

The Pilgrimage of Sorrowful.

By ELIZABETH PATTEN HUNT. Edited by Mrs. Hunt-Morgan. CHAPTER XVII.

Sorrowful was aroused much sooner than she wished, and would have closed her eyes again, but the roaring of the Black Prince prevented her; she arose therefore, and went on her way in the dark, continually annoyed by Evil-Questioning, Unbelief, and Misrepresentation. These would question her concerning the causes of the present darkness, telling her that such was never known in the way that leads to the Holy Land, that she was now in a country where the sun never did and never would rise; thus they long, very long, harassed her. At length Grace addressed comfortable words to her, which revived her spirits a little, and made her foes retreat; especially consoling was this sentence:

"He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay himself upon his God."

At the next Lodge, she had more rest than she had enjoyed for many days. But as she again proceeded, the Black Prince, with Unbelief, Arminius, Legality, and her old enemy, Qualification, sorely pressed her, telling her that she had no right to take comfort from the words of Grace, that she was not in the path that leads to the Holy Land, and never had been in it, that the darkness which surrounded her was not that which was sometimes experienced by real pilgrims; and to all this, the Black Prince added:

"You know that it is written in your book; 'Day and night shall not cease'; but day has long ceased with you, which proves that you are not one of those who are interested in His promises. Pilgrims are never found here; they travel only where the sun rises daily; they are made wise, so wise that they keep near the sun, seldom, if ever, passing the tropics, much less the polar circle. And if you should ever again behold the sun, yet what a length of time must first elapse! How long it will remain only twilight! And during that period how great will be your fears and sufferings!"

At this, Sorrowful was much cast down; but it was a mercy for her that Grace would not let her go, that she was still kept in the right way. Yet she proceeded with sighs and groans; but Grace repeated to her many precious promises and sweet declarations of her Lord, which imparted hope and comfort to her mind. As the Black Prince was again doing his utmost to get her out of the right way, at an intimation from Grace, she suddenly turned upon him saying:

"It is written in the book of the Lord, and I shall long remember the time when Everlasting-Dove spoke it to my heart: 'Count it all joy, when ye fall into divers temptations; this is indeed a proof that I do not belong to thee, that I shall not be banished into Everlasting Despair, but shall ultimately reach the Holy Land.'"

The sun now suddenly arose, which made Sorrowful very happy; and caused the Black Prince to retire. She now went on very comfortably, rejoicing in the enlightening, warming, invigorating rays of the sun, until she came to Tribulation. To tell all that she endured in this country, would be impossible. Here she had not only one, two, or three mountains to climb, but very many, for she had no sooner passed one, than another rose before her. And she had not only mountains to climb, but rivers without bridges, to pass; and not only so, but she had also to go through fire itself. But what rendered travelling through this country most painful to her, was the fact that she often stopped to converse with Murmuring and Discontent, which generally ended in her turning aside with Vain-Thoughts; and this was the cause of many bitter reflections when she was again restored to the way. She wanted a path without mountains, a road without rivers, a way without fire; and her eyes eagerly caught every by-path which she thought at all likely to lead her out of Tribulation. yet she had often found that every attempt to get out of the country, only seemed to make her stay longer in it. Sometimes she found these by-paths so hedged up with thorns, that she could proceed no farther; yet she would seldom return; until she acutely felt the piercing of the thorns, many of which would remain fastened in her flesh, and

which she by herself could never extract.

Sometimes, when she came to a river, instead of passing it as directed by her Lord, she would make use of a boat which her enemies had provided, when they would row her directly the wrong way, and sometimes would even upset her in the middle of the river then it was only the Lord who could save her from the doom she had tempted; and notwithstanding all her ingratitude and forgetfulness of Him, He never left her to perish.

Tribulation was a vast country and Sorrowful's rate of travelling was slow, so that it was not soon passed. When she had been in it some years, she came one day in the course of her journey, to a road that shot itself into the way—a road that appeared far better than any of the by-paths she had hitherto seen; it appeared to be free from mountains, rivers, and flames, while the one in which she was still walking, appeared the very reverse. She halted, and entered into conversation with Plausible, who stood at the head of the way.

Sorrowful. "I do not think I shall offend my Lord by going this way."

