

Agriculture.

Rotation of Crops.

Manuring has been aptly denominated the moving power in agricultural enterprises—the steam engine which propels the vessel,—and if so, a proper and judicious succession or rotation of crops may be considered the rudder which guides or directs its course.

We have not, in this country, any general or common system of rotation, and have as yet made but a remote approximation to the accuracy which characterizes the movements of agriculture in Great Britain, Germany, and many other European countries, where the art of agriculture has been longer practised, and where its laws are better defined and understood.

The courses which have been most generally introduced, are the following:—

I. 1st year, corn and roots well manured; 2d year, wheat sown with clover, 15 lbs. per acre; 3d year, clover one or more years, according to the fertility and amount of manure at hand.

II. 1st year, corn and roots with all the manure; 2d year, barley and peas; 3d year, wheat sown with clover; 4th year, clover, one or more years.

III. 1st year, corn and roots with all the manure; 2d year, barley; 3d year, wheat sown with clover; 4th year, pasture; 5th year, meadow; 6th year, fallow; 7th year, wheat; 8th year, oats sown with clover; 9th year, pasture or meadow.

It will be noticed that in each of these three courses, the number of fields corresponds with the number of changes—the first is three, the second four, and the third nine. As to the practicability of rendering a thorough and complete course of rotation economical at first, on our farms, there may be some question; yet that the system is philosophically predicated, and susceptible of successful adoption, under favourable circumstances, is quite probable. A principal objection will be found as existing in the extra extent of fencing required in subdividing the farm properly.

Another objection would be found by us in the year of rest which the soil finds in the nine-course system; that is, leaving the fields fallow, or in furrow, and perhaps plowed two or three times in the course of the year, when it recuperates, not only by not being cropped, but being mellow and porous, draws largely from the enriching influences of the atmosphere, and is thus enriched for future cultivation. In fallow, therefore, a considerable portion of the labor required for a crop must be performed without any present return whatever.

The soundness of this practice is generally questioned in this country, but probably upon no better data than vague supposition; as we have never known of a single experiment as a test, nor seen one related. The English people have brought the art of cultivating the earth too near to a system, and are too critical and observing, to continue a practice of this kind through a long series of years, unless it were based on some sound principles of utility.

One thing with us is certain, and is acknowledged by all, and that is, that we occupy too much land—that the same manure now used, spread on a less quantity of land, would produce far more favourable results,—and when we feel that we cannot spare the land for the year of fallows, or rest, we must remember that the English people occupy less land and manure much higher than we do, and therefore, can better afford to let a portion of their soil rest.

—N. E. Farmer.

Reclaiming Sandy Land without Manure.

We will suppose that the land is sandy, or, perhaps, a sandy loam, that was once covered with pines, which were cut off, and the land "ryed to death," and then pastured to death, which is full as bad as was the old Irish judge, who sentenced a man to "be hung and pay forty shillings." Manure the land if you can; if not, plow with one horse, or two if you choose, but do not go down more than four inches; sow rye and harrow it in. When the crop is ripe, thresh on the field, and keep what grain you can get as a compensation for your labor. Now take the rye straw, and let a man drop it before each furrow, and the plow follows it immediately and covers it up. Follow this course three years, and then sow it with clover. Cut two crops of this, and the second year plow again and sow to rye, and, if the operation has been well managed, you will probably get twenty-five bushels of rye to an acre, and your land will be in pretty good condition for any crop, with common manuring. We can show you twenty acres that were almost moving sand, reclaimed in this way into fair and fertile land. Are you encouraged?—Ib.

Apple Pumice.

The general presumption is, among farmers, that apple pumice is an article utterly worthless. This, however, is a mistake. If, upon cutting down the cheese, the pumice be thrown into a close, compact heap, with a sufficiency of quick lime to neutralize the acidity of the mass, and allowed there to remain undisturbed until the following autumn, and then be shovelled over and mixed with a fresh supply of lime, or unleached wood-ashes, old manure, compost, or dry meadow mud, it will soon become one of the most salutary applications that can be made to apple trees, grape vines, or, indeed, to almost any species of fruitiferous trees or shrubs.

Butter Making.

"Can we make more Butter by churning all the Milk than the Cream only?"

Most assuredly we can. Almost every one who has had experience in butter-making in hot weather knows that before the cream all rises the milk will be loppered, and sometimes it is found mouldy. How, in this case, are we to get all the butter that is in the milk, unless we churn milk, cream and all? One of my neighbors churns his milk and cream all together, and after the buttermilk has stood awhile he churns it over again, and finds enough butter in the buttermilk to supply his family with what they want to eat. If you could compel the cream to rise all up before the milk is loppered, you could then get nearly all the cream of the milk, so as to have the whole of the butter by churning the cream only.—A. L. SMITH, in Genesee Farmer.

Lightning and Barns with New Hay.

