

Agriculture, &c.

PILLAR FUCHSIAS.

The true beauty of the flower of the fuchsia is not seen when it is looked down upon. The finest display we ever saw was where the plant was trained to the rafters of a rather low green-house. The flowers, hanging where it was necessary to look up at them, made a most magnificent show. Something of this effect can be obtained by training the fuchsia cutting back the branches to the height of six or eight feet. Two or three of different colors trained in this way and planted out against a pillar for support, produce a grand effect. They should be put in a rather sheltered and shaded situation.—*American Agriculturist.*

SAVING SEEDS.

As the period of ripening of grain and vegetables arrives it is well to bear in mind the truth that like produces like, and take precautions to preserve the earliest and best specimens of the various crops of the garden for the next year's seed. By so doing we may obtain seed from the best and most fully matured stocks, which, being planted the next season, will be likely to produce better specimens, and at an earlier date, than those selected and preserved, as they are apt to be, from late and inferior plants. Let the earliest of each kind grow and ripen for seed. Save the first squash, cucumber, and melon, a row of peas, a few hills of corn, beans, etc., and when perfectly ripe, pick and preserve carefully, put them in packages correctly labelled, lay them away until next planting season, when you will have seed that you can depend upon, and if the process is continued year after year, the quality of the plant must be continually improving.—*Maine Farmer.*

SPREADING MANURE FROM THE CART.

In the application of manure as a top-dressing for mowing lands, William Bacon writes to the *Country Gentleman* that he had much trouble in getting it spread evenly and seasonably, so long as he practiced the old plan of dumping it and spreading the heaps afterwards. He now spreads it directly from the cart, and thus states the advantages of that mode.

"We get it on the surface more evenly, and in the aggregate in a less amount of time, and for the third we claim that the sooner it is spread, the sooner the land gets the benefit of it. The only drawback that I know of is, that the team must stand a little longer while spreading than while dumping, but as the team is kept for the benefit of the farm, there is probably no loss of time in that."

TRAINING THE TOMATO.

Knock a flour barrel to pieces, take one of the hoops and two of the staves, sharpen one end of them, and nail the other ends to the opposite sides of the hoop, set it over the plant and drive it into the ground; the vines will hang over the edge of the hoop free from the ground. Set the staves in the next hill at right angles with those in the first, and let the hoops just come together, and tie them with a string in such a way as to support each other. Thus, at a trifling expense of time and money, you may affectually train all your tomatoes.—*N. E. Farmer.*

STARTING STRAWBERRY PLANTS.

Permit me to detail a method of transplanting strawberries which though not new is rarely employed, but which I followed last August with most gratifying success. When the runners were about forming, I took three and four-inch pots, filled them with a mixture of sand and black mould, and stuck the runners in them. As soon as they were filled with roots they were cut off from the parent plant; a bed was prepared for them; they were turned out nicely and planted in it; growth commenced immediately, and now, at this spring, no one could believe that they had been so recently planted. Single plants have made three and four crowns, and are sending up magnificent stems crowned with blossoms. I feel tolerably sure of having a fine crop of fruit.—*Canadian Agriculturist.*

TO PROLONG FLOWERING.

In order to prolong the flowering season in perpetual and other roses, and in annual and perennial plants, clip off with a pair of scissors the seed-vessels, as soon as the petals fall. This prevents the exhaustion of the plant in the forming of seed, continues its vigor, and preserves a neater appearance of the whole plant. At the same time the use of the scissors will enable the gardener to impart a symmetrical form to the plants.—*Country Gentleman.*

GARDEN WALKS.

There is no part of gardens or pleasure grounds more expressive of the character of the keeper than the walks. No matter how fine the flower-beds may be, if the walks are not bounded by smooth and graceful curves, or if they are rough, irregular, and unfinished, the grounds will convey unmistakably an expression of bad management. But a smooth and perfect walk, on the other hand, even if carried through a wild natural shrubbery, imparts a finished air to the whole. These facts should be borne in mind by all owners of ornamental gardens.—*Country Gentleman.*

Whole acres of potatoes have been destroyed in central Ohio by bugs. The potato crop in the Eastern States will be unusually large this season.

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

By REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 1.)

Many changes have taken place of late. Some of these are manifestly for the better; and others quite as obviously for the worse. Of the latter class may be noticed the view which young people, in numerous instances, appear now to entertain with reference to their duty toward their parents. Instead of duly considering the strong obligation resting upon them to do all in their power, as a requital in some small measure for the toil, expense, and trouble of bringing them up from helpless infancy, many of them seem to think, that so soon as they are capable of earning anything, they have an unquestionable right to all that they can earn; and, indeed, expect much more than a compensation for all they do. It does not appear to me that such a view was generally entertained by the young in my youthful days. Certainly no such thought ever entered my mind. Most cheerfully did I labor industriously, dress very plainly, and avoid all needless expenditure, in order that my beloved parents might be aided, and their comfort be promoted.

