

Agriculture.

What a poor Farmer cannot afford.

BY HORACE GREELEY.

The truth I am most anxious to impress, is that no poor man can afford to be a poor farmer. When I have recommended agricultural improvements, I have often been told, 'this expensive farming will do well enough for rich people, but we who are in moderate circumstances can't afford it.' Now, it is not ornamental farming that I recommend, but profitable farming. It is true that the amount of a man's capital must fix the limit of his business, in agriculture as in everything else. But however poor you may be, you can afford to cultivate land well, if you can afford to cultivate it at all.

No poor man can afford to cultivate his land in such a manner as will cause it to deteriorate in value. Good farming improves the value of land, and the farmer who manages his farm so as to get the largest crop it is capable of yielding, increases its value every year.

No farmer can afford to produce weeds. They grow, to be sure, without cultivation; they spring up spontaneously on all land, and especially rich land, but though they cost no toil, a farmer cannot afford to raise them. The same elements that feed them, would, with proper cultivation, nourish a crop, and no farmer can afford to expend on weeds, the natural wealth which was bestowed by Providence to fill his granaries. I am accustomed, my friends, to estimate the Christinity of the localities through which I pass, by the absence of weeds on and about the farms. When I see a farm covered by a gigantic growth of weeds, I take it for granted that the owner is a heathen, a heretic, or an infidel—a Christian he cannot be, or he would not allow the heritage which God gave him to dress and keep, to be deformed and profaned.

No farmer can afford to sell his ashes. Depend upon it there is nobody in the world to whom these are worth so much as to yourselves. You can't afford to sell them; but a farmer can well afford to buy ashes at a higher price than is paid by anybody that does not wish to use them as fertilizers of the soil. Situated as the farmers of this country are in the neighborhood of a city that burns large quantities of wood for fuel, you should make it a part of your system of farming to secure all the ashes it produces. When your teams go to town with loads of wood, it would cost comparatively little to bring back loads of ashes and other fertilizers that would improve the productiveness of your farms.

No poor farmer can afford to keep fruit trees that do not bear good fruit. Good fruit is always valuable, and should be raised by the farmer, not only for market, but for large consumption in his own family. As more enlightened views of diet prevail, fruit is destined to supplant the expensive quantities of animal food that are consumed in this country. This change will produce better health, greater vigor of body, activity of mind, and elasticity of spirits, and I cannot doubt that the time will come when farmers, instead of putting down the large quantities of meat they do at present, will give their attention in autumn to the preservation of large quantities of excellent fruit, for consumption, as a regular article of diet, the early part of the following summer. Fruit will not then appear on the table as it does now, only as dessert after dinner, but will come with every meal, and be reckoned a substantial aliment.

FEEDING POULTRY.—Professor Gregory, of Aberdeen, in a letter to a friend, observes: "As I suppose you keep poultry, I may tell you that it has been ascertained that if you mix with their food a sufficient quantity of egg shells or chalk, which they eat greedily, they will lay twice or thrice as many eggs as before. A well fed fowl is disposed to lay a large number of eggs, but cannot do so without the materials of the shells, however nourishing in other respects her food may be; indeed, a fowl fed on food and water, free from carbonate of lime, and not finding any in the soil, or in the shape of mortar, which they often eat on the walls, would lay no eggs at all with the best will in the world."

Temperance.

For the Christian Messenger.

SAYINGS AND DOINGS

At the Eastern Association.

MUCH has already been written and painted of the late Session of the Association held in the village of Amherst. Passing over those things which have already by various correspondents, been noticed, I conclude that it will not be entirely misspent time to notice a few of the subjects discussed.

The various speakers I need not name, nor shall I attempt to give their language—all I intend is to present some of the ideas, or arguments, on a few of the subjects considered.

Temperance, the great question of the day, occupied, and as your correspondent believes, very properly, a considerable time in its discussion. It is a grave question.

This apparently unimportant and insignificant question which a few years ago was talked about in country villages and small school houses, and occasionally in some chapel, by ministers of the gospel and a few christian brethren, has now become a grave state question—a question to which members of Legislative bodies were pinned, to consider which they were pledged, and with reference to which a house has been dissolved.—How great its influence! Take courage friends of Temperance! This subject is destined to work through, and work down opposition. Society is writhing under the scorpion lash of the rum conservators of the land. Alas! that an evil so fearful, so extensive, as that of rum selling should not only be tolerated but so legalized and defused by law and by habit as to give it its present éclat. "Woe to the inhabitants of the earth for the devil is come down unto you, having great wrath, for he knoweth his time is short."

