

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 6.)

Near the close of the year 1823, a circumstance occurred which turned my attention somewhat out of its ordinary course. A poor man (Mr. C.) resident in Amherst, was disabled by *king's evil*; and had no relative able to provide for his maintenance. He therefore made application to the Overseers of the poor for support. But it appears to have been decided at a public meeting, that he had not obtained a residence in Amherst; and consequently that he must be sent to the parish in Westmorland, N. B., where he had formerly resided. The Overseers there, however, alleged that it devolved on the people in Amherst to support him; and so sent him back. It soon came to my knowledge that this man, whose sufferings from disease were great, was being thus carried back and forth, a distance of five miles, over rough roads, and in cold weather, and put down in the streets. The parties concerned in this seemed to feel themselves obliged to do as they did. Under these circumstances of determined contention, the people generally hesitated to take him into their houses, lest they should be thereby involved in trouble.

It appeared that this extraordinary case arose from the fact, that the *poor laws* in the two Provinces were dissimilar. According to the laws of New Brunswick, it belonged to Amherst to provide for this man; but by those of Nova Scotia it did not. Hence both parties, referring to their respective laws, were confident of being in the right; and neither would yield, or consent to a compromise.

It was, indeed, regarded by me as my appropriate work to labor for the spiritual welfare of my fellow men: but, while the Apostles said, "It is not reason that we should leave the word of God, and serve tables," the "priest" was evidently blamed for neglecting to relieve a man in distress, and "passing by on the other side." (Acts vi. 2. Luke x. 30, 31.) Even the great Apostle to the Gentiles, when necessity required it, devoted much time, attention, and labor to the relief of the needy, and enjoined the same course upon other ministers of the gospel. (Acts xx. 17, 34, 35. Rom. xv. 25, 26. 2 Cor. viii. 4, 6.) It therefore seemed evidently incumbent on me, as far as in me lay, to act the part of the good Samaritan in this case.

Having received encouragement from two members of the Legislature that they would endeavor to have this anomaly adjusted during the coming Session, I employed a person to keep Mr. C. one week, while I might raise by voluntary contribution a sufficient amount to support him six months. Jealousy, however, on both sides of the line, lest he should be fixed on one of the parishes contrary to their wishes, presented a serious obstacle. Particularly as it seemed most convenient to provide a place for him in Westmoreland, the suspicion arose, and it was currently reported, that it was my design so "to manage the card" as ultimately to oblige that parish to support him. Probably under this impression one person said to me, "I think you might be better employed." I replied, "It may be so; but I do not fear incurring the Divine displeasure by my efforts in this case. A Baptist woman, who had hitherto treated me with much respect and kindness, inquired of me, if it was true that the people in Amherst had hired me to make such an arrangement as would fasten Mr. C. upon those of Westmoreland?" I replied, that "I had done many wicked actions in my life, but never a mean one." To be suspected by a friend of such base conduct, while engaged in a self-denying and laborious task, from purely philanthropic motives, seemed quite too bad; and made me almost resolve to resent such an insult, and to enter that house no more. On second thought, however, I judged it wiser, and better on all accounts, to adopt a pacific course. On my making a quiet statement of the case, and her expressing satisfaction as to the sincerity of my intentions, our friendship was continued.

A written notice was sent me, that the man must not be kept in a parish of Westmorland. As there would probably be some who would object to his residing in Amherst, it seemed that he poor man could not be allowed to live in any

place. Happily, however, there was a "disputed territory," where the boundary between the two Provinces was not determined; and on this, if I mistake not, a place was found where he was permitted to remain.

Owing to the excited and suspicious state of feeling prevalent, it was no easy matter to obtain the sum required. Individuals there were who responded to the call readily and generously; but many evinced ingenuity in raising objections, and framing excuses. One aged and wealthy man alleged, that if he should give anything, it would tend to fix the man upon that parish. Though aware of the absurdity of this idea, I did not judge it advisable to contend with him; and therefore replied, that he might depend upon secrecy, that no one should know from me who gave it, or where it was given. "But," said he, "if any person should ask me, I must tell the truth." I then remarked, that the people who were about to board Mr. C. were poor, and it was needful to furnish some bedding; and suggested that he might aid in this way. His wife readily said, "If you say so, I will bring out some bed-clothes." But he replied, "I am afraid I should do wrong." It seemed he was so conscientious that he could not be induced to afford the slightest degree of assistance in a case of urgent necessity and unquestionable charity! A few months subsequently this poor rich man died. His only son then came into the possession of a large estate. Previously to this he had been intemperate; but the want of means had in some measure restrained him. Now, however, that restraint was removed, and the property of which not even a pittance could be spared to relieve a fellow-creature in distress, facilitated and accelerated the downward course of this only son to the drunkard's grave, which he soon filled.

