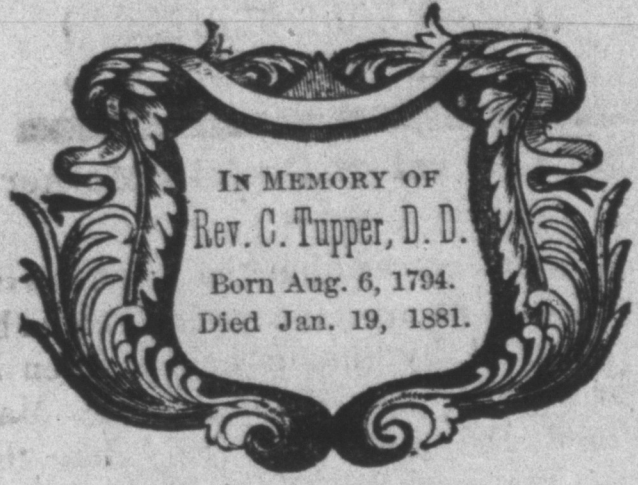


marched before the king, and every man as he passed sprinkled him with gall. After this he submitted himself to certain religious ablutions, and with these proceedings he was released from his state of mourning.—Mission Life.

The Christian Messenger.

Halifax, N. S., January 26, 1881.



The late Rev. Chas. Tupper, D. D.

A great man and a standard-bearer in Israel has fallen, in the death of the REV. CHARLES TUPPER, D. D. He was not perhaps, great according to the world's estimate of greatness—one who by his brilliant talents as an orator could dazzle his hearers, or sought to render himself conspicuous among his brethren—but it was rather by his constant course of labor for Christ and the steady pursuit of what he believed to be the cause of truth, he secured the profound respect, unbounded confidence, and warm affection of all his brethren; and he was truly great. He was greatly beloved, and his departure will be lamented by the whole community. The entire absence of anything selfish in him, and his punctilious regard for what was right and honorable, always rendered his counsel wise and his judgment reliable.

We have no desire to occupy much space in recording our estimate of our departed friend and brother, seeing that the Rev. E. M. Saunders has favored us with his sermon on his life and character. But the long and intimate connection that has existed between Dr. Tupper and the readers of the MESSENGER demands of us something more than an ordinary reference to him on his departure. Our intercourse with our brother has always been the most free and unrestrained, and yet we have not in recollection the smallest circumstance in what he has said or done that we would wish to forget. Having given our readers his Autobiography, commencing about fifteen years ago, and continuing from time to time on through several years, it will be very pleasing to take a review, and afresh form an estimate of what the gospel can effect when its truths are fully received and heartily embraced. Such mental culture, and moral excellence, and constant labor are not often found united in this world of imperfection and sin.

We invite our readers to an examination of the portraiture in all its details.

If by our effort we can but be the means of aiding in the development of just such characteristics in our fellow-men, we shall not think our days have been wholly misemployed or useless in the kingdom of our Lord and Master.

To Mrs. Tupper, who was blessed with one of the most amiable of fathers—the late Rev. Joseph Dimock—and who has been a source of much happiness to her late husband, in his declining years, and has been also blessed in her relation to him, and also to the bereaved family, we would tender our respectful sympathy.

THE FUNERAL

took place on Saturday. Our informant remarks, "the whole community mourns his loss, for all loved him."

The services at the house were conducted by Rev. N. Vidito and Rev. George Armstrong.

Dr. Tupper had chosen the hymns to be sung:

"The hour of my departure's come, I hear a voice that calls me home."

At the meeting House, the Rev. J. W. Bleakney gave out the 257th hymn, in the Psalmist:

"Majestic sweetness sits enthroned Upon the Saviour's brow."

Dr. Welton read 1 Corinthians xv.

Prayer by Rev. George Armstrong.

Rev. J. L. Read gave out the 1118th hymn,—

"Servant of God, Well done, Rest from thy loved employ."

Rev. W. E. Hall preached the sermon from Acts xiii. 36.

Addresses were then given by Revs. N. Vidito, George Armstrong, E. O. Read, and by Revs. R. Smith, and J. Gaetz, (Methodist).

Prayer by Rev. O. Parker, and the closing hymn given out by Rev. Joseph Bleakney.

"The Church has lost a wise teacher, and the world a good man."

The following is from the Rev. Dr. Cramp:

REV. CHARLES TUPPER, D. D.

It has pleased God to take from us our honored brother, the Rev. Dr. TUPPER, who died on Wednesday last, after a lengthened illness.

