

Agriculture, &c.

Comparative Value of Roots.

It is a great object to the farmers of Maine to raise a supply of the best kinds of fodder for their stock during the winter. Hay, we all know, is the great dependence—the staple material for this purpose, but there are many other crops which can be raised to advantage among us, and which are very valuable for furnishing food to stock, and thereby saving hay.

In order to ascertain the real value of these crops for the purpose above named, it will be necessary to compare the nutritive properties of the several articles with good hay as the standard.

Experiments, and close and careful comparison of the results of many trials, have given the following as the comparative difference between the articles mentioned and good hay. We have published these results before, but we now put them in tabular form, so as to give the reader an easier mode of comparing them :

- 100 pounds of hay are equal to
- 275 pounds of green Indian corn,
- 442 pounds of rye straw,
- 164 pounds of oat straw,
- 153 pounds of pea straw,
- 201 pounds of raw potatoes,
- 175 pounds of boiled potatoes,
- 339 pounds of mangol wurtzel,
- 504 pounds of turnips,
- 54 pounds of rye,
- 46 pounds of wheat,
- 59 pounds of oats,
- 45 pounds of peas, or beans,
- 64 pounds of buckwheat,
- 57 pounds of Indian corn,
- 68 pounds of acorns,
- 105 pounds of wheat bran,
- 109 pounds of rye bran,
- 167 pounds of wheat, pea, and oat chaff,
- 179 pounds of rye and barley.

From this "bird's-eye view," it will be easy to calculate the fodder value of any of the above articles which you may raise. For instance, if you have 504 lbs. of turnips, they will give as much nutrition to your cattle as 100 lbs. of good hay, or in other words, it will take 5 lbs. of turnips to be equal to 1 lb. of hay.

An ox, it is said, requires 2 per cent. of hay per day if he does not work, and 2½ per cent. if he works. Suppose, therefore, you have an ox that weighs 1500 lbs., he will require 30 lbs. of hay per day if he does not work. But you wish to feed him in part with turnips. If you give him 15 lbs. of hay, how many pounds of turnips must you give him to make up the supply? Ans. 75 lbs., which, at 60 lbs. to the bushel, will be 5 pecks.

Again, according to the table, a little more than half a pound of Indian corn is equal to a pound of hay. If, therefore, you give the same ox but 15 lbs. of hay, how much Indian corn must he have to supply the 15 lbs.? Ans. A little over 8½ lbs. Allowing corn to weigh 50 lbs. per bushel, it will take 5 quarts and a third.

Allowing the estimates in the table to be correct, they will be a convenient guide to farmers in feeding cattle, &c., on other articles, in order to save their hay.

A milch cow is said to require 3 per cent. of her weight per day. A sheep, full grown, 3½ per cent.—*Maine Farmer.*

A writer in the *Farmer's Magazine*, a number of years ago, described what are properly considered the good points of a cow, as exhibited in the Short Horn breed, in the following doggerel lines :—

- She's long in her face, she's fine in her horn;
- She'll quickly get fat without cake or corn;
- She's clean in her jaws, and full in her chine;
- She's heavy in flank and wide in her loin;
- She's broad in her ribs, and long in her rump;
- She's straight in her back, with never a hump;
- She's wide in her hip, and calm in her eyes;
- She's fine in her shoulders, and thin in her thighs;
- She's light in her neck, and small in her tail;
- She's wide at the breast, and good at the pail;
- She's fine in her bone, and silky of skin;
- She's a grazier's without, and a butcher's within.

EXTENSIVE EGGERY.—A gentleman near Paris is engaged in keeping hens for the purpose of furnishing the Paris market with eggs. He commenced with a stock of 300, which produced him 90,000 eggs a year. He now sells 40,000,000 a year. His establishment is said to be conducted with the most perfect system, and to this, in a great degree, is his success attributed. His fowls are of the ordinary kinds, no fancy breeds being introduced. He gives them a mixed diet, using all the horse-flesh he can procure, with a fair sprinkling of salt and pepper.

HORSE-CHESTNUT.—This tree is probably so-called from the partiality that horses have for its leaves and small branches. It is said that its fruit eaten by horses will cure their coughs. Steeped in lime-water, and afterward washed clean, then mashed, they are said to be excellent food for sheep.

