

Agriculture, etc.

HOW TO SHARPEN A SCYTHE.

"Mower" writes to the *American Agriculturist*:—"To properly grind and whet a scythe, requires a little practical skill, in the attainment of which the beginner may be assisted by a few hints. The cutting edge of a scythe or a similar instrument, when examined by a microscope, shows numerous fine projecting points or a series of minute wedges which are to be driven into the substance operated on, to separate the adjoining parts. In order that they may enter the more readily, these points should incline in the direction of the stroke given with the blade of the instrument. In cutting with the scythe, the edge strikes the grass at an angle of about forty-five degrees, and hence the grinding should be done so as to have the points set in that direction to the blade. This is done by keeping the blade firmly upon the stone, with the point drawn toward the body of the holder, at the above mentioned angle with the edge of the stone. Commence to grind at the heel and move it steadily along as the work progresses, until the point is reached, then grind the other side in the same manner. Never rub the scythe back and forth upon the stone as though endeavoring to whet it. The revolution of the stone will wear away the steel much better than rubbing it in this manner, by which the edge is likely to be made rounded, and to be set irregularly. It is preferable to hold the scythe so that the stone will revolve towards the edge. In this way the holder can see when the edge is reached, and the particles ground off are carried away clean. In the opposite method of grinding there is danger of making a "feather" edge which will readily crumble off, and leave the scythe almost or quite as dull as before. The blade should be ground equally on both sides. In whetting the scythe, lay the rifle or whetstone flat against the side of the blade, and give a light quick stroke downward and forward in the direction of the edge, so that the scratches it makes shall keep the points set in the same direction as was given them by grinding. By following these simple suggestions, a scythe may be made to hold its edge twice as long as when the rifle or whetstone is drawn along the edge almost at random. A few strokes carefully taken will enable the workman to keep the proper direction and whet rapidly."

RECIPE FOR MAKING GRAFTING WAX.

Take one pound of resin, half a pound of burgundy pitch, a quarter of a pound of beeswax, and two ounces of tallow. Melt the resin, beeswax, and tallow in an iron pot. When they are melted, set the pot off the fire, have the burgundy pitch well pulverized then pour it in when melted. Pour the whole into cold water, and work it with your hands for half an hour. I think those who will try my plan, will find grafting wax made after this receipt to be very superior, as it wont crack in cold weather nor melt in hot weather.

ENGLISH APPLES RECEIVED BY THE FRUIT GROWERS' ASSOCIATION.

Among the scions of apples recently received by the Fruit Growers' Association from the London Horticultural Society were the following:—Baron Ward, Waltham Abbey, Norfolk. Coleman, Nonsuch, Old English Codlin, and Hoary Morning, also Pear Comte de Lamay, &c.—*Journal of Agriculture.*

SAW-DUST FOR GRASS.

Mr. A. Lewis at a late meeting of the Little Falls Farmers' Club, N. Y., stated that on 25 acres he cuts grass enough to feed 50 head of cattle. This is the result of underdraining and top dressing, with saw-dust used to absorb the liquid excrements of his stock. He regards the liquids as more valuable than the solid. The conclusion had been arrived at by experiment. Stakes had been set in pastures and meadows to note the effects of liquid and solid manures, and the growth of grass is in favor of liquids. Some few years since he commenced using saw-dust for the absorption of liquid manure, and spreading the composts on his hay lands. Latterly he had used the dust at the rate of 60 bushels per week. The manure is hauled upon the land and spread out as evenly as possible with a shovel or fork; it is then brushed and completely broken up and distributed. About half the meadow is underdrained with horse-shoe tile, the drains being sunk 39 inches. On this part of the meadow grows the largest grass.

DIARRHŒA IN CATTLE.—Take half a pan of bran and pour boiling water on it and cover with a thick cloth until nearly cool, then strain and give the tea to the afflicted animal. Two or three doses is very sure to cure and can do no hurt.

HOW TO PREVENT SORE SHOULDERS ON WORKING HORSES.—Get a piece of leather and have it cut out in such a shape as to have it lie snugly between the horse and the collar. This tends off all the friction, as the collar slips and moves on the leather and not on the shoulders of the horse.

TO MAKE EWES OWN STRANGE LAMBS.—Take a ewe which has lately lost her lamb. and start the blood a very little in the lower part of the nostril. Put the strange lamb to sucking her, and let her smell it. She smells her own blood, of course, and, in most cases, will own the lamb.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER V.

LABORS WHILE AN EVANGELIST.

