

Agriculture.

SHOULD COWS WORK?

In this country the cow has rarely been subjected to labor of any kind; yet in other countries the case is different. In Spain and Great Britain, she is made to labor, both on the farm and on the road, and is said to be not only quicker but more tractable than the ox. As this custom is not common among us, it would be at once opposed by many as inconsistent, and unreasonable. In this respect it would be like many other improvements. There was a time when many farmers thought the only method to dispose of a large quantity of apples, was to work hard in the fall and fill up their cellars with cider, and then work hard in the winter to drink it up. They would have laughed at the thought of wintering hogs in a thriving condition, or fattening them mostly on apples; but experience has taught them that apples are valuable for making pork, and that much cider-drinking is attended with trouble and expense, and is injurious to health; and had we time, we would show that many other improvements, when first introduced, were regarded as changes for the worse.

The following experiment was made by an intelligent farmer, who had found the expense of keeping a yoke of oxen on a small farm somewhat more debilitating, in a pecuniary sense, than his conceptions of strict economy induced him to regard advisable. He commenced working his cows in 1836, in the spring, using a pair of cows that had calved the previous January. They were four years old and of a large size. He did all his plowing and other spring work with them, working them almost every day. During this time they continued to give a good mess of milk, and he was unable to discover that their labor occasioned any skrimpage, except on a couple of days when a young colt which was under process of "breaking" was worked before them, and occasioned them unusual fatigue. In the summer he hauled his hay with them, and was not aware that they failed in any respect to do as well as oxen. During the winter, which was remarkable for its severity, and the depth of the frequent snows, they were used for breaking roads, and not unfrequently got so deeply into the drifts, as to render it necessary to relieve them by shovelling. They were not, however, in the slightest degree injured, and calved the following April.

The subsequent autumn, he worked an additional yoke, making a team of four cows. With these he did all his plowing, breaking green-sward, during thirteen or fourteen days, besides plowing his corn and potato lands.

His hay was again housed by them, and in the fall they harvested his crops, and were employed very constantly till a late period in hauling wood, rocks, &c. Their food was straw, turnips, and hay. It is his own opinion that cows, properly subjected to the yoke, are quicker and smarter than oxen, and will perform more labor, according to their size, if kept in good condition.

They are also less difficult to break, he says, than steers, as all except one, were perfectly mild and kind after the third day. In this case the keeping was no doubt good, as it should always be when these useful animals are subjected to the yoke.

When cows are made to labor, care and kindness are of the greatest importance. Another farmer informs us that he knew of two cows being worked as regularly as oxen, and worked hard too, from the time they were calves, till they were six or seven years old, and they were of a large size and very handsome.

The Dignity of Agriculture.

All other pursuits are proper in their places, but when carried to too great an extent, produce poverty, distress, and misery. The more agriculture is pursued, the greater is the benefit to the human race. Agriculture is the great moving power of human existence, and as the human family increase we must but cling the closer to our mother earth for support. Thus the mandate, "to earn our bread by the sweat of our brow," becomes from our condition a matter of necessity; but in it we see the goodness and wisdom of our great law-giver, for "necessity is the mother of invention," we thus increase in intelligence, and intelligence promotes morality and happiness. In the dim but yet brightening future, we behold instead

of cities over-crowded with human life and ragged pauperism stalking abroad; the whole face of nature one great Eden,—the sons of Adam all inheriting his estate. Agriculture exerts its influence to equalize the distribution of wealth, which no law nor theory, nor any other pursuit, has or ever can accomplish.

THE COFFEE TREE IN MAINE.—Mr Drew, of the *Rural Intelligence*, says that a friend of his in the town of Mt. Vernon, has for the last three years raised the coffee plant in the open air, from seeds brought from Cuba. It grows about two feet high and produces its berries in pods, something like peas. The plants, he says, have matured, even this cold season, and the berries ripened without injury from frosts. He has promised us some of the coffee of this year's growth to plant in our own garden, for he desires that we also should test the truth of his experiment.—*N. E. Farmer*.

Temperance.

For the Christian Messenger.

PROHIBITORY LIQUOR LAW.

OBJECTIONS CONSIDERED.
(No. 2.)

MESSRS. EDITORS,

A popular objection against this law is, its alleged infringement on liberty. Upon the same ground, and with quite as much consistency, may the advocates of slavery urge this complaint against a law prohibiting it. They profess to deem it very inequitable and oppressive to deprive them of the liberty of trafficking in human beings, and holding their fellow-men in bondage. Now it is an undeniable fact, that the traffic in spirituous liquors robs immense multitudes of their liberty in a moral point of view, and plunges them into slavery of the most debasing and calamitous nature. If, then, the validity of the objection urged by slave-dealers and slave-holders against a law prohibiting their traffic be denied that of dealers in spirits, whose business is vastly more pernicious, cannot be maintained.

