

Agriculture, &c.

The Independent Farmer.

Let sailors sing of the windy deep,
Let soldiers praise their armor,
But in my heart this toast I'll keep,
The Independent Farmer.
When first the rose, in robe of green
Unfolds its crimson lining,
And 'round his cottage porch is seen
The honeysuckle twining;
When banks of bloom their sweetness yield
To bees that gather honey,
He drives his team across the field,
Where skies are soft and sunny.

The blackbird clucks behind the plow,
The quail pipes loud and clearly,
Yon orchard hides behind its bough
The home he loves so dearly;
The grey old barn whose doors unfold
His ample store in measure,
More rich than heaps of hoarded gold;
A precious, blessed treasure;
But yonder in the porch there stands
His wife, the lovely charmer,
The sweetest rose on all his lands—
The Independent Farmer.

To him the Spring comes dancingly,
To him the Summer blushes,
The Autumn smiles with mellow ray.
He sleeps, old Winter hushes.
He cares not how the world may move,
No doubts nor fears confound him;
His little flocks are linked in love,
And household angels round him;
He trusts in God and loves his wife,
Nor griefs nor ills may harm her;
He's Nature's nobleman in life—
The Independent Farmer.—*Farmer's Mag.*

Cheap Food—a new Dish.

A writer in one of the Eastern papers says that probably not one farmer in fifty knows what excellent, hearty, wholesome food he can have directly from the wheat field, stack or barn.—He says: "The writer's family breakfasted this morning, July 20th, mainly on boiled wheat.—Boiled wheat and wheat gravy. Boiled wheat and milk. Boiled wheat and maple sugar. Not wheat flour, nor wheaten groats, nor cracked wheat, but whole grains of wheat, shelled from the best heads, as the larger the better, and soaked in cold water two or three hours, and then boiled in the same water one or two hours, or until it is quite soft, and the water all absorbed. It should be cooked while other culinary operations are going on as it needs to boil or simmer on a slow fire a good while, and care must be taken at the last that it does not burn. To prevent this it may be finished off in a sand bath, that is a pan of heated sand, or in a pan of water, or in a tin kettle set upon a thick earthen plate on a stove; or in a stove oven with all the heat over the top. How easy for our soldiers to have a change in the eternal bread and salt meat rations, if they may be allowed to glean a few wheat heads from the 'sacred soil' of the enemy, and boil the grains in their camp kettles. How convenient would this little item of knowledge in domestic cooking be to the wife of many a farmer, who would gladly get up an extra dish for the tired harvest hands. Try it. How many families are this day living on short allowance, right alongside of a wheat field, or with grain in stack or barn near the house, because they cannot get it ground, the mill being dried up, or broken down, or occupied by 'the army,' or suffering collapse, so that no grinding can be had."

REMEDY FOR BLIND STAGGERS.—A writer in the *Charleston Courier* gives an effectual remedy for that formidable disease in horses, the blind staggers, the recipe being as follows: Gum camphor one ounce; whisky or brandy, one pint—dissolve. Dose—One gill, in a half pint of gum arabic, flax seed, or other mucilaginous tea, given every three or four hours; seldom necessary to give more than three doses. The horse must be kept from water twenty four hours. Never bleed in this disease.

TO RIPEN LATE TOMATOES.—The tomato season ends with the first part of autumn. If the plants are pulled up before the frost comes, and hung up in a well ventilated cellar, with the tomatoes on them, the fruit will continue ripening until Christmas. The cellar should not be too dry, nor too warm.—*Genesee Farmer.*

GREAT TRUTH IN A SMALL PARAGRAPH.—One secret of the practical failure in after life of so many promising young persons is, I apprehend, that they did not learn that a man's capacity and success in the world is estimated, not by what he can do, but by what he does do. The opposite heresy is, I am sorry to believe, early imbibed in most of our seminaries of learning.—How the youth of genius, real or supposed, is worshipped by his associates, and too often by society also, while the more diligent plodder is left in neglect to "work out his own salvation," as he almost infallibly does!

WARTS ON HORSES.—A strong solution of alum applied daily, will cure warts on cattle, why not on horses? but if it should fail, muriatic acid will not; apply perhaps a drop at a time, put it on with a pointed stick being careful not to get any of it either upon the horse's flesh, or your own, and keep it out of the way of children; a few applications of it will be sufficient. If carefully used it is a perfectly safe and effectual remedy.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XIX. MISSIONARY LABOUR.

My Dear Brother,—

The primary business of a missionary is to win souls to Christ. Into this infinitely important work his whole energies, both of soul and body, should be unreservedly thrown. He ought to be deeply impressed with an abiding sense of the deplorable condition of the unconverted, and with faithfulness and diligence to employ all scriptural means to bring as many as possible into the fold of the Redeemer. (Rom. ix. 2, 3. x. 1. 1 Cor. ix. 22. Acts xx. 31. Col. i. 28, 29. 2 Tim. iv. 2.) He should present distinctly to sinners a view of their guilt, pollution, depravity, and danger; and of their consequent need of an almighty Saviour. Christ must then be clearly exhibited to them in all His fullness, ability and willingness to save. They should be affectionately urged to embrace Him, by the terrors of the law, and the attraction of the cross of Christ, whose infinite love has been evinced by the enduring of unutterable agonies for the salvation of guilty and hell-deserving transgressors. (John iii. 36. xii. 32. 2 Cor. v. 10, 11, 14, 15. Jude 22, 23.)

