

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 2.)

One special reason for moving into my house while in an unfinished state was, that some tools used in building it were stolen; and it did not seem easy to prevent the recurrence of this otherwise than by occupying the house. Among the articles thus taken was a borrowed hand-saw, for which, of course, I paid. Although a peculiarity in its appearance rendered it readily distinguishable from others, yet I entertained no hope of finding it; and formed no suspicion of any individual.

Being subsequently called to attend the funeral of a colored man, over whom a sled loaded with wood had run and killed him, as I was about to commence the service, in the house which he had occupied, I noticed a saw under the loose floor over head, which appeared to me to be unquestionably the one stolen from my premises. This circumstance, as might be naturally supposed, produced distressing sensations in my mind. I determined, however, never to mention it to any person, lest it should be painful and injurious to the widow and orphans.

Some time after this event my axe was missing, and was thought to be stolen. While a woman that lived about ten miles distant was at my house, Mrs. Tupper mentioned this circumstance, and remarked, that she believed we never had any thing stolen before. Her eldest daughter reminded her of the tools clandestinely taken, and spoke particularly of the saw. "Had you a saw stolen?" said the woman. On being answered in the affirmative, she replied, "I really believe my husband stole it!" It is to be observed, that he had subsequently committed a theft which was discovered, and had left the country. She returned the saw, which proved to be the one which was lost. The axe also was found in the bushes, where it had undoubtedly been hidden through mischief.

The record of the event now related is designed and adapted to caution people against indulging suspicious, or charging individuals, with the commission of any crime, even though the grounds of suspicion may be very strong, if there be not indubitable proof. Doubtless many innocent persons have been wrongfully suspected, and even the names of the departed consigned to infamy, and their relatives subjected to reproach, with much less reason than appeared in this case. So exactly did the two saws, unusual in appearance, resemble each other, that, had it not been for the hiding of my axe—good coming out of evil—doubtless I should have to this day regarded it as a certain fact that the colored man took my saw. Had I made this impression known, great injustice would have been done both to the dead and to the living.

Having now become settled in my own house, I could more fully than formerly adopt the prudent and excellent motto "A place for every thing, and every thing in its place." Persons who neglect this subject themselves to continual loss of time, and no little perplexity, in searching for things for which they have no stated places, and which they carelessly throw out of their hands.

Owing to the extent and variety of my labors and studies, and my liability to be called from home on numerous occasions, it was not in my power to make such a regular distribution of my time as some men have made. Doubtless too much of it has been squandered away; but the invaluable advice of Dr. Young:—

"Part with it as with money, sparing; pay, No moment but in purchase of its worth,"

was early treasured up in memory; and it has very frequently prompted me to diligence in endeavors to turn passing minutes to some useful account.

Not only did it appear to me the part of duty to provide for my family, and render them comfortable; but also to see that my beasts had a sufficient quantity of food and drink, with a warm stable, and suitable bedding in the winter. (When I became aware of the desirableness of light for them during the day, I also furnished this.) The neglect of such care is cruelty toward the beasts, and detrimental to the interest of the owner. Through inattention to these things many persons lose horses, cows, &c. or at least render them in a great measure valueless. I have kept one of each of these kinds of beasts

through many years; and through the favor of Providence, attending prudent care, I have never had one die upon my hands; and have rarely had either become unserviceable for any considerable length of time. Some have thought that I drove my horses too slowly; but we do not bear the slowness of travelling assigned as the cause of disasters, or of the ruin of horses, while these evils are often justly attributed to fast driving.

Having noticed the errors by which many people suffer a great amount of trouble, and much loss of precious time, in catching horses when in pasture, I have usually avoided these by taking for the purpose some grain, salt, potatoes, hay, or grass. It has been my invariable practice not to use any kind of deception with a beast, such as pretending to have grain, &c. If fraud or trickery be employed, the horse will soon discover it, and learn to practice it quite as adroitly as his master can; but a frank and honest course will, in most cases gain his confidence, and even instil into him a like principle. However difficult it may have been on first obtaining a horse to catch him, I have ordinarily soon succeeded in obviating this inconvenience.

Another prudential course which I have adopted from the first, and constantly maintained, has been to settle accounts frequently, if possible, and to keep debt and credit carefully with all those with whom I had dealings. By this means any mistake that may occur can, in general, be readily adjusted; and strife, litigation, loss, and numerous ills may be easily avoided. One instance illustrative of the benefit of keeping exact and full accounts may be here recorded. A merchant who had neglected to attend to many repeated requests to settle, was removed by death. When his account was made out, it contained many—doubtless unintentional—incorrect charges, bringing me seriously in debt to the Estate. But the acting Executor, who was a Lawyer, aware of my care and exactness, did not hesitate to settle in strict accordance with my account.