Temperance.

Prospectus of Destruction Railroad.

The Directors take pleasure in reassuring their numerous friends and patrons, that the Road to Ruin is now in good order. Within the last three months it has carried more than three hundred thousand passengers clear through from the town of Temperance to the city of Destruction, while the number of way passengers is encouraging. An enormous amount of freight, such as mechanics' tools, household furniture, and even whole farms, have gone forward; and the receipts of the year have been so large that the Directors have resolved to declare a dividend of five hundred per cent. The track has been much improved, and relaid with Messrs. Diabolus & Co's. patent rail. The grades are reduced to a dead level, and the switches brought to such perfection all along the route, as to jerk the cars in a moment from the main track, to avoid collision with the Total Abstinence engine and the Temperance trains which have recently occasioned so much trouble. In short, we have spared no expense to make it superior to any other Road to Ruin ever established. It gives us great pleasure to call the attention of the public to the improvements in our engines and cars. The old favorite locomotive—*Alcohol*—has a fire-chamber of double capacity, and patent driving-wheels after the fashion of old Juggernaut. Our wine-cars are models of luxurious conveyance, after the pattern of the far-famed London Gin-Palaces, where ladies and children and gentlemen of the first water can have all attention. To keep up with the spirit of the times, our whisky, rum, and brandy cars have been greatly enlarged, and fare reduced to half price. Our cider, porter, and beer cars are exciting great attention among the children. Our experienced engineer, Mr. Belial, and our polite and gentlemanly conductor, Mr. Mix, have been too long known to the travelling public to need any commendation. Indeed, so swift and sparkling are our trains through all our towns and villages, that some have called it "The flying artillery of hell let loose on the earth." Tickets must always be procured of Mr. Mix, at the Drinker's Hotel, where you may see the following extract from our charter from government :—

- "Licensed to make a strong man weak;
- Licensed to lay a wise man low;
- Licensed a wife's fond heart to break,
- And make her children's tears to flow.
- "Licensed to do thy neighbour harm;
- Licensed to deadly hate and strife;
- Licensed to nerve the robber's arm;
- Licensed to whet the murderous knife.
- "Licensed where peace and quiet dwell,
- To bring disease and want and woe;
- Licensed to make this world a hell,
- And fit man for a hell below."

REGULATIONS:

The down train leaves Ciderville at 6 A. M., Portertown at 7 A. M., Beerville at 8 A. M., Wineville at 9 A. M., Brandy Borough at 10 A. M., and Whisky City at 12 M.

The speed of the train will be greatly increased as it proceeds; stopping, however, to land passengers at Poorhouseville, Hospitaltown, Prisonburg, Gallowsville, etc.

On Sunday, cars will be ready as usual, especially for way passengers, until further notice.

N. B.—All baggage at the risk of the owners, and widows and orphans are particularly requested not to inquire after persons or property at Ruin Dépôt, as in no case the Directors will hold themselves liable for accidents to passengers.

WM. WHOLESALÉ, Pres't.

ROBERT RETAIL, Vice Pres't.

—*Tioga Agitator.*

THE RUM FIEND.—One of the New York papers, alluding to the various cases of stabbing, shooting, murdering, and dying, under the influence of alcoholic beverages, which occurred during the preceding week, remarks: "The rum fiend claims a large number of victims this week." Does our cotemporary mean by "rum fiend" the person who deals out the poison, or the poison itself? If the rumseller is the fiend, he ought to be caged at once. If the fiend is the rum itself, this ought to be destroyed instantly. Which is the "fiend," good neighbor?—*Life III.*

A RUSE.—Two burglars being arrested on suspicion, a police officer, disguised as a ragged drunkard, stumbled into the cell between the two in which the sinners were confined, and having, by his antics, prevented all suspicion of stratagem on their part, learned from their conversation where the stolen property was secreted. The receivers of the stolen goods were arrested.—*B.*

Correspondence.

For the Christian Messenger.

Our Foreign Mission.