The point at issue may be easily settled by answering one plain question, namely, Is it right to enact laws for the restraining of men from injuring their fellow creatures? No man possessing a particle of moral rectitude can hesitate to answer this in the affirmative. Neither can any reasonable man deny, that more injury is done to mankind by the traffic in intoxicating liquors than in any other way that can be named. The inference, then, is perfectly clear and evident, that this traffic ought to be prohibited.

It may be suggested, that by theft, robbery, murder, &c., people are injured without their consent; but that if they suffer through the vending of spirituous liquors, it is by their own voluntary acts. It is to be observed, however, that laws are enacted, with unquestionable propriety, against seductions, gambling, swindling, the passing of counterfeit money, &c., in which cases individuals cannot be directly harmed, unless they consent to the proposals made, or the inducements offered. The fact is, that no man has any right, or liberty, to obtain the property of another—except as an intentional gift—under any pretext, without giving him an equivalent in return: and it is one leading object of legislation to prevent this. But he who receives another's property for worthless pieces of brass instead of doubloons, does him a slight injury compared with that inflicted by one who takes it for intoxicating drinks. By these he is deceptively and cruelly robbed, not only of the means of subsistence, but also of his health, his reputation, his domestic comfort, his reason, and all that is valuable in time and eternity. Ought not, then, the community to be legally protected from such wily seduction, base deception, and cruel robbery?

Moreover, the liquor traffic undeniably involves myriads of wives and children in ruin without their consent. Nor do its pernicious effects stop here. Producing recklessness of property and life, and hurrying men to the commission of all imaginable crimes, it inflicts dire calamities on immense multitudes of unconsenting victims.—Must, then, the mass of the people still endure the iron rod of oppression, in order that none may be deprived of liberty to oppress them? Deliverance from the tyranny of the liquor traffic—either directly or indirectly injurious to all—would be liberty in a true and exalted sense of the word.

The opposers of this law sometimes profess to extol moral suasion, and allege that this should

be employed, but not coercion. It is, however, notorious, that in general those who are averse to the latter, are in reality opposed to the former. They neither employ it to induce others to abstain, nor are they influenced by it to practice abstinence. Their commendation of it is therefore obviously a mere pretext, or stratagem, used for the accomplishment of a favourite object.

Moral suasion is undoubtedly the ground-work on which the friends of Temperance must rest their cause. Unless a majority of the people be convinced of the propriety and utility of total abstinence, and imbued with its principle, a prohibitory law cannot be obtained; and if it were, it would not be carried into effect. It is therefore evident, that diligent and persevering efforts should be put forth, by discourses from the pulpit, addresses from the platform, communications from the press, and private admonitions, and by the formation and increase of voluntary organizations for the promotion of Temperance. So likewise moral suasion ought to be employed for the suppression of every vicious and injurious practice. Those, however, who will not be influenced by it, must be restrained by legal or coercive measures. To deny this is to repudiate all penal laws; and to maintain, that men ought to be left at liberty to perpetrate, without any restraint, or regard to the welfare of others, whatever self-interest or inclination may dispose them to do. But if it is proper to restrain men from the commission of crimes at all, it is obviously right to restrain them from furnishing intoxicating liquors, which prompt many persons to commit crimes of the blackest hue.

It is, indeed, utterly inconsistent for legislators to authorize the ordinary sale of alcoholic drinks, and consequently to countenance and encourage the free use of them, and at the same time to enact laws for the punishment of crimes committed by men in a state of insanity, naturally and necessarily produced thereby. Moreover, there are numerous instances in which men, aware that they have not sufficient moral fortitude to withstand the temptation to drink to excess when inebriating liquors are placed within their reach, earnestly desire a prohibitory law, and readily sign petitions for it. Would it not be cruel in the extreme to withhold from them the boon solicited, and then to inflict punishments upon them for deeds which, had their request been granted, would never have been perpetrated? "I speak as to wise men; judge ye what I say."

Yours in Gospel bonds,

C. TUPPER.

Aylesford, December 26, 1855.

P. S. The friends of Temperance are affectionately and urgently requested to spare no pains, and to lose no time, in the circulation of Petitions in favour of a Prohibitory Liquor Law.

C. T.

Correspondence.

For the Christian Messenger.

CHRISTIAN UNION.