CHARLES TUPPER was born in the Township of Cornwallis, Aug. 6, 1794. He was converted in early life, and was baptized by Father Manning, May 14, 1815. He was ordained to the Christian ministry in our denomination, July 17, 1817. His life was one long labour for the cause of God in these Provinces.

Dr. TUPPER was a sound and practical preacher. He was an industrious pastor. He administered Christian discipline with impartiality and righteousness. He was a very laborious itinerant. As a teacher of the young he greatly excelled.

Dr. TUPPER was especially gifted for his work by his knowledge of languages. His diary for Dec. 22, 1859, contains the following entry: "Finished the perusal of Luther's German version of the Bible. I have now perused the whole of the sacred volume in eight languages; these are, Hebrew, Syriac, Greek, Latin, Italian, French, German, and English, besides the New Testament in Spanish and Portuguese."

Dr. TUPPER's expository notes on the Syriac version were published many years ago, and were highly prized.

In addition to his other studies, he read largely in Theology and Ecclesiastical History. His writings were numerous, and much valued.

We shall see his face no more on earth. Farewell, dear brother! May we stand together before the throne, having washed our robes and made them white in the blood of the Lamb, and hymn the high praises of God before the angels with joy unspeakable and full of glory. Amen.

Jan. 21, 1881. J. M. CRAMP.

Rev. D. A. Steele, pastor at Amherst over the church to which Dr. TUPPER ministered for so many years, writes:

JANUARY 22, 1881.

Dear Brother,—

A good man, Dr. TUPPER, has departed to a brighter, happier sphere. The event was made known by telegraph on Wednesday, when Dr. Nathan Tupper and Mrs. Tupper, left for Aylesford. At our prayer meeting on Thursday evening the people spoke fondly of their former pastor. One brother told how last summer, when laid aside, the venerable servant of God found him out, and ministered to him. Another rose and said he had listened to the doctor, and had never forgotten one expression he used, "the dear Redeemer." Deacon Lowe testified how much he owed to the example and faithfulness of his stepfather. We prayed for the family, and that the seed long buried, and watered by so many tears, might speedily spring forth.

What an example to our rising ministry is his life! How correct his demeanor, how punctual in the performance of his promises, how solicitous to devote all his powers to the service of his "dear Redeemer." The last discourse I heard him deliver was in my pulpit, from 1 Thess. i. 10: "To wait for his Son from heaven, &c." He rose in weakness. He seemed afraid that he would be unequal to the effort, and I remember glancing over the text, and making rapid notes, so as to take up the subject if he should be obliged to desist. But he warmed to his loved work, preached a very instructive sermon, and applied it with his usual force.

CHARLES TUPPER was a model of industry, integrity, and piety. Let us follow him as he followed Christ. He will be mourned by every family throughout this county. He was not only pastor in Amherst, but pastor-at-large of all the churches for 30 years. The infant cause was fostered by him, and, in conjunction with Rev. Samuel McCully, the people were taught the principles of the New Testament. They are gone, but their work remains. "Being dead they yet speak."

D. A. S.

The following Sermon was preached on Lord's Day morning, Jan. 23rd, in Granville Street Baptist Church, Halifax, by the pastor, Rev. E. M. Saunders:

"Mark the perfect man and behold the upright, for the end of that man is peace."—Ps. xxxvii. 37.

This Psalm gives a series of contrasts between the righteous and the wicked. The wicked are cut down like the grass. The steps of a good man are ordered by the Lord. The sword enters into the heart of the evil doer. The holy inherit the earth. The righteous are never forsaken, neither does his seed beg bread. The wicked are seen in great power, spreading themselves like green bay trees—but they pass away; they vanish; they are sought, but cannot be found. In the midst of these declarations comes in the command contained in the text—"Mark the perfect man and behold the upright."

The meaning of the text sought.

On earth "there is none righteous, no not one." "If we say we have no sin we deceive ourselves and the truth is not in us." Perfect holiness—the holiness of God—is not the perfection of the text. It is the man of symmetrical character and life to whom these words point. There passes before us the good man who has subdued his appetites and passions and held them in the grasp of a firm and permanent control. His character has been built up through much painstaking, there has been development, uniform and well ordered. "He was planted in the house of the Lord: He now flourishes in the courts of our God." Before his eye there has been held, as a model, the high standard of absolute perfection. This has been to him the mark of the prize of the high calling, in mental and spiritual development. All the faculties and emotions have been trained and employed in the direction of perfect holiness. "Be ye holy for I am holy."

