

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

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CHAPTER 2.

EVENTS OF YOUTH.

No. 1.

This Chapter is designed to embrace the second decade of my life, that is, from the age of ten years to that of twenty.

About the commencement of this period, my brothers amicably dissolved partnership. Eliakim removed into Horten, and Thomas, my eldest brother, remained on the same place some three years longer. He then purchased a farm a little upwards of half a mile West of Kentville, and removed thither. I remained with him till I was about sixteen years old.

As stated already, at the age of ten I had only learned to spell, and to read tolerably. After that time I never had any more than twelve weeks' schooling. This was principally devoted to writing and arithmetic. It is well known that in the former I did not make much proficiency. In the latter, however, which does not, like penmanship, require mechanical genius, I succeeded better. But it can not be reasonably imagined that in so short a space of time, partly devoted to spelling and reading, as well as to writing, I could advance far in arithmetic.

Whatever degrees of learning or knowledge have been required by me beyond the small portions now specified, have been obtained, through the Divine blessing, by dint of my own efforts, aided occasionally by some friend to whom I have applied for assistance. In my youthful days I had by no means such facilities for the acquisition of knowledge from books as may be now generally enjoyed. There were no weekly religious papers published at that time.

A common newspaper, however, which my brother took, was of essential use to me. The perusal of it improved me in the art of reading, imparted information to me, and excited a desire for an increase of knowledge. As Napoleon Bonaparte was at that time pursuing his career, I used to read with interest the accounts of his wars and battles. This naturally led me to wish for a knowledge of the nations with which he was at war, and of the places where battles were fought; and hence to pay some attention to the study of Geography.

I sometimes read in an old English Law Book which my brother had. It is not to be imagined that I could derive a great amount of edification from this. The principal thing which I can now remember is, that I would sometimes meet with a statement respecting the penalty annexed to a crime, that it was "Death, without benefit of clergy." This seemed to me very cruel; as I supposed it meant, that the criminal was not allowed to have a clergyman, or minister of religion, to visit him. Surely, thought I, if a man must be put to death, there ought to be no obstruction thrown in the way of the salvation of his soul. Some years elapsed before I ascertained that this referred to a privilege anciently allowed to clergymen, by which in certain cases they were exempt from capital punishment—afterwards extended to all who could read—while the illiterate would be executed for the same offences. Though this is widely different from my first impression, yet it appeared to me, as it still does, highly inconsistent. In some cases unavoidable ignorance may be justly regarded as an extenuation of guilt, and a reason why lenity should be exercised: but learning, especially when connected with the sacred office of the Christian ministry, aggravates guilt, and renders the perpetrator of crime peculiarly inexcusable.

While, however, the reading of the book to which reference has been made, did not impart to me much knowledge of law, nor did I ever require much, I have happily always known enough to keep out of litigation hitherto; as I never sued any one, nor was I ever sued. I affectionately advise the young to endeavor strenuously through life to adopt such a course that they may have it in their power, at the close of it, to say the same.

While on the subject of reading books, I may notice here, that in the fifteenth year of my age I providentially met with one entitled "Physico-Theology: or a Demonstration of the Being and Attributes of God, from His Works of Creation." By Rev. W. Derham. This Work, which was published in the year 1712, may be thought to be in some measure superseded by those of more modern date, written since many additional discoveries have been made; but it

contains much interesting and valuable information. Though it was far in advance of my attainments, yet the reading of it was highly serviceable to me. By this means an ardent desire was kindled in my mind for an increase of knowledge on a variety of subjects. Unlike some persons who usually pass over notes appended to the text of a book, I was then, as I have been ever since, disposed to read them with attention; as they often contain explanations and minute particulars of great interest and value. In reading Mr. Derham's notes, I frequently met with passages in Latin. These I earnestly wished to be able to read and understand. Though I had no knowledge of Grammar, yet I attempted to learn from this book the meaning of some Latin words, where I found a translation of them. Any person at all acquainted with this subject will readily perceive, that in this attempt I labored under great disadvantage. In some instances where I supposed the translation to be close and verbal, it was, as I subsequently learned, far otherwise. After all my pains, therefore, to learn the meaning of a Latin word, I was quite liable to be wholly mistaken with regard to it. To be in doubt to which word an English term answered, to find several words having the same rendering, and to meet with one word in different forms, could not fail to be perplexing to me.

The fervent desire, however, awakening in my mind in the manner now narrated, to understand Latin, led me subsequently to the employment of means better adapted to the attainment of the object sought. The obtaining of a knowledge of the Latin language prepared the way, and disposed my mind, to engage in the acquisition of other languages. Of these matters particular accounts may be expected in their proper places. The present notice may suffice with reference to the first-awakening of an interest in philological studies. These have, as I humbly trust, by the Divine blessing, been rendered in some small measure subservient to the promotion of the interests of truth and piety. May all the glory be given to Him to whom alone it is due!