MR. EDITOR,

Christmas day was one "long to be remembered" by many of the inhabitants of Canso. According to previous arrangement, a congregation composed of Methodists and Baptists assembled in the Chapel owned by the latter, for Divine service at 11 o'clock A. M. The Rev. Mr. Gaetz (Wesleyan) delivered an interesting and soul-cheering discourse from John i, 14.—After a short exhortation, &c., by the writer, we separated to meet again at half-past 6 o'clock, P. M., when a discourse was delivered by the Pastor of the Church from Luke i: 68, 69, which was followed by an appropriate address by Brother Gaetz. The services both morning and evening were protracted beyond the accustomed limits; yet not the slightest impatience was evinced by any one present. The exercises were listened to with much attention and interest throughout; a profound solemnity pervaded the congregation, and tears were seen in many eyes, while in some faint manner we endeavoured to portray the glorious manifestations of Divine love exhibited in our Saviour's incarnation.—After closing the exercises, we separated, realizing to no inconsiderable degree "How good and how pleasant it is for brethren to dwell together in unity."

Thursday, Dec. 27th, having been set apart by the Proclamation of His Excellency as a day of "devout thanksgiving to God for the benignant dispensations of His Providence"—not

withstanding the inclemency of the weather, and the unfavourable state of the roads—a good number met pursuant to previous notice in the Baptist Chapel for "religious exercises." After devoting half an hour to singing and prayer, an appropriate address for the occasion was delivered by Rev. Mr. Gaetz, which was followed with another by the writer. The meeting was interesting, and signs of good were apparent. Several other meetings were conducted in a similar manner—Methodists and Baptists uniting together in the services. The effect produced on the minds of the people has been salutary and beneficial, and affords us much satisfaction. Better than all, there are manifest indications of a revival of genuine religion amongst us. May God grant that our hopes may be more than realized.

Such proceedings as the above we know are somewhat unusual, but they are not therefore the less interesting; and we hope they will eventually become more general, and that evangelical Christians, instead of opposing each other may unite their energies to oppose the "Man of Sin."

Yours truly,

J. C. HURD.

Canso, Dec. 28, 1855.

For the Christian Messenger.

MR. EDITOR,

According to an appointment of the Domestic Missionary Board of the Western Association, I have laboured, according to the ability God has given me, in their service as follows:—

July 20th. I arrived at Parker's Cove, found the people very busy, remained four weeks, attended thirteen meetings, (the Sabbath meetings were well attended,) and visited thirty-two families. The little Church appeared revived. May the Lord increase her numbers and her graces. Received in aid of the Mission £1 0s. 0½d.

Sept. 7th. Commenced my labours at West Dalhousie, visiting among and preaching to the people. Remained eighteen days. Resumed my labours again in December, and continued eleven days, making four weeks and one day—fifteen meetings for preaching, one for prayer, and one for conference. May God arise and plead his own cause in this place. Received in aid of the Mission £2 5s.

October 1st. Visited Sherbrook, where I remained sixteen days, labouring in public and from house to house. Again at two different times, eleven days, ending December 24th, held eleven preaching meetings, which were well attended; and sometimes we enjoyed a refreshing from the presence of the Lord. Received in aid of the Mission £0 17s. 8d.

Total in aid of the Board £4 3s. 3½d.

JOHN PLUMB.

New Albany, December 26, 1855.

P. S. I will just add, that in passing from West Dalhousie to Sherbrook, I turned aside to this place (New Albany) for a little season, fell in with Elders O. Parker and G. Armstrong, the former of whom was performing a mission among the people. The blessing of the Great Head of the Church seemed to be crowning his labours. I consented to stay for a little time, to labour in the work of the Lord. The result of which has been an invitation to remove to this part of the vineyard of Christ. My compliance with the same, and the removing of my family, I trust is of the Lord, and will tend to His glory and the good of souls.—J. P.

For the Christian Messenger.

MEETING AT BERWICK

TO PROMOTE FEMALE EDUCATION IN NOVA SCOTIA.

Pursuant to an appointment, the inhabitants of the village of Berwick, Cornwallis, and the surrounding neighbourhoods, assembled at the Temperance Hall for the purpose of considering the propriety of erecting a Seminary for the education of females.

On motion, Abel Parker, Esq., took the chair, and stated the object of the meeting at large.

Several gentlemen addressed the meeting, whereby it was shown that Female Education had hitherto, to a great extent, been neglected; and that notwithstanding the respectability of the institutions that are already in operation, an institution was needed that would be within the reach of the entire mass of the population of this Province.

The following resolutions were unanimously adopted:

On motion of T. H. Parker, seconded by Edward C. Foster: