

But if the multitude were astonished, and the disciples were astonished, still more astonished must have been the little boy with the basket. He had perhaps been drawn by mere curiosity that day to follow the multitude. He had heard something of the great Prophet and the great Preacher. He did not see why he should not hear something more; and, as he perhaps could not get rid of his basket, he brought it along with him, and there we find him. Oh, how astonished must the boy have been at discovering that, without being aware of it, he had carried under his arm food enough for four thousand of his fellow creatures! Yet, astonishing as the whole beautiful narrative is, from beginning to end, it is not one whit more astonishing than the real story,—the spiritual story,—the prophetic missionary story,—of which it is the symbol; namely, that one poor solitary missionary should be able to carry with him, in the shape of one book, because that is the book of God, food enough to provide whole districts with the 'precious aliment of spiritual and eternal life, by which the little one becomes a thousand;' and, however mis-giving or downcast may have been his spirit at times, "he that goeth forth weeping," in that way, "shall doubtless come again with rejoicing, bringing his sheaves with him."

Agriculture.

Heat and Cold.—The Potatoe.

Cold is supposed to be a negative property—the absence of heat—and the terms heat and cold are only relative, as compared with the sensation of animal heat; yet cold has some singular effects upon vegetable matter and fluid compounds.—The peculiar properties of wines and vinegar are destroyed by freezing, as are many other articles. Many of the seeds of fruit and forest trees, will not vegetate until they have undergone the action of frost, while the seeds of the locust and a variety of others, will not grow the first year they are planted notwithstanding they are exposed to cold, unless they are sealed. All of these peculiarities may be owing to some mechanical effect rather than to any radical change on the chemical decomposition or composition of its constituents. Many vegetables may be entirely frozen, and if the temperature is raised slowly under water, or even in an air tight vessel, no change can be discovered. A singular change takes place in freezing the pumpkin. The saccharine principle is so developed, that the concentrated juice is a very fair molasses, and is such was extensively used during the revolution. The effect of both heat and cold upon the potato is altogether the most singular, and we began this article to mention this fact.

The potato contains a great deal of body—of positive animal nutriment, composed, like the breadstuffs, of farina, starch and gluten, and a large portion of water. A potato, if frozen, and instantly put into cold water, does not recover, but is totally changed, and becomes a flaccid sack of unsavory, gummy matter, of a very disagreeable odor, its original properties entirely changed and lost; but if while in the frozen state they are thrown one by one into water constantly boiling, they are in no way affected, and are as edible as when first taken from the earth. This is an anomaly in the action of cold, which may also be true when applied to other vegetables, of which we are not advised; but it is a fact worth knowing, as it may, on some occasions, meet the necessities of almost any family—especially in those flat countries where cellars are difficult of construction.—*Rural New Yorker.*

Composts.

The business of forming composts is one in which we may derive important assistance from chemistry. Every plant is composed of certain constituents derived either directly from the soil, or through the medium of the atmosphere. It has been conclusively shown by experiment, that the best manure that can be applied to the grape-vine, is a compost formed principally of its own foliage. In like manner we find that wheat straw, and the haulm of the potatoe plant, constitute the best manures for the sustenance of those crops. Analogy also teaches us that the residuum of all vegetables or that portion of them which remains after decomposition, contains the true pabulum of their respective tribes, and that in no way can their growth be more effectually promoted than by their application. This is, indeed, the course nature pursues. In our forests the only manure the trees receive is furnished by the decay of the annual foliage, with the exception of a certain though unascertained amount of atmospheric food derived through the medium of their leaves, and which is also of vegetable origin. These facts indicate a definite course to be pursued in feeding our crops. All vegetable matters are replete with the principles of reproduction, and should consequently be decomposed and turned to profitable account. Our lands are in want of all the fruitifying substance we can procure, and this is one of the most prolific sources to which we can successfully apply.—*Germania Telegraph.*

Correspondence.

For the Christian Messenger.

HOME MISSIONS.

MR. EDITOR,

I have thought much of late on the subject of our domestic missionary operations. That they are not so efficient as they should be, but few will disallow. The cause of this state of things in connexion with our three Boards may strike various minds in different ways. If all could agree on what is deficient, united action might arise to provide a remedy. Your readers, I think, cannot but perceive a general inclination for union of the boards now separated. The writer has long been of the opinion that this is a step of essential importance in the efficient and systematic carrying forward of Home Missionary work. Several articles might be written to show the imperfect nature of our present organizations, the preferable mode to be adopted for the fuller development of our scheme, and the beneficial results that would follow. But at present assuming the desirableness of uniting the three boards in one, I would suggest how it might be accomplished.

The first gathering of our Ministers in Association at the beginning of the present century was to devise ways and means to carry or send the gospel to the destitute in this and our sister Provinces, thus early was formed that society, which for nearly fifty years harmoniously promoted this work, and its efficiency is written in the history of over two hundred Churches raised up and fostered by its care.