(No. 4)

New Year's Day, 1818, was devoted to fasting and prayer. Six inquiries were presented to my mind:—1. Am I a child of God? 2. Is my soul in a prosperous or declining state? 3. If the latter, by what means can spiritual life be best recovered and preserved? 4. Am I in the path of duty while preaching the gospel? 5. If so, have I been, and do I continue to be, duly engaged in that work? 6. What line of conduct ought I to pursue in order to glorify God, and to be useful to my fellow men? In answer to the first question, after seriously considering the change wrought in me, and comparing it with the representations of a divine change contained in the Scriptures, I concluded it would be sinful in me to doubt that God had renewed my heart. 2. Reflecting on my inactivity in religious duties, want of lively interest in the Lord's cause, and the prevalence of the corruptions of my nature, I decided that my soul was in a wintry state. 3. The best remedies appeared to be, constant prayer, watchfulness, the devotional reading of the sacred Scriptures, religious conversation, careful attendance on all duties, resistance of all sin, and avoidance of all temptations thereto. 4. That I have sufficient reasons for regarding it as my duty to preach the gospel. 5. Though I have always endeavored to deal honestly and plainly, yet I have not generally had, nor have I at present, that ardent zeal for God's glory, nor that fervent desire for the salvation of souls, which it behoves a minister of Christ to have. 6. That it is incumbent on me to preach faithfully as often as opportunity and health will permit, to visit families, exhort the people, and pray with them; and to obtain what learning I can without neglecting the immediate duties devolving upon me.

In unison with this last resolution, I commenced the study of Greek early in this month. Strong fears frequently assailed me lest my studies should divert my attention from the momentous work of winning souls to Christ. There were increased from the circumstance that, on one occasion, while giving out a hymn—two lines at a time, as our custom then was—in public worship, I detected myself in mentally translating it into Latin! It appeared to me, however, an indispensable duty to acquire useful learning. There were at that time no such facilities afforded as may now be enjoyed at our Institutions in Wolfville and Fredericton. Moreover, the state of my health did not admit of my sitting down to close and continuous study. A great proportion of my learning was acquired while riding on horseback. There seemed, indeed, to be no way before me but to pursue my studies, as opportunity might be afforded, whilst engaged in the ministry, and to guard cautiously against allowing them to engross my mind unduly.

As the people at Economy and Five Islands had by this time obtained the services of a minister belonging to the denomination to which most of them were attached, it was agreed that I should only visit them occasionally. From Maccan to Advocate Harbor, there was an extensive region quite destitute of ministerial labor; and, in compliance with the request of the people generally, I engaged to devote a portion of the time among them during the year 1818. To promote their spiritual welfare, meetings were held in many different settlements, where only a very few people could be convened; and ministerial visits were paid generally to families that were willing to receive them.

One case, however, of apparent neglect to visit a sick person, caused me much disquietude. An elderly and infirm woman, whom I had visited frequently, sent a messenger to me about twenty five miles, in bad roads, requesting me to come immediately, as she thought she was about to die, and was anxious to see me. I did not think lightly of nervousness, but knew that persons subject to it often think their death near at hand when it is not; and therefore judged it probable that this was a nervous attack, similar to many through which she had lived, and that she would soon recover. There was no reluctance on my part to perform the journey; but it appeared to me inconsistent, under existing circumstances, to disappoint sev-

eral congregations where appointments were made. The messenger was, therefore, instructed to apologize, and to say, that I would visit her as soon as it would be consistently in my power. But when this message was delivered, the poor woman evinced much disappointment, and anguish of spirit, and died soon after. A painful remembrance of this distressing event has made me very careful ever since, in no case to decline or postpone, when specially requested, the visiting of a person considered dangerously ill. May others cautiously avoid the error deplored by me!

In the closing part of February and the beginning of March I spent some time at River Philip. Much seriousness prevailed, and several obtained hope. Before leaving I baptized four men.

Thence I proceeded to Onslow, and assisted Brother N. Cleaveland. A very pleasing change had taken place there since my former visit. At that time—the beginning of 1817—the members of the Baptist Church were few in number, and depressed in mind. Now 24 had been recently added by baptism, and a spirit of devotion was prevalent. Earnest attention to the word rendered it easy and delightful to preach.

While laboring in places remote from any one that could extract teeth, and frequently seeing people suffer exceedingly from tooth-ache, I had determined to obtain the instruments requisite to afford relief. But when in Halifax on this tour, and having with me the money reserved for this benevolent object, I was present at the drawing of a tooth, and assisted, in a measure, with the hope of acquiring some skill in the art. The scene, however, was so distressing, a portion of the jaw bone being taken away with the tooth, that it induced me to relinquish my purpose, and to resolve not to add such responsibility to that which my appropriate work necessarily imposed upon me. The money was therefore devoted to the purchase of Latin and Greek books, with the hope that these might render me increasingly useful in my ministerial labors.

After enjoying an interesting and profitable interview with Rev. John Burton, hearing him preach an excellent sermon, on Lord's day, March 15th, and preaching twice for him, I proceeded to Cornwallis. Rev. Edward Manning was quite sick; but was evidently enduring his affliction with exemplary patience and submission to the divine will, being sustained by the consolations of the gospel of Christ. In accordance with his wishes I labored there for several weeks, when it was my delightful privilege to meet again with my pious parents and other relatives, and with numerous other valued and beloved Christian friends.

