

Agriculture, etc.

COUGHING HORSES—CAUSE AND CURE.—It is well known that feeding horses on clover hay often makes them cough, but the why and wherefore may not be so generally known. From observation I have become fully satisfied that the manner of feeding hay to horses is the cause. The usual custom is to let them draw it through a rack, thus stripping off the fine dust which adheres to the stalk, which being drawn into the lungs in respiration produces the cough. The cure consists in removing the cause—that is, the racks—and allowing the animals to take their food in the natural way. I have removed all of mine, and now feed my horses on the barn floor, having a breastwork sufficiently high for them to eat over. In this way they can be fed with hay without raising a dust, they get none under their feet, and the labor of cleaning out mangers is saved. Whatever is left is easily pushed out with a rake into the yard for the cattle. The dust on the hay will do the horses no harm if taken into the stomach.

Since making the improvement above mentioned in my feeding apparatus, I am not troubled with coughing horses. There is no patent on my invention; my brethren can use it freely if the editor thinks proper to publish it. J. C. ROGERS in Rural New-Yorker.

CURE FOR CORNS.—A correspondent, writing to one of our exchanges from Ohio, who has suffered much from corns, sends the following, which he regards as an infallible cure, having tried it himself with complete success:—

Paré the corn as close as you can, then get a thin piece of india-rubber cloth, about the 20th of an inch thick (the pure india-rubber is the best, but that made of cotton will do), and where the corn is on one of the toes make a stall of it, or where it is on another part of the foot sew it on the inside of the stocking and large enough to cover the corn well. By continuing the application from four to six weeks and paring the corn as the callous skin loosens, the corn will disappear. The application of the rubber will give immediate relief to the pain. The principle of that cure is to assist nature in restoring the skin to its natural condition again.

PHOTOGRAPHY AND STATUARY.—An English contemporary gives some interesting particulars in relation to a remarkable extension of the use of photography. According to this account one may now enter a photographic studio, constructed with reference to the new process, be therein photographed in a few seconds, and on calling the next day, or the day after, instead of the usual photographic print of one's face or figure, an exact fac-simile in the shape of a statuette in modelling-clay is produced by the operator, and it is said to have been patented in England and in all the continental states. The process appears to be simple, a mechanical application supplementing the chemical results in the first instance. The sitter is placed in the centre of a circular chamber, lit from above; around the walls of this chamber are placed, at equal distances, twenty-four lenses, by means of which he is photographed in every possible view. By a mechanical contrivance of extreme ingenuity, these images of the sitter are traced and moulded upon the clay. A short sitting is required, and under the hands of an experienced sculptor, a most faithful likeness is produced, and, it is added, an agreeable work of art. The statuette already produced are about a foot in length, but it is asserted that life-size statues can be produced with the same facility. Any number of copies of a particular statuette may be made by the ordinary process of casting.

A GEOGRAPHICAL garden is being made in Paris. Mont Blanc, fifteen feet high, is the point de depart, and the face of Europe, with real miniature seas, rivers, railways, etc., will be represented in the same proportion. The seas will have artificial tides, driven by steam.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 10.)

Having obtained a joyful hope in the Saviour of sinners, I visited my relatives, to tell them how great things God had done for me. My brother Francis, who resided at that time in Upper Aylesford, and who was not then a professor of vital religion, appeared satisfied with reference to the change wrought in me, and much affected in relation to his own state. Our interview was quite cheering and encouraging to me.

I arrived at the house of my brother William, on the western boundary of Cornwallis, in the evening, while he was engaged in family prayer. It afforded me much comfort to join secretly with him in his devotions. At the close I went in, and immediately stated to him, that I trusted

the Lord had appeared for my soul. After a solemn pause he replied, "If that is the case, it is a great blessing; but I think there is great danger of being deceived." This was said in faithfulness and kindness, and probably it worked ultimately for my good; but it subjected me to a severe trial. No one had previously expressed any doubt as to the reality of my conversion. This suggestion called up anew all my former distressing fears, and filled me with fearful apprehensions in reference to my spiritual state.