This case may, indeed, appear extraordinary; but there are undoubtedly many in which property withheld from objects of benevolence, and hoarded up professedly for the benefit of children, proves a curse to them in various ways, especially by affording them facilities for indulgence in the use of intoxicating drinks, to their utter ruin.

It may be proper to state, in conclusion, that by strenuous exertions, and the liberality of benevolent persons, provision was made for the support of this object of charity till the next spring; when he was admitted into the Poor House in Halifax, where he was kept comfortably during the short period of the remainder of his life. It may be safely presumed, that neither the donors nor their children would suffer any inconvenience, while on them would come "the blessing of him that was ready to perish."

For the Christian Messenger.

Old eyes on young Nova Scotia.

No. 2.

IMPROVEMENT.

Dear Messenger,

Improvement! why it almost passes belief. Those who are in constant view of it, have but half an impression of its magnitude. It takes time—say ten years or so—to give one a prospective view of such things. True, we have no Chicago or Rochester to astound us by its rapid growth as of a night; but we have progress as real and almost as rapid, perhaps quite so. Look at the rise and progress of the mining interest. The writer remembers when a single private party, without capital and with a sorry gin worked by one horse, used to raise a few chaldrons of coal from a poor little mine at the mouth of Sydney harbor. There was no pumping system to discharge the water, so that as soon as the mining struck below the inclined plane of the drain, called, absurdly enough, as it seems to me, the *level*, all work in that direction ceased, overwhelmed with the drainage water. Now see how many capital establishments have sprung up, and are still springing up, in Sydney harbour, and for miles along the coast; as well as in the little Bras d'Or, and on Bonjardie Island, besides those at Pictou and in Cumberland, worked with all modern appliances of art. But one is most struck at the gold mines, though hardly perhaps to be compared for true value to coal and iron. Who would have thought, ten years ago, that "Bleak Nova Scotia's barren strand," as Tom Moore not very truthfully sang of it; with its bare rocks and stunted spruce, should prove rich with earth's "dearest delight, gold—pure, real, native gold." Yet so it is—we are underlaid, no one knows how far, with auriferous quartz, and within only three or four years, many mines of the precious deposit are being skillfully and profitably wrought. But the true wealth of Nova Scotia lies in its exhaustless stores of iron and coal, the

great engines of modern commerce. These we have in exhaustless quantities—and so accessible to the world—in a peninsula jutting into the ocean, and surrounded with waters and harbours where the navies of the world might come and lie safely; and with so remarkable a relation, by juxta position, to the progressive West! It is a little aside from my subject, improvement, perhaps—improvement as actually seen, though not aside from improvement prospective, to suggest here to the young men of Nova Scotia, the evident wisdom of making their own country their permanent home, instead of wandering far away in search of doubtful advantages. Rich lands and a thin population, with coarse manners, and numerous discomforts, may be found in the far west; and not a few from Nova Scotia have sought those distant regions with splendid visions before their eyes—perhaps to find an early grave—seldom, I believe, to find a home so hearty and happy as the land of their birth. Among the multitudes, that in the course of twenty or thirty years past, have thus sought a "better their fortunes," how few can be pointed to, as rising to any eminence even in wealth—the lowest form of eminence. Far different is it in Nova Scotia. Numerous names occur of those who stand prominent among us as instances of successful industry or talent.

This forms one of the striking features of provincial improvement that strike the eye of one who has been some time absent from the shores of Nova Scotia. And in surveying with a proud satisfaction this goodly array of prosperous natives of our peninsular home, is it not gratifying to observe how many in the catalogue have risen to the position they occupy, of wealth, or usefulness, or rank, not from the population of the town only, to whom some peculiar advantages may have belonged from their youth but from our rural population, and from stations or circumstances which demanded no ordinary energy and resolution in order to overcome difficulties, and win success!

I do hope the mania of wandering abroad, which has heretofore possessed so many, will henceforward be checked, and our rising young men of talent and promise be brought to feel that no country presents a more inviting field than "the land we live in." Nova Scotia deserves the love of her sons. She deserves that they should feel they owe to her, and to the development of her rich resources, their talents, industry and life. Nothing is plainer than that she has abundant means to reward this reasonable devotion of native energy.

But to return to the improvement that more immediately strikes the eye; so far as my old eyes have wandered it is most remarkable. Halifax, besides being greatly beautified, is vastly enlarged also in the last ten years. She is sweeping over rapidly to the North West Arm, those beautiful waters that have so few peers in such close proximity to a capital city. In that direction lies the natural increase of our metropolis, and if this city ever become, as I hope she will soon, the Atlantic terminus of a line of railway, extending through Canada and eventually to the Pacific, Halifax may some day be one of the large marts of the world; and then the North West Arm will be bridged, and the hills beyond peopled with residences—perhaps streets. But confining myself to facts rather than conjectures, however reasonable, what striking and most pleasing improvements are seen all along the line of the Annapolis and Cornwallis valleys, how many new villages and hamlets every where salute the eye, and how different a style of building; instead of the old plain, and I must say ungraceful farm-house with its stiff elbow, every where you see neat or ornate cottages. Taste has started to life among our rural population. I rejoice at it, for of course it indicates a degree of affluence, and in just proportion to other things, it may be expected to be found associated with wider intelligence, more enlarged views, and greater readiness of the mind to admit the numerous claims of a rising society in every direction of improvement. God made taste. He richly adorned the world as it sprung from His hand—and has provided profusely for the means of ornament and taste in the hands of man. Human error in this direction lies not in the use but the abuse of the provision.