But to the discussion of the question, not politically but with a reference to church action.

This is the phase of the question at present. What is the duty of the church with reference to its members, who still use the intoxicating drink? Shall the church member, the professing disciples of Christ drink of the inebriate's cup, and though he be not seen to reel in the streets, or join in the "song of the drunkard," but whom custom, habitual use has enabled to take, what if taken by another, would quite intoxicate him,—still the church member who accustoms himself to drink thus holds his place in the church! Is it the duty of the church, after due labor, to exclude those who will not renounce the practice?

The question must be met.—At length the resolution appears—sweeping as it may appear, to the effect,—That it be recommended to the churches, to separate from their fellowship, those who will continue the use, as a beverage, of intoxicating liquors! It readily finds a seconder. The crying sin of the land, say its advocates, is intemperance;—from all connection with the sin, the church of Christ should be free—nay, she should boldly, perseveringly, and zealously oppose the sin, and strive to remove its curse. For the church herself feels how withering its influence, how it opposes the great object she is to seek to accomplish. To oppose it successfully, she must have clean hands—she must begin at home—"judgement must begin at the house of God"—the church is to "judge those who are within."

All admit the evil of the practice, and the deleterious influence of a rum drinking church member—how absurd for such to be among "wine bibbers!" to mingle the drunkard's drink and put it to sanctified lips!

But the resolution is thought too sweeping. It says too much—the New Testament is the standard of appeal—the directory for church discipline—we must not legislate.—An amendment is moved, to the effect—That the laws of the New Testament, respecting intemperance, be earnestly urged upon the churches, and that they be strictly enforced.

It does not meet the case—for the whole bible is opposed to drunkenness—any moral precept of the bible is binding—any of these plainly violated would justly subject a person to church censure—"be not among wine bibbers," and no less binding is the precept, than if found in the New Testament.

Moreover the resolution does not legislate—it is not enacting a new law—but expresses

what in the judgment of the Association, the New Testament, in its general principles teaches. It commands us to "withdraw from every brother who walketh disorderly"—it teaches the churches, that those who continue against admonition, to drink intoxicating liquors, thereby justifying the practice of rum selling, and rum drinking sources of untold evil, destroying domestic peace, cursing with every evil the world, and ruining the souls of men, walking thus manifestly, grossly, disorderly, should be excluded from a church of Christ. The resolution urges the churches to obey the teaching of the New Testament, and withdraw fellowship from them.

After mature deliberation, it was found that the report, prepared by the committee on Temperance, which had opened the way for the present discussion, expressed sufficiently clear, the duty of the churches with reference to this subject, it therefore passed unanimously.

For the Christian Messenger.

DIREFUL EFFECTS OF RUM!

"A fact and not a fiction."

BY J. C. HURD.

(Concluded.)

But alas! all doubts in the case were soon to be removed. The natural ardency of his temperament forbid that his decline should be a gradual one, and it became evident that matters were hastening to a crisis.

His absence from home became increasingly frequent and protracted. Integrity was yielding to the strength of habit,—self-respect diminishing in the same ratio, and the charmed society of his boon-companions was fastening upon him its insidious manacles.

His anxious and sorrow-stricken wife still endeavoured to derive consolation from the fondly cherished hope that her unceasing prayers,—earnest entreaties, and heart-searching appeals would not all prove ineffectual; but that he would yet discover the danger of his unhappy position, and abandon the habits that were hurrying him onward to the vortex of irremediable ruin; but it seemed as if Heaven refused to be propitious; or to interpose its compassion on behalf of the fallen one;—while stern justice uttered in wrathful accents the denunciation,—"he is joined to his idols, let him alone." Meanwhile the course of the unhappy victim was downward, and that with accelerated speed.

The exposure and fatigue inseparable from a course of incessant riot gradually impaired his naturally firm constitution. His excessive indulgence in the use of alcoholic stimulants weakened his appetite for nutritious diet,—effected the entire derangement of his physical system, blunted all the acute sensibilities, of his nature, and finally subjected him to close confinement to his room. Every available means was vigorously employed to restore him to society, to his family and to his friends; but to no purpose. He continued to sink with increasing rapidity till the faith of the most sanguine yielded to irresistible despair.