The general conduct and the labour of life, guided by an intelligent understanding of christian duty, and inspired by the holy ambition to glorify God in both body and spirit, have lifted the man so far above the mass of God's servants around him, that he is pointed out as one who, under all the circumstances and conditions of his life, has done so well, that he becomes a distinguished and a profitable object of study. "Hast thou," said God to the Devil, "considered my servant Job, a perfect and upright man, one that feareth God and escheweth evil?"

Mark such a man—note carefully his manner of life. Make his character and conduct a subject, at least, of occasional study. It will be a profitable exercise. Yea, behold—admire—the man!—this perfect—this upright man. "His end is peace." He is in harmony with himself. His past life of faith and his future life of glory touch at this point; but they collide not, they jar not, for they are alike. They join together like the two ends of two bars of metal well heated and well prepared for welding. They are one as husband and wife. God unites at death the life of service on earth and the life of rest in heaven in the peaceful bands of eternal matrimony. Between the dying saint and all militant saints there is concord. The emancipated spirits and his departing spirit are at peace. The ministering angels who encamp around them who fear God, especially in their dying hours, have no controversy with the perfect—the upright man,—as he closes his eyes on sublimity objects, to open them upon celestial objects.

The way of life planned and executed by God stirs no opposition in his soul. The doctrines, the laws, the government, and, indeed, all the ways of God are in his eyes pure and righteous altogether. To them, one and all, his soul gives back a loud and hearty amen! His end is peace—the peace that passes all understanding, possesses both his mind and his spirit.

Only a few days ago the Lord took from us to himself a venerable and much beloved father in the Gospel. This servant of God embraced the religion of Christ in early life. He was permitted to labour for his Master more than half a century. By all who enjoyed his acquaintance he was regarded as a good man, full of faith and the Holy Ghost.

Many will unite in assigning him a place in the class of God's servants, referred to in our text. I have enjoyed with him Christian fellowship for thirty years, during seven of which he was my pastor, and twenty-three of which I have looked to him as my father in the Gospel ministry. He was my beloved pastor in helping me through years, memorable for harassing doubts and fierce mental and spiritual conflicts. His wise counsels and fatherly support extended to me on my entering the Christian ministry can never be forgotten. The fellowship, uninterrupted, sweet and full, to the end of the good man's earthly journey

will be held in grateful remembrance. At the close of experiences, to me so profitable and happy, I can unite with others and say of the late Rev. CHAS. TUPPER, "Mark the perfect man, behold the upright, for the end of that man is peace."

Look at the beginning.

Characters, like material structures, do not all occupy the same length of time in their erection. More than four-score years were allotted to the departed for the building of his spiritual house. Others, ere they arrange the material for the work, are summoned to their account, and their work is terminated. Time, varying from the moment to breathe the prayer "God be merciful to me, a sinner," to the longest life granted to the Christian, is meted out to saved souls to work out their salvation.

Like natural life, the spiritual structure begins in a new birth. That which is born of the flesh is flesh. It begins at birth and moves on towards maturity. That which is born of the Spirit is spirit. The origin is in a spiritual birth, the offspring is a spiritual being. From this point the work begins. The soul is begotten to a lively hope by the resurrection of Jesus Christ from the dead. A washing of regeneration and a renewing of the Holy Ghost is experienced.

Early in this century there was seen, at a prayer meeting in New Minas, a young man much disturbed, now looking into the anxious face of a pious sister, and now trying to conceal his tears. The meeting closes. The people converse about the refreshing season from the presence of the Lord. The young man drops on his knees in the midst of these rejoicing christians, and these enquiring sinners, and cries aloud in prayer for the mercy of God in his own salvation. That youth was not twenty years old yet. His name was CHARLES TUPPER. God's Spirit had even then sent conviction into the soul of this young man. The right hand of eternal love and sovereign mercy was thrust, that day, into the depths of total depravity, for the purpose of bringing up a bright gem, to sparkle in the crown of Immanuel. These are some of the pangs—the spiritual travail—preceding the new birth.

Go a little further west. There, in solitude, you see a young man terribly drawn by inclination to enter a tavern near by, and to drown his insupportable trouble in reckless drunkenness. His mother's counsels and prayers are remembered; and, in agony, bordering on desperation, the help of God is sought. Deliverance comes. Satan desired to have him that he might sift him as wheat; but his faith did not fail. This work of salvation often begins in a storm.

Now we see a young man prostrate on the ground confounded, condemned, and tasting despair. He cries, in his agony and blindness, "Lord, What wilt thou have me to do?" Pass on a little, and there stands a man, venerable and victorious. Hear him! He says, "I have fought the good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He is one and the same man. First you see Saul of Tarsus, the smitten down persecutor; secondly, you see Paul the aged, "ready to depart and be with Christ, which is far better."