Plausible. "Offend Him! No! You ought to enter on it with gratitude; it is a way that he himself has cast up for pilgrims; He knows that you are too much exhausted to climb any more mountains; and you may plainly see that this is the way by which he has designed that you should come out of Tribulation. Your greatest sufferings are now all over. You see there are no thorns or briars in this path, nothing to obstruct your progress; and if you pass this by, it will prove that you are ignorant of way in which the Lord of the Holy Land leads his pilgrims."

Sorrowful mused on this speech until she thought it a wise one; and she was about to follow Plausible's advice, when Grace gently drew her back and said:

"In the book of your Lord, there are maps of the road; turn to the one which delineates the country in which you are now travelling; and notice the words written at the head of this road."

Sorrowful did so, and saw the following words:

"If ye wholly set your face to enter into this road, and to go there, then it shall come to pass that the evil which ye feared shall overtake you, and the things whereof ye were afraid shall come upon you; there shall ye meet with the sword, with the famine, and with the pestilence; and none shall escape from the evil that I shall bring upon them; and ye shall be an execration, and an astonishment, and a curse and a reproach."

CORRESPONDENCE.

For the Christian Messenger.

Autobiographical Sketch of Rev. Charles Tupper.

APPENDIX, No. 11.

For some years past the preservation of my health had required, not only caution with reference to the quality of my food, but also regularity with regard to the times of receiving it; as likewise early retirement to rest at night. My journey to the extra Convention, and my constant attendance, unavoidably interfered with my regular course in these respects, and evidently injured my health. Moreover, having reached home on Saturday afternoon, May 15th, anxiety to fulfil my appointments on the Sabbath induced me to travel 16 miles in a rainy day, and to preach twice. These causes combined naturally tended to increase indisposition. As, however, the two Churches in the field of my late pastorate were destitute of other ministerial aid, I continued to labor with them as much as my strength would at all admit. Before the commencement of the Western Association, held at Tremont, June 19th, &c. I had become very much enfeebled.

It was proposed to me to be Chairman of the Committee on Missions; but indisposition obliged me to decline. The Report, when brought in, contained a suggestion that the action of the extra Convention, recommending that our Missionaries go immediately to Cocanada, was probably premature. As none but those who remained to the close of that Convention—of whom very few were present—were in a condition to judge correctly on that point, this clause seemed

likely to pass. The apprehension that its passage would produce dissension and division among the supporters of our Foreign Mission, and so do serious injury to the cause, gave me much disquietude. When the question came up for final decision, Bro. A. Cohoon moved, "That this clause be struck out, and I seconded the motion. Aware that in some cases an appropriate and pleasing anecdote is useful, at the close of my address I related the following:—One of my brothers (W. Y.) having learned that a lad whom he sent to school often loitered on the way, sent an open note by him to the teacher, stating at what time the boy left home, and adding, 'If he does not get to school by 9 o'clock give him a whipping.' The boy, who could not read writing, noticed, when my brother read the note to him, that the chastising came in at the close. Fearing that it was past 9 when he arrived, he delivered the note, but first tore off the whipping. I advised the adoption of a similar course in the present case. Happily, after able addresses by Bro. E. M. Saunders and others, this was done, to my great consolation and joy. It seemed now generally—I hope universally agreed, that the course recommended at Amherst was judicious and advantageous. The session of the Association was harmonious and pleasant.

Owing to my indisposition, some friends advised me not to make my accustomed annual visit to Cumberland. But I hoped it would be beneficial to my health; and so, through favor Divine, it proved. The first Sabbath (July 4th), I preached in Parsborough Village, for my esteemed Bro. D. McKeen; whom I was sorry to find feeble in health than myself. The second Sabbath was devoted to Amherst, the principal fields of my early labors, and the third to Amherst Shore, where our people greatly need ministerial help. The congregations were large and attentive. Opportunity was graciously afforded me, at the age of fourscore years, to enjoy pleasant interviews, not only with relatives, but also with numerous valued friends, with some of whom it is certain I shall meet no more on earth, as they have since passed away.

