

the deacon threw a stone at nothing so furiously as at Ponto. If either exemplified the golden rule toward the other, it was Ponto. So things stood at a certain time when the good pastor was called away for a long journey. But, parson or no parson, the family all went to Church as usual, the following Sabbath; and none with a longer face or more gracious step than Ponto. His accustomed seat was taken; and when the congregation rose for the early morning prayer, Ponto rose with the rest—as he had always done—and stood with closed eyes and open ears, waiting for the first word of supplication. To the utter astonishment of no one but the sanctimonious Ponto, that word came in the voice of his old enemy, the pious deacon. If the big Bible had fallen on Ponto's tail, he could not have looked for the cause with a more rapid glance than he cast upward to the pulpit. He fixed his eyes on the face of the deacon, as if to be sure of the sacrilege; and then, with a look of pious horror, I shall never forget, and a step as fast as the sanctity of the place would allow, he passed out of the house, and took a by-path home across the field. From that day forth, as long as Ponto lived, he could never be flattered or exhorted to enter the church-door again; and whenever, from necessity, he passed in on week-days, it was with a look that said to all who knew him as I did. "If Deacon Drury prays, the Church may count Ponto among the backsliders."

#### Statistics of Muscular Power.

Man has the power of imitating almost every motion but that of flight. To effect these, he has, in maturity and health, sixty bones in his head, sixty in his thighs and legs, sixty-two in his arms and hands, and sixty-seven in his trunk. He has also 434 muscles. His heart makes sixty-four pulsations in a minute, and therefore 3,840 in an hour, and 92,160 in a day. There are also three complete circulations of his blood in the short space of an hour. In respect to the comparative speed of animated beings and of impelled bodies, it may be remarked that size and construction seem to have little influence, nor has comparative strength, though one body giving any quantity of motion to another, is said to lose so much of its own. The sloth is by no means a small animal, and yet it can travel only fifty paces in a day; a worm crawls only five inches in fifty seconds; but a lady-bird can fly twenty million times its own length in less than an hour. An elk can run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that; an eagle can fly eighteen leagues in an hour; and a canary falcon can even reach 250 leagues in the short space of sixteen hours. A violent wind travels sixty miles in an hour; sound, 1,142 English feet in a second—*Bucke.*

#### Hearing with the Teeth.

Curious as this assertion may appear, it is easy to prove it by the following simple experiment: Lay a watch upon a table, glass side downward; then stand so far from it that you can not, in the ordinary way, hear the ticking. Now place the end of a small deal stick—say six feet long—upon the back of the watch, and grip the teeth to the other; with the fingers close each ear, to exclude all external noise; the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick is; for instance, if one end is put upon a piano-forte in a sitting-room facing a garden, and the stick is thirty or forty feet long, extending to the farther end of the lawn or walk; now, if the instrument is ever so lightly played, "the tune" will be instantly distinguished by any person applying the teeth to the opposite end of the stick.

In the memoirs of the Imperial Academy of St. Petersburg, it is stated that in the district of Gori, in Russia, at the foot of the Ossetin mountains, there is a hill, on the stony surface of which, the humidity that exudes from the rock, in summer, and in fine weather, is converted into ice of a thickness proportionate to the heat of the sun.

### For Farmers.

#### Liming and Marling Land.

Although we have written much upon the subject of applying lime and marl to land, we are frequently desired in private letters, and in oral conversations, to state our views in relation thereto, and as it is a source of pleasure to us at all times to give all the information we may possess, that is calculated to advance the farming interest—and as the present is a favorable time to apply lime and marl, we will state, first, in answer to a question by a subscriber in Virginia, who asks us, *what would be the best plan to apply lime to an "exhausted though generous high land soil, where it is not practicable to turn in green crops?"* and, as we presume, not practicable to give it a dressing of animal manure.

To this question we answer thus:—in the first place, if it were practicable to procure marsh or river mud—if the mud be salt, so much the better—we would make a compost with 20 loads of mud, after being drained, and 25 bushels of lime, per acre, first slaking the lime with salt brine; place the substances layer and layer about, mix them thoroughly, and when so prepared, broadcast the mixture over the land, after it had been plowed and harrowed, then harrow and cross harrow the field, so as to incorporate the lime and mud thoroughly with the surface soil. The lime would act with energy upon the vegetable and animal matter in the mud of the compost, prepare it as food for the plants, and thus increase the first product of the soil. To prevent the loss of ammonia, we would sow a bushel of plaster, per acre, on the field, after the lime compost had been harrowed in.

