

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By Rev. Charles Tupper, D. D.

CHAPTER XIV.

TRAVELLING AGENCY.

(No. 3.)

Having attended a pleasant conference in Amherst, preached there on the Sabbath, and administered the Lord's supper to the Church formerly under my charge, on the 6th day of March, I set out on my intended tour in New Brunswick. Having learned that a Mr. Anderson, who lived not far from my road, had recently sustained the heavy affliction of having a leg broken, I determined to visit him; but, being detained so long at different places that it was likely to be late before my intended journey for the day could be accomplished, the thought occurred to me, that it might be omitted, as there were several ministers living near, who would probably attend to this duty. On further reflection, however, my first resolution prevailed. The afflicted man seemed very grateful for my visit, and much consoled by it.

The next morning (March 8th), when I was about 5 miles past Dorchester Village, my beast fell and broke my right leg. My first thought was one of gratitude for preservation so long from this calamity, which had often been feared, and even expected by me, in my extensive tours on horse-back, especially when the roads were, as at this time, in a bad state. This thought was presently succeeded by a feeling of gladness that the man in similar trouble had been visited by me on the preceding day. Had this been neglected, undoubtedly I should through life have considered the present painful visitation as a chastisement for my disregard of a sufferer. My third reflection was, that probably there might be some wise and gracious purpose to be accomplished with reference to my future course, by means of this trying dispensation of Providence. These considerations tended to reconcile me to my lot, and to sustain me in this time of affliction.

After being carried on a sleigh to Dorchester Village, my old friend Dr. William Wilson kindly set the bone, without charge; and thence I was conveyed in a bed on a sled to Amherst. My children most cheerfully did all in their power to alleviate my sufferings; and my brother Sons of Temperance readily volunteered to sit up with me during the nights. But, as my whole leg was dreadfully bruised from the knee to the foot, one bone broken, the other fractured, the ankle badly sprained, and a chronic disease now became, at times, almost excruciating, and it was necessary for me, under these accumulated ills, to lie on my back—occasionally enabled to sit up—for 31 days, it may be reasonably imagined that this was indeed a season of tribulation. On one occasion in particular, as the preceding night had been a very distressing one, the approach of the next, with the apprehension of another long night of acute suffering, filled me with an oppressive feeling of despondency. The cheering thought, however, happily occurred to my mind, that it would not be an everlasting night, such as those who die in impenitence will have to endure, and to which I might have been justly consigned, but that, through sovereign grace, I looked forward to an endless day, in the realms of bliss, where "there shall be no more pain," but "fulness of joy and pleasures for evermore." This consoling reflection tended to calm my perturbed spirit, and to reconcile me to the endurance of my "light affliction for a moment," in the hope of obtaining "a far more exceeding and eternal weight of glory."

In process of time my sufferings began to abate, and I was enabled to sit up in bed, and to read and write some in the day time. I then finished reading the New Testament in Italian, making nine languages in which I had now perused it; read considerably in Hebrew and Syriac, and in various English books. I also wrote and copied for the *Christian Messenger* and the *Christian Visitor* a long communication, namely, "A Proposal for a Revision of the Authorised Version of the Scriptures." In this I recommended the selection of suitable men by the different denominations of Protestants, to be by mutual agreement united in this work. It may, indeed, be long before this will be accomplished, if it ever be; but there is no doubt in my mind as to the desirableness of it. The fact that substantially a similar plan has been proposed by such learned Episcop-

alians as Drs. Alford and Trench is gratifying and encouraging.

It being naturally judged that it would not now be in my power to travel on agency as in time past, invitations were addressed to me from two Churches to take a pastoral charge. One was from Yarmouth. To this people I felt a strong attachment; and it would have been quite congenial to my desires to serve them; but, as stated in my reply, Mrs. Tupper's enfeebled state of health rendered it impracticable to remove her thither, and the distance was too great for me to live there and make frequent visits to Amherst.

The other call was from Lower Aylesford and Upper Wilmot. As I had taught school a year and a half, commencing Oct. 1, 1814, in Aylesford, obtained hope and professed faith in that time, in that region first aided in holding religious meetings, had many beloved Christian friends there, and moreover that large field was not nearly so distant as Yarmouth, I was disposed to comply with this request. After prayerful consideration, and consultation with my wife and family, I agreed to visit the people there, if Providence should restore me sufficiently to enable me to travel so far.

CORRECTION—From my Diary and the Minutes of the Eastern Association I perceive, that it was the second year after my resignation of the pastoral office in Amherst that quite a small addition was made to the Church there by baptism, namely that of 3 persons, of whom 2 professed to have profited *specially* by my labors.

For the Christian Messenger.