Why are barns liable to be burnt by lightning? New hay contains much gas, especially carbon. All of the hay is highly charged with electricity, so that the whole mass becomes a most powerful electric battery. All being very combustible is sure to fire if the lightning strikes it. The all important inquiry is, can conductors be placed on buildings so as to protect them? Electricity, though the most powerful and extensive element in nature, is, like every other element, regulated by law. If we understand the laws by which it is governed, the lightning can be managed and controlled as well as any other element. This is a mighty, subtle, active agent; going, when it moves, at the speed of more than two hundred thousand miles in a second, travelling more than eighty miles faster than the rays of light coming from the sun.

DRYING POTATOES.—The French have successfully tried the experiment of slicing and drying potatoes for future use. It is done by machinery. If this shall prove generally successful and economical, it will be a valuable discovery. Why may not potatoes be thus prepared as well as apples? If they only part with water in drying, that can be easily restored when wanted for the table. They will be convenient for seamen's use on long voyages.—Congregationalist.

AGITATING PLANTS.—It is a remarkable fact, according to "the chemistry of the world," that trees which are regularly shaken every day in the greenhouse grow more rapidly and are stronger than others which are kept unagitated.—Hogan.

A farmer returning home in his waggon, after delivering a load of corn, is a more certain sign of a national prosperity, than a nobleman riding in his chariot to the opera.

The Whitehaven, (Eng.) Herald says: "While a chestnut horse was coming down Rosemary Lane with a load of alabaster, a number of children were at play. One of them, about three or four years old, ran in before the horse, and the sagacious creature, instead of passing over it, lifted it up with its teeth, and placed it on the side of the road. The child's mother was close by at the time, and her feelings may better be imagined than described. The name of the animal is Captain but the title should be advanced a step or two higher."

At the Wendell Baptist Association in Massachusetts, recently, the following resolution passed:

Resolved, That it is a matter of special congratulation and a worthy Christian example that no resident pastor connected with this Association is in the habit of using tobacco.

"YE OLDEN TYME."—An advertisement of 1568 reads: "Wanted—A stout, active man, who fears God, and can carry 200 pounds."

Correspondence.

For the Christian Messenger.

Sabbath School Convention.

MR. EDITOR,

Having been for some time engaged in Sabbath School teaching, and seeing the need of some more efficient measure to benefit our youth, I wish to propose a few thoughts for the consideration of those interested in Sabbath School work.

To give interest and full effect to Sabbath Schools, the best mode of conducting them should be adopted. Many feel deep interest, but are unable to accomplish but little, for want of some system to proceed upon. Could not a Sabbath School Convention be held annually in each County, for the benefit of Superintendents, Teachers, and friends of Sabbath Schools? Such meetings would call out talent sufficient to devise the best methods of teaching, recommend the best kind of Question Books, and do much good by bringing together and combining the talent of Sabbath School Teachers generally.

It is often said that "Sabbath Schools are nurseries of the churches." If so, it is of vast importance that endeavours should be put forth to establish the youth in the doctrines of the Bible, and keep them from the many false systems that will meet them when they go out in the world.

Hoping that some abler pen will take up this subject,

I remain, yours affectionately,
NATHANIEL HOLMES.

South Yarmouth, Sept. 30th, '58.

For the Christian Messenger.

The Mission House for Rev. A. R. R. Crawley.

MR. EDITOR,—

I observe in your paper of 13th Instant a strong appeal from the Secretary of the American Missionary Union for funds to build a house for Rev. A. R. R. Crawley in Henthada. Were I a stranger to Foreign Missionary affairs in Nova Scotia, I should, upon reading that letter, conclude that Brother Crawley was our Missionary and not theirs, and that the American Board are our Agents in his support. The idea of advancing money on the faith of being reimbursed by our churches seems to imply as much; in mercantile transactions a bill of exchange paid for the honor of the endorser makes it obligatory for that party to refund the amount. I would think the writer of the article referred to supposed we were placed in the same position.

Whilst I have the highest regard for Brother Crawley, both as a Christian and a useful Missionary, I cannot conceive that the circumstance of his having been born in Nova Scotia entitles the American Board to any particular claim upon our churches for his support. We are bound, as individuals and churches, to aid all in our power to spread the Gospel, and should cheerfully enter into every scheme usefully put forth for that purpose. But, as Baptists, we feel a peculiar sensitiveness about contributing funds where we have no voice in their disposal, or supporting missionaries whom we can in no measure direct, control or advise.

