

as a model nineteenth century Christian. He wanted breadth of sympathy. His thinking had not vigour enough to emancipate himself from any prejudice which had once been forged. He had perhaps insufficiently added to his faith, virtue, in the old sense of the word. But precisely because he was not what most of us would wish to be, his life is fitted to teach us some lessons which the special tendencies of the present age dispose us to forget. In the idyllic simplicity of his character, in his independence of the world and its ambitions, in his calm and glad adherence to duty, in his entire devotion to the work of the pastorate, in his meekness, modesty and self denial, he offers an example which men of a higher stamp would be all the happier and all the more useful for imitating. The length to which memory has beguiled us in these remarks is somewhat out of proportion to the memoir, but we have not said a word in excess of the sterling merits of the man.—*London Freeman.*

**Agriculture, &c.**

For the Christian Messenger.

**Information Wanted.**

ANTIGONISH, April 29, 1867.

Mr. Editor,—

Sir,—Can you, or some of your numerous correspondents from the Western part of the Province, inform me through your columns the surest and best way of raising a Spruce Hedge, and Thorn Hedge with full directions, how the seeds can be raised, or slips got, and how to be set, when, &c. My land, half an acre town lot, is sandy or gravelly soil. What is the price per hundred for slips? Any directions on the above subject will be thankfully received by  
A YOUNG BEGINNER.

**Surface Manuring.**

I believe in it. I cherish the belief that surface manuring is the way to manure. Every farmer aims to enrich his farm. Let me tell him in a few plain words how to do it, and then, after reading this plan, let him think over his past experience in farming, and see if it does not corroborate what is said here.

Apply manure chiefly to your tillage lands while in grass. By so doing you produce a strong, stiff sward filled with grass roots. If these roots are of clover, so much the better. If you succeed in growing a good crop of grass on a poor soil you have done two things—made your land much better, and gained a good crop. As soon, or before the soil begins to show signs of failure, plough or manure again. If you plough, you have a wealth of grass roots decaying for the food of growing crops. Re-seed before the land gets exhausted, and do it bountifully. If you scrimp and starve elsewhere, don't do it when seeding to grass. Aim to have a sward as early as possible. To accomplish this you should seed liberally. When the sward is formed you have another crop of manure to plough under. In seeding land it is better not to be confined to one kind of grass. In this manner lands may be managed for centuries without any material deterioration.

As a further argument in favor of surface manuring I mention that it is Nature's way. The soil is on the top of the earth, irrigation deposits its fertilizing elements on the surface. Manure applied to the surface is acted upon by the light, heat and rains—its elements are much more slowly evolved in the earth than on the surface. Every farmer should investigate this subject for himself and make his own conclusions.—G. in Canada Farmer.

**FROST HELPS THE FARMER.**—In this climate winter rarely sets in until from frequent and heavy rains the ground is pretty thoroughly saturated with water. It would be a misfortune to the agriculturist to have the soil freeze solid and permanently for the season on the heels of a drouth. Wells and springs would fail in the winter time, and the action of frost could not prove so beneficial to the land as larger quantities of water were present in it. Few take note of the actual effect of freezing and thawing upon all kinds of soil, more especially on the heavy, and therefore more retentive ones. These most need the action of the frost, and nature has provided for them to receive it to a greater extent than light, porous soils. The water is dispersed through all the pores of the soil, and by its expansion when frozen it cracks, pulverizes, lifts apart the particles from each other, to a more minute degree than it is possible to accomplish by any machinery. While this action is favourable to the extension of the roots of plants, it doubtless sets free much plant food which is physically so combined as before to be unavailable as fertilizers. So the looser the soil is left before winter the better will be the action of the frost upon it. On heavy lands, spaded gardens and ploughed fields late in autumn are signs of good husbandry.—*Rural New Yorker.*

Where spades grow bright, and idle swords grow dull;  
Where jails are empty, and where barns are full;  
Where church paths are with frequent feet out-worn,  
Law courtyards weedy, silent and forlorn;  
Where doctors foot it, and where farmers ride;  
Where age abounds, and youth is multiplied;  
Where these signs are, they clearly indicate  
A happy people and well-governed state.

**Correspondence.**

For the Christian Messenger.

**AUTOBIOGRAPHICAL SKETCH.**

BY REV CHARLES TUPPER, D. D.

**CHAPTER XII.**

**CHARGE OF FREDERICTON BAPTIST SEMINARY.**

(No. 1.)

The summer term of the Baptist Seminary in Fredericton, N. B., commenced on the 23rd day of July, 1838. In my Diary occurs the following remark with reference to my taking charge of this Institution as Principal:—"It was only in consequence of the special emergency of the case, that I was induced to undertake a work attended with so much difficulty and responsibility."