As my father was not in circumstances to assist his children when commencing in life for themselves, he was accustomed to give each of his sons his freedom at the age of twenty years. He kindly did so by me. This was on the sixth day of August, 1814.

It was my intention to continue my agricultural labors. Soon after this, however, Mr. Richard English, an acquaintance and friend of mine, who was teaching a school in Lower Aylesford, but wished to engage in other business, proposed to me to take his place. After consideration of the subject, and consultation with friends, I acceded to the proposal. I therefore obtained credentials of good moral character, and of the necessary qualifications for teaching, and procured a School License. This was given under the hand and seal of Sir John Coope Sherbrooke, who was then Governor of Nova Scotia. It cost me a guinea. I was moreover required to take several oaths, and to subscribe a certain declaration. There was nothing in either repugnant to my views at the time; but I did not like the idea of binding myself by a promise, much less an oath, with reference to futurity, in which I might view things in a different light. But as I saw no reason to apprehend that any subsequent change of views would embarrass me, I complied with the requisitions of the law. I regard that change, however, by which these tests are done away, and the taking of unnecessary oaths is avoided, as a real improvement.

On the first day of October, 1814, I commenced teaching school in Lower Aylesford. As my immediate predecessor, who was a moral man, had been accustomed to read prayers in his school, at his suggestion I adopted the same course. In some instances, when there were none but children present, I attempted to pray without the book.

About the close of the month of November I became seriously ill, and was obliged to suspend my labors, and to seek medical aid. A violent and continued cough seemed to indicate the commencement of a hasty consumption.

While in health I had often been seriously alarmed with regard to my everlasting welfare; and had formed many resolutions to make religion my immediate and only real care. In cases of sudden deaths, especially in the circle of my intimate acquaintance, I had frequently felt deeply concerned, and exceedingly fearful that death would overtake me in an unprepared state. Under impressive preaching I had many times felt greatly distressed on account of my sins, and in view of the awful doom that awaited me, as a sinner against God. Not unfrequently had I, when thus disquieted and distressed, prayed earnestly, and wept profusely; and my grief having thus found vent, would abate, and I would feel quite cheerful. It is to be feared that persons from similar exercises conclude that they are converted, when no real change is effected in them. As, however, I subsequently relapsed into a state of carelessness and worldly conformity, I was aware that I must be still "in the gall of bitterness and in the bonds of iniquity," and that my "heart was not right in the

sight of God." My "goodness" was, indeed, like that spoken of by the prophet, "As a morning cloud, and as the early dew." One instance of this kind may be noticed. Soon after I was twenty years of age. I heard the venerable Elder Isaac Case, whose useful visits to this Province are doubtless remembered by many aged persons, preach from the words of the Psalmist, "The Lord will give grace and glory." (Ps. lxxxiv. 11.) He expatiated on the freeness and richness of these gifts, and on their inseparable connexion. "They only who received grace here will obtain glory hereafter." I formed, as it then seemed to me, a fixed and unalterable resolution, to seek for grace immediately with all my heart; and never to abate in earnestness till satisfactory evidence of saving grace was obtained. In the course of a few hours, however, this resolute purpose was abandoned, and I concluded to defer this matter till "a convenient season."

When I came to be laid by through sickness, as stated above, and seriously apprehensive that my dissolution was approaching, as a rational man I was aware, that it was of infinite importance for me to be prepared for the close of mortal life, and an entrance on a state of endless duration. A strange insensibility, however, pervaded my mind. Though I thought much on the subject, yet I could get no feeling sense of its vast moment. This, indeed, taught me in some measure the erroneousness of that view which is entertained by many unconverted people while in health, that in a sick bed they will be very earnest in seeking for salvation. With me, as doubtless with the unregenerate in general, it was far otherwise. Though there was a disquieting dread of death and a future state resting on my mind, yet was there no lively apprehension of my sinfulness and perishing need of a Saviour; nor any inclination to seek the Lord.

It pleased God, however, in His infinite goodness and long-suffering, to grant me another respite. Before the close of the year my health was so far restored that I resumed my labors in the school. On the partial recovery of health, the world seemed to present to me new and increased charms. Though quiet and moral in my deportment, yet was I, in reality, unindulgent of the goodness of the Almighty, exercised toward me, and neglectful of the all-important concerns of eternity.

For the Christian Messenger.

European Correspondence.

London, August 24th, 1863.

