

rectly." These last words were addressed to the maid who was her principal "aide-de-camp" in the household department, and Mrs. Somerville hastened to her housekeeping duties; while Adelaide, throwing herself languidly upon the sofa, exclaimed,

"I hate discussions!"

"So do I," said Theodosia; "and I wonder at you, Ella, for bringing this again before mamma, when you know how she feels about it."

"For my part, I like a little breeze," said Minnie, laughing. "It makes one feel alive, and that's what is most wanting here. Oh, I get so tired sometimes of quiet! I wish we had a revolution, or an earthquake, or something of that sort, to make an excitement. I am sick of stillness."

"How can you talk such nonsense, Minnie?" said Theodosia, resuming her crochet work.

"I don't see any harm in what I said," rejoined Minnie, with a vehement yawn and stretch, for which breath of good manners she was rebuked by her sister Fanny. "We do want stirring up, all of us, and that's a fact. If we were all housemaids, and had to scrub the floors, or had to make our own soap and candles, like cousin Marion in the Australian bush, it would be some fun. I think I'm dying of gentility."

"Nonsense, Minnie," said Adelaide; "you like to be nice and smart as well as any of us. Now I want to show you my new bonnet, and ask you how you like the ways it has been trimmed. I have half a mind to alter it myself. The tiresome woman put too many flowers."

This important consultation put a stop to the discussion, and the sisters gradually dispersed.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER XV.

ASTONATE IN AYLESFORD AND WILMOT.

(No 13.)

On the 6th of August, 1862, which was my birth-day, at the age of 68 years, I noted, 'Desiring that the few days which might yet be allotted to me should be improved to some good purpose, I judged it inexpedient to desist—either from physical or mental toil; as needless relaxation naturally tends, in both these respects, to hasten and increase debility, and consequent inability to be useful.' Accordingly, besides performing on this day, as usual, a healthful portion of manual labor, for mental exercise, and the retaining of the knowledge previously acquired, I read some in each of the languages with which I had any acquaintance.

As Mrs. T. was not quite so ill at the time of the meeting of Convention at Moncton, N. B. as at some former seasons; and it was very needful for me to attend, especially on account of our Foreign Mission, I met with my brethren there. This afforded me a pleasing opportunity to renew personal intercourse with a number of long-trying and highly esteemed Christian friends. In compliance with the request of some valued ministering Brethren, I subsequently prepared the substance of a sermon preached by me on the Sabbath evening from Matth. vi. 10, for C. V.

Near the close of this year I finished writing my "Letters to a Young Preacher," 46 in number, occupying about 60 columns of the *Christian Messenger*, probably sufficient to fill, in ordinary type, a 12 mo. volume of 150 pages. These original Letters have been prepared and written with a sincere desire to promote the usefulness of the rising ministry, and consequently the spiritual welfare of the people.

As many persons in Lancashire, England, who lived by manufacturing cotton, had been thrown out of employment by reason of the unhappy war in the States, and thus reduced to a state of deep distress, it seemed to me desirable that in Aylesford, as in many other places, aid should be afforded them. I therefore called on the Ministers resident in the Township, Episcopalian, Methodist, and Baptist, and proposed to have a Public Meeting appointed for this purpose. It was agreed that it should be held on New Year's Day. Accordingly the year 1863 was commenced by the holding of a Meeting for the furtherance of this object of benevolence. The Preamble and Resolutions prepared by me were unanimously adopted, Collectors appointed, and districts assigned them. By these systematic and united efforts some assistance was rendered in this case of unavoidable distress.

On the 21st day of January, 1863, I commenced writing my 'Autobiographical Sketch.' I was aware that this was a delicate and difficult task; and that the execution of it would expose me to criticism and censure. A recital of mistakes and unwise measures, designed to put others upon their guard, would be liable to call forth ridicule; and references to judicious and

useful measures, recorded for imitation, might be regarded as *egotism* and *self-laudation*. The hope, however, that some might derive benefit from a faithful record of the principal events of my life, (then evidently approaching its termination, as I was in the 60th year of my age,) prompted me to commence the work. Some probably expected that, instead of extending over six years, it would soon be completed. It was not my intention, however, to allow the preparing of this Sketch to prevent me from writing and publishing on other subjects, or from discharging any of the numerous and onerous duties incumbent on me.

In June I attended the Western and Central Associations. Regard for the welfare of our youth led me to make some efforts to induce these bodies, with the Eastern Association, to unite in the selection, or compilation, of a Catechism for the young. Owing to various causes these well-meant endeavors were not crowned with success. I hope, however, that the valuable Scripture Catechism prepared by Bro. Selden—probably the result of the agitation—will be extensively adopted, and be productive of much good.

