

Agriculture.

Liebig's Rule for Insuring the Fertility of any Soil.

There exists a receipt for insuring the fertility of our fields and the permanence of their crops, and which if properly and consistently applied, will prove more remunerative than all the expedients that have ever before been resorted to by agriculturists. It consists in the following rule:

Every farmer who takes a sack of corn or a hundred weight of raps, turnips, potatoes, &c., to the town, ought, like the Chinese coolie, to carry back with him from the town an equal (or, if possible, a larger,) quantity of the mineral constituents of the produce sold, and restore them to the field from which they have been taken. He should not despise the peel of a potatoe, nor a straw, but always bear in mind that that peel may be wanting to form one of his potatoes, that straw to form one of his ears of corn. The cost of carrying these matters to his fields is trifling, and the investment is as safe as a saving's bank, and highly productive withal. The fertile area of his field will, in the course of ten years, be as it were doubled. He will produce more corn, more flesh, and more cheese, without having, on that account, to bestow greater labor and time upon the cultivation of his land; he will be less anxious about his fields, and need no longer keep his mind constantly on the stretch for some new, unknown, and imaginary expedient to preserve their fertility in some other way.

All the proprietors of the soil in every great country, (adds Liebig,) ought to form a society for the establishment of reservoirs, where the excreta of men and animals might be collected, and converted into a portable form. Bones, soot, ashes, leached and unleached, the blood of animals, and offal and refuse of all kinds, ought to be collected together in these establishments, and prepared for transport by the society's own officials.

To render the execution of a plan of this kind possible, government and the police authorities should take measures to insure the proper construction of latrines and sewers in towns, to guard against the waste of night soil, &c. This must, of course, be a preliminary arrangement; but when once made, an annual subscription of half a florin from every farmer in the land will suffice to call into existence establishments of this kind in every town, and there can be no doubt that these establishments would speedily become self-supporting, if every agriculturist would only make up his mind to act strictly upon the advice here given.—*Liebig's Lectures.*

Central Heat of the Earth.

The rate of increase of heat is equal to one degree of Fahrenheit for every forty-five feet of descent. Looking to the result of such a rate of increase, it is seen that at seven thousand two hundred and ninety feet from the surface the heat will reach two hundred and twelve degrees, the boiling point of water. At twenty-five thousand five hundred feet it will melt lead; at seven miles it will maintain a glowing red heat; at twenty-one miles melt gold; at seventy-four miles cast iron; at ninety-seven miles soft iron; and at one hundred miles from the surface all will be fluid as water, a mass of seething and boiling rock in a perpetually molten state, doomed possibly never to be cooled or crystallized. The heat here will exceed any with which man is acquainted; it will exceed the heat of the electric spark, or the effect of a continued voltaic current. The heat which melts platinum as if it were wax is as ice to it. Could we visually observe its effects, our intellect would afford no means of measuring its intensity. Here is the region of perpetual fire, the source of earthquake and volcanic power.—*Recreative Science.*

Remedy for the Potatoe Disease.

MR. EDITOR:—Some Jenny Lind potatoes which I have just been digging are badly diseased over the whole field, with the exception of a small spot on which, several years since, a coalpit was burned. As far as the coalpit extended the potatoes were bright and sound, with scarcely a diseased one among them.

Now is it not reasonable to conclude that the particles of charcoal left in the ground preserved the potatoes from disease? And would it not be advisable for those farmers who can have access to such coalpit beds to put a small quantity of the dust in each hill of potatoes at the time of planting, next year, and thus prove its virtues by a fair trial?—S. L. WHITE is N. E. Farmer.

Missionary Intelligence.

[From the Missionary Magazine, November, 1860.]

Burmah.

The following extracts from the Journal of Mr. Stevens will be read with interest.

TRIP TO THONGZAI.

Tuesday, Jan. 31, 1860.—Left home by boat with three of the assistants, to attend at Thongzai a meeting of delegates from the churches of Henthada, Bassein and Rangoon, the beginning, we hope, of a Burmese Association. Our Associations hitherto have been of Karen churches mostly, with a very small admixture of Burman, so that our annual meetings have been chiefly conducted in the Karen language; which, not being understood by the Burmese, the services were necessarily less interesting to them. We want an annual gathering, which shall be to the Burman churches what the Karen Associations have been to the Karens.

