

POWER IN THE PULPIT.

One great source of power in a preacher, as he stands up before an audience that knows him, is *character*. He must be a man in whose piety, sincerity, and the consistency of his daily life his hearers have confidence. Any doubt as to these in the minds of those who listen to him will render his words weak in their influence, however well chosen and elegant they may be according to the rules of rhetoric. This fact is illustrated in the case of many excellent ministers now in the field, who have lived a long time among their people. Their piety, sincerity, disinterestedness and consistency of life have been tested, and those who know them love to hear them preach, and yield themselves to their influence. In this respect, a minister who has been long with one people, or in the same community, has a power when he speaks which a stranger cannot have. It is the power of character, which is a great effectual power in an ambassador of Christ.

Another element in the preacher is *earnestness*. His soul must be alive to the truths which he preaches, in all their solemnity and importance. He must feel the realities of which he speaks, and this feeling must be manifest to his hearers through his words and his manner of uttering them. He needs not to speak with excessive loudness, or to be boisterous in his style of delivery, but he must speak as to be seen to be in earnest. It must appear that his heart is in the work—that he believes and feels what he utters; and this will give him power. The greatest preachers of the world have been made great in the pulpit, not so much by might of intellect as by the depth and sincerity of their earnestness in pressing them upon their hearers. Luther, Whitfield and Spurgeon are examples, not to speak of the great Apostle whose emotions so often found vent in tears.

A third element of power in the pulpit is *compassion* for sinful, suffering, dying men. The more a minister is, in this particular, like Christ, the more effectual will be his preaching. In every audience it may be presumed there are some who are unconverted, and, therefore, ready to perish, some who are in trouble of mind, body, or estate, whose case calls for genuine sympathy and pity, some who have come to the house of God with burdens on their souls from which they would give the world to be relieved. The minister cannot individualize each case, but he can know some of the collective necessities and trials of his audience. And for these tried, needy, sinful, dying hearers he should have, and should manifest, a deep and heartfelt compassion. In doing so, he will imitate the Great Master and His divinely chosen Apostles, and all the great christian preachers of latter times.

We name but one more essential of power in the pulpit, and that is *plainness and simplicity of language*. With ideas well defined in his own mind, the preacher must use words that will make these ideas to be easily and clearly understood by his hearers. He must not speak in language which, though it may be classical in finish, is not adapted to the popular apprehension. His words must be well chosen and to the point, his sentences well constructed, and every page and paragraph of his sermon clear as the limped stream. Language, it has been well said, is like glass, made to be a medium to be looked through, and not an object to be looked at, and this fact should be regarded in all compositions for the pulpit. Any audience, however highly educated—and the more highly educated the better—will appreciate plainness, directness, and clear, unequivocal statement of truth in the preacher. And to such a style the minister should accustom himself who desires to have power in his preaching over his hearers. Thoughts, not words, are what the people want when they go to the house of worship, and with thoughts their minds should be fed and their hearts moved. Any visible attempt at ornament of style beyond what is easy and natural to the speaker, and as such a means of giving clearness and point to his ideas, is a blemish and not an excellence in a discourse addressed to them on a subject bearing so directly as a sermon should bear on the present and eternal well being of the hearers. The themes appropriate to the pulpit are too great and solemn to be hidden behind a cloud of words, or kept from the heart, at which they should knock for entrance, by complex and indefinite expressions. Let the preacher, then, be plain and simple in his words, deeply moved himself by the truths which he proclaims, and he will have power in the pulpit.—*Boston Recorder*.

SPEAK FOR CHRIST.

Speak for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down a half a dozen times, try again; you shall find your talents increase. It is wonderful how these break downs do more good than our keeping on. Just deliver your soul of what is in it. Get your heart red hot, and then, like some volcano that is heaving in its inmost depths, let the hot-lava of your speech run screaming down. You need not care for the graces of oratory, nor for the refinements of eloquence, but speak what you do know; show them your Saviour's wounds; bid his sorrow speak to them, and it shall be marvellous how your stammering tongue shall be all the better an instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."—*Spurgeon*.