Toward the close of this year I was summoned—the only time in my life—to attend the Supreme Court as a witness; but the case was subsequently settled. I was called soon after this to give evidence before a Magistrate. The defendant, however, respectfully said, that my word was sufficient. It was pleasing to me to be thus exempted from being sworn. This did not proceed from any apprehension that it is a violation of a divine command to testify to the truth under "an oath for confirmation," in order to put "an end to all strife." (Heb. vi. 16.) I never understood our Lord, or the Apostle James, as forbidding this; but as prohibiting promissory oaths, swearing by any object except the name of the Lord, or by it, unless on solemn and important occasions. (Matth. v. 33—37. xxiii. 16—22. James v. 12.) I agree with Cruden, that "we never ought to swear but upon urgent necessity," and with Scott, (on Exod. xx. 7.) that the needless multiplication of oaths is a great evil. Moreover, I have always been exceedingly averse to lawsuits, and desirous to have nothing to do with them, except to prevent them. An instance occurs to me in which, many years ago, I was enabled to effect this desirable object by informing the plaintiff's Attorney what my evidence in the case would be.

For the Christian Messenger.

FALLACIES.

The readiness of most people to deceive themselves is truly surprising. If duty lies in one direction and inclination lies in another, a few short turns of thought brings all out in harmony with the inclination.

It is no hard matter to practically ignore obligation. With many this exists only where the hand has subscribed a certain amount, with others, obligation is only acknowledged when all legal claims are settled. And again not a few relieve themselves by a transfer of their possessions to their children or friends, others cancel all present claims by an intention to do something at some indefinite period in the future. It happens sometimes that the present obligation is settled by an opportunity at hand, or expected, to make a profitable investment;—in a word where the inclination is toward withholding, there is no lack of reasons, reasons too of a most fallacious character.

He who repudiates obligation unless his subscription stands against him, either by promise or signature, reasons fallaciously. Obligation lies back of the promise or subscription. Why do I promise or subscribe? Evidently because I consider it dutiful to do so. The promising or subscribing, is only the oral or visual manifestation of a pre-existing obligation; so in like manner he who says "I must be just before being generous" falls into a similar error. Look at his argument, "I must be just" that is I must settle legal claims before I acknowledge moral claims, as though moral claims have only a secondary demand. "Generous" toward whom, but God. Is this, that which is meant by being generous? Unto whom can he be more justly indebted than to that all-beneficent Being who gives us all things, and demands in return the "First fruits of all the increase." And yet how many find no opportunity of being generous, for the reason that ere one legal obligation is cancelled another is assumed. It is sometimes amusing to hear them expatiating upon the Providence of God, in bringing before them an opportunity of enlarging their possessions, by perpetuating their contracts; thus never out of debt, and therefore never able to be "generous." But again some seek to cancel their obliga-

tions to support the cause of God in a great measure, if not entirely by some domestic arrangement or distribution of their property. Is there not a fallacy here too obvious not to be seen. What right has any one thus to ignore the claims of his most benevolent Master? This mode of escape from duty is in the opinion of the writer most clearly condemned and its fallacy exposed by the words of the Lord Jesus "It is a gift by whatsoever thou mightest be profited by me," i. e. I have made a gift of that which you ask of me, and therefore it is no more mine to give. Were those who made a gift thus, although that gift was made to God—exonerated from their duty, the duty of caring for their parents? Surely not, nor can any one, by such means relieve themselves from obligation to support the cause of God. If the sacredness of the gift in the case referred to by the Saviour, removed not the obligation, be assured the obligation to support, as God has given ability, the cause of Christ, cannot be cancelled by any disposition of property that can be made. Where God places the duty there that duty must be honored.

Nor can the duty of to-day, be performed tomorrow. Every day has its own peculiar duties, and these cannot be transferred. There is no command on time. It is all prompt obedience. There is a duty now, and it is not performable at any other period. When God said "To-day" He fixed the maturity of our obligations. Nor is the reason for not giving drawn from the Providence of God less a fallacy. The streams of benevolence may be effectually and permanently closed in this manner. Success in one enterprise leads so directly to another that instead of being more ready to give, there is less readiness, because of increasing openings in the so considered Providence of God for speculation, and the consequent enlargement of liabilities. In this way some of the most wealthy of the people are more deeply in debt, and most unwilling to give.

The remedy for these fallacious lies primarily in having the heart right with God. God supreme in the affections, His love shed abroad in the heart, and these as rivulets from their fountain head, streams of benevolence will flow from every heart, in kind and quantity, in harmony with His gracious bestowal.

REVERA.

For the Christian Messenger.
YARMOUTH, JAN. 30TH, 1869.

Dear Bro. Selden,—

Perhaps there are few of our churches where the counter part of the accompanying sketch may not be found. If its perusal should lead any of your readers to value more highly the services of such unpretending but really useful and Christ like characters its publication in the *Messenger* will not be in vain.

Yours truly,
SAML. BROWN.

SHE HATH DONE WHAT SHE COULD.

Ruth II—belongs unmistakably to the race of old maids. She was young once, no doubt, but it must have been a good many years ago, and before my acquaintance with her. Once, too, she had a father and mother, brothers and sisters, to love and live for; but one after another the household names were stricken from off the list of the living, till there was left only a poor blind brother, to whom she was eyes, and hands, and guardian angel for many a year; then there came a day when the blind boy received his sight—but Ruth was left alone.