MEETING OF DELEGATES.

4.—Saturday. Arrived at Thongzai last night about ten o'clock, and received a cordial welcome from Mrs. Ingalls and Mrs. Knapp, both of whom have been here some weeks with the Christians, anticipatory of the meeting. A number of delegates from the Bassein church have also arrived. We regret that we may not expect Bro. Douglass from Bassein, both in consequence of his expecting soon to leave for America, and of an unusually interesting state of inquiry among the people of his field. These circumstances demand that he should be with them as much as possible previous to his departure.

About ten, A.M., Br. Crawley, with a strong representation from Henthada, arrived, just as we were about to commence a preliminary meeting, the regular meeting being appointed to commence to-morrow. The service was conducted by Moung Thah No, one of the delegates from Bassein. In the evening, also, another service was held, conducted by Br. Crawley.

5.—After a prayer meeting in the morning, two Karens presented themselves for baptism, who, being well known by the members, and having for a long time been waiting for an opportunity to be baptized, were, on examination, approved.

Between 11 and 12 o'clock, a discourse was preached by Br. Crawley from John 15: 1. "I am the true vine and my Father is the husbandman." After the service, two more candidates, a Karen belonging to the same company as the two already accepted, and a Burman from Letpa-dau, asked for baptism and were received. The four were then baptized in the stream near by, a large congregation crowding the bluff, and lining the margin of the water. It was to us a delightful and animating occasion, not only on account of those who were baptized, but also on account of the large company to whom the ordinance furnished an opportunity of setting vividly before them the distinguishing doctrines of the gospel.

In the evening, written and verbal statements were made by the delegates of the state of religion in the provinces represented by them, and prayers interspersed for the blessing of God on the respective fields. We found much cause, too, for rejoicing and thanksgiving in view of the blessings already bestowed in each section, the number of believers having considerably increased.

ARRANGEMENTS FOR THE MEETINGS.

6.—A prayer meeting was held in the usual place. This was a schoolhouse and a booth adjoining, with mats spread on the ground for the natives, the missionaries using the chairs or stools, which each had brought for himself, while a table served for a desk. For these accommodations we were indebted mainly to Ko Myat Poo, the principal member of the church here, and the collector of a district, and also to the kind offices of the good sisters who had been on hand, and who directed and urged forward the preparations.

After the prayer meeting we all adjourned to the west part of the village, where Ko Shway Bong, another of the prominent members, had made preparations at a place where he has laid a brick foundation for a chapel which he is purposing to build. Here we had a congregation of about two hundred persons, and in the evening again a good company assembled at Ko Shway Bong's house.

7.—This was the last day of the meeting. A prayer meeting was held, as usual, in the morning. A meeting at noon was held, to give opportunity for the assistants and others to propound questions pertaining either to doctrine or practice, which excited much interest, and finally the closing service was held in the evening, in which we commemorated the dying love of our Redeemer in the ordinance of the Supper. It was a refreshing season, and I am sure the Christians separated feeling that it was good to be there; and from the interest manifested during the days we have been together, and the unanimous and earnest desire that the meetings should be repeated next year, we believe the influence of the occasion has been only salutary. As for the missionary portion of the company, we felt ourselves transported back to our fatherland, to those annual gatherings where so often the communion of saints has gladdened and quickened our souls.

The contributions brought in by the delegates, amounted to about thirty rupees, which have been appropriated to the promotion of the cause in Thongzai.

8.—Br. Crawley and the delegates from Henthada and Bassein are gone. We remain longer to preach to the people of the place.

Mr. THOMAS of the Henthada Mission, writes:

Henthada, May 17, 1860.—Immediately after my return from Young-ho lah, in the southern part of the Tharrawadi district, Jan. 16, I went with my family to the northern part of the same province, to Mayoogwen. One of our native pastors, Tsa-Mai, had been through that region in the earlier part of the season. Tsa-Mai administered the ordinances in the six little churches of those parts, and baptized about twenty converts. We now went to spend a week in one place, hoping to see the native preachers, and some of the members from all the churches of those parts, and to preach the gospel to the numerous heathen Karens of that neighbourhood.