The judgments of God have leaden feet but iron hands.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 14.)

Prior to my entertaining a hope of acceptance with God I was theoretically a Baptist. But as my views had been formed in a speculative way, while destitute of spiritual discernment, it appeared to me needful to examine the Scriptures prayerfully and attentively before I decided with what denomination it was my duty to unite.

In this examination I became fully confirmed in my persuasion of the correctness of the Baptist view of the ordinance of baptism, namely, that believers are the only proper subjects, and immersion the only scriptural mode or action. With reference, however, to the certainty that every regenerated person will reach heaven, I entertained doubts. But I could not agree with those who maintain, that one may actually fall from a state of grace, and yet rise again. The texts which seemed to me most to favor the doctrine of such fall, (Heb. vi. 4-6, x. 26-29.) appeared to me to teach distinctly, that there is no recovery from it. A worthy brother once remarked to me, that I must see the inconsistency of admitting the doctrine of election, and yet questioning the certainty of final perseverance. While the apparent discrepancy was admitted, I had a method of reconciling these views, by supposing that it had been predetermined to bring some to Christ, (John vi. 37.) but that their final salvation was dependent on their improvement of the grace bestowed, I could, therefore, find no denomination whose doctrinal views perfectly accorded with mine.

While these inquiries were proceeding I became acquainted with one of the people called "Quakers," or, as they choose to be denominated, "Friends." He lent me two of their books. Some of the views maintained, for instance, the necessity of the influence of the Holy Spirit in order to the rendering of acceptable service to God, their strong aversion to war, strife, litigation, &c., were quite agreeable to my mind. For a short time I was led to think, that perhaps, they might be more correct in their views than any other denomination; and consequently that it might be my duty to unite with them. This brought a trial upon me. I determined, however, to follow my convictions of duty, to whatever inconvenience or obloquy this course might subject me.

It was evident to me that the Quakers are right in alleging, that some err exceedingly in placing undue reliance upon external ordinances. Nevertheless, that the Saviour did enjoin baptism and the Lord's supper, and that the Apostles practised them under divine inspiration, appeared to me to be facts too plainly stated in Scripture to be consistently denied.

In the course of Providence the "Friend" who had loaned me the books, called one day at my school house when I was there alone. After some time spent in conversation, I requested him to pray with me. But he declined, alleging that it was not proper to engage in prayers, unless one's mind were particularly drawn to it by the Spirit. This, which agreed with their published sentiments, and general practice, was quite unsatisfactory to me; since the Scriptures expressly enjoin upon us "always to pray, and not to taint;" and to "pray without ceasing," and also encourage us to pray, for the Spirit's influence. (Ps. li. 12. lxxx. 18, 19. Ezek. xxxvi. 27, 37. Luke xi. 13.) This circumstance tended to shew me, that a system so directly contrary to the plain teaching of the Oracles of inspiration, could not be correct.

To a considerable extent I perused the writings of authors of several different denominations. In them all I found many things that I cordially approved. On the whole, however, I concluded that the sentiments of the Baptists were the most nearly accordant with the Scriptures of truth. I therefore determined to unite with them.

Being disposed to confess Christ in the presence of the associates of my youth, in the hope of promoting their spiritual welfare, and desiring to receive baptism at the hands of the venerable Edward Manning, who had often admonished me, and, to become a member of the Church under his care, I went to Cornwallis, and related my experience to that Church. It was then a low time among our people with regard to re-

ligion in Cornwallis. Rev. Mr. Manning was the only Baptist Minister in the Township, and his was the only Baptist Church. I am not aware that any one had been received by baptism for a considerable length of time. On offering myself for membership, I frankly stated my doubts with regard to the certainty of final perseverance. It was rightly judged, however, by elder brethren, that as I would advance in acquaintance with the truths of the gospel, these doubts would be dispelled. I was therefore cordially received.