For the Christian Messenger.

Three Songs, sung to heavenly notes: All unite as one.

Being recently favoured with the privilege of the sanctuary, and celebrating the praises of the Most High, I was led to meditate, with sweet delight, upon three sublime songs of ancient date, that were sung by different choirs of singers on different occasions, and under three different dispensations, but all such as sweetly harmonize together, the first of these songs must have been on a delightful theme to have caused such harmony to glow in every heart, and songs of joy to flow from every tongue.

I was led to consider what could be the cause of such abundant joy on that occasion. I concluded that their song of praise must have been one that led them to look forward with delightful anticipation and to consider that this earth the foundation of which was then just laid, was to be the great field of labour for "the Man of sorrows." While accomplishing the work of man's redemption here, where his great conquest should be won, and the prey taken from the mighty,—and the lawful captive be delivered. Here too should he see the travail of his soul and be satisfied. Here should he see his temple gates thronged with willing converts until he should see the last of his children gathered out of every kindred and tongue and people and nation. Those who celebrated this song might have seen him who was with the Father from the beginning of his ways, as one brought up with him, and was daily his delights rejoicing always before him, rejoicing in the habitable parts of his earth and his delights were with us the sons of men. And in view of this the morning stars could sing together and all the sons of God shouted for joy.

As the first consecrating song was sung when the foundation of our earth was laid, so the second song that attracts our attention was that melodious song which was sung at the time when the Redeemer made his advent to our earth. It was the chant of angels heard in the pastures of the east, and floating over the plains of Bethlehem. It attracted the attention of the humble shepherds who joyfully followed the Divine direction to the appointed spot; where they beheld and worshipped their new-born King who was then cradled in the manger.

And if angels sung the Saviour's birth,  
On that auspicious morn,  
We well may imitate their mirth,  
Since Christ for us was born.

And as the first song we have noticed, was the dedicatory song sung when earth's founda-

tion were laid, and the second was the song of praise and glory to God for the Redeemer, who had come to bring peace and goodwill to men who should be redeemed, on the earth and exalted to sit with him upon his throne, so the third we notice is the new song of redemption, which the beloved disciple when in the apocalyptic vision heard them sing, as an address to the Redeemer, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God Kings and priests, and we shall reign on the earth." O may we all unite to sing the song of Moses and the Lamb.

"Hallelujah, Amen, for the Lord God omnipotent reigneth, Amen and Amen."

G. D.

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For the Christian Messenger.

On the meaning of the word Immerse.

What is it to be "immersed"? All parties seem to reason as though a question could scarcely be raised on the signification of this word. "It means" so we have it argued, to "be put all over under water, so as to be wet through and through," if ones clothes are on, and "thoroughly wet, if destitute of wrappers." It is supposed that an immersion can be only performed in one mode; so that there cannot be "divers immersions," any more than there can be an immersion, where the object is not touched with water. All this argues great ignorance of the meaning of language. An immersion can take place in many other substances besides water or fluids. And an immersion can be performed in a great variety of ways.

The meaning of a word is to be learned not from the dictionary exactly, but from good usage, that is, the usage of good speakers and writers. So far as the definition of the dictionary is based on this, however it may be referred to as evidence. I therefore refer to Webster.

IMMERSE. 1. To put under water or other fluid: to plunge: to dip.

2. To sink or cover deep, to cover wholly; as to be immersed in a wood.

3. To plunge; to overwhelm; to involve; to engage deeply, as to immerse in business or cares.

Such is Webster's definition. Good usage will bear him out. Under the noun immerse he follows the same course and arrangement, adds a No. 4, under which he puts the following:

4. "In astronomy the disappearance of a celestial body by entering into any medium, as into the light of the sun or the shadow of the earth; opposed to immersion."

The two words immerge and emerge which have the same etymology and specific meanings, may be referred to as illustrations. So may also the word merge, which frequently occurs, and which simply drops the prepositions e, out of, and in (changed before m into m) into.

Into whatever substance, place or position, I can immerge, I can certainly be immersed. One of these words is derived from the present tense of the Latin immerge, and the other from the past tense of the same word, immerse, the signification being the same exactly—except the tense or time. Again, from whatever substance, place, or position I can emerge, it is evident that I may, can, or must, have been immersed in or into the same substance, place or position.