As tidings were not then communicated with the rapidity with which they now fly, the intelligence of the decease of my beloved Brother James Munro, who was attacked with illness at the time of the meeting of our Association in Chester, and died soon after it, did not reach me till my arrival in Fredericton. It affected me deeply. I first met him at the Association in Cornwallis, in June, 1815, was present at his Ordination the next Session, in Nictaux, and enjoyed the pleasure and profit of an intimate and harmonious acquaintance with him to the close of his life. This prudent and faithful servant of Christ, though frequently disabled by violent attacks of asthma, labored very diligently and usefully, both as a Pastor, and as a Missionary, especially in the eastern parts of the Province, and on Prince Edward Island. "The memory of the just is blessed."

At the commencement of my labors in Fredericton the Committee of the N. B. Baptist Education Society determined, in conjunction with Bro. Miles, that he should go to England, for the benefit of his health, and also to obtain aid for the Seminary. The proposal of this led me to state to them distinctly, that my leave of absence from Amherst extended only to the middle of October; and that I must return at that time, unless the consent of my friends there could be obtained. For this the Committee wrote to them an urgent request; and a consideration of the importance of the interests of the Institution, and the disastrous consequences likely to result from its being left without a Principal, induced them to consent to my longer absence.

The arduousness of my labors was much increased by the pastoral care also of the Baptist Church in Fredericton. As the Education Society and the Church united in making up my salary, twofold duties, each of which was quite sufficient for one man, were naturally required of me. There were, moreover, several branches of learning in which it devolved on me to give instruction, to which my former studies had not been adapted; and this compelled me to devote a considerable portion of time to improvement in them. It will be readily perceived that, under these circumstances, my time and attention were almost wholly engrossed with exercises of a mental and spiritual nature; and very little, if any, opportunity was afforded for those physical labors necessary for the preservation of health. Increased debility was the natural result.

My Assistant, however, who was my excellent and amiable Brother J. W. Hart, very readily gave me all the aid in his power, and greatly lightened my burdens. During the year and a quarter that we labored together, perfect harmony invariably existed between us; and it has happily continued ever since. The kind attentions of numerous other Christian friends helped to sustain me.

For about six weeks I boarded at a Temperance Inn. This gave me an opportunity to test the Temperance principle, when faithfully carried out. Of course drinking and other ungodly men were not disposed to resort to that house. The establishment was conducted with the utmost order and quietness. Neither boarders nor travellers were required to be present at family worship; but in general they attended voluntarily. I never heard a profane, a quarrelsome, or an unbecoming word uttered there. Such were the happy effects of total abstinence.

During my residence in Fredericton it yielded me sincere pleasure to aid in this work of benevolence. At one of our public meetings a humorous and eccentric speaker bore testimony to the salutary effects produced there, by remarking, "Mr. President, this Total Abstinence Society has done a great deal of good. It has reclaimed many drunkards—I am one, and you

are another." The worthy President evidently took no umbrage at this plain dealing. On another occasion he himself stated, "Twenty three years ago I was turned out of employment, and that most justly, for drunkenness." Happily he had now become a very respectable and decidedly Christian man.

In September I went to Amherst for my family, attended an agreeable conference with the Baptist Church there, spent a Sabbath with them, baptized a candidate, and united with them in the celebration of the Lord's supper.

On the last day of November I attended, in Douglas, N. B., the funeral of John Wary—a colored man—who perished in the woods through cold. It was remarkable that in this family there were two seventh sons. The parents had seven sons in succession, then one daughter, and subsequently seven more sons. This was the first one of the fifteen children removed by death. I never witnessed stronger indications of deep and heart-felt grief on any funeral occasion.

For a considerable space of time the state of religion among our people in Fredericton had been quite low. Near the close of December it was agreed, in accordance with a recommendation of the Association, to devote the first day of the approaching year to fasting and prayer. As a preparatory measure I delivered a discourse, on the last Sabbath of the year, founded on Ezra viii. 23. "So we fasted, and besought our God for this: and he was entreated of us." I inculcated actual fasting, not merely from labor, which would be quite agreeable to the indolent, nor only from sin, from which certainly all should abstain every day, but from food, so far as this can be practised without evident injury to health. Accordingly, Jan. 1, 1839, appeared to be strictly thus kept by a goodly number. The season was one of deep solemnity. There was much more manifestation of religious feeling than there had been of late. Subsequent indications afforded reason to believe, that the day was profitably spent; and that fervent prayers were graciously regarded by the Most High.

During the Vacation, which continued till the 7th of the month, the opportunity was gladly embraced to visit the people, and labor, with undivided attention, for their spiritual good.

For the Christian Messenger.

**Tenses in Matthew and Luke.**

The Hebrew, being a very ancient language, is simple in the structure of its sentences, and has only two regular tenses in its verbs, the past and the future. But these two tenses are very flexible, and admit of adaptation to any required context: The Greek is a more recent, and more highly cultivated language; and furnishes to its verbs ample means of expressing time, with all the definiteness we can command in our well-developed tongue. Like the English, the Greek has its present, future, imperfect, perfect, and pluperfect tenses; together with its aorist past tense, which is translated by the first form of our imperfect; as, He called. The tense meaning of the Greek verb, in the New Testament, is not always given with sufficient care in our common English Version; but is accurately expressed in the Revised Testament, published by the American Bible Union.