*Secondly.* If the labour of composing was too great for us to accomplish, we would, in that case, slake the lime with salt brine, and, so soon as it fell into powder, we would spread and harrow it in, first taking the precaution to have the land plowed deeply, and thoroughly harrowed.

*Thirdly.* If time were allowed us to do so, we would make a compost under a shed, of lime and salt, in the proportion of 2 bushels of lime to 1 bushel of salt; let it lie three months, to ensure perfect decomposition, and apply twenty five bushels of the mixture per acre. Prepared according to this latter plan, and applied as suggested, the lime would act promptly upon the inert matters of the soil, without driving off any of the volatile and enriching gases. This plan of using lime on exhausted lands, we think the most judicious—because it acts with promptness. Without injuriously interfering with any latent elements of fertility that may be in the soil; while the salt, through the decompositions it would undergo, would dispense soda and chlorine to the soil.

*Applications of Lime to thin, sandy land.*—Shake the lime with salt brine; when it falls into powder, mix with every twenty-five bushels of it, ten loads of clay, layer and layer about; throw it into bulk, and let it remain two or three weeks. In the meantime, manure, plough and harrow the land, then shovel over the compost, so as to intimately mix the lime with the clay, and broadcast eleven loads of the mixture evenly over the surface of each acre, and harrow and cross harrow, and then roll, when the land will be fit to receive the crop which you may intend it for. If lime be thus applied to thin sandy land, ten loads of putrescent manure will actually perform more positive good, than would twenty loads applied without the addition of the clay, provided a bushel of plaster per acre be sowed over the land.

*Application of Lime to Stiff Clays.*—To stiff clays, that may have been exhausted by long continued cropping, which may need lime, 50 bushels of lime may be applied, per acre. If unslaked, it will be the better of being slaked with salt brine. If slaked, we would mix 1 bushel of salt with every two bushels of lime, layer and layer about; let it lie in bulk, under cover, for three months, then shovel it over, and apply it to the land after it had been plowed and harrowed, at the rate of 50 bushels of the salt and lime per acre, harrow and cross harrow it in, and finish by rolling.

*Application of Lime to Stiff Clays, rich in Vegetable and Animal Matters.*—To such land, double the last named quantity will be found beneficial; though, for present purposes, one-half the quantity would answer, and prove effective for several years.

*Application of Lime to Moulds.*—To moulds, or loamy soils, in which there may be much vegetable and animal remains present, 25, 30, 40, 50 or 100 bushels may be very advantageously be applied. To mould or loams, which may have been exhausted by bad culture, 25 bushels as a first dressing will be sufficient.—*American Farmer.*

### Obituary Notices.

For the Wesleyan.

Miss Mary Sentell, formerly of Windsor.

How frequently and impressively are we reminded by the teachings of the Divine Word, and by the monitions of Providence, that we live in a dying world,—we all do fade as a leaf—this is not our rest—here we have no continuing city,—for we are strangers and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding. These saddening reflections would cause us to sit down in dejection and melancholy, and would cast over our spirits a deep pall, were it not that Jesus Christ hath brought life and immortality to light through the Gospel. But so full of consolation are the disclosures which Christianity makes respecting the state of the faithful dead, that on behalf of those whom we tenderly loved, and who have been removed by death in the fulness of faith and hope, we give thanks, as having happily escaped the windy storm and tempest, and having gone to

"The house of our Father above,  
The palace of angels and God."

Influenced by the same gospel sentiments we can take pleasure in dwelling with pious care upon the memorials of the christian character of our departed friends, and in tracing in their life the operations of the Divine Spirit, thereby glorifying the grace of God, and being ourselves stimulated to be followers of them, as they had been of Christ. This train of thought is suggested by the recent removal of one who was beloved in the circle of relatives and christian friends in which she moved, and who, for a number of years, was an humble and retiring, but steady and devoted follower of the Lamb.