MR. EDITOR,—

On Sunday morning 23rd inst., being desirous of hearing the great Mr. Spurgeon. I got a cab and drove about two miles (from St. Paul's) to the Surrey side of the river, where his chapel is situated. Many had arrived before me and many came after, waiting till the doors were opened. After standing for about half an hour, four large doors were thrown open for the admittance of those who were near enough to get in, I fortunately got a seat near the door, and soon the chapel was filled in every part, till no aisles, or passages, could be seen. Whilst the congregation was gathering I had time to look at the building and could not but admire its chaste and airy appearance, it is a long oval with two galleries, which rise rapidly, so that a person sitting in the back tier of seats, has as good a view as if he were sitting in front. The preachers stand in a small circular projection on a level with the first gallery, which is entered by a private passage from behind with a low open railing. There is a sofa and a small table on it but no desk. After reading the Scriptures, the preacher pushed the table aside and put his hands on the railing over which he occasionally leaned while speaking. The building has about ten doors, or entrances, and the congregation is but a few minutes in entering or making their exit. This immense building is said to contain 10,000 when filled to its utmost capacity. But I should judge 6 or 7000 to be nearer the reality though the proportions are so good and its arrangements so perfect that I may be mistaken. Mr. Spurgeon at half past ten, arose and without introduction made a short prayer—asking God's blessing on the services of the day. I sat near the door, and the distance from Mr. Spurgeon was such that I could not see his features distinctly, and yet I could hear plainly every word he uttered. He appeared stouter than I expected and shorter—probably near the size of our late Father Theodore S. Harding—Below the preachers' stand is a similar platform, rather higher than the tops of the pews, on which were seated a number of singers chiefly males. He gave out his first hymn,

"Come thou fount of every blessing."

And mentioned the name of the tune to which he wished it sung. When the congregation rose they seemed in all parts of the house to join with a hearty good will. He read the lines of each verse as he proceeded which seemed to give just pause enough to take breath. I observed that the book of hymns used was Watts' as he announced the number of the book. The singing to me was pleasing, I may not be so good a judge as many others in this matter, but when I see a whole congregation joining heartily in singing the praises of God, it looks to me more like worship than a few persons around a musical instrument making an attempt at display which is not understood nor appreciated by half the congregation. In reading, Mr. Spurgeon commented briefly on parts of the chapter, then sung again, then followed with a simple and most comprehensive prayer of fifteen minutes. He gave out another hymn, and asked for it to be sung to the tune of that beautiful child's hymn. "I think when I read that sweet story of old."

The congregation all sat at prayer, and also at the middle singing. He read his text in Isaiah (lxii. 12.) The words were, "Sought out." He divided his subject as would our old ministers, and probably many of the younger ones—1st. The text implied God's people were lost. 2nd. They were sought out and found. Lastly the obligations resting upon those there thus sought out. He dwelt much on the lost and hopeless state of the sinner, and his total inability to recover himself and so completely lost as to have no desire to be recovered. In this situation God found him, sought him out, devised a plan for his recovery, and by various means and providences brought him to his fold. He appealed to his own experience to show that he never would have sought God of his own accord; and appealed to those present who had wallowed in sin and degradation, if they would have been here if God had not by his free and sovereign grace gone after them. He then inferred the obligation resting upon those sought out to seek out others, to go every where looking up those who had no desire to be sought out, &c., a good practical discourse of a highly calvinistic type. In the evening I returned to hear him again, it was more difficult now to get a seat as the building was crowded. I was told that many went away, the doors were closed at the time of commencement, so that any who had not got in or were late must return home. The evening sermon was addressed particularly to the unregenerate. 1 Text, Corinthians i. 23, "We preach Christ,"—his divisions were, 1st. Whom we preach. 2nd. How we preach Christ—or rather how we ought to preach him—lastly to whom we preach him. His sermon was earnest and faithful throughout, and full of Gospel matter and well suited to a large mixed audience. He made out few gestures, seemed earnest without excitement; and although heard distinctly in every part of the house did not seem to make an effort to raise his voice beyond the ordinary pitch. He said several odd things, which perhaps many would not have said without qualification. In commenting upon the chapter, said he thought Paul left the work of baptizing to his deacons; he was small in size and not well suited for the duty, and had plenty to do without it, and he believed that the deacons or other church members were the proper persons to perform this duty, and that ministers were no more authorised to do it than any private christian; and, as he had good active deacons, he intended soon that they should administer the ordinance.

I have been thus particular in describing what I saw and heard as I like to form an opinion for myself when an opportunity offers. I was pleased with the chapel, with the singing, with the order of worship and with the sermons; but still I was not carried away to such an extent as to suppose there were not ministers of our denomination who were preaching just as sound doctrines and who were just as much engaged in spreading the truth as he is; but he has a field few could occupy, and a voice that will reach to a greater distance probably than any other ministers at the present day. His preaching reminds me much of our departed father Harding, and I do not think he surpasses his natural eloquence; his texts are very naturally divided, but his discourse under one head would frequently suit under another. He speaks frequently of his own experience as formerly did our aged ministers. He read just such hymns and asked for just such tunes as would Mr. Harding; and his voice like Spurgeon's flowed freely and sweetly without apparent effort. His sermons are without argument and do not appear to be the result of much study, and yet from their great simplicity and plain and earnest delivery are very attractive, and will no doubt