

Agriculture, &c.

For the Christian Messenger.

The Army Worm.

MR. EDITOR,—

After about 17 years of potato blight, and several years of failure in the fisheries, these shores have been visited by another calamity, in the army worm, which has destroyed more than half the grain, but nothing more of any consequence. It was distressing to see numerous crews of men with extensive craft, and means fast expending, waiting from day to day, month to month, and even from season to season, for fish, but waiting in vain; and as the season advanced the air became laden with the stench of blasted decaying vegetation. This year, adversity has taken a different form; while the potato has not been seriously damaged, and fish have been more abundant, though more than proportionally less in price, a hostile army has invaded. Providence might now at length be acknowledged in reference to the potatoes and fish, but the grain was supposed to be man's, as surely as the sun returned to the northern tropic, and the seed was sown in the well prepared soil, (the strong barley, the chief dependence of the people not yet having been a failure in these parts) but now a significant hint is given that Providence extends to the grain also.

So much the more is this evident, from the sudden and apparently mysterious manner in which the army worm comes and departs. They make their appearance in localities; increase in several days, so as to put arabics entirely to the non-plus; they eat constantly; grow rapidly—recruits always coming on—continue about three weeks—beginning about the first of August, and then disappear in a couple of days. Their mode of operation is, to trim off the leaves and beards and then wantonly cut off the heads; and when the beautiful field has become almost a wilderness of decapitated stalks, the army duly marshalled, march, with quick step, in search of fresh booty; if unsuccessful they often return whence they came. In these marches they often reach the sea shore; they do not I think, take the water as their element, but the rising tide takes them; they float until wet and then sink to the bottom. But what about the mysterious manner in which they come and depart. Well, it was generally believed here that they came down in the rain; this faith was confirmed by a report, circumstantially detailed, that some person caught a hat full of them in their descent; the rest of this theory corresponds and is very valuable! but they go into the water and are destroyed. But the question has been rescued from the realm of superstition and speculation, by those who have paid dearly for the opportunity of observing; from whom personally I have received the following: The worm is found in the ground, afterwards a chrysalis, then millers, very numerous above ground; also in the digging of potatoes, they fly out of the ground like flocks of birds;—but, more satisfactorily, the insect confined in a bottle has come to the same conclusion—a miller. Hence the army worm appears to be the larvæ of the miller. Objection,—why has not the vermin appeared before? I think it is common; its appearance is not striking—a dark-brown smooth grub, the diameter of a goose quill, and an inch and a half long, and on a little reflection one believes he has seen it before. It is the army and not the worm, that is uncommon.

As nature is the only volume of Natural History within my reach, I have not the opportunity to compare notes with some dusty volume, but I presume they would not suffer from the comparison and the only interest they may have for your intelligent readers is, that they are fresh from the field of observation. The army worm was formidable in some parts of the county of Lunenburg, about fifty years ago. It appears in an extract in your issue of August 17th, that the miller originates from another source; there may, however, be different kinds. I would remind your readers of the plan mentioned in that extract for destroying them, viz. by giving them lights in the night; though I think it is late for this season, the miller having already deposited its eggs and died.

DISCIPULUS.

Margaret's Bay, Oct. 19th, 1861.

CAUSES OF FERTILITY IN SOILS.—In a letter to the New York Farmers' Club, Prof. S. W. Johnson, of Yale College, says:

The labors of Chemists to discover positively all the causes of the fertility of soils, have not yet met with conclusive success. The mechanical structure of the soil is of primary importance. Naked rock grows lichen—the same rock crush-

ed into coarse grains, grows a much higher order of vegetable—pulverized fine, the cereals grow in it. Geology, chemistry, botany, physiology, meteorology, mechanics, hydrodynamics, heat, light and electricity, are all intimately combined in the grand process of vegetation. There are sandy soils in the Eastern States, which, without manure, yield meagre crops of rye and buckwheat; but there are sandy soils in Ohio, which, without manure, yield on an average eighty bushels of Indian corn an acre, and have yielded it for twenty to fifty years in unbroken succession, the ingredients of these soils being, by chemical analysis the same. At present no difference is known between them, except the coarseness of the particles—the first being coarse, while the Ohio sand is an exceedingly fine powder. The power of soils to attract and imbibe moisture and oxygen, was well shown by Schubler, of Hoffman, 40 years ago. Of 13 different soils, quartz sand absorbed in thirty days, 1-1000 parts of oxygen and no moisture, while humus absorbed 13 of oxygen and 120 of moisture.

A REMEDY FOR CABBAGE LICE.—In perusing a late number of your paper, I see a remedy for the cabbage louse is called for. A cheap and effective remedy for this insect is within the reach of all. As soon as the cabbage begins to head, or as soon as the louse makes its appearance, open the leaves carefully with the fingers, and sprinkle common salt between them. This is said to be an infallible remedy—we have used it with entire success. Plants served in this way produce larger and solidier heads than those left to themselves.—J. S. C., in Farmer's Advocate.

