

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev Charles Tupper, D. D.

CHAPTER XII.

CHARGE OF FREDERICTON BAPTIST SEMINARY.

(No. 3.)

(Appendix.)

While returning from Fredericton, and passing through St. John City, I was urgently requested by the Germain Street Baptist Church, which I had served in 1826, to tarry with them till the first of May ensuing, at which time our late excellent Brother Robinson had agreed to remove thither, and take the pastoral charge. According to this request, on condition that the Church in Amherst would agree to it, Mrs. Tupper and I went thither, and spent a Sabbath very agreeably with our friends there. In consideration of the importance of the stand in St. John, and the desirableness of having it occupied till the arrival of the Pastor elect, my brethren and friends acquiesced in the proposal.

Though my ministerial duties in the City were varied and numerous, yet more opportunity was afforded me to write for the Christian Messenger than had been in Fredericton; and it was improved with alacrity. By request of the Editors indexes for the Vols. of 1838, and 39, were prepared by me.

On the 4th day of January, 1840, as several of our Ministers were provisionally in St. John, it was determined to hold a series of meetings. Brethren S. Robinson, E. A. Crawley, S. Bancroft, and D. Harris—Pastor of the 2nd Baptist Church there—united with me in this "labor of love." Happy results soon became apparent. On the 10th of the month 8 persons were received for baptism; which was administered to them on the Lord's day following.

Brother Crawley having apprized me—as every minister should another in similar cases—that there was a Baptist sister resident within the bounds of the Church under my care, who had not made herself known to us, on Monday I called to see her, and stated, that if her sentiments were changed, I had nothing to say; but if not, I would readily facilitate her attendance at our place of worship and union with us. Her husband, who then belonged to another denomination, remarked, that he wished her to adopt that course which she conscientiously regarded as right. She replied, "I must say, the Baptist Church is my home." Accordingly she united with us. After an agreeable interview, we engaged in prayer. At the close of this exercise, a young woman, who came in at the commencement, with evident seriousness and anxiety, inquired, "Is it true, Mr. Tupper, that Mrs. McP. is dead?" This was an aged and infirm lady, who was immersed on the day preceding; and it was currently reported that, by reason of a violent cold thus taken, she was now dead. I replied, that I had heard no intimation of it; and did not at all credit the report. To be prepared, however, to give a definite answer to the question in future, I went to her house. On drawing near it I heard her singing a hymn. I am not a judge of music, but the singing sounded delightfully to me. It furnished proof positive that she was not dead literally; and gave favorable indication of spiritual life. Without making any reference to the report in circulation, I inquired after her health. "O," said she, "I have not been so well, neither in body nor in mind, for a long time past." Many reports that obtain currency are equally unfounded.

Two young persons, in particular, a sister and brother, were very seriously impressed by the exercises of the Sabbath. Only a few days prior to this the former ran from me, with a degree of rudeness, on my speaking to her respecting the salvation of her soul. Now they both wished their father to call me at a late hour of the night to visit them and pray for them. Had he done so, there would have been a ready compliance with the request; but being reluctant to arouse me from my repose, he deferred till the next day. I found them evidently under deep conviction of sin. They subsequently obtained joy and peace in believing."

On the next Lord's day, (19th), I baptized two persons. If I mistake not, the mercury in the thermometer was fifteen degrees below zero; but neither they nor I suffered any inconvenience.

It was my privilege in St. John, as it has been in all the other places where my lot has been

cast since the Temperance Reform was commenced, to aid in the promotion of this philanthropic enterprise. Many interesting meetings were held. One in a place called "The Friary," Feb. 19th, was extraordinary. As it was held in the second story, and the crowd was immense, strong fears were expressed by mechanics, that the floor, which did settle, would fall. The people were also uncomfortable through excessive heat; and, as it devolved on me to be the first of the three speakers appointed for the evening, I recommended brevity, and set an example by limiting my address to a quarter of an hour. But Rev. T. W. D. Gray occupied three quarters, and Captain O'Halloran—of the Army—an hour and three quarters. Many that assembled could not gain admittance; and miscreants outside threw snow balls at the windows, and broke fifteen panes of glass. This evidently was not designed to benefit us who were within; but it did so, by moderating the heat, which was very oppressive from the want of fresh air. The length of the speeches, however, detained the congregation till a late hour, and so—as too often happens—prevented the obtaining of signatures to the pledge. But at the meetings of the Total Abstinence Society, under the Presidency of our late zealous and worthy Brother N. S. Demill, Esq., many additional members were received—175 in a month. Unquestionably a great amount of good was effected. An instance that fell specially under my personal observation may be recorded. One of the members of the Church under my care had an intemperate husband. She could rarely attend public worship on a Sabbath, because, receiving his wages on Saturday night, he was usually drunk on the Lord's day, and she was consequently under the painful necessity of staying at home for the protection of her children. Happily he was induced to take the pledge; and he kept it. As he received wages, and now expended them, not as formerly for strong drink, but for the welfare of his family, a delightful change soon became manifest. A habitation of wretchedness was transformed into an abode of comfort. The children, formerly clothed in rags, were now decently attired. The wife, who had been in sorrow prevented from attending the house of God, was now constant in her joyful attendance, accompanied by her sober husband, and both respectably clothed. This fact—not fiction—affords much encouragement to temperance efforts.

