed to present him immaculate as a man, or perfect as a poet. But they were designed to recommend a frequent perusal of and an intimate acquaintance with his poems. As before remarked, a right view and just estimate of the world, is the great want of this, as of all times.

It is one of "the true sayings of God," that "man walketh in a vain show." Such authors, as most nearly harmonize with the divine word in this, as in all its declarations, must be most useful to all classes of men. That the writings of Dr. Young do thus harmonize, has been my long cherished conviction. That the coloring may sometimes be too deep, none will deny.

Another recommendation of this author is, that we here find *multum in parvo*, or condensed thought, which to those who would economize time, is no slight commendation.

Bro. Munro says, "that there is more christian sentiment to be found in a single page," of either of the four "favorite poets" mentioned, "than in all Young ever wrote." Our respected Bro. will permit me to say, that this is one of those sweeping declarations, which are always found to be self-annihilating. Were those "poets' souls of angels size," the assertion would still be pure hyperbole.

2. That authors of a past age, such as Akenside and Thompson, Cowper, and Pollock and Milton, with the one before us, may in some measure be laid aside for later works, is what we must most naturally expect. But there will ever be found a class of persons, and that class not small, who will regard their library as incomplete, without the poems of Dr. Young. To the confusion of infidelity and to the honor of religion, I hope and believe that class, instead of becoming less and less, is becoming more and more.

3. Did the author of the Night Thoughts exhibit in his life some of the frailties and foibles of humanity? Is it not a universal truth, that "the best of men are but men at the best?" I find it a sufficient inducement to familiarize myself with an author, when his works are found to be substantial, weighty and useful. Should we reject what is good, what is universally admitted to be so, because of some defect in the medium through which we receive that good? The geologist tells us that gold is found in quartz and talcose slate, and in other substances of little value. Do we cast from us the gold as a useless thing, because of the medium through which we receive it? Or shall we denounce Luther, and spurn from us his writings, because there were inconsistencies in his life, because there were dark spots in his character.

This great man is presented by one class of persons as a paragon of excellence, he is extolled to the heavens; by another class he is reduced to the lowest scale, he is allied to demons. The avoidance of such one-sided views, is ever the part of a well-balanced judgment. We must not place in the Index Expurgatorius all authors who have shown some of the frailties of humanity.

4. Some years ago, whilst laboring among a people of another language, I circulated a tract, illustrating the sentiment, "Tout ce qui luit n'est pas or," or "All is not gold that glitters." The sentiment of the tract may have application here. All that has been said against our

favorite author may not have the value which it appears to have. My impression is, that we have rather had a profile than a portrait, rather a partial, than a full view of his features. Before me are now two volumes, the one containing the Night Thoughts, the other all the works of our bard.

The biographers say, "In this (the earlier) part of his life, he is said not to have been that ornament to virtue and religion which he afterwards became." Again, "Dr. Young as a christian divine has been reckoned an example of primeval piety."

"He was an able orator, but it is not known whether he composed many sermons, and it is certain that he published very few. The following incident does honor to his feelings. When preaching in his turn at St. James's, finding he could not gain the attention of his audience, his pity for their folly got the better of all decorum, he sat back in his pulpit and burst into a flood of tears."

5. The poems of this author have been made a blessing to some, yea, as we have reason to believe, to many.

I am acquainted with an individual who can say in the language of the great orator of antiquity, that from the furthest period to which my memory can reach (inde usque,) from that time till now, I behold this person before me, introducing, illustrating and enforcing those great evangelic truths, which, under the influence of the Holy Spirit, led me from the darkness of skeptic doubt, to the glorious light of christian confidence. Has not this individual reason to bless the hand

"That threw in this Bethesda his disease."

If Dr. Young has not been "an apostle to others," he has doubtless been so to that person.

The pantheism of Spinoza, and the doubts of Boyle, the skepticism of Hume, and the ridiculing spirit of Voltaire, have finally been swept from the minds of many, by the divine blessing on the perusal of such authors. They have thereby been brought joyously to exclaim, that

"All things rise in proof."

6. It is hard for me to believe what is implied in the language of the Rev. R. Cecil, (if the quotation be correct) that Dr. Y. was destitute of grace. Let it be noticed that Cecil was only a lad when Dr. Young died. Again let us remember, that time sweeps away prepossessions and prejudices and often gives to a future age or period an advantage over the present, in judging of character, whether it be the character of an individual or of a body of men. Let this fact have its due weight in the case before us.

That the author of the "Love of Fame" and of "The Infidel Reclaimed," never felt the power of that religion of which he speaks in such exalted terms, that he knew nothing of the love of that Saviour which he sets forth in such evangelic strains, this is what I am slow to admit.