My brother and I had much serious conversation on religious subjects. He seemed not decided in the opinion that any real child of God would be finally lost. He suggested, however, from Heb. vi. 4-6, that appeared to be a state to which persons in some instances attain, from which they may fall irrecoverably. I was very apprehensive that such was my condition at that time.

Late in the evening I retired indeed to bed, but not to rest. Overwhelming fears of falling before morning into a state whence there could be no recovery, excited in me deep consternation. I arose and retired into the woods, through deep snow, for prayer. The rustling of the dry leaves alarmed me exceedingly. As might be reasonably expected, I could obtain no relief at a throne of grace. The shield of faith was cast away. Instead of regarding myself as "kept by the power of God through faith unto salvation," I was relying on my own efforts, and laboring, under a spirit of bondage, with all my might to keep myself from falling into perdition. It was, indeed, a night of terror nay rather, one of horror.

The next morning I proceeded on my way with a sorrowful spirit. The first gleam of comfort received was imparted to me by means of the recital of a verse of poetry by my dear mother. Though not Scripture, yet it appeared to me evidently accordant with the language of inspiration. The lines were to this effect:—

"The soul that on Jesus hath leaned for repose,
He'll never, no never, desert to his foes;
That soul, though all hell should endeavor to shake,
He'll never, no never, no never forsake."

Hope being thus in some measure revived, I was enabled to admonish my unconverted brothers with faithfulness, and with favorable indications. My brother Thomas was aroused from a state of spiritual lethargy and worldly conformity, and often remarked subsequently, that he derived lasting benefit from our interview.

On the Sabbath I attended a prayer meeting at New Minas, where my special religious impressions were received about two months before. It was a season of strong consolation. I addressed the unconverted with great freedom and earnestness. Some of the aged disciples were much rejoiced to find me thus ready to "stand up for Jesus."

From time to time, however, I was subsequently much disquieted with the fear of falling from grace. It sometimes seemed to me that both Calvinists and Arminians labored under a fatal error on this point; the former in thinking that they never would wholly fall, and the latter in supposing that they might when fallen be renewed again; whereas the Apostle, who did not affirm that any actually do fall away, but his language appeared to imply it, expressly declared that in such case "It is impossible to renew them again to repentance." (Heb. vi. 4-6.) In my imagination I seemed to see multitudes of Christians, like water rolling over a dam, falling to rise no more.

Under such apprehensions it is not to be supposed that I could enjoy peace of mind. At one time while on my return to Aylesford I was so violently assailed with horrid suggestions, that it seemed impossible to resist. I suddenly threw myself from my horse on my knees, but dared not then open my lips in prayer, lest I should utter blasphemous expressions, and fall irrecoverably. While in this state of distress and terror, the consoling words of the Saviour, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," (Jno. x. 27-29.) relieved my troubled soul, and imparted consolation.

My brother Eliakim, also, in conversation mentioned a text which seemed to me in point with reference to this sentiment, namely, Matth. vii. 22, 23. On this he remarked, that if any did actually fall from a state of grace, it might assuredly be thought that such was the case with the persons who could say to our Lord, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" but Christ, without intimating that they had not done those things, "will profess unto them, I never

knew you." Consequently, they were never recognized by Him, as His true disciples. (1 Jno. ii. 19. iii. 6.)

Though some serious queries subsequently arose in my mind with reference to this point of doctrine, yet these and similar texts of Scripture tended to dispel the desponding fears which had driven me almost to despair. The oath and promise of JEHOVAH may assuredly afford "strong consolation" to those "who have fled for refuge to lay hold on the hope set before them." Heb. vi. 17-19.

For the Christian Messenger.

OBITUARY NOTICE.

DEACON JOSEPH ROGERS.