On the 24th of July, through the gracious Lord's providential kindness, we reached home in safety; and my labors in the two churches were resumed. The extent of the field, in two sections of which I preached each Sabbath, with numerous cases of sickness and funerals, requiring attention, family visitation, &c. devolved quite too much labor on an infirm man at the age 81 years, to which I attained on the 6th day of Aug., 1875.

On the 21st of the same month, however, I was enabled to meet my brethren in Convention, at Hillsburg. The cheering intelligence brought by telegram, that our Missionaries had reached Cocanada—"all joyfully working"—caused much joy and grateful thanksgiving. All seemed to participate in the delight imparted by this highly gratifying intelligence. By information subsequently received, the prospect of usefulness is brightening. The Session of the Convention was very harmonious and gratifying.

Large as was my stated field of labor, with out-stations, on the 16th of September I preached in a new settlement, called Conquerall, of difficult access, and containing only 3 families. Useful prayer meetings had been held there; but this was the first gospel sermon preached in the place. It appeared to be highly appreciated by the people living there; and 5 others from adjacent settlements. To enable every one that could understand to attend, it was necessary to take all the small children to meeting. The preacher, however, who had been accustomed to such scenes in the early years of his ministry, was not in the least degree annoyed, but glad to see a universal attendance.

On Lord's day, Oct. 24th, having been subjected to extra labor on the two preceding days, I had to travel 6 miles in the morning to officiate at the burial of an old and valued brother in the Lord, namely, Levi Phinney. I then attended at the house, at the grave, preached on the occasion, went about 8 miles to Temperance Hall, in Lower Aylesford and preached again. Before the meeting closed, probably through fatigue, and the excessive warmth of the house, I became exhausted and faint.

Friends who perceived that I was falling kindly took me up, and carried me to a house that was near. From my appearance some judged that I was dying.—Had that been the case, I would have died at my post, and passed cheerfully away; for my mind was in a comfortable state. When, however, I was laid down, I soon revived. My labours have been subsequently continued as usual.

On Lord's day, Dec. 5th, I followed the remains of my dear brother William Tupper to the tomb. He was far advanced in the 90th year of his age. He had long been a pious man, and was graciously sustained in death. I am now left the only survivor of a family of ten sons and four daughters. Undoubtedly the time of my departure is at hand. May grace Divine sustain me to the close of my pilgrimage, and conduct me safely to the mansions of rest.

Violent storms and bodily indisposition have necessarily curtailed my labors in the year 1875. The Most High has, however, graciously enabled me to travel (besides 50 by sea and 400 by rail) 2,250 miles, to preach 103 sermons, to attend 33 conferences, and 70 other meetings—together 206—and to make 480 family visits.

As the two churches are now to have a Pastor for each, my labors may be less onerous. But it will afford me sincere pleasure, if spared, to aid my esteemed Brethren as much as I consistently can. May their labors be abundantly blest!

December 31, 1875.

For the Christian Messenger.

"Where thou sawest a thief thou consentedst with him."—Ps. l. 18.

It is, I believe, allowed by Christians generally that smuggling is as contra scripture precept as stealing; that persons who violate the civil law by importing goods of any class subject to an imposed duty, by the authority of the state, without the payment of that duty, is guilty of fraud, and does thereby defraud the state of an amount, equal to the sum of the duties. If any doubt this, I would respectfully refer such to the words and conduct of the Lord Jesus Christ. "Render unto Caesar the things that are Caesar's," Mark xii. 17. To meet the per capita tax of Himself and Peter, the money was miraculously obtained from a fish of the sea, Matt. xvii. 24, 27. And also, "Tribute to whom tribute is due, custom to whom custom," said the Apostle, showing that he had been taught by the Master.

We do not hesitate to regard the receiver of stolen goods, knowing them to be such, as an accomplice of the thief, whether they are received as a bribe to secrecy, for a price below their value, or to secure them from detection. Why should we regard the receiver of smuggled goods knowing them to be such, otherwise than an accomplice of the smuggler? The one robs an individual or company—the other the state. The one gives countenance to theft, the other gives countenance to smuggling, both are alike fraudulent and both forbidden by the word of God. The man who buys goods known to be stolen gives a premium to theft, the man who gives his patronage to the smuggler encourages the defrauding of the revenue, and yet how many are led to give their sanction to smuggling for the paltry purpose of saving (?) a few cents in the price of a yard of cotton, a pound of tea, or a gallon of oil! The gain to them, if gain it be, is small, while the evil is felt in more ways than one. Honourable competition in trade feels its force, the moral sentiment of the community is weakened, character for uprightness destroyed and more than all besides, the authority and example of our Lord is disregarded.