But I grow prolix—so I hasten to subscribe myself,

Yours as ever,
OLD EYES.

P. S. Please let it be understood that, in my first letter, not so abounding with intelligence as to afford many senseless expressions, for "a purple," thirty-seventh line, is to be read "ample," and for the expression "and larger," near the end, is to be read "smaller and larger."

The goodness of to-day will not blot out the sin of yesterday.

For the Christian Messenger.

OUR FOREIGN MISSION.

Of the two following letters the former was written to Bro Crawley, by Rev. J. S. Douglass, with reference to the selection and support of native preachers. It shows that there are efficient preachers in Bassein, who need support to enable them to devote themselves unreservedly and successfully to the work of the ministry; and that one man, Ko Nodone, though not apparently well adapted to this work, is very desirous to labor in the good cause by teaching a school, which he is qualified to do. Of course Bro. Crawley was not authorized to devote funds to this object; but as it is evidently one of importance, it is respectfully commended to the favorable consideration of the friends of this Mission. Any contributions forwarded specifically for this purpose, will be received with gratitude, and remitted with pleasure. The manifest utility of the Mission School in Henthada, may well encourage and stimulate to the sustaining of one in Bassein, where it may be equally useful.

C. TUPPER, Secretary.

Tremont, Aylesford, April 17, 1866.

HENTHADA, JAN. 31st, 1866.

My dear Dr. Tupper,—

Yours of Nov. 3rd, came to hand by last mail safely conveying the 2nd of exchange for £25, and first do. for £20 stg. Thanks.

The \$100 from "a friend," and Asa T., and H. H. Morse, will go to the support of Moung Myat Zau of Bassein, who is under the superintendence of Bro. Douglass. I send you a letter from Bro. D. respecting Myat Zau and the other man who has been receiving support as a preacher. On referring to the list which I sent you some time since, you will observe that the other man supported by Nova Scotia friends is "Shway Oung" not "Nadone," as mentioned by Bro. D. Shway Oung, was not available at the time, and so Nadone was appointed. But, as you will see from Bro. D's letter, he hopes to appoint Shway Oung or another man "Ko Oung," and withdraw Nadone for other work.

I am yours faithfully,

ARTHUR R. R. CRAWLEY.

P. S. I met Bro. Douglass at our Association Meetings, which closed last Sabbath, and told him, in reply to his request for aid for a School Teacher, that the friends in Nova Scotia, I thought, wished their funds to be devoted exclusively to the support of preachers, that I could not devote any of their contributions to any other purpose until I heard from them. Until, therefore, you advise me or Bro. D. otherwise, the two preachers Myat-on and Shway Oung, or Ko Oung, will continue to be supported and not Nadone, the School Teacher.

BASSEIN, JAN. 2nd, 1866.

My dear Crawley,—

The two native preachers in this district who have the past three months received support from you are Ko Myat-on and Ko Nodone.

You baptized the former about four years since, when on a visit in this district. For some years previous to his conversion and baptism he had been by profession a Lawyer; but immediately after his conversion he gave up his profession; as he said it was impossible for a man in Burma to be a successful lawyer, and tell the truth.

For two years after his baptism he supported his family by acting as a mediator, or arbitrator, but spent the greater part of his time in reading the Bible and preaching to his neighbors; and the past year and a half has devoted his time exclusively to preaching and laboring as a Colporteur. He was assisted last year from funds sent to me by Sabbath Schools in the United States; but as those contributions have been irregular, and a part of the time insufficient for his support, I shall be glad if the friends in Nova Scotia will through you continue to send him aid. He is about forty years of age and is a man of more than ordinary ability. For a Burman he is active and efficient, and his heart appears to be deeply interested in his work. I think he has a sincere and earnest desire to win souls to Christ. When I returned to Bassein two years ago he, his wife, and son were the only christians in the place, or within ten miles of the village where he resides; now there are twenty four who have been baptized; and they were six months since organized into a Church; most, if not all of whom first heard the gospel from him. He has travelled extensively in that part of the district, and hundreds from month to month hear from him of the way of pardon and life; and a few at least are inquiring what they must do to be saved.

The other man, Ko Nodone, was baptized a little more than a year ago, and most of the time since has been residing in Bassein, studying