But the missionary must by no means confine his labors to public preaching. In imitation of the first missionaries, he should continually labor also with the people in their houses. (Acts v. 42. xx. 20, 21.) I have generally found it most convenient and advantageous to visit families through day, and preach to those who could be assembled in the evening. The former exercise, in which one has an opportunity to speak directly and pointedly to individuals, is frequently more beneficial than the latter, in which people often apply to others what they ought to take home to themselves.

When any persons profess faith in Christ, a missionary who has been set apart to the work of the ministry should, after having instructed them in their duty with reference to baptism, lead them forward in that ordinance. Where there is no Baptist Church, nor any individuals who have been previously baptized, he must, of course, act upon his own judgment and responsibility. As soon, however, as there are any brethren with whom he can confer, it will be proper to act in concert with them in the reception of candidates for baptism. This course, which I have invariably adopted, is evidently sanctioned by scripture precedent. When Philip, who was alone, became satisfied that the Ethiopian believed "with all his heart," he admitted him to this ordinance, concerning which it is apparent that he had instructed him, and "they went down both into the water, both Philip and the eunuch, and he baptized him."—(Acts viii. 36—38.) But Peter, having an opportunity to consult "certain brethren" with reference to the baptism of the Gentile converts, at the house of Cornelius, obviously did so. Undoubtedly it was to them that he spake when, knowing them to be "astonished," he "answered, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" In his subsequent defence of his conduct to those "of the circumcision," he referred to "these six brethren" as having concurred in his proceedings. (Acts x. 23, 45—47. xi. 12.)

In our Home Mission field there are usually some believers scattered abroad. These the missionary, or itinerant preacher should search out, and endeavor to comfort and encourage to perseverance in the ways of the Lord. Where there is a sufficient number of baptized believers to constitute a church, and these reside near each other, and may be expected to keep up the worship of God in public, it is advisable that they should be united in church fellowship. On this point however, much caution is requisite. A Council should be convened, if practicable. The organization of a church whose members are few in number, live remote one from another, are not in circumstances to obtain pastoral aid, nor have sufficient gifts and graces to maintain public worship among themselves, will probably do more harm than good. Such a church will be likely to lose its visibility; and then those who composed it, will be in a more unfavorable state than that in which they were prior to its formation. The rearing of a frame that is left to be blown down, or to decay in an unfinished and useless state, is always inexpedient.

While the attention of a missionary ought not to be diverted from his peculiar work, there are collateral means by which, in connexion with it, he may aid in promoting the welfare of the peo-

ple among whom he labors. If any of them be destitute of the Scriptures, he will do well by assisting in having them supplied with copies of the sacred volume. Without any material inconvenience he can distribute tracts, which will be useful auxiliaries to him in his work of preaching the gospel. The introduction of a well-conducted religious periodical into a family, may be of essential service. Ever since we have had such a one in this Province, I have regarded the accomplishment of this as an object of importance. As the imbuing of the youthful mind with scriptural principles is highly serviceable, the missionary who establishes a Sabbath School, or strengthens and improves one already in existence, performs a useful act of benevolence.—Moreover, the suppression or diminution of intemperance, which presents a strong barrier to the success of the gospel, is an object well worthy of his attention. He should therefore assist in the advancement of the Temperance R. form.

In a word, a missionary ought to be emphatically "ready to every good work," and, as far as possible, to imitate the example of the beneficent Redeemer, who "went about doing good."

That the portion of your time, beloved Brother, devoted to itinerant labors, may be improved faithfully, judiciously and beneficially, is the sincere of desire of,

Yours in gospel bonds,
CHARLES TUPPER.

Aylesford, Oct. 11th, 1861.

ERRATA.—In Letter xvii. C. M., Sept. 25th, line 1, for "shall," read *should*. Par. 3, near the close, for "shall be aware," read *should*, &c.

For the Christian Messenger.

Twilight.

How sweet it is when the busy day draws near to its close, and its glorious orb has sunk in the Western sky, to sit in the calm still twilight and allow fond memory's wing to bear us back to days gone by! Perhaps to enjoy once more the sweet innocent amusements of childhood days, while rambling among the gay blushing flowers, or in the blooming forest listening to the notes of the bright feathered songsters, as they warble them in a rich song of praise.

Or it may be to join the home circle around the fireside and there view the large Family Bible laying near our kind and faithful sire, while the sweet tender smile of joy is resting on the lips of our gentle mother, as she proudly surveys her contented children.

Then when our voices have been raised in a song of redeeming love, and the holy truths explained from those sacred pages, how that thrilling prayer would melt each heart and cause the great tears to gush forth and flow down our cheeks; while a holy calm would take possession of our souls and reign there for a time unsullied by earthly grief.