MENGYEE—WHO WILL PREACH CHRIST THERE?

Mengyee is an old Burman city, about midway between Henthada and Prome. In the city and immediate vicinity are many Burmans. I was sadly impressed, while there, with the spiritual desolation which reigns. No missionary resides there; no native Burman preacher. Indeed, there is but one Burman assistant in the whole province.

While in Mengyee I wrote Br. Haswell, urging him to try to induce his son to take up his abode in that city, and there and in the numerous neighboring cities and villages, to preach Christ. Br. Haswell thinks, and who doubts it?—that his son will be absolutely needed in Maulmain.

But is that wide field to remain forever uncultivated! Is there not some man in America who would esteem it an unspeakable privilege to commence a mission in that province? To preach the gospel to the one hundred and twenty thousand souls of the Tharrawadi district, should surely be inducement sufficient to call a man whose heart has been touched with the love of Jesus, from all that is dear in America. Will not our brethren in Nova Scotia expend a little more of their missionary energy in sending a man and sustaining him in this place? Br. Crawley would, I am sure, be delighted to have an associate, only fifty miles from him, in that encouraging field.

Correspondence.

For the Christian Messenger.

Address

FROM THE BAPTIST CHURCH AT PORT GEORGE TO THE REV. JAMES A. MOORE.

DEAR BROTHER,

We are sorry that the union which has subsisted between us, as church and pastor, for sometime past, is about to be dissolved, and that you are soon to leave us for another field of labour. We cannot but express the high esteem with which we have held you during your sojourn with us, especially when we remember that you have been the honoured instrument in God's hands of the conversion of souls, and the building up of his cause among us. Permit us, Dear Brother, at parting, to say, that both you and your companion shall ever be cherished in our memories with high regard. May the Great Head of the Church be with you, and continue to bless your efforts for the promotion of his Kingdom, wherever your future lot may be cast.

Signed, in behalf of the church,
GEORGE S. PARKER, Junr., Clerk.
Port George, Oct 24th, 1860.

Reply.

DEAR BRETHREN,

I thank you for your address and the expressions of attachment which it contains. The period of my services among you has been to me one of deep interest, and it is not without feelings of deep emotion that I think of a dissolution of the union which has subsisted between us, as minister and people, yet I trust, Dear Brethren, it is only from a disposition to acquiesce in the will of God that I go to another field of labour. It is my earnest prayer that God may bless and prosper you, as a church.

Mrs. Moore desires to join in giving thanks to you all.

I remain, Dear Brethren,
Yours very truly,
J. A. MOORE.
Port George, Oct. 27th, 1860.

For the Christian Messenger.

Obituary Notices.

MISS ELIZA ANN WOODLAND.

Died, of diphtheria, Oct. 16th, 1860, at Wallace Bay, Eliza Ann, fourth daughter of Deacon R. Woodland, of Wallace.

Miss Woodland being engaged in the occupation of school teacher, was beloved and respected by all who knew her. Her kind and amiable disposition won her the sincere attachment of many sympathizing friends. In early life she was the subject of deep conviction, which so stamped her naturally modest and retiring disposition, that her deportment was blameless in the eyes of all men, but through the allurement of youth she stifled the stirrings of the Spirit at the time, though she bitterly lamented it afterward.

On the 5th of October, in the midst of use-

fulness and of bright future prospects, she was suddenly attacked by sore throat. Medical aid was promptly in attendance, but the mandate had gone forth, and all was in vain,—suffering by times the most excruciating agony. She lingered till the 16th, when she calmly fell asleep in Jesus. Some time before her death she became extremely anxious about her eternal welfare, but the struggle was short, and ere long the peace which she sought was given her, and she could look forward with a glorious hope of an inheritance in heaven.

We dare not weep, loved one, for thee:
Thy parting words we'll sing:
O grave where is thy victory,
O Death where is thy sting!

ALBERT STRONG—MRS. PELTON.