These facts are recorded, as will be readily perceived, for the benefit of others, especially the young and inexperienced.

ERRATUM.—C. M., Jan. 3rd, Autobiography, No. 7, paragraph 3rd, for "Amherst, when," read Amherst, where.

For the Christian Messenger.

REJOINDER.

Dear Sir,—

Your issue of the 17th inst., contains what purports to be a Correction of my statements with regard to a book called "Theophilus Walton or, the Majesty of Truth." I am pleased with the spirit of the writer of that article; but I do not think he has succeeded in exculpating the author of the book, from the charge of intentional misrepresentation. With respect to the translation, it is true, that the completed "new version" was put forth as late as 1862; and that "Theophilus Walton" was published in 1858. Nevertheless the author of the latter work plainly states, that he quotes from the Revised Translation by the Bible Union. In the comparison drawn; the two sides of that comparison are headed respectively "The Word of God," "The Baptist Bible," and the quotations are given underneath. The impression made, on the mind of any ordinary reader, especially one who had not the "New Version" and could not therefore compare the dates, would certainly be that the clumsy unintelligible jargon of the translation quoted, (if there ever was such a translation), was the completed work of the Bible Union. With respect to the quotation from Dr. Carson, it is certainly very ingeniously put. It is so refreshing for some to find anything like a disagreement among the advocates of believers' baptism that the slight difference in the statements of Drs. Gale and Carson, and two or three other seemingly conflicting views, set forth in the fierce controversy anent the Bible Union are triumphantly paraded as an offset to the perfect host of pedobaptist witnesses, in favour of Baptist views. Our friends are surely welcome to all they can make out of such matter as this. I admit, however, that the quotation does favour the explanation advanced by Mr. Desbrisay, but it is very ingeniously put.

Perhaps I have done wrong in bringing to the notice of your readers, a book that otherwise might quietly have sunk into oblivion—but many of the statements therein contained, are adapted to mislead the unwary, and it may be of service, where the book is circulated, that its character should be known.

Yours &c.,

GUSTAVUS E. BISHOP.

Horton, January 18th, 1866.

For the Christian Messenger.

UNFAIR ARGUMENTATION.

MR. EDITOR,—

An article in one of your late issues headed "Theophilus Walton" is timely, and should suggest to all who love the doctrines of the gospel a carefulness of observation, and preparation to meet the fallacies which errorists attempt to palm off for genuine logic. Truth has nothing to fear from fair honest criticism; it courts the profoundest investigation; but it has its rights, and those to whom it is dearer than all else should be ready to defend those rights. It is painful to witness the desingenuousness and gross misrepresentation, that advocates of error sometimes use. Your correspondent's exposé of the wrong interpretations and misquotations used by the author of "Theophilus Walton" furnishes an apt illustration of the tactics to which men will resort when they know they are assailing an impregnable position, and wish to cover their repulse with a show of success. The effort to hide the weakness of argument by adroit evasions, wrong interpretations, and false quotations is seldom successful. When "another cometh and searcheth him" the fraud is exposed and the influence of the fallacious reasoning is at an end.

The misquotations from the Revised New Testament by the Bible Union, are evidently used to prejudice the reader against any rendering of the words referring to the initiatory ordinance of the church which would favor the Baptist view. These misquotations manifest either designed misrepresentation, or inexcusable ignorance. Upon those who have the revision at hand for reference it will have no effect; but with the less accurately informed it may render fiction plausible, while it attempts to influence the judgement unfavorably concerning a work whose excellencies are admitted by scholars, and whose fidelity to the inspired original will appear the more clearly, at every step of a fair examination. A careful reading of the revised New Testament just issued by the Bible Union, cannot fail to be advantageous to the seeker after truth. Instead of uncouth extravagances he will find accurate renderings into good English. I am greatly pleased with the copy I am now reading. It is not claimed that the revision is perfect, but it is an improvement on the common version in many particulars. If its renderings favor the Baptists, the reason is that the Baptists are in unison with the word. As Baptists we ask a fair field and are content that our views shall stand or fall as the pure word shall decide. If our opponents resort to unfairness we will not imitate them in the use of unhalloved weapons. Their tactics will ultimately fail them while those who wield the keen edged sword of the Spirit shall cleave down error and vindicate truth.

BLOOMFIELD.

For the Christian Messenger.

PRINCE EDWARD ISLAND CORRESPONDENCE.

THE LATE SEVERE WEATHER—BROTHER ARCHIBALD'S ORDINATION—WEEK OF PRAYER—THE POET YOUNG—RECENT DEATHS IN HALIFAX—MEMOIR OF HARRIS HARDING.

