

he, 'you have.' Now, thought I, I have it from His own gracious lips; I have firmly believed, but now I know, that I am accepted in Him and by Him!

But the most affecting part of the dream was yet to come. There seemed to be present about five persons; but they were not the same that I had seen in the first dream. One wish seemed to animate us all: it was to see one of his feet, to see the scar, and the 'print of the nail' that had fastened it to the cross. Gently and sweetly he raised his foot, and placed it upon something, for us to inspect. There was a linen cloth wrapper about it, all but the toes. We could see them; and when we had removed several folds of the cloth, the foot was displayed to view. And it was lovely to look upon. It seemed a perfect human foot, but of a divine pureness. The blossom of a lily, slightly tinged with yellow and red, just so as to give it the appearance of life, is the comparison that comes most naturally to me. And we did see a scar. [And is it not there still? and will we not see it by-and-by?] Then every one of us begged permission to kiss that foot, and were graciously permitted to do so. When my turn came I did not content myself with simply stooping down and kissing it, as the others had done; I took it in my two hands and raised it to my mouth, placing the sole of the foot to my lips, and I kissed it again and again. As I brought it near my eye (as I am obliged to do when I examine an object without glasses), I saw a stain of crimson about the breadth of my hand surrounding the foot. It seemed as though the blood that had flowed from the wound had never been washed or wiped off. It seemed to me in my dream that as that stain of blood caught my eye, and the foot came in contact with my lips, that there went over my whole form a thrill of holy joy—'unutterable and full of glory,' and he seemed to press the holy foot gently to my lips, and long and earnestly I held it and kissed it.

Instantly it flashed across my mind that this too was a dream, and that having dreamed twice in succession of seeing the Lord, some important event was thereby indicated. 'What is the meaning of all this?' I asked him: 'Am I going to die soon?' His answer conveyed the impression to mind that this was a point about which I need not be informed, and about which I need not be in haste, as it would soon take place that I should see Him as He is—not through a glass darkly, but face to face. One earnest petition from the very depths of my soul followed, and one look of deep sympathy and affection from him, and the vision vanished. I was broad awake; but I seemed still to feel the pressure of that soft, velvet foot, and the fingerings of that sweet thrill of joy still vibrated through my soul. I lay and wept for very joy. I can never forget that dream. What child of God will blame me?

It was long before I could again fall asleep. I sought for the 'interpretation' of the dream. I soon found that it was sweetly suggestive, and without pretending or supposing that there was anything out of the usual course of the 'Spirit's operation' of 'fellowship with the Father and with his son Jesus Christ,' with which all true believers are favored from time to time, 'both when we wake and when we sleep,' the following reflections occurred to me. I may say, I thus 'interpreted my dream.'

1. First, what was the meaning of that image? This puzzled me the longest. But at last it occurred to me, and the meaning seemed as plain as day. What have I been doing, as a minister of Christ? I asked myself. Have I not been describing, painting, exhibiting Christ, and setting Him forth before the people? making an image of Him? And sorry work I have made of it. Yes; I see that wretched wooden image is my own work. But, oh! wondrous! how amazing! He has acknowledged this imperfect representation, and has spoken by it, and through it, and has made the gospel as I have been enabled to preach it, the power of God unto salvation to some souls. Blessed be His name for this!

2. There was no difficulty in taking a significant suggestion from my 'rushing out into the street to call in every passer-by to behold the Lamb of God that taketh away the sins of the world.' There could be no objection to forming a determination more than ever to make it the whole business of my life to invite my fellow-citizens and fellow-sinners to come to Christ. Oh, for grace to carry out the resolution!

3. Then those poor, wild, ignorant Indians. How glad I was that they had not been forgotten. A 'dead image, a 'lifeless form' of religion is all they have hitherto had—all that popery can present to them. Blessed be God! I can present to them a religion that has life—a gospel that can move and speak—a 'living Christ'!