Do we not take the 51st Psalm as an evidence of David's repentance. Do we not take the book of Ecclesiastes as an evidence that Solomon, after his so long sinful career, "turned unto the Lord who had mercy upon him, and to our God who abundantly pardoned." And is there no evidence in favor of our author in his "Complaint," his "Resignation," his "Consolation" and in his "Christian Triumph." Believe it who may; I would not be so devoid of Christian Charity, even to be in company with the great Rev. Richard Cecil.

7. But I hear some anxiously inquiring, how is it that such different views are entertained of the same individual or author?

The specific reasons may be principally embraced in one; it arises from the different standpoints from which the person or object is viewed.

Let the poet Merrick illustrate the case, by his well known story or fable of

"THE CHAMELEON."

One traveller pronounced the creature "blue," Another said, "twas green," A third maintained, "twas black," But "when produced," they looked and lo! "The beast was white." "Then first the creature found a tongue; You all are right and all are wrong, When next you talk of what you view, Think others see as well as you; Nor wonder if you find that none Prefers your eyesight to his own."

Believing that this brief discussion will do good and not harm, I solicit the favor of the publication of the above.

Whilst recommending approach to the purest earthly streams of heavenly knowledge, let us not linger there, but advance to the very fountain of living waters, that we may drink and thirst no more.

Yours as ever,

O. CHUTE.

For the Christian Messenger.

"THEOPHILUS WALTON."

Mr. Editor,—

The above caption is the title of a book purporting to be an answer to "Theodosia Ernest;" lent to me by a clergyman of the Methodist society. Its claims for "truth," are materially weakened by the incorrectness of its quotations; let the following serve as specimens. On page 89 and 90, the author has made professedly, quotations from the "Revised New Testament by the American Bible Union;" as follow: (I place the quotations and corrections side by side that the discrepancy may be more readily seen):

QUOTATIONS.

"I said to you earth-lies, and you did not believe, now if I say to you the heavens-lies, will you believe?" John iii. 12, p. 89.

"That in the name of Jesus every knee should bend of heav-
en-lies, and of earth-lies, and of infernals." Phil. ii. 10. p. 90.

"Struggle not against blood and flesh, but with the powers, with the worldly forces of the darkness of this age, with the spirituals of the badness in the heav-
en-lies." Eph. vi. 12.—*Id*

"Repent, therefore, and return, in order to the obliterating of your sins." Acts iii. 19.—*Id*

CORRECTIONS.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" John iii. 12.—*Revised Version.*

"That at the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings under the earth," Phil. ii. 10.—*Id*

"For our struggle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual powers of evil in the heavenly places." Eph. vi. 12.—*Id*

"Repent therefore and turn that your sins may be blotted out." Acts iii. 19.—*Id*

These are a part only of the mis-quotations from the Revised New Testament. What must be the condition of that mind that could so glaringly err, is hard to conceive.

I give you one more quotation; it is from the pen of the late Dr. Carson, and is as follows; "My position is, that it (*Baptizo*) always signifies to dip; never suppressing anything but mode. Now, as I have ALL THE LEXICOGRAPHERS AND COMMENTATORS AGAINST me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons," p. 167. This quotation is verbatim; but it is used to make Dr. Carson say, that he knew that "all the Lexicographers and commentators were against him," in ascribing to *Bapto* and *Baptizo* their primitive meaning, to dip; whereas Dr. Carson said no such thing, as any one may see, who will take the trouble to read the paragraph from which the quotation is made.

His words are "There is the most complete harmony among them" (the Lexicons) "in representing *dip* as the primary meaning of *bapto* and *baptizo*." What Dr. Carson did say was that *baptizo* had no secondary meaning, and it was in this "opinion" that he had, "all the Lexicographers and commentators against him," and whoever will examine his arguments in favor of his position cannot fail to see their force (see section x. pp. 55, 56, 57,) of his work on baptism.

It is painful, Mr. Editor, to see the tergiversation practised by many writers on sacred subjects. The weakness of a cause that needs such, and the special pleadings of its supporters, but too plainly indicate its feebleness. I would not trouble you with these extracts, but for the purpose of putting those on their guard, whose unsuspiciousness might leave them a prey to the craftiness of their would-be instructors. With false quotations, and sophistical arguments, the unwary are often entrapped, and their escape, because humiliating, is often difficult. No one loves naturally to retrace his steps, at the cost of wounding his pride.

With the thinking, the work to which I have referred will have but little influence, except that of exciting pity or contempt. Of pity in those who grieve over the follies of others, of contempt in those who feel their understanding insulted, and their honor assailed by the ill-concealed weakness and sophistry of the author. To those whose opportunities have never enabled them to examine arguments on their own merits, an influence of a far different character may be exerted. And therefore the danger to such, and the injury to the cause of truth.

Yours, &c.,

GUSTAVUS E. BISHOP.

Greenwich, Horton, Nov. 17, 1865.

For the Christian Messenger.

OBITUARY NOTICE.

DRACON JOHN HUBLEY

Of St. Margaret's Bay, departed this life on the 13th of November, in the eightieth year of his age. When he removed from North West,