The last baptismal season prior to my return to Amherst, (April 19th) was one of peculiar interest. There were three candidates. One of these was our valued Brother Abraham S. Hunt, "whose praise is in all the churches." May he be long spared to occupy faithfully and successfully, as he has done in time past, the important station vacated by the decease of our venerable Father Manning! The second was a Mrs. K. a respectable lady, who referred her first religious impressions to a private and earnest admonition by a pious woman. She said she had long been convinced, from the reading of the Scriptures, that the Baptists were right with regard to baptism; but she understood they maintained such horrid doctrine, that she could not think of joining them; but since her husband had been baptized, in the early part of the winter, she had frequently attended our place of worship, and had become satisfied that our doctrine was that of the Bible.

A little before my departure from the City an urgent invitation was received from our Church in St. Martins, to become their Pastor. My previous promise, however, to return to Amherst did not allow me to accept this call, which would otherwise have been acceptable to me.

On the 11th day of May, after taking an affectionate leave of my Christian friends in St. John, I set out for Cumberland.

For the Christian Messenger.

London Correspondence.

EXTRACTS OF LETTERS FROM PROF. C. E. GATES.

Peace Conference, &c.—The clouds in the European horizon, which a short time ago looked dark and threatened to burst with a shower of blood, and deluge the land, as in days gone by, with cruel war, now look bright. The sun of peace has again shone through and dispelled the clouds, only a few of which remain to obscure the full light of glorious peace. The Conference now in session here will clear the way, as the main points have been agreed upon, and only the preliminaries remain to be adjusted which will be done in due time. Prussia is to evacuate the frontiers of Luxemburg, and France is to let them alone. The Emperor says with the settlement of this question he will give

up all idea of extending his territory, and turn his attention to the development of the resources of the country. But the English people don't seem to have much faith in him, for as long as people will submit to be led as sheep to the slaughter by despotic kings and rulers, they will find work enough for them to do, for there is no limit to man's ambition. In England it is not so, the people have something to say in these matters as the government is responsible and cannot act independently of them. If those who make the quarrel were the only ones to fight, we should see less war than we have.

Fenians.—These trials are still going on, General Burk and Patrick Doran were found guilty of high treason and sentenced to be executed on the 29th of May. Burk came over from the U. S. to take charge of the Brotherhood in Ireland. When they were defeated and most of the leaders made prisoners, two of the principals turned Queen's evidence to save their own lives, and then exposed the whole plot. I think if any should suffer it should be those who will betray their fellow companions in guilt. When Burk was asked if he had anything to say why sentence of death should not be passed upon him, said he did not wish to be considered a martyr but he was willing to die for his country—that he had ties to bind him to life—he had an aged mother, who like the "Spartan mother" of old, said "go my boy with a mother's blessing and return bearing your shield, or on it." He had a wife and family in America, but he was willing to sacrifice all for love of country. There is no person but must admire this mistaken Patriotism. It is a heroism worthy of a better cause, for nothing can be more absurd and wicked than this Fenian movement, originated and promoted by rogues who wish to fleece the money out of their dupes by politicians desirous of the Irish vote. Their victims are now suffering the consequences of it. How strangely justice is meted out in this world. A boy steals a loaf of bread and is taken up and punished; a bank director or railroad contractor swindles the public out of a million, and if he evades the law he is a clever fellow. A man starts a rebellion, if he succeeds he becomes a hero—if he fails a criminal, and his life is forfeited. So we see that the crime is not in the act itself but in the failure or success of it. There is a movement on foot to have the sentence commuted to imprisonment for life which I hope will succeed, for if they are executed it will give them the dignity of martyrs which imprisonment would not do.