In 1830, at the division of our Association into three separate bodies, no provision was made for maintaining, undivided, the Home Missionary Board, consequently, it assumed the shape it now bears. To come back again to one board, would seem to suggest itself as a step in a right direction and one in the view of the writer, of importance second to no other in connection with our benevolent organizations. This can be effected with but little trouble. A Board would be required, let each Association elect an equal number, to form such, suppose eighteen in all—working men who would meet and act—this would be the first formation. A Missionary Society might be formed and—I should hope would be formed—in each Church; and its members constituted by payment of 20s per annum, (more or less,) would then form the body to elect its officers, annually. The Board would elect a Secretary and Treasurer, both could be combined in one person, or otherwise they should live contiguous to each other. The former would be the main-spring of the Board and upon his energetic action it would depend mainly for efficiency. He should be a good correspondent, prompt in communicating with the missionaries, and anxious to keep the denomination advised on all matters connected with their movements; he must be devoted to his work and ready to make sacrifices if necessary, to attend the meetings of the board at all their regular sessions and when required. To visit the churches to stir them up and present prominently this important cause. The Secretary should be a paid officer, his work, if rightly performed, would not be light, and it should not be undertaken by any one or expected from any one without remuneration. If the work should be undertaken gratuitously, for one, I feel it would not be well done. Some Ministering Brother might be found with a moderate degree of health or small pastoral charge, who would accept the office, and who would not require a large salary. In England and the United States they select their best men for such offices and pay them large compensation. The American Missionary Union pays its Secretary, Treasurer, and Clerks over \$7000 a year, nor could they get the services performed as well for less.

As to the locality of the Board there need be no difficulty, it is in my opinion of no great importance, mail communication is now so complete that in a few days a letter will go from Cape Breton to Cape Sable. Where the Secretary resided would be the actual point to look to, when the board was not in session, but the business of appointing missionaries and other details could all be arranged at the stated meetings of the Executive. It does not follow that the Board should meet where the Secretary resides, the Secretary would be a moving officer and would meet the Board where they appoint, probably twice in a year would be enough for the Board to meet, and one of these should be made at the meeting of the Associations alternately, and this be considered its annual meeting. The Secretary to visit the other Associations and lay before them the action of the Board. But I am entering into too much detail which will be better for the Board itself to regulate.

One Board being formed and acting vigorously would soon grasp hold of all parts of the Province.

Sectional lines would be removed and the country mapped out till every corner of missionary ground received due attention. The French Mission, the Gaelic Mission, and others similarly situated, would be under the control of this Board, and its agents left to their work without being under the disagreeable necessity of travelling several months in the year to collect funds.

Colporteurs might be sent out to visit those scattered parts of the wilderness that would be seldom reached by the missionary, and the glory of the gospel would assume its former character in being "preached to the poor."

A union of the three Boards in one would serve as a culminating point around which the affections of the denomination would centre, where its energies could find full room for action, and where the frequent interchange of christian feelings between the members of the separate Associations must result most beneficially. This object if to be accomplished should not be put off for another year, it may in a manner be effected at once; to do this, let the Secretaries of the different Boards correspond with each other and fix a place and time of meeting, and assembling then and there with one or two more brethren from each Association, sketch a plan to present to the Associations at their next meeting, and which if approved could be adopted without further delay till a more perfect organization was produced.

I have endeavoured to be brief but could not well condense further.

My plan may not meet the views of others, I shall be happy if it will lead to others putting forth a more practical scheme, or doing anything to move forward our Home Missionary work.

J. W. BARSS.

Wolfville, Dec. 23rd, 1856.

P. S. Since writing the above I received your paper of the 24th inst., and have read an excellent article signed C. H. H., on the same subject as my own. His views agree with mine in almost every particular: system, union, and determined effort, are urged in a manner I think to meet general approval.

J. W. B.

For the Christian Messenger.

Baptists and Baptist Churches,

THE GENUINE "APOSTOLIC SUCCESSION."

SYDNEY, C. B., Dec. 22nd, '56.

MR. EDITOR,

Since penning the remarks I sent you a couple of weeks since, I perceive by the Messenger that Bro. Wallace has for the present abandoned the Mission to Australia. This will allow the Denomination to concentrate their efforts on Home Missions in the meanwhile.