Errata.—C. M. June 21, No. 3. par. 2nd, for "suitably remedy," read *suitable*, &c. Last par. for "and due consideration," read *on*, &c.

For the Christian Messenger.

Tobacco vs. Missions.

The following letter was received at the late session of the Western Baptist Association, at Milton, with a donation of \$250 for the French Mission. We were requested to make some good use of it. We therefore place it before our readers with the hope that others may follow the good example.

June 3rd, 1865.

Mr. Moderator, Sir,—Being interested in the cause of God, I feel as if I wanted in every way that I can to help those who have the true principle at heart; I think it is our duty to press every good cause forward, especially the heralds of salvation. Thirty-nine or forty years ago, I commenced using tobacco, to make a man of me, and used it for 30 years; I wasted money and time, and health, and felt guilty when I came to the prayer meeting, and to the communion-table. Eight years ago this June, the subject was brought before the Association, and I made a resolve that day to quit using the poison and to give the money to the French Mission. I sent thirty shillings two years ago, and now I send \$250 more for the same purpose. I have no desire to use the poison, and if the injurious stuff that is used, and is wasting our health and money and time, and leading the young to the grog shops, and destroying the youth of our land, was sold and the proceeds put into the treasury of the Lord, we would see more good done. Let us not be weary in well-doing, for we shall reap if we faint not. We do not know what God has in store for them that love him. If God spares my life you will hear from me again.

I remain yours,

A BAPTIST.

For the Christian Messenger.

Micmac Mission.

Dear Bro Selden,—

I have just received a brief note, enclosing four dollars without name or date, requesting to be acknowledged in the *Messenger*. The note reads thus: "Some of the Lord's money which has lain too long already idle." The donor will please accept my thanks. It could not have come at a better time. I beg to acknowledge also, five dollars from "W. H. W.," April 28th, four dollars from "A poor school teacher," April 13th. From "The Lord knows who I am," April 9th. I beg to state that in all cases when the address is given I make it a point immediately to acknowledge the money received by letter. In due time our friends shall be informed how the new system works. Suffice it to say at present that having acted upon it now for about a year, I am greatly delighted with it. I regret exceedingly that I did not adopt it before. My earnest prayer is, that the many friends who have been prompted so generously to aid us unsolicited, may be largely blessed, especially with soul prosperity. Already can I tell of remarkable answers to prayer. From time to time I am led to exclaim "The Lord lives, and blessed be my Rock." "Blessed are all they that trust in Him."

Yours very truly,

S. T. RAND.

June 23rd, 1865.

Religious Intelligence.

For the Christian Messenger.

Visit to Lawrence town.

DEAR BROTHER,

After the services of the Sabbath in Dartmouth, June 11th, I accepted a pressing invitation of Brother George Corcum, of Lawrence town, to take a seat in his carriage, and pay a visit to his family and neighborhood. On reaching his place, there is much to please the eye—a fine farm, a well-finished house and out buildings, a beautiful landscape in front, and the wide sea to the south with its rolling billows alive with the white sails spread to the breeze. All pleasant to appearance, but on entering the dwelling which one would think so adapted for comfort, I met the heart-stricken wife and mother to give me a hearty welcome, but then to unbosom her great sorrow. "I am lonely, I am bereft; God gave me three lovely children, two sons and a daughter; John Leander of 12 years, and William Henry of 11, and Annetta Maria of 10 years old. And my heart strings had twined around them, if possible, with more than a mother's love. But alas the bud blossomed with the freshness of the rose only to die. Diphtheria, that fatal visitor came unbidden, entered the little family group, and swept them all away in a few days. The physicians tried their skill, but all in vain. Stimulants to the amount of many pounds were applied, but their strength had no virtue to save. After committing their souls to God, I must yield and give the parting hand." Here one finds labor for the Sabbath evening to endeavor to speak words of comfort and soothe the troubled heart. The three dear children I never saw, but from information I can well believe that "in life they were lovely and in death they were not divided." How true it is, that when the lonely heart-strings are severed, earth loses its charms, home and home become lonely, and the beauties of Nature give no pleasure. Grace alone can soothe the sorrow, and sustain the heart. Our Father says "Be still and know that I am God."

Notice being given for meeting on Monday evening, I had the pleasure of addressing a very respectable audience, who seemed to say at the close of the meeting by their friendly greeting, good is the word of the Lord, with a pressing invitation to visit them again.

Yours,

OBED PARKER.

Dartmouth, June 16th, 1865.

For the Christian Messenger.

OBITUARY NOTICES.

MR. THILO T. BEARDSLEY,

Was born in Connecticut, U. S., on the 26th day of October, 1786, and emigrated to La Have about 38 years ago. He was one of the founders of the present enterprising village of Bridgewater, where he resided until his decease. He was remarkable for the kindness of his disposition, and especially for the patience and fortitude with which he endured the infirmities of a long and severe affliction. His earthly career terminated on the night of Tuesday the 30th of May, at the advanced age of 78 years.