

## Correspondence.

For the Christian Messenger.

## AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

## CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 8.)

Having been detained at Eastport some days through contrary winds, and the want of wind, on the 21st of September I reached Chiverie, where I spent the following Sabbath. It gladdened my heart to find much seriousness still prevailing among the people.

On returning to Cornwallis I witnessed a lamentable scene. Calling at a house where an aged man, possessing wealth, had just died, I perceived a scrambling for his papers before his body was laid out for interment. It appeared that he had been so reluctant to think his dissolution was near, that he could not be induced to have his Will written till just before his death—a prevalent and pernicious error—and then he was unable to sign it. While I remained there the eldest son of the deceased came in. One of his children had died about three hours before. In the midst of these solemn visitations he was so much intoxicated that it was with difficulty he could walk! Such was the man who was about to come into the possession of a double portion of a large estate. Evidently this wealth was adapted only to accelerate his progress to the drunkard's grave.

After laboring some time in Cornwallis, in conjunction with Elder Manning, I visited the people in Aylmerford. Here too death had been making his ravages. Among those removed were a most estimable sister, Mrs. Nathan Randall, and a pious pupil formerly in my school, Miss Maria Randall. In the midst of these impressive calls, however, the state of religion appeared low, which caused me to mourn. It was likewise painful to me, while travelling in Annapolis County, to perceive that spiritual darkness seemed to be generally prevalent there.

As Brother Thomas Ansie was absent, attending Associations in the State of Maine, I agreed to preach to his people in Upper Grandville (now Bridgetown) on Lord's day, Oct. 13th. Quite unexpectedly he returned home in time to attend my meeting. Bro. Ansie was a faithful, zealous, and successful preacher, and highly esteemed by me. He was accustomed, however, to speak directly of the doctrine of Divine Sovereignty more frequently and more pointedly than I did. My text in the morning was Eph. v. 8. "For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light." At the close of my discourse Brother Ansie arose and remarked, "I have sat with unspeakable delight to hear the precious truth of the gospel—truth that my soul loves—truth that I am not afraid to venture my soul upon." "Why," said he, "it is the doctrine of election." Doubtless this doctrine was implied in my discourse, as it appeared to me to be in my text; but as there had not been a word uttered offensive to those who are averse to it, many of the congregation seemed much surprised at this announcement. Such, however, was his frank and uncompromising manner. In unison with this circumstance, a Methodist preacher once blamed me for not preaching this sentiment, recognized by me as true, with more plainness; and in the same conversation complained of Mr. Ansie for preaching it so plainly as he did.

Designing to return to Chiverie, I made appointments on the way as I travelled westward, and now proceeded to fulfil them. Having preached in New Canaan, Horton, I was detained in the early part of the next day till the time seemed scarcely sufficient for me to reach Rallemouth at the hour appointed. A friend advised me to take a by-road that was shorter. Complying with this advice, and mistaking the road recommended, I found myself at night about ten miles astray. As I ever deemed it highly important to fulfil all appointments, my failure in this instance caused me much disquietude. Leaving the main road for an unknown one said to be shorter is very liable to be attended with disappointment and trouble. My error in this case led me to feel the necessity of exercising more caution in future; and also to reflect how requisite it is for all travellers to eternity to set out for heaven in good season, and to be very careful to avoid the numerous ways which lead to destruction, and to follow that one "highway" which conducts with perfect safety to the mansions of unending bliss.

On the 18th day of October I preached at a Mr. Vaughan's, on the St. Croix, about four miles from Windsor town. Some of the hearers appeared to be solemnly impressed with a sense of eternal things.

I spent the Sabbath, 20th, in Newport. In proportion to the number of people then resident in the place, the congregation was numerous, and good attention was evidently paid to the word. These considerations, with the liberty enjoyed in addressing the people, afforded me encouragement.

The day following, though it was very stormy, I proceeded to Chiverie, to fulfil an appointment there. The darkness of the evening and unpleasantness of the weather did not deter the people from assembling. Some manifestly listened for eternity. On the Sabbath following, at the close of meeting in the evening a young man came to me, and stated, in the hearing of the congregation, that he was afraid he had sinned so long that there was now no mercy for him. He expressed special alarm at the thought of having made sport and derision of religion. On this four of his sisters, of whom one or two had previously appeared concerned, and the others were anxious, but were endeavoring to conceal their emotions now openly avowed their earnest desire for salvation. Another woman expressed deep concern for the deliverance of her soul from deserved wrath; and clearly evinced it by walking about twelve miles in stormy weather, and through bad roads, in order to hear the gospel of Christ. It was a season of deep solemnity, and earnest supplication.

I labored diligently in public and in private, with encouraging indications that the Divine blessing was accompanying my feeble efforts for the everlasting good of my perishing fellow-men.

For the Christian Messenger.