His Physician had exercised his best skill to no effect, and after subjecting him to a final elaborate investigation, pronounced him "incurable," except he would at once and forever "put away the intoxicating cup." To this decision he replied in a tone of mad determination,—"I will cease to drink only when I cease to live." And the dying man grasped the bowl with infatuated eagerness, and swallowed its maddening contents.

The vivacity of his keen intellect degenerated into a morbid sensibility; which soon yielded to the ruthless violence of frantic delirium. In this frightful condition he would pace the floor like a raving demoniac, pouring forth the most horrible imprecations, until in a state of exhaustion he would throw himself back upon his couch, till his sinking energies were sufficiently recovered to satiate his burning thirst with the infuriating liquid.

In one of these dreadful paroxysms, his eyes betrayed an unnatural glare, and his whole aspect was unusually ferocious and terrible. His ghastly features exhibited to the doctor's experienced eye, unmistakable indications of a speedy dissolution; and that he might not be unconscious of its near approach, he cast a pitying look upon the wretched sufferer, and in a solemn, unflinching tone, addressed him in the following words:—"You are a dying man,

is, ten minutes you will be in eternity." As the awful words fell upon the ear of the dying inebriate, he turned his fierce eye upon his monitor, uttered some sentences of horrid blasphemy, and then turning to the window, pointed to an oak, under the branches of which he had spent many an hour in his happier days, and with a vehement voice exclaimed, "If I must die, bury me under that tree." Thus saying he threw himself again upon his couch, and in a few moments expired.

The rest of our narrative is soon told. The lifeless remains of the unfortunate victim were followed by a large and respectable procession to their final resting place. As the cold earth fell upon the coffin, sobs arose from the heart of the bereaved widow, and she wept bitterly, as one dejected, friendless and forlorn.

The last tribute being paid to the departed one, the sympathizing attendants dispersed to their respective homes, soon to forget the solemnities they had witnessed. The afflicted widow returned to her quiet dwelling to pass many a sad hour in lonely solitude. There was no one left to comfort her. Her daughter had months before her father's lamented fate, become the wife of a drunkard, to bury her shining talents in obscurity, and linger out a miserable existence amid poverty, brawls and crime.

However distressing the picture we have thus imperfectly drawn may appear to those who have never witnessed such a spectacle, it is nevertheless only a faint shadow of the cruelties inflicted by the ruthless monster—INTEMPERANCE, upon its thousands of hapless victims.

Is it any wonder then that the voice of humanity and religion utter their loudest execrations against so vile a system? And shall we not continue to "cry aloud and spare not and lift up our voice like a trumpet," and show to the venders of this liquid fire their transgression, and to their upholders their sins, until the strong arm of LEGAL PROHIBITION shall have despoiled the hydra demon of his power, and he shall no longer desolate this fair province of Nova Scotia.

Correspondence.

For the Christian Messenger.

The Church at Bridgewater and its vicinity.

Messrs. Editors,

God's gracious goodness is evidently manifest in my Bridgewater district. In a range of settlements from 7 to 10 miles south-west of Bridgewater, emphatically missionary ground, I commenced labouring monthly some 3 years ago. Bridgewater church sent me, prayed for me, and aided me with counsel and support. It was a desolate region. Christianity had no visibility in these settlements. Lakeville had a few members but these held a standing in a church so remote that little was known of them. O what a loss is this to church members—what a loss to the nearest church—what a loss to poor unconverted souls around them. But a brother opened his house for worship and God converted a daughter who was the first fruits here. A brother obtained his dismissal and joined the Bridgewater church and God converted his wife and daughter. Others remained unconverted until the revival in Chelsea last fall when a prayer meeting was established, and by preaching and prayer religion became visible to the world. Here last Lord's day I baptized a husband and wife—a reward of toil and labour and the effects of the grace of God!

The next settlement which I call Boulah gave evidence of one converted soul but without any membership in any church. He came to Bridgewater and was restored. Here nearly 2 years ago God converted a wife, a brother and his wife. To these there was much opposition. To many minds re-baptizing is the sin against the Holy Ghost, this is a prevailing argument here, but the Baptist is informed that sprinkling is only a church act practiced by paedobaptists, who doubtless are as sincere therein as Baptists are in rejecting it; although there is not one direct proof or example in the New Testament not excepting even Math. xix. 13, 14, and 1 Cor. x. 1, 2. To these God gave strength sufficient to their day and I baptized them in Bridgewater from 10 to 12 miles from their home. Last May the school teacher, a young lady, found faith in Christ and put him