O what happy moments were those, and while thinking of them, does not the long pent up love wish to come forth and dwell among those days of yore? Yes, and we feel a thrill of joy stealing over us at the very thought.

Then when aroused from this pleasing reverie we cannot feel sad and gloomy, but we are brought beneath the gentle influence of tranquil joy and peace, which hover near twilight hours and which seem in the soft, gentle breeze that fans our cheeks to whisper words of mingled sweetness and sympathy.

But are those scenes which are passed all that twilight brings before us? Ah no,

"For that region lovelier far
Thau sages tell or poets sing."

is laid out in all the bright glowing colors our imaginations can paint. While heavenly thoughts beyond utterance overwhelm us, and we seem to be led by some gentle hand to the very portals of eternal bliss, where instead of the massive gold there seems nought but a thin veil to separate us from the fathomless world, which to us, is ever wrapped in mystery. Then, while there, how we long to uplift the veil that we might gaze on the dazzling splendour and recognize all those loved ones, whom we mourn; to join with them in tuning the harps that swell forth in rich melodies of praise, love and thanksgiving to our Redeemer, The King of kings, and Lord of lords.

Stewiacke.

Till a man comes to have God for his portion, he never comes to be temptation proof.

Prosperity is no just scale; adversity is the only true balance to weigh friends.

The wise man thinks he knows but little; the fool thinks he knows it all.

For the Christian Messenger.

Missionary Tour in Cape Breton.

[Concluded.]

After leaving a number of the friends in Aspe Bay, who escorted me to the shore, among whom was V. G. Chipman Esq., son of Rev. Holmes Chipman, we were soon on the way for Inganish. The wind however, was adverse in a short time, and I went ashore and walked 27 miles without a house, through the forest and without a guide, save the path which could scarcely be perceived some times and the telegraph line. Seven hours took me safely to the residence of John Burk Esq. (merchant,) where as on a former tour, I was favoured with "a chamber, a bed, a table, and a stool and a candlestick;" and whatever the prophet had, as in 2 Kings iv. 10. After the usual amenities, I at once announced a service, after which the people told me with tears, that no servant of Christ had visited them since I left them 18 months before! Think of that, ye who are through a "spiritual dyspepsia" loathing the Heavenly Manna! During my former visit I organised a Sabbath School among them, and established a prayer meeting, both of which they kept up for three months. We tried hard to have these resuscitated, hoping they will try and serve God. I left tracts at every house and visited the boats and fishing stations, talking to the people of the fishermen of Galilee, and the honor Jesus conferred on their calling. Frequently I met Catholics in the way, who would ask me when I would have prayers, that they might attend.

This settlement also was afflicted this season. Their forests were burned down, their fences, crops, also four houses, barns &c. The devouring element came so near the dwelling of Mr. Robert Jackson, that his wife in trying to escape, got alarmed and died in a few hours after being carried to a house close to the shore. He was away to Labrador on a fishing voyage, at the time of this sad calamity. May God overrule these troubles for good, and sanctify them to these people who are truly tried and neglected!

The fisheries have failed all along the coast, and hence they expect very hard times this Winter. Their principal merchant Mr. Archibald has given up business for this season, and that too helps to fill them with sadness, I met men of large families in the road who wept at the prospect before them. Three of them, all brothers, resolved to get away and seek a home some where, as they said, where they could have the Gospel, and their children be saved from growing up wild and in a semi-barbarous state. They left since for Nova Scotia proper in their own little shallop, each having taken a part of their little family with them on their exploring excursion, somewhat like Abraham, not knowing whither they go. After preaching every day of my sojourn and giving tracts, I believe to all young and old in the place, I took passage to Sydney where I availed myself of an open door to preach Christ to the people, and renewed christian friendship.

I then turned my face towards the island of Boularderie, when I was soon surrounded by old friends who did all they could to make my stay pleasant. Deacon John Stubbart is getting quite feeble, but still holding on his way, as a good Zion-bound pilgrim. Brother John McLean who by the way, is going to send another son and daughter to the Horton Institutions, took me to his place where I preached to a large audience of Scotch people as plainly as was in my power. They said they understood me very well and entreated me to visit them again, at my earliest convenience. Here is the nucleus of a church, and abundance of material for the collecting of one all around. Once a church existed here; but the candlestick, in a measure, has been removed. The few have reason to be encouraged, for God has not forgotten his own people. "He will arise and have mercy upon Zion, for the set time to favour her" will yet come.—May God hasten the time when "the little one shall become a thousand and a small one a strong nation."

Yours in Christ Jesus,
AUGUSTUS SHIELDS.

REV. C. H. SPURGEON.—The following note was received from Mr. Spurgeon a few days ago by the Rev. Dr. Evans:—"Clapham, London.—My dear Brother,—I have made another experiment at preaching abroad, and the result has been painfully demonstrated to me that I must not attempt it again for some months. My nervousness is just now so great that it is not merely an affliction, but a warning that the worst result may follow unless the mind shall be left at ease. I am deeply grieved to be compelled to postpone my engagement with you, but I have been driven to it by a necessity before which I bow with sorrow.—I am, dear brother, yours most truly, C. H. SPURGEON."