Brother Rogers is gone, and what shall we say of him, we will pass no fulsome eulogy upon his life. We will write no obituary more appropriate to a divine than a human being. For brother Rogers however excellent was only perfect in Christ. Yet we will embalm his many virtues in our memories, and chronicle his name in the list of departed saints who like David, "after he had served his own generation by the will of God" has fallen asleep.

Bro. Rogers was one of the few with whom God has bestudded christendom, and we were inclined to think, that our position in this place was very small with him,—we did not know how to spare him,—but God will give no encouragement to either spiritual sloth or avariciousness, and when we begin, as sometimes we do, to reckon, and rely too much upon his external gifts, he removes them that we may rest the more on Him, and bring out in this connection the gifts, and the graces he has wrought in us.

Bro. R. was a man of intelligent, active piety. In prosperity he could rejoice, and in adversity consider. Whatever his hand found to do, he did with his might. From his youth he had been accustomed to responsibility. Having in early life been a master mariner, in which capacity he served for several years, he here learned how to meet difficulties. Here the energies of his mind were brought out. Here to some extent was shaped his character; and he in a measure qualified for the position he held in subsequent life in the christian church. Circumstances do much in making the man, but circumstances can only use such material as is supplied. They may mould and shape; but the man thus made will be after the likeness of the material used.

Bro. R.'s home in the early part of his life was Chebogue. Here he was reared by kind, christian parents. There he experienced the forgiveness of sin, and justification unto eternal life. He was baptised by the Rev. Wm. Burton, together with Mrs. Rogers on the 7th of June, 1840, and united with the first Yarmouth Church. In the spring of 1844, he bought a farm in Hebron, and moved thence with his family, that he might in this rural district, and this quiet employment of agriculture, be able to enjoy more uninterruptedly the advantages of God's sanctuary, and in his family circle sustain those responsibilities and possess those comforts which home affords.

When I took the pastoral charge of the Baptist Church in Hebron, in 1852, it was in a desolate condition. Bro. R. was deeply feeling its trouble, and was moved with true solicitude for its peace and harmony though his membership was yet with the first church; he however immediately removed it, and became one with us, and was on the 16th day of July, 1853, with the late J. Tedford set apart to the Deaconship of the church. In this office he served to the end of his days with much advantage to the cause of God. He took it with hesitation. He shrank from the responsibilities. But it being the unanimous wish of his brethren, he thought it might be also the will of God, and he could not refuse, for he had given himself both to God and to his church, therefore tremblingly and prayerfully he acceded to their request.

The true elements of a christian deacon, were in Bro. R. He was grave, temperate, benevolent. He held "the mystery of the faith in a pure conscience." He used the office well, and acquired boldness in the faith.

He loved to hear and to speak of the foundation of our hope in heaven. Grace was his theme. Faith in the blood of Christ the exercise of his soul. He could deal out the milk of the gospel to the babes in Christ. He could also receive the strong meat of christian doctrine himself. He grew up in Christ, his living Head, and Christ has taken him to himself.

The interruption of his sanctuary privileges was not long. He had felt rather unwell for some months before his death, but nothing serious was apprehended. He thought a rest from labor, with recreation, might recruit him, and accordingly he set out in company with Mrs. Rogers, on a tour through the central counties of the Province, including a visit to the Agricultural Exhibition, held at Kentville, in October. He accomplished the tour, but his strength proved insufficient for the task, and on his journey home so far failed that he was for several days detained by sickness, at the house of Bro. Josiah Purdy, in Clements, where kind attentions were bestowed upon him, and though his life then was nearly despaired of, yet he recovered and performed the journey home,—though still weak, yet with an apparent prospect of recovery. He continued about the same for a few days, that is to say from Sabbath morning, on which he arrived home, until Friday, the day before his death. On that day he rode out, and retired to bed at night without any unusual symptoms of alarm, and a few hours after died without a struggle or a groan. Thus passed away one of God's children from the church militant to the

church triumphant. He did not outlive his usefulness. He left his employments and enjoyments on earth for employments and enjoyments in heaven, on the 31st day of October, 1863, in the 57th year of his age.