Brother Crawley was our accepted Missionary, was highly esteemed in our churches; we provided funds for his support among the heathen; we asked the American Missionary Union to allow him to labor alongside of one of their missionaries till others could be sent out from this Province to join him; we guaranteed his entire pecuniary support—this favor was not granted (probably for wise reasons), but they wished to take Bro. Crawley from under our charge and adopt him wholly as their Missionary; this transfer was adopted—much, we conceive to the injury of our missionary operations in these Provinces—they asked us for no part of his support, and consequently we could not complain of having no control of his movements. After that transfer was made Bro. Crawley was as much their Missionary, and theirs only, as was Bro. Judson or Boardman, and the Am. Missionary Union would sooner forego every shilling of our contributions than allow us a voice in the directing of Bro. Crawley. If I am not mistaken, the Missionary Board of Nova Scotia could not send money to Bro. Crawley for Native Preachers without first obtaining permission to do so from the American Board; but whilst the case is such that in no sense is Bro. Crawley our Missionary, still a large amount has been furnished from this Province to aid him, through the American Union, during the last two years. The Convention reports shew, including the vote at last Convention in August, between £400 and £500, this is a large sum from a small Province for a distant object in so short a time.

But do not let me be understood to mean we had done too much or even enough. I would say, send more, and I will add my mite; but let us do it not from any peculiar claim the Am. Union have on us, but from pure Christian benevolence, which would lead us to aid any society directing the gospel to the heathen, having its location in London or Boston; and if a house is needed—as I presume it is—let us aid our American brethren in building it, but if we decline doing so let them not imagine we have violated faith with them, for I have never learned that we have made any pledges to aid them pecuniarily, and consequently may refrain from doing so without being put under the bar of defaulters.

But, in conclusion, if we refund the money advanced by the American Board for the house, and I am willing to help in so doing, the question arises—to whom will it belong? to Brother Crawley, as his private property? to the Missionary Board of Nova Scotia? or to the American Baptist Missionary Union? In whom is the title to be vested?

October 16th, 1858.

A. V.

Religious Intelligence.

For the Christian Messenger.

PUGWASH.—It affords us pleasure to learn that an interesting state of revival is being experienced by the Baptist Church in this place. The meetings which have lately been held at the mouth of River Philip, where a portion of the Pugwash Church reside, have been evidently attended with the Divine blessing. The Pastor, Rev. E. F. Foshay, has been labouring amongst them—in word and doctrine—with much earnestness, and has been aided and encouraged by the presence of the brethren.

On Lord's-day, the 10th, five persons were received into the Church by baptism. On the 17th, eleven more professed a good profession before many witnesses. Others are still expected to come forward as witnesses for Christ, and declare what he has done for their souls; having first given themselves to the Lord, it is hoped they will give themselves to his people, by the will of God.

Persecution in Germany.

The Rev. Dr. Steane, in a letter to the Freeman, refers to a communication he had received from the Rev. G. W. Lehman, of Berlin, in which he relates an instance of bitter persecution of a preacher of the Gospel. Dr. Steane says of him:

"The writer is personally known to me, as in one of my visits to Germany I went to Ludwigs-lust in order to become acquainted with him. At that time he was under the surveillance of the police. His goods had been seized and sold, his cow and his goat also, on which his family depended for their daily sustenance; and all his books, tracts, and church documents had been taken from him. I waited on the local magistrate under whose immediate direction all this had been done, and learned from him that Mr. Wegener was an honest man and a peaceable citizen, and that there was no ground of complaint against him, but that he would be a Baptist and preach. The Grand Duke was at the time in his summer palace at Ludwigs-lust. I sat down and wrote a memorial in which I requested an audience, and enclosing letters which I carried with me from Lord Bloomfield and Sir A. Malet, British ministers at Berlin and Frankfurt, the former being also accredited to the court of Mecklenburg, I called and left it at the palace. The Grand Duke did not grant me an audience, but referred me to his Government at Schwerin. I immediately went there, and had interviews with the Prime Minister and the Minister for Ecclesiastical Affairs. With the latter I entered at length into the question, pleading for religious liberty, but was met, though with great personal courtesy, in a spirit of determined intolerance. Subsequent events show that there is no mitigation of their tyranny. OF ALL INTOLERANT STATES IN EUROPE MECKLENBURG-SCHWERIN IS THE MOST INTOLERANT. Tuscany is not worse. Let her be exhibited to the nations in her odious pre-eminence, and let the world know that there is one Protestant Government in this nineteenth century which glories in being stigmatized as a relentless persecutor!"

THE REVIVAL IN GREAT BRITAIN.—Meetings are now being organised almost simultaneously in Glasgow, Edinburgh, Dundee, Aberdeen, Inverness, and Liverpool. A feature of similarity in some of these meetings to those which are still taking place on the other side of the Atlantic is this, that they are not only held in the evening, but also in the busiest part of the day, between twelve and one o'clock. In Glasgow meetings have taken place for a few weeks in Free Anderston Church on Tuesday evenings and on Wednesdays at noon, which have been well attended. In the Religious Institution Rooms a meeting is held on the Friday evenings, and it is in contemplation to establish another meeting, in the same place, during business hours. The advocate of Protestantism in the eastern end of the city (the Rev. R. Gault) has also initiated the movement in that district, on