4. Then came the 'calm, cloudy summer night, with some openings through the clouds, giving bright glimpses of the glory beyond.' Yes! yes! O, my soul! I see what this means. 'There is no night there,' but it is still night here: often wintry, and cold, and stormy. But it is summer sometimes, and calm, and the air is balmy and sweet, and there are openings through the clouds revealing the glory beyond. And morning is coming on. The 'day-star' has already arisen, and

"We are watching for the dawning,
For the first soft silver ray;
And we're watching, watching, watching,
For the dawning and the day."

5. Yes; and we can sometimes, in our musings, hear celestial beings sing. Ten thousand, thousand voices come to us from heaven and air and earth and sea, and all those voices flow in one harmonious sound of glory, glory, glory to the Lamb. And we pant and groan within ourselves, in our abortive efforts to join the sacred choir! But our efforts shall not forever be in vain. E'er long we'll raise the shout, and with it 'wake to glory and to joy.'

6. And Joseph said unto Pharaoh, "For that the dream was 'doubled,' it is because the thing is established by God, and God will shortly bring it to pass." And every believer may appropriate the words, whether he is or is not favored with a sweet dream of seeing his Lord. But are we not all dreaming? Are not our highest brightest conceptions of our 'Beloved' and 'His glory' but the feeble reveries of those asleep. Bless God for the dreamings; but soon we shall be 'awake,' and then all will be real. And we will not have to watch long for His bright vision. 'Come, Lord Jesus! come quickly.'

7. And even now we may draw as near to Him as we like. 'Let Him kiss me with the kisses of His mouth, for Thy love is better than wine,' 'His mouth is most sweet' (Canticles 1st, 2d, 5th, 15th.) I did not know at the time of that sweet verse in one of Wesley's hymns (hymn 33, verse 4), or I might have supposed that the verse had suggested that part of the dream, so beautifully described by it:

"O, let me kiss Thy bleeding feet!
And bathe and wash them with my tears;
The story of Thy love repeat
In every drooping sinner's ears,
That all may hear the quickening sound,
Since I, even I, have mercy found."

Such was my dream. I have related it as nearly as possible exactly as it occurred. Such were the reflections suggested by it. And now, dear reader, I pray that you may be profited by it. May you live so near your blessed Redeemer, and repose so lovingly upon his bosom, and may your soul be so imbued with his love, that both waking and sleeping you may be filled with the Holy Ghost and faith, and be enabled from time to time to rise above the darkness and earthliness of our present state, and 'Rejoice with joy unspeakable and full of glory.' Oh! to be filled with the Spirit! to have Christ abiding in us! to have our affections set on heavenly things! to have our treasure in heaven and our hearts there also! to follow the Lamb whithersoever he goeth! to behold as in a glass the glory of the Lord, and to be changed into the same image from glory to glory, as by the spirit of the Lord!

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 10.)

In my Diary Jan. 5, 1858, occurs the following remarks, "Reading in the Memoir of Rev. Dr. Justin Edwards—a truly estimable man—I was much pleased at noticing the mild, prudent, and cautious course which he employed in reference to the promotion of Temperance. He was remarkably successful." So true is that saying of Solomon, "A soft tongue breaketh the bone."

In the course of this winter I was laid aside for some weeks from ministerial labor, and a part of the time confined to my bed with distressing illness. From the nature of my disease it seemed probable that the remainder of my days would be passed in distress and acute pain. How lamentable would my situation have appeared but for a hope in the adorable Redeemer! With this, however, I could consolingly remark to my sympathizing and afflicted wife, "Gloomy as is the prospect for this life, I think I can see a bright streak beyond." Quite contrary to my expectations, my heavenly Master was graciously pleased to raise me up again, to restore me to a comfortable state of bodily health, and to enable me to continue my labors in His vineyard more than ten years since that time.

Our Convention met in St. John, N. B., August 21st. At our last Session there, two years before, I enjoyed a pleasant interview with my venerable and beloved Bro. Joseph Crandall, of Salisbury; but in the early part of this year he triumphantly finished his earthly course. I was, therefore at this time, dating from the period of Ordination, the senior Baptist Minister in these maritime Provinces. (My justly venerated Bro. Nathan Cleveland, of Albert County, N. B.—still living—received Ordination some years earlier; but, through infirmity, he had desisted from the exercise of the ministerial function long before the year 1858.) My Brethren were pleased at this Session to appoint me President of the Convention.