MR. ALBERT STRONG, son of Deacon Abel Strong and Ann, his wife, of Bill Town, died Sept. 18th, 1860, aged twenty-six years. When about twelve years of age, he was seriously awakened, and felt that he was a great sinner, and needed pardoning mercy. He was never, by his parents, known to use a profane word. During last winter his health became impaired; his strength was gradually weakened. He hoped, through the merits of Christ, that he should be forever happy. Two months before his demise he professed a great desire to make a public profession of his faith in Christ, and follow His example in the ordinance of baptism, but his debility prevented. He became much prostrated, though never confined to his bed. The last time he walked into the garden was nineteen hours before his demise. He died without a struggle, and sweetly fell asleep in Jesus, as we humbly trust. "Precious in the sight of the Lord is the death of his saints."

On the same day as his funeral, there was another one, occasioned by the peaceful and happy death of Mrs. PELTON, who, with her husband, came from the United States to Bill Town, and about one year since was baptized by the Rev. James Parker, on profession of her faith in Jesus, and united with the Bill town Church. She was esteemed as truly pious. They were interred about the same time in the cemetery at Bill town, and in the absence of brother Parker, the writer of these notices preached on the occasion from Psalm ciii 13, as appropriate to both families.—"Like as a father pitieth his children, so the Lord pitieth them that fear him." It was a solemn and interesting season.—*Com. by Rev. W. Chipman.*

MRS. MARGARET A. KER.

Death has been also permitted to enter the dwelling-place of Mr. Henry Ker, of Bill Town, and has separated from him his affectionate and beloved wife, Margaret Ann, daughter of Mr. Isaiah Shaw and Alice his former wife. She was brought up by her grand parents, the late Mr. Abner Woodworth and his wife; afterwards resided with Mr. William H. Skinner, during which time she was brought to experience a saving change, and on profession of faith in Christ was immersed by the writer of this notice on the 5th day of February, 1843, and then received into the fellowship of the 2nd Cornwallis Church, Pleasant Valley, where she continued her connection until removed by death. About the year 1850 she was married to the above named Henry Ker, and removed thence to Bill town, and from the time of her public profession of religion to her demise, her Christian deportment was such as to afford ample testimony of the reality of the religion which she had professed. Much happiness was mutually enjoyed by her and her beloved companion during the married state, although he was and is now by profession a Presbyterian, yet the kindness and respect manifested by him added greatly to her happiness.—A good example and worthy imitation. Happy would it be for all in similar circumstances of whom the same report could be made. On the third day of November her immortal spirit departed to be with Christ, aged thirty five years. Her remains were deposited in the so-called Morse burying-ground. At the request of her much endeared husband the writer of this notice preached at Berwick on the occasion, from 1 Cor. xv. 26.—"The last enemy that shall be destroyed is death." Saith Christ by the Prophet Hosea xii. 14: "I will ransom them from the power of the grave, I will redeem them from death: O death I will be thy plague; O grave I will be thy destruction: repentance shall be hid from mine eyes."—*Jb.*

On Monday, the 19th inst. there were three funerals in this district. One of the three removed by death was the eldest son of Mr. Joseph Kellum, and whose name was John Cramp, a fine promising child about eight years old, of diphtheria. On Friday, on being asked by his mother if he was willing to die, he replied No, for he was not good enough. His mother presented to him the scriptural way by which he might be prepared. On Saturday he told his mother that he was now satisfied that he should soon die, and now he was willing to die, for he loved the Lord Jesus Christ, and he hoped to dwell with him in heaven; from that he appeared calm, composed and resigned, and on Lord's-day morning yielded up his spirit to God who gave it, and we trust is now in heaven. O, what a consolation to bereaved parents to part with a child under such circumstances.

Another one was the only remaining daughter of Mr. James C. Morse, having before lost two sons and one daughter, so that now only two sons remain. This last bereavement especially was deeply lamented. She was eight years old. God, as a Sovereign, has no respect of persons; He taketh away and none can hinder him, or has a right to say unto him why doest thou so. We humbly trust that the Lord had prepared her for himself, by the Holy Spirit's sanctifying influence upon her heart.