MESSES EDITORS,—

In other letters Bro. Crawley has furnished statements with reference to the faithfulness, zeal, and efficiency of the native preachers in Burmah supported by funds from these Provinces. This present letter gives us an account of the time spent by these laborers in our service. It also affords an explanation relative to the delay that occurred in the transmission of the second sum that was forwarded by us to Boston. Though there has been some detention, yet the money has safely reached its destination; and it will now afford the means of employing an additional number of preachers, who are eager to devote themselves to the work of proclaiming salvation through Christ to their perishing fellow countrymen.

The fact here exhibited, that two hundred dollars have sustained three faithful and laborious missionaries for nearly a year, (above 2½ years' service,) while preaching the precious gospel to the heathen, may well animate us all to increased liberality in contributing to the funds of our Foreign Mission.

Ever yours in Christ,

CHARLES TUPPER, Secretary.

Aylesford, Jan. 27th, 1859.

HENTHADA, Oct. 16th, 1858.

MY DEAR DR. TUPPER,

Our financial year closed Sept. 30th, and as the brethren will naturally look for some statement from me, concerning the expenditure of their donations "for the support of native preachers," I have the pleasure herewith to present such a statement:

The number of assistants employed has been three. The following table will show the respective periods for which they have served, and their remuneration:

Moung Thet Nau,	9 months,	Rs.20=180
Ko Oung Bau,	12 "	10=120
Moung Shway Louge,	12 "	15=180
		Rs 480

I received through the Treasurer at the Missionary Rooms in Boston \$200=Rs.440. The balance (Rs.40) was paid from other sources.

I have just received a letter from the Secretary of the Missionary Union, in which he informs me that he has received from the "Nova Scotia and New Brunswick Foreign Missionary Society" \$400, to be appropriated for the support of native preachers under my care. As this sum had, I knew, been remitted to Boston before the last meeting of your Convention, I was surprised at not receiving it. But the cause of its retention has been explained by the Foreign Secretary in the letter just referred to.—He says it has been hitherto the custom to retain any donations which might be received after the appropriations for the current year had been made out, to be entered in the schedule of the ensuing year. But this custom, he says, is now to cease, and any donations received shall hereafter be forwarded to their destination at once.

As this sum (\$400) belonged properly to last year, and if the intentions of the donors had been carried out, would have been spent last year, it has occurred to me that they may intend [they do] to remit for this year a sum (\$600) equal to that remitted by them last year. If so, there will be, they may be sure, ample demands for it all.

I remain, with sincere respect,

Yours affectionately,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

Obituary Notices.

MRS. E. E. C. HARRIS,

Wife of Rev. J. M. Harris, died at Ithaca, New York, January 15, 1859, in the 53rd year of her age.

The deceased was born in Kentville, Nova Scotia. At an early age she felt the claims of religion, but did not give her heart to the Saviour until her life was half spent: then she made a full consecration of herself to His service, which was renewed daily, with an increased ardor of love, until the work of life was completed, and she was received to her eternal reward. Soon after she obtained the forgiveness of sin, she followed her Redeemer's example in baptism, and was united to the First Baptist Church, in Cornwallis, then under the pastoral care of that eminent servant of Christ, the Rev. Edward Manning. Though still overflowing with cheerfulness, and warmly attached to a large circle of gay friends, yet from this time the church was her home, its members her associates, its honor, peace and prosperity her interest, and to secure its triumph was the work of her life.

After her marriage in 1840, she removed to Kennebunk, Me., and there entered upon the varied and responsible duties of a pastor's wife. Few were ever better prepared for the position. Pleasing in her manners, persuasive in her address, open in her sentiments, benevolent in her character, and faithful in her duties, she secured the respect of all, and won the deep and lasting affection of her intimate acquaintance. She prayed without ceasing. Every interest of society, every class and condition of men, every want of the church and of the world, that was brought before her notice, and every plan and purpose of her life, with fervency of spirit she laid before God. She loved to meet with christians, join with them in social prayer, and en-

courage them to perseverance in the ways of the Lord, and faithfully, on every appropriate occasion, she pointed the sinner to her glorious Redeemer. Embracing revealed Truth with an unwavering faith and a quenchless love, fearlessly, "in season and out of season," she announced its doctrines and enforced its requirements. In each of the churches where she has labored, her death will awaken the sincerest sorrow, her memory will be cherished with the purest affection, her influence will perpetuate the promotion of piety, and their loss will be confessed to be her unspeakable gain.