## THE BAPTISMAL QUESTION.

No. XI.

HARMONY BETWEEN THE BAPTISM OF BELIEVERS AND THE NEW TESTAMENT DISPENSATION.

Part I.

## A Challenge.

I have endeavored, in my late papers on the baptismal question, to establish the harmony between the Gospel dispensation, and the baptism of believers. Now, therefore, I would ask, in regard to that baptism, Is it of heaven, or of men? What is the fair presumption from the premises above supplied? The Gospel dispensation, as heretofore exhibited, is surely from heaven. On this point men are largely agreed with us who are opposed to us on the matter of baptism. The question here is, therefore, Can the ordinance of believers' baptism, which coincides in so many respects with that dispensation, be otherwise than from heaven also? If there were flagrant disagreement here, or irreconcilable contrasts, there might be room for hesitation and doubt. If such there be, let them be pointed out. But if no such disagreement, no such contrasts can be established against it, then have we not here strong presumption in favour of our distinctive Baptist theories? In the absence of positive enactment, indeed, such presumption were of no force. Here is the capital, the incurable defect of all Pledobaptist theories,—that they try to reason into the New Testament what Christ has not put there. They substitute analogies and presumptions for direct and positive enactment. Such enactment, however, we Baptists maintain that we have. It is the constant staple of our argument. And the case being so, I adduce the presumption here put forth, not as occupying a leading place in the Baptist argument, but only as auxiliary to that argument. All that I ask is, that it should have the weight to which it is entitled. No more than that, but that at least. Let our Gospel rite be put into Gospel balances, and tried by Gospel tests. If it do not stand those tests; if a charge of ritualism, for instance, can be established against it; if in any way it be found to infringe upon the prerogatives of Christ, or of his Spirit, let it be rejected. Then it is not of Christ, and by his Spirit it is not enjoined. But if the harmony for which I here plead be found to have a real existence, then let it at least be allowed, that I have made out a strong case, on this ground, in favour of our distinctive tenets as Baptists; and that, taking my stand here, I have a right to utter the challenge,—The baptism of believers; is it of heaven, or of men?

## A Further Challenge.

Can infant baptism, I would further ask, en-

dure a test like this? I repeat the affirmation, for the thousandth time, that in the New Testament it is not to be found. Let its advocates establish its presence there—IF THEY CAN. Or at least let them conclusively shew, as H. W. Beecher has boldly attempted, that it need not be there. We maintain, first of all, that there it ought to be, if it is to be accepted as a Christian ordinance. Next, that there it is not. And, lastly, that not being there, it has no right to be there; wholly repugnant as it is to the spirit and genius of the Gospel dispensation. This I have shewn, in effect, in my illustrations of the tendencies of infant baptism, as supplied in some former papers of this series. I shall not therefore again traverse ground already trodden. But taking my stand on that ground, I put forth a further challenge.—Infant baptism, is it of heaven, or of men? Can it be of heaven, if what has been above presented, or even a part of it, have any foundation in truth? If, indeed, it had been commanded by Christ, or practised by his apostles, the precept, the precedent would surely have been brought to light long ere this, by some one of its countless, zealous, and learned advocates. But that precept, that precedent are yet to be produced. And in their absence have a right to insist upon my present challenge. Can an ordinance be from heaven which is not only without precept or precedent in the New Testament, but which is also productive of the deep and wide-spread evils with which it stands charged in my indictments?

## To opponents.

Let none be angry with me on account of that indictment. In the matter of indictments, indeed, I have a right to urge, that we Baptists are "more sinned against than sinning;" and are more frequently put upon our defence than prompt to make assaults. And if our Pledobaptist friends will compel us to speak out sometimes on the matters in controversy between them and us, they surely cannot blame us for our nterances. And if, moreover, they are so ready, as some of them are with their groundless charges against believers' baptism, and those who practise it, they need not be surprised if they are met with true charges against their own practice, the fallacies out of which it springs, and the evil consequences to which it leads.

Now, then, if any are disposed publicly to controvert the matters contained in this series of articles, let them do so. But let them battle, not for victory, not with a view to gall and grieve an opponent, but for TRUTH; since truth, in religious concerns above all, is the only prize worth contending for; and he who wins not that, whatever else he may win, gains but empty chaff. Let them contend fairly too; not with the weapons of abuse, but of argument. And above all, let them gather their arguments from the only legitimate source. It is, I must insist, on New Testament ground, that this baptismal controversy must be settled; nor can I be tempted to discuss it on any other. Incidental questions relating to baptism may conduct a disputant beyond the range of the New Testament; but so far as decisive conclusions are concerned, they can come from none but Christ, and are to be found only within the compass of his own word, as contained in the New Testament. Such are my deliberate convictions; and hence my determination as here stated.