Some discussion arose with reference to the affairs of Acadia College; but such arrangements were ultimately made as seemed tolerably satisfactory.

At this time I met the celebrated revivalist, Rev. A. B. Earle, and heard him preach. He appeared to be a very plain and unassuming man. That his labors have been blessed to an extraordinary degree in the conversion of sinners, cannot be reasonably doubted.

In the course of this year I was called to pass through the trial of being grossly misrepresented, as if recreant to the cause of Temperance! It may be naturally asked, Upon what pretext was this charge founded? At one time I had

hoped that there was a sufficient number of thorough advocates of Temperance and Prohibition in the Province to carry a general Prohibitory Liquor Law into effect, provided it were, as I hoped it would be, passed by a considerable majority of our Legislators, without any connection with party politics. I then strongly advocated the measure, both from the platform and the press. When, however, I perceived that it had become a political question, and that a number of men who had gone to the House of Assembly pledged to vote for Prohibition, had been induced to vote against it, I concluded, as it seems to me every considerate and unprejudiced man must, that it was inconsistent to think of obtaining and enforcing a general prohibitory law during the continuance of that House, while the professed friends of such an enactment were about equally divided on political grounds, and the parties would not unite in it. It appeared to me, therefore, that, under the existing circumstances, the best measure that could be proposed, in connection with diligent efforts in the way of moral suasion, was to seek for a permissive Bill, which would remove the question from political strife, and allow the people in any County, Township, or polling district, in which a majority of the rate-payers chose prohibition, to have it. As many ardent political partisans saw no chance to make capital out of this, they opposed it; and as the Provincial Secretary was my son, some made this a pretext for charging me with sinister motives. While it was, indeed, trying to me, after faithfully and disinterestedly laboring for many years to promote the cause of Temperance, to be thus unjustly maligned, it was consoling to me to have the testimony of a good conscience that, independently of all other considerations, I had sincerely advised the adoption of a measure which in my heart I believed, as I still do, was the best that could be adopted.

Although unable to labor for nearly a month, yet in the course of the year Divine goodness enabled me to travel 2750 miles, to preach 137 sermons, to attend 49 conferences, and 92 other meetings, and to deliver 16 lectures on Temperance,—294 meetings—and to make 592 family visits.

In the year 1857 we had held series of meetings in different parts of my field of labor; but no special results appeared. Aware, however, that the want of immediate known success must not induce remissness, these efforts were renewed in the closing part of the year 1858, and the commencement of 1859. My valued Brethren A. Stronach and R. S. Morton especially assisted me. God was pleased to crown these efforts with abundant success. His work was revived in every section of my field. In two instances it was my privilege to baptize 23 persons at one time. In some of our meetings the manifestations of the Divine presence seemed to me the most powerful that I ever witnessed. In our Report to the Association, held with us, our statistics were as follows:—Received by baptism 143, by letter, &c., 50, restored 5, dismissed 13, excluded 1, died 4, present number 545.

Blessed be the Lord for the exceeding riches of His grace!

For the Christian Messenger.

Prince Edward Island Association, and the 'Articles' again.

PART II.

§8. A "NEW DENOMINATION."

Good doctor Tupper kindles into severity in some of his expressions. Thus he writes:—"Our churches on P. E. Island were dismissed by our Eastern Association, not to constitute a new denomination, but to form an Association in harmony with this, and with the right to receive 'other churches of the same faith and order.' (Minutes, p. 25.) Is the statement of brother Davis accordant with this arrangement and agreement?"

I here turn to the page in the Minutes of the last session of the N. S. Eastern Association to which the doctor refers, as above. There, in the report of a Committee on "Questions in Letters," I find as follows:—

"In concurrence with the suggestion of the Association of 1867, a number of the Island Churches tender their resignation, and wish to be dismissed from this Association, to form a separate one:

"Your Committee therefore recommend, that the resignation tendered to the Association by several churches in P. E. I., in order to form an Association in harmony with this, be accepted; and that this resignation, thus tendered and accepted, be understood also to refer to any other churches of the same faith and order on the Island which may entertain the same desire."