Her end was peace. During a long and painful sickness, which was borne with a patient and cheerful resignation, she often said to her friends, "It is either life with me here or in Heaven." God gave to her "songs in the night." To those she loved most she said, "I have no message to leave with you, I have said so much to God about you." Two days before her departure, to a friend she said, "I have not endured a conflict, nor had a cloud pass over my mind in all my sickness." Being told, the evening before she fell asleep in Jesus, that there had been fears lest she would have left during the day, she replied, "You had reason to fear, but it would have been blessed for me." And a short time before she was dismissed, when breathing with great difficulty, she said to a friend, "There is rest in Jesus," and soon she found it in His bosom of love. The kindness of her friends left nothing undone that was necessary to alleviate her sufferings, promote her happiness, smooth her passage to her heavenly home, or to array her in neatness and beauty for the tomb. Her funeral was attended by a sympathising community, and very many who came returned before the services, there being no room for them in the sanctuary. The pastors of the place, assisted by other clergymen, served as her pall-bearers, and a sermon, founded on Heb. 6: 19, was preached on the occasion, by the Rev. C. L. Bacon, of Trumansburg. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

MRS. SARAH LOVELESS,

Wife of the late John Loveless, calmly fell asleep in Jesus, at Union Street, Horton, on Thursday, the 27th day of January, 1859, in the 91st year of her age.

At the age of 18, she was convinced of her lost condition, as a sinner, and with a heavy burden of guilt upon her mind, she repaired to the house of God, where she heard a sermon from the text,—"As the heart panteth after the water brooks, so panteth my soul after thee, O God," which was the means of bringing her by faith to "lay hold on everlasting life." This was a day sacred in her memory, to which she often referred. Shortly after this she followed the Saviour, in the ordinance of baptism, and was united to the Baptist Church in Horton, of which she remained a worthy member to the time of her death.

As a wife and mother, she was tender and affectionate; as a neighbor, she was beloved by all; and as a Christian, she was "faithful unto death." As the last enemy approached, she awaited her transfer to the "better land" with joy, while she could look back upon a long life, spent in the service of her Lord and Master. With His "rod" and His "staff" supporting her, she rejoiced in Christ as her Saviour, and invited those around her to the Lamb of God, saying, "You will need a Saviour in a dying hour." With the eye of faith looking beyond the "swelling flood," she triumphantly passed away, to join the redeemed millions who have gone before.

Her funeral sermon was preached on Sabbath, January 30th, to a large congregation, from 2 Timothy iv. 7.—*Com. by Rev. E. O. Read. Gaspereaux, Feb. 1st, 1859.*

MRS. ELIZABETH GEDDIS,

Died at Highland Village, Londonderry, Nov. 6th, 1856, Elizabeth, wife of Mr. Joseph Geddis, aged 46 years. The subject of this memoir was a daughter of John and Agnes Hall, of Onslow. About two years before her death she experienced a change of heart, under the preaching of the Rev. Samuel Thompson, by whom she was baptized, and became a member of the Baptist church in Great Village. After she professed the name of Christ, she walked in a very humble and consistent manner. She was kind to the poor and afflicted, attentive to religious duties, and cherished a warm attachment to the ministers of the Gospel and her fellow-christians. We firmly believe that our loss has been her gain, and that she has entered into that rest that remaineth for the people of God.—*Communicated by Rev. Jas. Reid.*

MR. JOHN GIDDENS, SENR.,

Died, at Portauquique, January 11th, in the 72nd year of his age.

He was born at Great Village, Londonderry. After his marriage, he removed to Portauquique. He joined the Presbyterian Church, under the pastoral care of the Rev. James Bain, and continued a respected member of that body until called to join the Church triumphant. He bore his affliction with great patience and resignation to the Divine Will. It was the writer's privilege to attend on him in his last sickness and to stand by his dying bed. Three hours before his departure, he most affectionately took leave of his wife and children, and told them he was going to be with Christ, which was far better. He leaves behind him a beloved wife and large family of children and grand-children to mourn their loss. His funeral occasion, on the 12th ult., was improved by the Rev. A. Smylie, from Psalm xxiii. 4.—*Com. by John W. Giddens. (Presbyterian Witness and Colonist please copy.)*