Hard Times.

Mr. Editor,—

These are hard times, and there is reason to fear that they will be harder. They have fastened their grips on many. They are relentless in their influence. Few escape their pressure. Philosophising as to their cause will not remedy the past nor remove their presence. The evil, if evil it be,—they may be disciplinary,—must be borne. Hard-faced though they are, there is no side way of getting round them. Face to face they must be met. All this is plain matter of fact.

Now what is the remedy? In one word,—retrenchment, you have the principal cure. Men must eat and drink, and wear, and have houses and furniture, farms and stock, carriages and harness, men servants and maid servants, and all the attendant etcetera according to birth, position, desire or inclination. These are absolute in their demand because of their importance. In these, of course, there can be no retrenchment unless grim necessity, beyond even what a credit system would afford, compel it. Where then can retrenchment relieve those oppressed with hard times? Where, why at the house of God, where judgment or trial is first to begin? Curtail the amount given for the pastor's salary, or if there is no pastor, give less for building places of worship, or for sending the word of God abroad, or for sustaining the missionary of the cross of Christ, or relieving the poor. God will take care for all these objects. He will support His ministers, build churches, sustain missions and feed the poor, whether any one else does or not. The ravens are yet at his command, and the power of extending the oil and the meal is yet in his hand.

Then there is another object that may be put under retrenchment—Education. It is true, we are obliged as the law now is,—it is hoped that it will not be so much longer,—to pay, indirectly a pretty large sum annually for it, and in some instances also, where the people have not spirit enough to "vote it down," by direct local compulsion. Now whatever may be the result of present efforts to legalize or repeal existing statutes regarding education; one thing is certainly in the power of the sovereign people. They can retrench their voluntary contributions for the annual support and endowment of Colleges, the cases excepted where contributions have never been made.

I will offer another suggestion by your special leave, that of giving up religious periodicals. Time was when religion flourished without these, their cost added to other retrenchment, especially if that iniquitous school law is repealed, will do much towards relieving the oppressed.

I am aware, Mr. Editor, that some of your readers will not think as I write. They will be ready to meet me with the history of hard times in the days of Malachi, and of similar times in the reign of Hezekiah, shewing the remedy proposed by the former, saying, "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now

herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it; and the efficacy of this remedy by the testimony of the latter." Since the people began to bring the offering into the house of the Lord, we have enough to eat and have left plenty, for the Lord hath blessed his people, and that which is left is this great store.

Now, Mr. Editor, it is not for me to set myself up in opposition to such authorities as these good men, writing under the inspiration of the Holy Spirit; but while I am pretty sure that many of your readers will endeavor to meet the "hard times" of to-day in some way similar to that I have pointed out, I shall be but too happy to know that any will give heed to the prophet whose unfailing remedy I have quoted.

For the Christian Messenger.

SACKVILLE, N. B., Feb. 4th, 1868.

Dear Brother,—

Please allow me through your valuable paper, to report to the friends in your Province the amount of moneys collected for the A. and F. Bible Society in the several places which I have visited.

Digby.....	\$2 00
Digby Neck.....	6 50
Long Island.....	6 88
Brier Island.....	10 25
Bever River.....	11 84
Yarmouth.....	36 12
Hebron.....	1 50
Liverpool.....	6 13
Milton.....	13 60
Brookfield.....	5 50
Nictaux.....	5 23
Wilmot.....	7 25
Western Association.....	8 65
Aylesford.....	5 38
Up. Aylesford.....	6 25
Berwick.....	1 00
Wolfville.....	14 30
Cornwallis.....	2 75
Huntsport.....	4 58
Falmouth.....	4 33
Windsor.....	15 82
Halifax Granville Street.....	52 82
North Church.....	11 75
Truro.....	14 60
Londonderry.....	4 00
Amherst.....	35 07
From other sources.....	6 00

Total.....\$300 10

Yours with respect,

S. BOOTHBY, Agent.

For the Christian Messenger.

Novels and the Theatre.

Some pious and discerning people who are strongly opposed to the Theatre, approve of Novels. It is probable that they do not duly consider the intimate connection which exists between the two. On careful reflection, however, the close affinity of these must be apparent to intelligent and considerate persons. The ground-work of both is undeniably the same, namely, *fiction*. Nearly every argument which can be plausibly urged in favor of the one, may with equal plausibility be adduced in support of the other.