Mary Sentell, was the third daughter of Joseph Sentell, Esq., of Windsor. She was brought up in the fear of God, and was blessed in early life with the wholesome influences of religious instruction. Her father's house was for many years a home for the Ministers of the Wesleyan body, and no doubt salutary effects were produced in the family whose hospitality they shared, by the holy example, pious counsels, and earnest prayers of these men of God. The eldest daughter, while wasting in consumption, was converted to God by reading a volume of the Methodist Magazine, and, in a few weeks after, passed triumphantly away from earth. Nearly about the same period the second daughter, now in heaven, and also their mother, became partakers of saving grace, and cast in their lot with Jesus' witnesses. It was not until some years afterwards, in 1827, that the subject of this brief sketch, and also her sister, Mrs. Rickards, since gone to her bright reward, became concerned for their souls' salvation, under the ministry of the Rev. Robert Young. Mary had previously been gay and fond of the world, but now, deeply convinced of her lost estate, she thought on her ways, and turned her feet unto God's testimonies; and after the lapse of a few weeks, spent in anxiety for her soul, she was brought from guilt and bondage into peace and liberty, while listening to the gospel message from the lips of the same faithful messenger of Christ. Her joy on this occasion was unspeakable and full of glory; her lips were opened to shew forth the praise of God; nor did she hesitate to declare with all freedom, unto all to whom she had access, how great things the Lord had done for her. She at once took a decided stand for God, and the greatness of the change which grace had wrought in her, was soon manifest. Her course of piety throughout was one of evenness and regularity. Her experience was uniformly

marked by a clear assurance of acceptance in the Beloved. She did not imagine, as many have done, that a state of doubtfulness and suspense is to be regarded as a mark of humility, or as evidence of a genuine work of grace; but she was ready always to give a reason of the hope that was in her, with meekness and fear. Her regard for the ministers of Christ, her interest in the advancement of the Church, and her love for all the means of grace, both public and private, were deep and abiding.

In 1833 she was appointed a class-leader by the Rev. W. Crocombe, the duties of which office she faithfully and usefully discharged. In 1838 she accompanied a younger sister, then married to the writer, to Sydney, C. B., and the following year to Brigus, Newfoundland. In the latter place, the work of God at that period was in a very low state, and there were but few at all prepared to cooperate in endeavouring to advance its interests. Among other measures used toward this object, prayer-meetings—until then almost a new thing on that station—were held in the Church and in private dwellings, and which soon resulted in a gracious revival of religion. In these exercises, Miss Sentell cheerfully rendered very efficient help, and when a class of young females—the first-fruits of that revival—was placed under her care, she undertook the charge, feeling deeply her responsibility, and performing the work assigned her with all fidelity; and had the satisfaction of beholding, in the members of her class, a godly consistency and growth in grace. After her return to this Province, she took but little part in active or public duties, owing to her state of health, and other circumstances; but she ever cherished a strong attachment to the Church of God, and rejoiced greatly in the prosperity especially of the denomination of her choice.

The last few months of her life were months of considerable suffering, yet she was enabled to exult in the joys of the great salvation, and continued watching for the coming of the Lord. To the many Christian friends who visited her, it was her delight to testify of the abundant loving-kindness of God; and so triumphantly happy was she, as to be frequently led out in prayer and praise much beyond what her physical ability would warrant, it being difficult, when the beloved theme of her Saviour's love was introduced, to restrain her emotions within the limits of her strength. Thus, for the most part, she continued, though sometimes in great suffering, until the morning of Wednesday, the 19th ult., when, peacefully resting on the bosom of her divine Redeemer, she fell asleep. *Blessed are the dead which die in the Lord.* J. McMURRAY.  
Halifax, June 2, 1852.

For the Wesleyan

Samuel G. Lyons.

Died at Halifax, on the 13th inst., SAMUEL G. LYONS, in the 24th year of his age. The death of this young man was very sudden. He came to market in his usual state of health, some time in the week previously to his death; took ill on Friday, and, ere that day week, was removed from this vale of tears. For four or five years he had been a member of the Methodist Society; but, like some others, did not live constantly to God as he should have done. The cares of life connected with entering into business, seemed to engross an undue share of his attention. However, he did not wholly wander from God; and, as regards his general deportment, it was amiable and upright.

The writer visited him on the morning and evening of the day on which he died, and found him earnestly engaged in preparing for eternity. He expressed himself as being not only willing to depart, but as possessing a good hope that he would be with Jesus. About two hours before his death, he prayed most fervently for himself and his relations, alluding especially to his brothers and sisters. A little previously to his death he said to a friend who was enquiring of his state, "I am happy," adding, "O, that I had strength to tell you what I now see and feel." Shortly after he uttered faintly, "Lord Jesus, receive my spirit," and closed his eyes in death. May the God of all consolation sustain the sorrowing mother and family, who have, in a short time, been called to part with a father, a sister, and brother.

G. O. HESTER.