An attempt is sometimes made to evade the position of an accomplice, by asking the question, How is it to be known that the goods I purchased were smuggled? In the absence of positive proof there is often presumable evidence. When the trader, among friends and foes, bears the name of being a smuggler, and certain goods are set at a price, below or at the price they are known to cost duty paid, it is quite suggestive of their being brought into the market without the tax of the tariff being paid,—sufficiently so at least to warn an honest purchaser of the danger of being classed with the man of whom it is said, "when thou sawest a thief thou consentedst with him."

The obligation to deal honestly in all things not only binds us in our dealings but also to use all proper measures and means to bring others to do so. Concealing a sin is sinful in the sight of Holiness. See Leviticus, v. 1. If, knowing of sin, we do all we can, justly and righteously, to bring the guilty to justice and mercy, for the two are united for man's best interest, we are clear in this matter, if not, are we not partakers of other men's sins?

N. E.

For the Christian Messenger.

From Rev. J. F. Kempton.

Dear Messenger.—The longer I remain in Sussex the more fully am I convinced of its importance, both as a business and religious centre. I would not style it the "Hub" of the Province—as the Americans used to style Boston the "Hub of the Union"—for I do not know that either its location or importance would warrant this; but I would have all understand that I regard Sussex as being destined, by the grace of God and the wisdom and efforts of the inhabitants, to act a very important part in the history of the Province of New Brunswick and also of the Dominion of Canada.

As a place of business, Sussex is far before any town of its size and age that I am acquainted with, either in New Brunswick or Nova Scotia, situated on the line of railroad between St. John and Halifax also on the road connecting the Dominion of Canada and the American States; it is prepared to trade in any article of commerce on terms as reasonable as can be offered in town or city.

Besides this, it is surrounded by an industrious population of agriculturists—who bring their produce, of all sorts from their beautiful farms, over distances of 5, 10, 15, 20 and even 30 miles, to Sussex, and exchange them, either for money or articles of trade, as will suit them best. In this way the little town has become one of the busiest and best supplied of any in the Dominion.

I would not, however, give the impression to any that there is no room for other enterprising, energetic business men besides those now living here. I believe there is room for others—let them come and try their hands. Sussex people will use them well.

The religious state of things in this place has been spoken of several times of late, both in the Messenger and other periodicals of the day. I have no reason to speak disparagingly of Sussex in this respect. Rather the contrary—for, truly, "The Lord hath done great things for us" here of late. The language of our heart is: "Let us thank God and take courage."

These are CHRISTMAS times, you know; and such times! There are busy times and merry times and sorry times. We have busy times in preparing Christmas trees—merry times in stripping them, and sorry time, occasionally, in witnessing wicked men selling rum, and wicked men drinking rum, and then fighting and cursing beneath its hellish influence.

Last evening our streets were disgraced with a drunken brawl, in which one of the party—a young man—lost his nose. His comrade in drink, in a fit of rage, threw his arm around his neck as if to kiss his cheek, but instead thereof, seized his nose between his teeth and never released his hold till he had severed almost the entire nasal projection from its face. But instead of swallowing his booty like a plucky bull dog, he spit it out upon the snow, and, like a cowardly canine, fled for refuge, from the wrath of the partly decauded man, to the nearest kennel to be found. Doubtless, however, they are well mated, if not well matched. The physician, who contrary to his own better judgement, but at the solicitation of the noseless man, sewed the piece of lifeless flesh to its mutilated member, remarked, after the performance was over, "Well, if they will get drunk and fight, let them lose their noses." I could say Amen to that remark with much warmer emphasis, if those who are guilty of supplying the maddening poison, had lost their noses also.

In God's name let both rum-sellers and rum-drinkers take warning; or else they will soon lose something, compared with which the loss of the nose would be as nothing.

The friends and workers in connection with the Baptist School undertook, a few days since, to provide an entertain-