Dear Brother,—

A matter of business leads me to write you just now, and I take occasion to refer to some other matters.

Of course we are having our winter. I see you have had some sharp experiences in Halifax. Yet our experiences have been sharper. You talk of 20° below zero. We have been from 24° to 27°, some say from 30° to 33° below that point. Let us be thankful, that we do not often fall to such low extremes. We dwell in the temperate zone, after all; though it seems now and then as if we had got into arctic regions, or as if an arctic temperature had wandered toward us. Oh! how we hug and enjoy our fireplaces in such frozen times! And are they not the very times too to make us think of the world where extremes are unknown—where reigns perpetual Spring—and where the beauty and comfort which exist without are as nothing to the sunshine and blessedness which pervade and fill the spirit?

Last Lord's Day week, as you are already informed, I suppose, we had an ordination at North River. That was one of our cold days. Some were deterred from attending on the occasion by the severity of the season, as was to have been expected, yet there was a pretty full assemblage notwithstanding; and the services proved as interesting as could have been anticipated under inauspicious circumstances. For, let zealous brethren say what they will, it is not easy to keep the heart warm while the feet are cold. Wherefore, as suggested above, heaven

itself is represented in God's Word as being made up of all that is agreeable without as well as of all that is holy and excellent within. You will be glad to learn, that brother Archibald's ordination at North River is accompanied by good auguries. Special meetings have been held there in connection with the ordination service, and additions are about to be made to the church. Oh! for more of these spiritual harvests, and of the grace which prepares and ripens them!

We observed the Week of Prayer in our city, as in former years, by united public prayer meetings on every evening throughout the week. The weather of the week was, on the whole, all that could be desired; a circumstance which told well upon the attendances, evening after evening. It seemed to me, too, as if we had never had a better spirit in our meetings of this kind. And are not these meetings, in their wide-spread observance, "a token for good?" What if this very year, with its ominous number, eighteen hundred and sixty-six, should prove, as many expect, the year of the downfall of the Papal throne?—or even no more than a year leading on, at no distant date, to that event? Who shall say, that the prayers of God's people, and those prayers as gathered to a head during our successive weeks of prayer, have had nothing to do with that event, *whenever it may arrive*? It was when Daniel "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem," that he "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes." We know how the pleadings of the prophet were answered, and how all this told ultimately upon the advent of the Messiah. And do not we too "understand by books,"—by "the word of the Lord" both to Daniel and John, for instance,—"the number of the years" allotted to our modern Babylon, and the time appointed for her last and hopeless desolations? Has not our God, according to his wont whenever he is about to do any great thing for his church, stirred up his people to special prayer, in view of the special crisis through which they are now passing? Wherefore, when the hearts of other men are "failing them for fear," or are inflated with a false hope, as in the case of Archbishop Manning, it is for us to "look up, and lift up our heads." Our "redemption draweth nigh"—the redemption of the church from the force and the witchery of Rome, with the opening of a new era of victory for the church, and hope for the world. For surely there is something more than mere juxtaposition, even the relation of cause and effect between the Apocalyptic exclamations, "Babylon the great is fallen, is fallen!"—"Alleluia; for the Lord God Omnipotent reigneth!"

A word on another topic. I can scarcely approve of the tone adopted by some of your correspondents in speaking of the poet Young. No doubt his character for personal piety is somewhat equivocal. Yet surely this might have been stated in softer and more regretful terms than some which have been employed in your columns. On the other hand, Dr. Tupper's apology for the poet's conduct in hankering after preferment with one foot in the grave is far from being satisfactory. He is to be excused, because he was "in his dotage." One can lay down no rule as to the action of the human mind when in certain abnormal conditions. Nevertheless the very dreams and dotage of good men are apt to derive a tinge from their prevailing character. We do not know so much about the old age of Young as about that of John Newton. But from all that we gather, there seems to have been a striking contrast between the one and the other. By the way, I find a paragraph, in Cecil's Life of Newton, which brings these two remarkable men together. I transcribe it here; and the rather as it exhibits the poet in a light more favourable than that in which he is sometimes placed. "Traveling to Loughborough," says Cecil, "Mr. N. stopped at Welwyn; and sending a note to the celebrated Dr. Young, he received for answer, that the doctor would be glad to see him. He found the doctor's conversation agreeable, and to answer his expectation respecting the author of the Night Thoughts. The doctor likewise seemed pleased with Mr. N. He approved Mr. N.'s design of entering the ministry, and said many encouraging things upon the subject; and when he dismissed Mr. N. desired him never to pass near Welwyn without calling upon him." This must have been some time in the year 1763, and not long before the doctor's decease, which took place in 1765.

I observe in your issue of last week a notice of the somewhat sudden removal of brother