Though dead, he yet speaketh, and though we see him no more, he will not soon be forgotten. At our annual Associations he was accustomed to be present, for he loved christian intercourse, and was interested in our denominational labors. He was regular in his attendance upon the meetings of the church, though there no more, his example still lives. In our social gatherings we miss him. But last, though not least, in his own family circle he is no longer the centre and the soul, to direct their songs of melody and praise, and to aid mother and children through the rugged path of life. A christian parent is an irreparable loss. Yet God is the God of the living, and has promised to be of the widow and fatherless. May brother R's family experience this to the joy and strength of their soul, and we all become wiser and holier through the dispensations of God toward us.

Yours fraternally,
W. G. GOUCHER.

Hebron, Yarmouth, Jan. 26th, 1864.

For the Christian Messenger.

THE INFLUENCE OF MISSIONS.

Among the benevolent enterprises of the age that of Christian Missions stands pre-eminent. Look where we may under the wide expanse of the heavens, we can find no undertaking so inconceivably grand in its results. Proclaiming the authority of heaven, it extends its influence to the pursuits of learning and science, to every department of civil and political life, and is destined to renovate all human institutions, overthrowing their abuses, and making them the means of universal happiness. The Missionary enterprise draws more closely together the bands of fraternity, by which nations are united; and maintaining among them a correspondence of thought and feeling, compels men to regard the most degraded as their brethren and citizens of the world. It sheathes the sword of war—breaks the chain of the slave—elevates the oppressed—asserts the true dignity of woman—protects the innocent—supports the infirm, and is the friend of all.

It was some time after the Reformation before the Christian Church awoke to the vast importance of the Missionary cause. The high honour of engaging first in this great enterprise belongs to the Swiss who in the year 1556, sent out fourteen missionaries to South America. A few rare instances of similar endeavour followed, until in the depth of a Carey's soul, this noble work was especially cherished and from him may be said to have proceeded that hallowed fire of missionary zeal, which now burns so steadily and shines with so much lustre. Since Carey's day the great career of Missions has been steadily advancing with fair prospects at every step, till now there is no part of the earth so remote that has not begun to be invaded, in purpose at least if not in actual endeavour, by the peaceful warriors of the Gospel.

But a little more than a century has elapsed, since the first Missionary left the shores of England: yet such has been the unparalleled success of the enterprise that the voice which was raised in behalf of missions in India has been re-echoed in nearly every part of the globe. The following facts collected from statistics of the more important missionary societies up to 1861, will afford a general idea of the present strength of the mission army, with some of its results. There are now 22 missionary societies in Great Britain; 14 in North America; and 15 on the continent of Europe; in all, 51. The number of ordained missionaries, teachers, Bible readers, &c., may be put down at 12,000, they occupy 1200 stations; have 335,000 converts from heathenism; 252,000 scholars; 450 students preparing for the work of the ministry; and are supported by an income of £26,000, per annum. Well may we exclaim what hath God wrought! Yet how can mere dry figures carry to our hearts a sense of what has been done for the world by christianity during this eventful period! Heathen temples have been thrown down and christian churches have arisen in their stead. In regions where wretchedness and cruelty reigned supreme, happiness and christian love now rule. Where naught was heard but the shout of warriors, and nothing seen but garments dyed in blood, where there were no seasons of repose, no moments of real joy, there the gospel has waved the olive branch of peace, there the sabbath has dawned with its sweet season of rest, and there the songs of the redeemed sound in harmony with the loftier music of heaven.

The success of the past is the earnest and pledge of far greater conquests. The Missionary efforts of the present age eclipse all former periods. Take as an illustration the Church Mis-