The near relationship of these, and the easy gradation by which a person may pass from countenancing the former to giving countenance to the latter, is clearly shewn in the lamentable case of the celebrated Henry Ward Beecher. In former years he published "Lectures to Young Men," in which, (as quoted in the *N. Y. Examiner and Chronicle*, Dec. 5, 1867,) he expressed the most unqualified disapproval of the Stage or Theatre. He then justly remarked, "It is notorious that the theatre is the door to all the sinks of iniquity. If you would be infected with each particular vice in the catalogue of depravity, go to the theatre. That whole race of men whose camp is the theatre, the circus, the turf, the gaming-table, is a race whose instinct is destruction, who live to corrupt, and live off of the corruption which they make. Disguise it as you may, these men of pleasure are, the world over, CORRUPTERS OF YOUTH." It appears that the man who formerly wrote thus in well-deserved condemnation of the theatre, has of late been unhappily induced to try his hand at the composition of a novel entitled "Norwood." This, being congenial to the taste of play-actors, has been introduced into the theatre; and the writer has consented to such use being made of it. The name, influence, and consent of the talented author are now sedulously employed to allure the young, and even professors of vital piety, to the play-house. The effect is obvious.

How can any one who would approvingly read this novel, consistently object to the hearing of it in the theatre? The fact is, both must stand or fall together. If the theatre is pernicious, so also is the publishing of novels, with the reading of them. It tends directly to

obliterate the important distinction between truth and falsehood. If it be proper to publish fiction, is it not equally so to invent and utter false stories? I have known persons who, apparently from this view, became so addicted to relate, as fact, whatever came uppermost in their minds—like the novelist—that no confidence could be placed in any statement made by them.

Fiction is also adapted to create distrust of the veracity of important records of faithful history, or at least to cast them into the shade. When the deeply interesting scenes that occurred in connection with the defence and rescue of the Residency of Lucknow were published, some idle novelist—attempting to point a diamond—must fabricate the hoax of "Bessie Brown." This was published as fact, as novels often are, and was so received by many. When the falsity of it was discovered, numbers might conclude that other parts of the narrative were probably untrue, or, at all events, regard them with greatly diminished interest.

I have lately read an article in which the writer, in effect, advises ministers to read novels and plays—a very bad example to set—in order to become acquainted with human nature. They might indeed from these learn what fanciful pictures can be painted by the wild imagination of extravagant men. But assuredly the true knowledge of man, as he is in reality, is not to be obtained from fiction, but from facts. So far as reading is concerned, obviously it is to be acquired by the study of the inspired Scriptures, which give us man's real character, tracing his words and actions to their source; and from the most faithful records of history, both ancient and modern.

It may be alleged, that it is desirable for young people to read; and that they may be most easily allured to this by being furnished with some interesting fiction. This may appear plausible; but no reasonable doubt can be entertained, that young novel-readers—and old ones too—would, in general, read much more instructive and useful matter, and be far better informed, if they read no fiction. It is well known that, if a paper contains one piece of fiction, many do indeed read that piece with avidity; but their minds are by it turned away from the sober verities of real life, and, however interesting and profitable numerous other articles may be, none of them receives from these persons even a cursory perusal.

The writer was an Editor about six years; but he never knowingly published a line of fiction. He could not conscientiously thus aid in vitiating the taste of any, nor in catering to a taste already so vitiated.

Were a tithe of the pernicious effects which have resulted from the publishing and reading of novels truly presented in a book, it would undoubtedly furnish a ponderous volume of woes and lamentations. Unquestionably the constitutions of many persons have been thereby ruined, nervous affections have been engendered or intensified, wise counsels and prudent measures have been rejected, visionary and ruinous schemes have been adopted, and insanity and suicide have followed in the train of evils.

That each reader of these faithful admonitions may escape the destructive snares of novels and the theatre, is the earnest desire of, his or her sincere friend,

CHARLES TUPPER.

IN MEMORIAM.

Two of the many who have recently been summoned from our midst by death, were members of the Baptist Church in this place. The first was Sister Bennett, wife of Deacon Thomas Bennett. She departed this life on Tuesday the 28th ult., aged 66 years. Sister Bennett made a profession of religion about 40 years ago in Chester, and was baptized by Father Joseph Dimock. Having been previously a member of the Episcopal Church, her espousal of Baptist principles had the effect of alienating the friendship of many of her former associates. Still preferring the friendship of Christ to that of the world, she cheerfully and firmly went forward in the path of duty. Although reproached for the name of Christ, she was yet happy, for the spirit of glory and of God rested upon her.

Soon after this she was married and removed to Windsor, in connection with the Baptist Church, of which place she remained, consistent and honored, till the time of her decease.

As a church we feel that we have sustained a great loss, but we rejoice that our loss is her gain. The cause of Christ lay near her heart, and she was ever among the foremost in its promotion. As Paul said of the deaconess Phoebe, I can say of her, "she has been a helper of many, and of myself." During the last few days of her illness, her bodily sufferings were