It will be observed, that this differs somewhat

from Dr. Tupper's representation, as above given. There is an entire absence of that authoritative air which the doctor's language clearly suggests. There is nothing, not one word, about "arrangement," or "agreement," or stipulation of any kind. The Island churches propose to resign their standing in one Association, that they may constitute themselves into another. They are dismissed accordingly, in right brotherly fashion, with the expectation that, in good faith, they will proceed to form their new Association, fraternizing with that with which they have heretofore been identified. And they have kept their faith. They have constituted no "new denomination." They have simply exercised their undoubted New Testament right to express their religious views in such terms as seemed most to commend themselves to their own judgment. Is it fitting that, on this account, and on this only, we should be spoken of as though we had renounced our Baptist relationship, and given our Baptist brethren a right to renounce us? Certainly the good doctor has here written unadvisedly. He "respectfully requests" us Islanders to "reconsider" our course. I beg respectfully to return his request. He may more fitly be urged here to "reconsider" his words, and revise and correct them.

§9. SOMETHING HARDLY FAIR.

Dr. Tupper expatiates in terms like these:—"It is well known that preachers belonging to a body of people who refuse to publish . . . a statement [of its leading views of truth and duty], in some cases, when it suits their convenience, represent their views as differing very slightly from ours. But if they can sufficiently succeed in drawing away disciples after them, they make havoc of our churches, take possession of our meeting-houses, and expel us from them as heretics. I am not disposed to conceal my colours in order to secure the co-operation of such friends. Instead of wishing to have our position defined as little as possible, I wish to have it, and that of others, defined as distinctly as possible." Brother Freeman has one sentence in a similar strain:—"This cry, 'No creeds!' is quite frequently raised among us for party, or sectarian purposes."

Now I ask, is this quite fair? Do the brethren mean to express themselves generally, without in any way pointing at me? If so, I think they ought at least to have said as much. Or do they mean to insinuate suspicion as to the soundness of my views or motives? If so, let them distinctly explain their suspicions, and justify them. Or do they still maintain a brotherly confidence in me? Then let them qualify their language as above cited, and write more carefully in the future.

§10. THE PHRASE "CALVINISTIC BAPTISTS" RECOGNIZES BAPTIST POLITY.

Brother Freeman complains, that the phrase "Calvinistic Baptists" does not "define our ecclesiastical polity." This is true. The expression is definite only in its indications. It indicates our doctrine, without defining it. So with regard to our polity. It indicates our polity without defining it. In both cases it sends us to the New Testament, to find out for ourselves what is that doctrine, and what is that polity. It indicates for all; it defines, it dogmatizes for none; and is thus in harmony with that glorious theory of SOUL LIBERTY which as Baptists we inscribe upon our banner, and which we should be evermore ready to maintain for ourselves, and concede to others.

I am here reminded of a sentence from the pen of brother Porter. "When," he asks, "in 'apostolic times' was such a 'confession of faith' made?" I reply, that the Article in our Associational Constitution to which our brother here refers was not intended as a "confession of faith." Its phraseology was carefully constructed so as to avoid, as far as possible, the suggestion of any such confession; and none such is made therein. Certainly the phrase, "Calvinistic Baptists," is not to be found in the New Testament. There were neither Calvinists nor Baptists in apostolic times. But there were men who baptized, as we Baptists do now-a-days, upon a profession of faith; and we claim to be their successors. And there were men who accepted the doctrinal teachings of the New Testament in the sense which afterwards came to be known as the Augustinian and Calvinistic sense; and we claim to be their successors. We Island Baptists desire to be identified with such as these, and express ourselves accordingly; yet so as not to enslave ourselves to men, or bind ourselves by creeds. We think we have succeeded therein, and do not lie open to the charge of inconsistency which brother Porter insinuates against us by his question as above. That question indeed thus loses its point; and might, with some verbal alteration, be more properly addressed to brethren who are so zealous for their "Articles" that they find it hard to tolerate their brethren who refuse to reverence them as they do.

Yours &c., J. DAVIS.