For example: In Matt. ii. 15, the Greek and the Revised New Testament read, "Out of Egypt I called my son;" Common Version, "have called." The original prophecy, Hos. xi. 1, designates a particular past time. Matt. xxvi. 23: "He that dipped his hand with me," aorist tense; instead of "dipped," of the Common Version. The minds of the disciples are thus carried back to the past, to inquire to whom the given sign belongs, and to be impressed with the magnitude of the foretold crime. "He that dipped his hand," etc.; who enjoyed that intimate friendship and familiarity with me, even he will betray me!

Luke i. 13: "Thy prayer was heard," aorist; for "is heard," of the Common Version. Verse 19: "And was sent," aorist; for "am sent." Verse 20: "Thou didst not believe," aorist; for "believest not." The summary of these expressions is: "When you prayed for offspring, your prayer was heard, though you knew it not. I was sent by God to you; and when I told you that your desire was soon to be accomplished, you did not believe me." Verses 21-29: "were waiting for," "were wondering," "was making signs," "was considering," the continuous imperfect tense; instead of "waited for," "marveled," "Beckoned," "cast in her mind." Verse 30: "Thou didst find favor," aorist; for "hast found." Gabriel doubtless here informs

Mary that her "prayer was heard." See verse 13, above.

Luke i. 47-54, the Song of Mary. "Rejoiced," "looked upon," "did," "wrought," "scattered," "cast down," "exalted," "filled," "sent away," "helped," instead of "hath rejoiced," "hath regarded," etc. These ten verbs are all in the aorist tense; and they thus beautifully portray the exalted faith of Mary. Believing "that there shall be a fulfillment of the things told her from the Lord" (verse 45), in her joyous confidence and grateful love, as her "soul magnifies the Lord" (verse 46), she springs forward to the "fulfillment;" and from that stand-point, she celebrates the goodness, and might, and mercy of Israel's God.

Zachariah, also, having had all his doubts removed, by the sudden privation and restoration of his speech in exact accordance with Gabriel's words, at the moment his tongue is loosed opens his mouth in praise to God, and is carried forward to the long-looked for fulfillment of the promise in the Savior's birth; and from that stand-point of faith, he joyfully celebrates the redeeming mercy and grace of the Lord. He says: "Visited," "wrought redemption," "raised up," aorist tense; instead of "hath visited," etc. Verses 68-78.

In like manner, taking the infant Savior into his arms, the devout Simeon thinks of the hour of his own death; and from that stand-point, with gratitude and joy he acknowledges the special favor of God, in having granted to him the privilege of "seeing the Christ of the Lord." "My eyes saw thy salvation, which thou preparedst," aorist; instead of "have seen," etc. Luke ii. 23-31.

These instructive and soul-inspiring acts of faith and love, the Revised New Testament, by a faithful and correct rendering of the Greek tenses, brings to our view.

AQUEDAS.

**Religious Intelligence.**

For the Christian Messenger.

**Revival in Upper Falmouth.**

A notice of this work was given by Brother Burton, now deceased, a short time ago, and being requested by the Church to administer the ordinance of Baptism last Lord's day to a number more, I deem it my duty to insert a more particular account of the Lord's work in this locality, as I have had the privilege of laboring considerably with the people. Not many years have elapsed since this church was the smallest of the Israel of God, only numbering seven members, two men and five women; under the preaching of Bro. Thompson from New Brunswick, a great impulse was given to the cause, and a number of strong influential members were gathered in, since then it has been gaining strength and numbers, so that its moral and religious influence is now very great in the community.

It has a Sabbath School under the superintendance of the Deacons, second to none in the Province, from which a rich harvest has been reaped of young persons converted to God. The scenes which have been witnessed recently have been of surpassing interest. It has been the privilege of the writer to see sinners converted surrounded by thousands, to see the Holy Spirit resting upon the congregation like the rushing mighty wind, to see sinners converted, bent down under the direct preaching of the word, but he has never seen more holy joy, more solemn feelings, more heart-felt gratitude than he has seen in that old building in Upper Falmouth within these last few weeks. The work is still going on. The church is all working and others are being influenced.

The great want of a new Meeting House will soon be met. A frame is now on the ground, 54 x 38, which will be finished on the outside this season, after the most improved style of modern architecture. Thirteen have been baptized and more are enquiring. To God be all the praise.

**THE DEATH OF REV. MR. BURTON.** One of our aged ministers, has been removed, warning us who live to work "while the day is, before the night of death cometh when no man can work." The writer has known the departed thirty-one years, remarking his peculiar originality, and mental and spiritual power at the Association in Halifax, 1836, from the text "The Lord is great in Zion and High above all the people." He was amazed at the altitude of his thoughts, the profundity of religious analysis, and the brilliant and glowing style of his doctrine, soaring above all his compeers, in the ministry. He pronounced him at that time, the Chalmers of the denomination; the change of years, the im-