Particularly, an object can be immersed in a shadow, in the sunlight, in darkness, in a cloud, in fire, in smoke, in ashes, in sand, in chaff, in straw, in a snow-bank, in a pile of cotton wool &c., &c., as well as in water, wine, honey, tea, melted wax, or any other liquid or fluid. Because in all those substances an object can be "covered deep," can be "dipped," can be "sunk," can be "plunged," can be "overwhelmed." Should a company of travellers immerge into a deep, dark, woody glen, in the morning, and so emerge out of it at sunset, they would have been "immersed" for a whole day in a wood. Should another company immerge into a deep channel cut through the midst of the Red Sea, with the waters "congealed in the heart of the sea," and "standing" on each side "as an heap," and should they, after a night's march, emerge out of the depths on the opposite shore, there would be a clear case of literal immersion, even though no cloud had covered them. If while they were down in the depths, "in the heart of the sea," a cloud had covered them, (See Ps. cv. 39, "He spread a cloud for a covering,") then they would have been "immersed in the cloud and in the sea," (See I Cor. x. 2.) When the disciples on the mount of transfiguration "entered into the

"I'll buy your nice cress for my breakfast," said he,  
"But perished with cold I am sure you must be."  
"Yes, Sir," replied Nelly, "I'm cold, it is true, but then I have plenty of work now to do, so I never trouble to think of the cold, for I am just turned of my eight years old; My father is ill in the hospital, sir, My mother's in bed, and too weakly to stir. Then lifting her basket she cheerily said—  
"So I am the woman that works for the bread."  
The gentleman told her to call the next day, and gave her a sixpence on going away.

Then did little Nelly's heart sing with delight,  
And all things about her seemed dancing in light;  
The discords of London were turned into song,  
All friendly to her as she trotted along;  
And tuneful the clamour that rose in Cheap-side,  
As nightingale's song in the sweet eventide.  
The scents were as pleasant, for aught Nelly knew,

As banks of blue violets sprinkled with dew;  
Her blithe little heart had the secret within,  
That perfumed the odours, and softened the din.  
With that silver sixpence tight grasped in her hand,

What luxury was it she could not command!  
She looked in the shops with an undaunted eye,  
Considering, thoughtful what she could buy,  
"What would mother like?" she kept saying aloud,

Unnoticed, unheard, by the hurrying crowd.  
She saw in the windows fine joints of cooked meat,  
But thought, perhaps, that was too much of a treat;

The coffee smelt pleasant, and eggs white as snow,  
With rolls and fresh butter were placed in a row;

But Nelly turned from them, and went on her way,  
"I think mother wouldn't buy these things to-day."

I know she likes best a good cup of strong tea,  
She'll have it this morning, as sure as can be;  
I'll buy her some tea, and some butter and coals,  
Here's plenty of bread, and two beautiful rolls.  
I'm sure she was right not to murmur and grieve;  
She said, 'Do your best, and we'll pray and believe.'

I will always pray, and believe for the rest,  
And God knows I'm trying to do for the best.

And now let us look in that poor upper room,  
And say shall we find only sickness and gloom?  
A small fire is burning, the water is hot,  
The tea is put into the little teapot,  
And all things are carefully set in their place,  
While tears trickle down on the poor mother's face,

As Nelly tells over, again and again,  
How loud the kind gentleman tapped on the pane.

"Ah! Nelly, my blessing—the lions may roar,  
And suffer from hunger; but still evermore  
That word shall stand firm of our Saviour who said,

Who trust in His promise shall surely be fed;  
We're like the poor sparrows that chirp in the eaves,

Not one is forgotten, but some way receives  
A crumb, or a grain, that was scattered or sown  
For those who've no storehouse, or barn of their own.

I hear them a-chirping before it is day,  
And think to myself, you shall teach me to pray,  
My cupboard is empty, and starved I must be,  
Unless God should scatter some crumbs down for me."

"Well, mother, the sparrows did teach you to pray,  
For we have a beautiful breakfast to-day,  
So we won't be sorry and fret for the rest,  
You'll ask God to help us, and I'll do my best."

To be continued.

Agriculture, &c.

FRACTURED BONES.

FRACTURE of bones, occurring among neat stock, is generally considered as a justifiable cause for their destruction. But I object to this summary mode of disposing of unfortunate, yet valuable animals; for the truth is many are killed that might be saved.

The trouble of managing, and the expense of treating cases of fracture, often deter husbandmen from performing a duty incumbent on them in view of protecting their property, and acting the part of a "good Samaritan;" but the facts are, the trouble and expense are mere trifles when the usefulness of a valuable animal is involved.

The remedy in a case of a simple fracture of bones, under the improved system of practice, is neither tedious nor expensive. The bones unite very readily if kept in contact, and the unity is secured by means of starched bandages. Where there is any laceration of the soft parts, and the bone is broken into several pieces, the better way is to put an end to the sufferings of the creature, for recovery is impossible.

The following case will give some idea of the method of treating simple fractures. An animal under treatment for fracture, may be placed in the trevis, if necessary, but I prefer to let the patient have its liberty in a box stall.

The limb opposite to the fractured one will have to sustain more weight than usual; therefore I try to prevent swelling and stiffness by occasionally hand-rubbing, or by bathing it once or twice daily with a portion of the following: Oil of wormwood, 1 ounce; alcohol, 2 ounces; new rum, 2 quarts; mix.