The May Meetings.—The different denominations are now holding their May Meetings. I have not been able to attend many of them. Last Monday my Methodist friend gave me a ticket to attend the Anniversary of the Wesleyan Missionary Society at Exeter Hall. The Lord Mayor of London in the chair, the Sheriff in his official regalia one side and the President of the Conference on the other, on the platform were ministers and other dignitaries. On the right, a little back, were the young clerical students. On the left, in front, were the fathers in Israel with their white locks looking like shocks of corn fully ripe for harvest. What a pleasure it must be for them to see the fruits of their labours, and to know that in a short time they will receive their reward. In the centre were those who are now the actors, mostly men about the middle age. The meeting opened with prayer, then the reading of the report, from which I learned that the society was in a healthy state financially, and doing a good work both at home and abroad; that the membership had increased considerably during the past year, and all seemed encouraged to go forward. After the reading of the report the Lord Mayor made a very appropriate and interesting speech, showing him to be a man of Christian liberality, such as we do not always find in his position. After this we had the usual resolutions, ably sustained by the several speakers. The two most eloquent were the Rev. Wm. Smithson and the Rev. W. M. Punshon. The former, a Missionary from India, was brilliant. Punshon's was the smooth glowing style peculiar to himself. Mr. Punshon was received with great applause which the English people are not afraid to express. About 2 o'clock the large audience (for the hall was crowded) took out their lunch as calmly as if at home, and we had a picnic on a large scale. The audience ate during the speaking, and they required refreshments, for the hall was filled by ten o'clock, the meeting commenced at 11 and closed at 4. A good Methodist lady at whose house I am lodging, prepared me the necessary lunch but I was so interested in the speaking that I did not care to eat. It is a noble sight to see men thus banded together, devoting their life and energies to the welfare of mankind, and making the sacrifices

they do. Although we may differ from them in some points we cannot but bid them God speed. I am under many obligations to my Methodist friends in the country, and in Nova Scotia. I have ever found that true piety is the same in every denomination.

Last Sunday I went to hear Mr. Punshon at Liverpool Road Chapel, a fine specimen of modern church architecture. The sun was shining beautifully and reflected the various colours of the rainbow through the stained glass windows on the large audience of, I should judge, 3 or 4 thousand. The Episcopal service was read by a curate. This is a general custom in most of the Methodist Churches here, and I never heard it better performed, the whole audience being led by a good choir and organ. The chants were well executed, not the least variation in the time. With such a number of words to the chanting notes, all who have had any experience in these matters know, how hard it is to get a large number to chant correctly, all speaking the words at the same time. The way this is done here by the different churches speaks more for the general culture of music among the masses than the most classical performance could do. After the prescribed service Mr. Punshon ascended the pulpit, gave out a hymn and preached a truly eloquent sermon, clothed in choice poetical language, carrying his audience on until when the climax was reached one felt a sense of relief, from the effort of trying to pick up the ideas as he proceeded, a general movement closed by a devout "Amen," followed the divisions of the discourse. This appears to be his usual style. I heard him again in the evening at Kings Cross Chapel. I arrived at this chapel nearly an hour before the time, and yet the stands were crowded before the door. When the gates were opened there was a general rush, I never had such a time to get into a church in my life, but was well repaid. He was not as eloquent on the platform at Exeter Hall as in the pulpit. His preaching is like beautiful music, gliding on in one continual stream of melody, although thus beautiful and calculated to cheer and comfort the Christian, yet, I think, he would not be so successful in arousing the sinner, for one loses sight of the truths taught whilst admiring his eloquence, remembering only his beautiful figures. Punshon's power consists in presenting great truths in a splendid dress, and you forget the truths in admiration of their clothing. Spurgeon's power lies in presenting great truths in their simplest garb.—They appeal directly to the heart. What he says is so true and natural that when you are listening you think others would say the same thing in speaking on the same subject. Like some of the greatest inventions that have blessed mankind, they have been really the most simple, and after they have been discovered, all wonder why some one had not thought of them before. So with Spurgeon's preaching; its greatness is in its simplicity. It was not until I had heard him preach three times and deliver his celebrated Lecture on Candles that I really understood the man. This lecture brought him out in another character and he is as much at home here as in the pulpit. It was one of the most amusing and interesting lectures I ever listened to. You can form but a faint idea of it from the report in the Christian Messenger some time since. We had the candles burning before us representing the different characters. The amusing manner in which he described them kept the audience in roars of laughter, and showed that he has as thorough a knowledge of human nature as he has of theology. But after all, the principal feature of Spurgeon's success, independently of his extraordinary talents, is his energy and his devotion to his work. He infuses that spirit into every department of his operations. You may have a magnificent machine but it is useless until you have supplied the steam as a motive power, so a man may have fine talents but it is useless until he has motive power, the will and force of character; men may have great talents but if they lack energy they do not accomplish much. Others have sufficient energy but the talents are wanting, and you see about the same result. But in Spurgeon we see a fine combination of both, hence his unparalleled success. These two men have many who attempt to imitate them, I heard one of these who is accused of imitating Punshon, and found that he succeeded as far as voice and manner was concerned, but that was all. All doubtless have some talents and it is our duty to cultivate them by gathering honey from every flower, make it our own and store it up for future use. How much of happiness is lost to society by persons seeking to imitate others instead of being natural and cultivating their own talents. There is but one perfect