On Lord's day, May 14th, 1815, in obedience to Christ's command, I was "buried with Him in baptism." It was to me, and doubtless to many others, a solemn and impressive season. A large concourse assembled on the occasion; and I addressed them, especially the young, at the water side, with great seriousness and earnestness. At the conference on the day preceding, (as noted in my diary) and doubtless also at the baptism, were present my father and mother, my two sisters, and seven of my brothers. The family in general appeared much aroused to a sense of divine things. My parents and several of their children were then members of the Church; and two more had recently obtained hope. It appears, however, that these had not sufficient confidence to come forward at that time; but they were baptized not long after, as were also two more of the family. It may be noticed here, that I recollect hearing Elder Manning remark at a subsequent communion season, that he did not remember to have ever before seen both parents and eight of their children, ten of one family, sitting together at the Lord's table. I trust, through rich grace, the greater part of these are now with their beloved Pastor in the beatific presence of their adored Redeemer.

In yielding obedience to the King of Zion in baptism, I enjoyed "the answer of a good conscience toward God." Not long afterward I endured a sharp trial by fiery darts from the wicked one. It soon occurred to me, however, that the blessed Jesus shortly after His baptism was "tempted of the devil." This consideration tended to console and strengthen me.

For the Christian Messenger.

OBITUARY NOTICES.

MRS. MEMEUBLE CHUTE.

The beloved wife of the late Mr. Abraham Chute, of Western Cornwallis, died at the residence of her son-in-law, Mr. John Taylor, on the 21st day of January last, in the 86th year of her age. As a wife, mother, and friend, she was truly affectionate and kind, and was highly esteemed by all who were acquainted with her. As a true christian, a child of God, she excelled many, both by precept, and example. She entertained hope in Christ in early life, and enjoyed at times much consolation, but not having made a public profession of religion then, and being too neglectful of watchfulness, and prayer, she said "she wandered from God, but the Lord gathered His lamb into His fold again." She made a public profession of religion when about thirty five years of age, then a married woman. The late Venerable Rev. Thomas Ansley buried her with Christ in baptism, and she was received into the Baptist Church, over which he was pastor in Annapolis County. Some time afterwards, she removed, with her husband and children, into Western Cornwallis, and when the Baptist Church was organized there in January 1828, she was one of the fifty members who composed that church, where she continued in fellowship until her demise. The writer of this notice became acquainted with the deceased beloved sister several years before he became pastor over said church in March, A. D. 1829, and more intimately since, he therefore writes from personal knowledge, and has no hesitancy in saying, that she was truly pious, very conversant with Holy Scriptures, well grounded in the belief of the sublime doctrines of God's divine sovereignty, and in the choice, and salvation of His people. Her soul fed upon and rejoiced in them, when dwelt upon in conformity with scripture. In truth, she loved the gospel of Christ, in all its divine fulness, doctrinally, experimentally, and practically. Hence she loved the house of God, and the assembly of the saints, when they met together there to worship God. Having had the love of God shed abroad in her heart by the Holy Spirit given unto her, she loved God sincerely, and supremely, and his people with a fervent love, measurably, "even as Christ loved the church, and gave himself for it." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "Be thou faithful unto death, and I will give thee a crown of life." Oh that all professing christians, more especially Baptist professors, were as round in the faith of the gospel, and as fully evidenced true piety of heart and life, as this dearly beloved sister in Christ. If so, it might then be said of them, as Christ said to his disciples while here with them, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." When the tree is good, the fruit will be good also.

Although now the beloved sister has fallen "asleep," yet the writer is desirous of her speaking in her own language, as communicated to him on the 11th of January last, a few days before her demise, on his last visit, then on her dying bed. Although sinking gradually into the arms of Jesus, yet she was somewhat comfortable, happy and cheerful. O how sweet these words were to her then, "For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." She, was then in the full exercise of her mental powers, when a record was made by him of some of her choice sayings.