STRIKING ROSE CUTTINGS.—Mr. Peter B. Mead, editor of the Horticulturist, of New York, spoke of a new method of striking rose cuttings: Take a pan or saucer, fill two-thirds with sand, and then fill up with water; prepare the cutting in the ordinary way, cutting under a bud or an eye, and place it in this sand, and it will root in a much less time and with less failures than in any other way.—Horticulturist.

Correspondence.

For the Christian Messenger.

Letter from Burmah.

We have been permitted to take a copy of the following letter, for publication, believing that its contents will be acceptable to our readers in town and country.

HENTHADA, BRITISH BURMAH, August 1st, 1861.

My Dear Brother Humphrey,

Having made known to Ko Eing, your wish about his occasionally writing to those, by whose contributions he is enabled to devote his whole time to preaching, he has handed me the letter, a translation of which you will find below.

Our little church has again been bereaved in the death of Ma Kong, Ko Eing's favorite daughter,—the pride and joy of our band of sisters. She was universally beloved of both christians and heathen—and the quiet tears of the former, with the heart-broken lamentations of the latter, at her funeral, have left an impression upon my mind which can not soon be effaced. It was a striking tableau vivant, illustrating christian hope and heathen despair. The disciples were all sad indeed, beyond expression, but only because they "should see her face no more" on earth. The heathen alas! felt that their hopes died and were buried in the grave of their friend. They loved to dwell upon her past life, her many acts of kindness, the beauty and gentleness of her character, while the christians spoke of her as being with her mother and little son who had "gone before," in the presence of the Saviour she loved. Our blessed religion never seemed so precious, never looked so beautiful to me, as it did in its gentle triumphs at the death of this convert from heathenism.

As you may readily suppose, the convulsions in America are felt here very seriously. The Executive Committee of the American Baptist Missionary Union have sent us several circulars, each more urgent than the last, entreating us to "Retrench! retrench! break up schools! dismiss native preachers! in short reduce outlay in every possible way, and stand prepared even to administer to your wants with your own hands." Which last means I suppose that it may yet be necessary to find some employment to avoid starvation. It is a cause for thankfulness, indeed, that my native preachers are all supported by funds from the Provinces, for otherwise they must now all be cut off. I will now copy the English version of Ko Eing's letter. With kindest regards to all my Granville Street friends,

I remain, your's truly,

ARTHUR R. R. CRAWLEY.

KO EING'S LETTER.

By the will of God, may the grace of peace through Jesus Christ descend upon the pastor, brethren and sisters of the church in America! So praying, I, Ko Eing, a member of the Church in Henthada, send you greeting. Among the

Burman people, who have rebelled against our Father in Heaven, the Eternal God, I am the vilest, and the very least. For, for 50 years I made with my own hands images of brick, lead, silver, gold, wood, called them God, and bowed down and worshipped them! As I did not wish to know God, for a long time He delivered me over to a darkened mind. To me, thus forgetful and asleep in darkness the love and grace, and blood of the true Son of God, who is able to save, arrived, and, delivered from sin, I became a new creature. God showed me my rebelliousness, and when I saw, I wished much to preach the Gospel, the great doctrine of the Cross to all the Burmese. O my friends, all who will see this letter, I write, tears falling, when I remember how I used to give my sons and daughters over to be slaves of Satan! My dear friends! though the sea divides us our hearts are not divided—we are fellow-children of God! O beloved friends, remember me when you pray. Help me, for I'm one of the weak ones. By nature I'm very vile. So, sorrowing I write you.

For the Christian Messenger.

Acadia College.

There seems at present, to be a lull in the communications of the friends of Acadia. To keep the subject from dying out I write a few lines, but at the same time would say that I have written so much in relation to its finances, within a few weeks, that I might leave it for others to write for the press. I have spent the last six weeks almost exclusively, night and day, in arranging the notes and accounts of the College, I have made a statement of nearly 250 notes, and enclosed to each party interested, with a short letter with each, asking payment of the amounts stated, and have one hundred or more still to send. I hope the requests will not be in vain, in fact various remittances have already come to hand in reply to my appeal, but it will be a tedious work, collecting between three and four hundred notes varying from one pound to One Hundred pounds, and distributed over the three Provinces. A great error was committed in not collecting these notes years ago; persons then would have paid their instalments cheerfully; now many think it an old claim and meet it less willingly. But whilst I shall aim to do my part in collecting, I hope each debtor will make my labors pleasant by an early discharge of his liability. There are two things to be kept steadily in view in relation to sustaining the College; one is the immediate collecting in of outstanding notes and investing in good sized sums on mortgage, and the other is the increasing of the Endowment; the accomplishment of these objects should not be delayed longer, and, in fact it is only for want of a suitable Agent that the work was not entered upon immediately after the Convention. Many persons seem dubious about attempting to raise a further ten thousand, but there ought to be no difficulty in the matter. That sum (£10,000) was raised easily some nine years since, and the denomination has not grown fewer in numbers, nor has it diminished in material wealth; then where lies the difficulty? If there be any, it must be in the indifference felt on the subject of Education, but this I think we can hardly allow, as during the last ten years there has been an increasing and growing feeling of the importance of Collegiate education, but if there is supineness in this matter, some method should be adopted to arouse to action. Many are congratulating themselves on the prosperity of the College. Its staff of teachers is well organized, its halls fuller than usual of students, and, beyond all, its finances appeared at the Convention in a favourable light; this is certainly encouraging; the accounts show that not a shilling of Endowment funds were used the last two years for current expences, and yet all these expences were met and no new debts incurred. The steamship with perfect machinery may stop in mid ocean if the fuel give out, and so whilst we have a College with Professors and students, and other necessary materials, to make it a respectable seat of learning it will most certainly fail in its aims, if a respectable Endowment be not soon secured. Let the responsibility of sustaining this highly necessary institution be felt by each member of the Baptist denomination in these provinces, and with the blessing of divine Providence no failure will occur.