A very common place sort of person you would call my heroine, could you see her. No beauty has she to recommend her, either in face or figure. Her form could never have been graceful, even when she was young, and the years she has seen since then have lent it no additional charm. Her black hair, in which the silver threads are multiplying, is combed back with Quaker-like simplicity, and the face beneath, though full of good sense and kindly feeling, is guiltless of any other beauty.

Very little of this world's goods has Ruth. "Sweet home" to her means only a chamber in a black, tumble-down old house—and this one room serves as parlour, bed room, and kitchen all in one. The furniture is of the plainest, and it would be cheerless, only that the sunshine streams through the small paned windows, and the flowers blossom as sweetly in her cracked tumblers and teapots as in the green house of a millionaire.

No literary attainments has she, should she write you a letter, very likely she would have a little "i" where she should have a great one, and a great "A" when there should be a little one, while the spelling might differ essentially from any recognised authority. Her library consists of her Bible.

A lonesome life you would say she leads, you who live in an atmosphere of love, the light of happiness, the joy of loving hearts; yet Ruth is not lonely or alone. She has the faith of a little child in the Master's presence and love, and

"Who hath the Father and the Son,
May be left, but not alone."

To our earth-dimmed eyes Ruth is plain and poor, unlearned and alone; in the eyes of the angels she is beautiful and rich, wise and not alone.

Small work for God and mankind you would say was committed to her hands, but she is at least "faithful over a few things," and in her corner of the one great vineyard there is no labourer more active.

Is there a kind deed to be done in the neighbourhood? none so ready to do it as Ruth. "Sick and ye visited me" will surely be her welcome from the Master, for no face is oftener seen at the bed of suffering than hers. Is a good "watch" needed? Ruth's name is the first mentioned, and her aid is never grudgingly bestowed. Many a dying head has been pillowed on her bosom; her kind face has been the last words of earth to many a glazing eye, her words of love and cheer the last that the dull ear hath caught.

Little children know and love her. Her face is never missed from the prayer meeting; her seat is never vacant in the house of God. Has any one unusual cause for joy and thanksgiving? She rejoices with them that do rejoice. Are they in trouble? she weeps with them that weep. Does the breath of slander blacken the character of any? she has that charity that hopeth all things. Nor is her influence confined to the narrow circle of home. It is world-wide, it is far reaching as eternity. Perhaps her very name and existence are unknown outside the little village where she lives; yet, by memories of her quiet, earnest, holy life, she is preaching Christ in the north and south, the east and the west.

Oh! in that day when the books shall be opened and the dead judged, every man according to his works, will there not be found written against the name of Ruth, "She hath done what she could?"

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No. 1.

AMERICAN BIBLE UNION,

No. 32 Great Jones Street, New York.

THE BRITISH AND FOREIGN BIBLE SOCIETY is the largest and most influential organization of the kind in the world. Its Constitution declares that "the only copies of the Holy Scriptures, in the languages of the United Kingdom to be circulated by the Society, shall be of the authorized version." No change can be made in this article of the Constitution.—The only possibility of any improvement, therefore, in the English Scriptures circulated by this body depends, under God, upon the action of the British Government, which authorizes the version. The Queen, the Privy Council, and the Church of England are appealed to as the responsible parties, and the sanction of Parliament is regarded as necessary to give full and adequate authority for a thorough emendation of the version. Since the organization of the Bible Union, and as one of the important consequences of its publications, numerous articles for periodicals have been written in England and Scotland in favor of an authorized revision of the English Bible. Dean Trench and Dean Alford have published successive volumes on the subject, and the *Edinburgh Review*, the oldest and best known of the British Quarterlies, has given to the world an article advocating the project, in which clearness of views, purity of principle, soundness of judgment, and correctness of intelligence, vie with earnestness of zeal and power of illustration. But the hopelessness of these efforts is apparent, as may be seen in the history of the American movement.

THE AMERICAN BIBLE SOCIETY states in its Constitution that "the only copies (of the Holy Scriptures) in the English language, to be circulated by the Society, shall be of the version now in common use."

In the year 1847 the Committee on Versions was instructed "to collate the editions of the English Bible published by this Society with those issued in Great Britain." They reported, and their report was adopted, in the year 1851, and the Society ordered all the plates of the English version to be conformed to the edition printed in accordance with the recommendations of the Committee "under their supervision." The Committee consisted of Rev. Drs. Gardner Spring, Thomas Cook, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John McClintock, and Richard S. Storrs, Jr. The gentleman who performed the principal part of the labor was Rev. James W. McLane. At the close of their work, the Committee state, that "the number of variations recorded by the collator, solely in the text and punctuation of the six copies compared, falls but little short of twenty-four thousand," and that in making the emendations they acted with "perfect unanimity."