On an inquiry into the state of her mind, she said, "sometimes I sink in deep waters, but then the waters of life spring up in my soul, and I am happy in Christ." Again, "when I think of the sufferings of Christ, especially in his being scourged it deeply affects my heart that he should have suffered so much for me, my own sufferings here are nothing to His, and therefore I have no cause to complain, for He does all things well." And then repeated the following lines.

"Lord what are all my sufferings here,
If thou dost count me meet,
With that enraptured hest 't appear,
And worship at His feet.
Give joy or grief, give ease or pain,
Take life, or friends away,
But let me find them all again,
In that eternal day."

Again "I sometimes long to depart and be with Christ, but then I know that it is my duty to wait the Lord's time." She then repeated John xv. 4: "Abide in me and I in you, &c." She felt it of much importance "to abide in Christ, and wait all her appointed time." She further said, "God is good to me, far beyond what I deserve." Again, "O how sweet the gospel of Christ has been to me, especially when preached by—. O what a comfort it has been to my soul." Again, "I have a good Bible, I have been here with my son-in-law about seven years, and there have not been but two days during that time, but that I have read in my precious Bible more or less, and have there found food and comfort to my soul. And now how I long for the time to come when this mortal shall put on immortality, and when death shall be swallowed up in victory through our Lord Jesus Christ." Again "O how I love the dear Lamb of God." Again, "when I have been in deep distress of mind at times, and ready to sink under the load O how that precious Bible, (pointing to her Bible near to her) has comforted my soul." Yes said she "and other means also have been a comfort, a great comfort to me, the journal of dear Mrs. Chipman, has been one great source of comfort to me, time and again, when I have read and reread it." Again, "O how I do love the Lord Jesus, and all his dear people." Again, "what a blessed hope I have of eternal life through Jesus Christ; he is the foundation of my hope, his blood, and righteousness, do, and will, cleanse, and justify me." "All is well I trust, with my soul." "Oh I hope that I am not deceived, I know I am a great sinner, but I have a great Saviour, and He is my Advocate on high. O I do hope that through Him I shall enjoy those blessed mansions prepared for God's children, &c., &c."

While the writer conversed with her, the foregoing sayings of her's were called forth in answer to questions put from time to time. She was in one room, whilst the fire was in the room directly opposite, and seemed as heretofore, to care much for him, and was afraid that he would take cold. This afforded him an excuse for retiring near the fire, where he committed to paper with his pencil her delightful words and sentiments, of which these are but a part. When we sat down to read and pray together, she asked me to read the 14th chap. of John, I did so, and she appeared to have a deep sense of its infinite importance. After prayer, and when about to take leave, I observed that it was probably the last time we should meet on God's footstool, she said "Yes I suppose so, but I trust we shall meet above, where parting will be known no more. While I remain here, I trust that he will lay no more upon me than I am able to bear, and that I may patiently wait until He calls me home to Himself. The season was one of deeply affecting interest, especially to the writer, when he contemplated the sweet and holy intercourse and comfort so long enjoyed together in this imperfect state, and that the time was so near, when the full fruition of God's unchanging love, would be enjoyed together, with many loved ones who had gone before, freed from all imperfections, and dwelling in His presence where there is fullness of joy; and at whose right hand there are pleasures for evermore. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." "It is a faithful saying: for if we be dead with Him, we shall also live Him; if we suffer, we shall also reign with Him." Oh! how all important is the possession and enjoyment of true religion. "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." God is faithful to all his promises to his chosen people, and also faithful to all his threatenings to the wicked. If we deny Him; He will deny us, if we believe not, yet He abideth faithful, He cannot deny Himself. "It is a fearful thing to fall into the hands of the living God," when at enmity with Him. There is no surer place of safety than in the hands of Him with whom we have been reconciled.

The deceased left behind her four sons, and three daughters, a large number of grand children, and several great grand children, with a large number of relatives and friends, to mourn their loss.—*Com. by Rev. Wm. Chipman, Pleasant Valley, Cornwallis, March 28th, 1864.*