Besides the duty which is equally binding on all who profess to love the Lord Jesus Christ, to extend his Kingdom by every means in their power, there are considerations which make it peculiarly incumbent on Baptists, to make unceasing active efforts, in humble reliance on the Divine promises, to place the truths of the Gospel, as held by them, before all mankind. Baptists disclaim the name of "Protestants." They claim—and the most learned and eminent of Pedo-Baptist writers on Church History, acknowledge the claim to be a just one—that they alone have existed since the days of the Apostles, as Christian Churches—that they alone, during the dark ages preceding the Reformation, held the doctrines and ordinances of the Gospel in their purity—and they claim to be the only church now in existence, which is modelled after the pattern of the primitive Church, founded by our Saviour in Jerusalem, and which keeps the laws and ordinances appointed by Him for the guidance of His Church, in the order and manner He gave them. Our church government, our doctrines and our ordinances, we believe to be clearly taught in the New Testament; but we have plenty of proof for those who are not willing to leave the matter to be settled by "The Word: and are willing to bring all our witnesses from the ranks of our opponents. For proof that Baptists existed previous to the Reformation, and sealed their testimony with their blood, in thousands and thousands of instances, "we appeal to 'Cardinal Hosius,' president of the 'Council of Trent' (A. D. 1550) the most learned and powerful catholic of his day. He says, if the truth of religion were to be judged of by the readiness and cheerfulness, which a man of any sect shows in suffering, then the opinions or persuasions of no sect can be truer or surer, than that of the Ana-Baptists, since there have been none for these 1200 years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people." We also appeal to Dr. J. J. Danton, and Dr. Ypeig, who were specially appointed by the King of Holland, to ascertain if the claims of the Dutch Baptists have

any foundation in the facts of History. We give an extract from the report of these two celebrated Pedo-Baptists. "We have now seen that the Baptists, who were formerly called "Ana-Baptists," and in later times, "Mennonites," were the original Waldenses, and have long in the history of the Church, received the honor of that origin.

On this account the Baptists may be considered as the only Christian community which has stood since the Apostles; and as a Christian Society which has preserved pure the doctrines of the Gospel through all ages." For further proof on this point we refer your readers to Neander, Mosheim, Zwingle, D'Aubigne, &c., &c., and would recommend to all Baptists, who are not well acquainted with these facts, to read "Orchard's History of Foreign Baptists." For proof that we are correct in our mode of Baptism, let me refer our Episcopalian friends to their "Rubric," and the invariable practice of their church until the middle of the seventeenth century, also to Dr. Wall, and others who have written on the subject. We refer our Presbyterian friends to Kitto, McKnight, Barnes, Prof. Stuart, Chalmers, &c., &c., and refer our Wesleyan friends to Wesley, Benson, Adam Clarke, Burkett, &c., &c., and refer all who wish to know and do all the will of God, to the Word and to the Testimony, where in the teaching of Christ and his Apostles they will find the only authority which we recognize or obey. If these things are so—and their truth can not be overthrown)—if Baptist Churches are indeed, as our most learned opponents allow, the only churches formed after the primitive model, the only churches which have existed as pure communities of Christians from the Ascension of our Saviour until now. If they alone of the numberless sects in existence, "have suffered the cruel persecutions of the papacy for more than 1200 years, their enemies themselves being Judges—if the days of their obscurity, persecution and reproach are fast drawing to a close," if (as many eminent commentators agree) the 1260 years will expire about 1866, after which period the "Beast" will be consumed, and the Church of Christ, (the Baptist Church) "come forth out of the Wilderness leaning on the arm of her Beloved"—if we believe and realize these truths—is it not peculiarly binding on us as Baptists to proclaim them to all mankind? Can we believe them, and be so negligent and backward in telling our perishing fellow men of their duty, and the laws laid down in the word of God for their observance. I believe that there are multitudes of pious men and women belonging to the various protestant churches, and I also believe that many Roman Catholics have been truly devoted pious Christians; still I can not believe it to be a matter of indifference whether a christian belongs to the Romish Church, a Protestant Church, or a Baptist Church. Is it of no importance whether we keep all the laws of our Divine Master, or only a part of them? Is it of no moment whether we keep his ordinances in the order and manner he enjoins, or invert and alter them to suit our own ideas and convenience? All the Protestant sects, though they have come out from the Church of Rome, and abandoned many of her idolatrous and corrupt practices, still retain many of the rites and trappings of the "Beast," such as Sprinkling or Pouring, Infant Baptism, Baptismal Regeneration, Episcopacy, Apostolic Succession, &c., &c. Baptists alone, reject all of those traditions of men," for as Sir Isaac Newton says, "Baptists are the only people who never symbolized with the Church of Rome." Baptists never had any connection with the "Apocalyptic Woman," and are not descended from her, (as are all protestant sects either directly or indirectly); but have been driven into the wilderness, and endured her persecutions, (vide Rev. 17,) from the first rise of popery till the present day, and are still suffering persecution in Europe and other places.

We have seen that the Baptist church was founded in Jerusalem A. D. 33. The Papal church was founded, A. D. 606. The Lutheran was founded, A. D. 1525. The Church of England, A. D. 1534. The Presbyterian, A. D. 1541; and the Methodist, 1729. Let Baptists give these things that consideration which their importance demands, and then ask themselves, what is their duty to their fellow men. If we know the truth, and do not proclaim it, are we not answerable for the errors diffused in its stead? can we neglect the promulgation of our views and doctrines, believing them as we do to be in strict accordance with the word of God, and yet be innocent? View also in this connection, and by this light, our neglect in disseminating Baptist Literature, &c. While other sects make the circulation of works on their peculiar views and tenets, one of their chief concerns, and endeavour to place such works in every house, in every corner of the land, we, who think we are so much nearer to the truth, make little or no