At New Minas and at Aylesford you see the young man, CHARLES TUPPER, like Saul in the storm. A few days ago his sun set. The sky was clear. The elements were hushed. His end was peace.

"By the grace of God I am what I am," said the man of Tarsus—the Apostle of the Gentiles. All that he was, or ever hoped to be, was always ascribed, by the late father in the Gospel, to the same abounding grace.

Religious character in its process of development.

The perfect and upright man does not spring into existence in a moment of time. From the new birth he goes forward, through a series of mental and spiritual exercises and experiences, toward perfection. The Holy Spirit is the chief agent, the master builder. Christians edify one another; each Christian builds up his own character and life. Some count the cost and succeed; others count not the cost, and they fail. The work is great; and as difficult as it is great. There are many grievous failures; many partial failures; and no perfect success. A few there are of whom the Lord says, "Mark the perfect man, and behold the upright."

The frame is weak and the material is dust; but God remembers this. The

opposition to this work is not to be disregarded. It was in full force when, as a young man, the aged father whose life and death are in review this morning, began to rule his spirit, and to labour with and for his heavenly Master. Constitutional peculiarities and the disadvantage of special circumstances are often blamed for failures in growing up into Christ, healthy and well proportioned men and women. But it should not be forgotten that Christ is stronger than the strongest constitutional peculiarity; and he is Lord also of all circumstances. Enoch succeeded. We know not what his nature and temperament were, but we do know that his circumstances were so bad that God took him miraculously from them. Obadiah cultivated religion quite alone in Ahab's court. Joseph developed fine, saintly proportions, although he breathed the foul miasma of Egyptian life and manners. He became the perfect and upright man in the midst of gross idolatry. We are commanded to build up Jerusalem. The sword must be girded to the thigh and the trowel must be in every hand, for the Canaanites are all around us, yea, they are within us.

If we suppose that the John-like father, who has been moving among the Baptist churches of these Provinces for more than sixty-four years just past, diffusing a hallowed influence wherever he went, had no difficulties in controlling his own heart and in carrying forward his manifold labours, we can be undecieved by the revelations he has so frankly given us. He fought and conquered passions of great strength. At an early day a bridle was put upon his appetite. He carefully watched tendencies, and stoutly withstood beginnings. He reflected upon profanity, and, by the grace of God, desisted from it before it had become a habit. He once sat down with gamblers, but he never sat with them again, for he saw their wickedness, heard their lies and daring blasphemy. Long and terrible was his conflict with doubt and with infidelity; but he watched, and prayed, and, by divine grace, conquered.

The battle of the Lord raged up and down that part of the country in which his lot was cast. Many, like our departed father, came out of the conflict crowned with victory; others fell. I stood by a dying man, one of our father's contemporaries, one who went through the scenes through which he went. I asked him about the future. "It is dark," he said. It was light to our father. All was peace. He wanted to go to his eternal rest. His antecedents were in his favour. His ancestor who crossed the Atlantic to spread the name in America, planted a mission and founded a church among the Indians of Massachusetts. A succession of pastors, named Tupper, presided over that church of aborigines, a linking of names of pious men in the line of that old Presbyterian family. The family was transferred from Massachusetts to Cornwallis. In youth the subject of our remarks fell on happy days. Great men, men of God, were contending heroically for the truth at that time. What awe, yea, what reverence the young man must have felt for Father Manning, the man of massive strength and solid worth. Theodore Seth Harding, the orator of that day, must have been, in the eyes of the youth, but little below an angel. The saintly Dimocks, Chipmans, Ainsleys, and Crandalls were abroad at that time, and they lived among Christians of like faith and spirit with themselves.

The world, the flesh, and the devil were active agents then. But the army of the Lord was strong and courageous. The captain of the Lord's host led it. It was a favorable time for a young man to come to the front. CHARLES TUPPER was soon among the prophets. Like Isaiah he said, Here am I, send me. He was sent. He was not sent in vain.

His mission has just closed. It continued for more than sixty-four years. The material, intellectual, social, and religious changes which have occurred in the world, during that time, have all been subjects of deep and intelligent interest to the observing mind of the departed. These and other changes, experienced in our Provinces, engaged, in a special manner, his careful thought and enlisted his warmest sympathies. His opportunities for observation, general influence, and various labours were abundant.

For many years he travelled in the three Provinces as an evangelist; but for the greater part of his life he has been a pastor. For a little time he acted in the capacity of a teacher, as well as pastor,—in Amherst and Fredericton. He laboured as editor, both of the Baptist Magazine and the CHRIS-

Autobiography of Dr. Tupper begins about 1845 or 1846. See Christian Messenger, 1863, p. 53.