## To Baptist brethren.

I add a few final words to brethren who, on the baptismal question, occupy common ground with myself. Let us not be content with arguing this question; but be careful to add our prayers to our reasonings. A great delusion is abroad on baptismal matters. It is embraced by many a brother in Christ; who is, as we must needs think, most conscientiously in the wrong. Be it ours to love them, notwithstanding their mistakes; and to shew our love by our prayers, that the Lord would open their eyes to see their errors, and give them grace frankly to abandon them when discovered. As for the mass of those who hold to the Pledobaptist error, they hold it at their peril, associated as it is in their minds with the CAPITAL LIE of baptismal regeneration. Surely it cannot be necessary to urge, that these myriads, thus "led captive by Satan at his will," should have our prayers, and such efforts too as we may be able to employ, until heaven be pleased to hear our prayers, and this great prop of Antichrist and Antichristian error, this lie of baptismal regeneration, be hurled for ever to the ground. Thus praying, we do but repeat the petition, in another form, "Thy kingdom come!"—a petition never urged in vain.

In our sense of right, farther, let us not be Pharisaic. If we have attained to a measure of light to which others have not attained, let us remember who it is that "hath made us to differ," and give him the praise, and not take it

to ourselves. Let us remember, too, that all truth is not comprehended within the comparatively narrow compass of the baptismal controversy. Oh! how much there to learn beyond that compass! Let us expect and consent, therefore, to be learners in ALL things; yea, learners, and but learners throughout all eternity. And living as we do in an erring world, and carrying about within us a proneness to error, let us be on our watch, that we stray not grievously on other points, while right on the baptismal question; and pray as well as watch, that the God of truth would be pleased to preserve us from wandering from the paths of truth and uprightness.

Above all, let us not forget, that the great value of our baptismal theories lies in their holiness. New Testament Christians, and New Testament churches ought to exemplify a New Testament holiness. Failing here, whatever we pretend, we but provoke the implied censure, "What do ye more than others?" "More than others" we must do, if we would lead men to examine our principles, or profit by our teachings. It is thus mainly that we must seek for success in our warfare upon popular errors. In no other way ought we to succeed. In no other way will our God permit us to succeed. A more sectarian prosperity, apart from advancement in holiness, would do more harm than good, both to ourselves and others. Let us be concerned, therefore, to live our principles as well as to proclaim them; to live them rather than proclaim them; to live them, and to apply them to all their holy and practical uses. So shall we be strong in every way, and so only, for the controversy which we must still expect to wage on this baptismal question;—strong in the consciousness of its sanctifying influence; strong in strength derived from on high; armed with which, feeble as "worms" in ourselves, we shall "thresh the mountains, and beat them small, and make the hills as chaff;" we shall "fan them, and the wind shall carry them away, and the whirlwind shall scatter them;" yea, we "shall rejoice in Jehovah, and glory in the Holy One of Israel."

Charlottetown, P. E. I.

J. DAVIS.

For the Christian Messenger.

## The International Exhibition of 1865.

SIR,—In compliance with the request of the Secretary of State for the Colonies, in connection with the Great Dublin International Exhibition of 1865, His Excellency the Lieutenant Governor has taken decisive steps with a view to a proper representation of the resources of our colony. An influential and efficient organization has been formed,—the report of the committee relating to the character and costs of the proposed representation has been submitted to our Government, who have readily agreed to support the committee in their efforts.

The following is a list of the committees engaged in the promotion of this work:

## COMMITTEE.

|                                               |                         |
|-----------------------------------------------|-------------------------|
| His Excellency the Lieut. Governor, Chairman. |                         |
| Major General Doyle.                          | Hon. Chief Justice.     |
| Hon. Prov. Secretary.                         | Hon. Atty. General.     |
| Hon. Recr. General.                           | Hon. J. McCully, M.L.C. |
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| Hy. Pryor, D. C. L., M.P.P.                   | Andw. Downs, M. Z. S.   |
| Robt. Morrow, F.R.S.N.A.                      | Prof. How, D. C. L.     |
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## EXECUTIVE COMMITTEE.

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The proposed Exhibition, like that of 1851, is to be formed after the model of 1851. Like these, it is to be regarded as the result of the practical genius of the late Prince Consort, and enjoys the patronage of Her Majesty the Queen. It is also promoted by the Society of Arts in London, and the British Government, and will be opened with state ceremonial in the beginning of May. The position which the Exhibition is to occupy in the British Isles is most eligible, and will be accessible to thousands and tens of thousands who had no opportunity of witnessing our noble efforts in 1862.

The spacious Crystal Palace in which the exhibition is to be held is intended to occupy permanently the site on which it is being erected, so that our coal column, if sent, and other articles, may remain in the building as monuments of Nova Scotia and her resources. It is confidently expected that our Legislators in their respective offices, and other influential men throughout the province, will, in a patriotic spirit, aid the committees in securing a proper