J. W. BARNS, Treasurer A. C.

Wolfville, Oct. 25th, 1861.

For the Christian Messenger.

MR. EDITOR,—

From some communications in the Christian Messenger within the last few weeks, it might be inferred that the Church at Amherst are not satisfied with the appropriation of the missionary moneys both Home and Foreign.

I know of no tangible reason why there should

be any material difference this year in the interest taken by the Church in Home Missions, nor do I think that the zeal heretofore manifested, is by any means abated. Other things prevent us from thinking it convenient to do as much for Benevolent Objects as some other years have witnessed.

The action taken by the Church relative to sending our Foreign Missionary moneys to the Rev. A. R. R. Crawley, to support a native preacher was, I presume, not intended to evade compliance with the engagements entered into with our late Foreign Missionary. These engagements entered into by the Associations, and by us as a Church, were not taken into consideration, or were not understood by the Church generally when the resolution was passed.

I know the members of the church too well to believe that any act of injustice will be done by them. What the Amherst Church has done, it is now, and I hope by the grace of God will continue to be, both in zeal and in principle.

I am not willing that our church should lose her good name, and think the above remarks necessary.

I have an increased attachment to our valuable paper, and anxiously look for revival news, of which I am sorry to find such a scarcity. I am sometimes ready to say, "Has God forgotten to be gracious?" Are the angels of the churches lukewarm, and the churches putting forth no effort to overcome? May we all arise and shine!

Through indisposition I have not been to a meeting of any kind since June. I hope it will not long be so. My trust is in God for time and for eternity.

Yours in Christian bonds,

CYRUS BLACK.

Amherst, Oct. 18th, 1861.

Missionary Intelligence.

From the London Missionary Herald.

India.

We have received from the Rev. J. Parsons a very interesting account of a tour, undertaken in the early part of the year, through the north-west provinces. Mr. P. thus sums up the general results of the tour:—

"Our united tour occupied three months and five days, during which we travelled 1,087 miles, and preached to 83 large out-door congregations in the cities and the Ajodhya mela, to ten smaller village congregations, and for ten days in the Allahabad mela continuously (with the aid of native brethren sometimes) from morning to evening. So that at the lowest calculation our hearers must have considerably exceeded 20,000; and if we should reckon those who came and went during our discourses, listening only for a short time, the number would amount to 30,000 or 40,000. We had little opportunity of distributing Scriptures and tracts, except in Oude, as we were in the sphere of other missions, and it is better to leave this matter to the resident missionaries. And we distributed very few books gratuitously. We charged a small price, much less than cost price, but enough, as we judged, to ensure the books being taken care of. Thus we disposed of 230 Scriptures, chiefly single Gospels, and 165 tracts."

With painful recollections of Nana Sahib's treachery and sanguinary cruelty, the brethren entered Cawnpore:—

"For six days we preached morning and evening in the bazaars of Cawnpore, and greatly were we pleased with the reception we met with there. On every occasion we were surrounded by large congregations of attentive hearers. Those who came forward to oppose us in argument were comparatively few, while nearly all our hearers listened quietly through two long discourses, in which it was our aim to give as clear an exposition of Gospel truth as we possibly could, and to encounter the prevailing superstitious errors of the people with the plainest arguments and most urgent expostulations. The native city of Cawnpore is a busy, thriving place at the present time, being the terminus of the railway and the Ganges Canal, on both which the traffic is increased just now by the great efforts made to push up supplies of grain to the famine districts. The Baptist chapel was closed and unoccupied, and when we passed by it to the important field of preaching labour presented in the city, we could not but have a sigh of regret that our Society has no representative in Cawnpore. It was with mingled pleasure and regret that we heard the request of one of our hearers, after our last sermon there that we would stay a week or a fortnight to allow him and some others an opportunity of further inquiry. But we felt it was an object to be kept in view, to pay other visits to this city as opportunity may be afforded."

At one time a small English Baptist church existed in Cawnpore, for whose accommodation the chapel was erected. The mutiny destroyed the last of the little band. May God in his mercy ere long raise up in Cawnpore another Church to testify of his pardoning love.

THE WORK OF GOD IN DELHI.—On December 4th the brethren from Agra and Muttra, with the Rev. George Pearce, of Calcutta, met