

Agriculture, &c.

HOGS IN THE APPLE ORCHARD.

Nobody sends such apples to market as my neighbor John Jacobs. He always has apples to sell, and gets the highest price. Folks prefer fair, large apples, and such are always packed in Jacobs' barrels. You might search them with a candle and not find a knotty fruit or a worm hole. Such Rhode Island Greenings and Roxbury Russets I have never met with in the old States. They are as handsome as anything in the virgin soils of the West.

I was going by Jacobs' orchard last summer, and I had the curiosity to call and examine for myself. Says I, "Neighbor, what is there in your soil that makes such smooth, large apples? They are a third bigger than I can get, and my trees look as well as yours."

"The secret is not in the soil," John replied with a twinkle in his eye. "Do you see those gruntings there? My pork brings me fifty cents a pound—eight in flesh and the balance in fruit. I began to pasture my orchard ten years ago with hogs, and since that time I have had no trouble with wormy fruit. Apples, as a general thing, don't fall from the tree unless something is the matter with them. The apple-worm and curculio lay their eggs in the fruit, and the apples drop early. The pigs devour the apples, and by September every unsound apple is gone, and I have nothing but fair fruit left. The crop of insects for the next year is destroyed by the pigs. They root around under the trees, keep the soil loose, manure the land some, and work over what manure I spread. The apples help the pigs, and the pigs help the apples."

I saw John's secret at once, and have profited by it. I never had so few insects as this spring, and I give the pigs the credit for it. In turning the orchard into a pasture put in pigs—not land-pigs with snouts like levers. You might lose trees as well as insects in that case. But well bred animals with judicious snouts, will root in a subdued and Christian-like manner.—American Agriculturist.

A TROUT FACTORY IN CONNECTICUT.

Messrs. Dunham, Kellogg & Ives, of Hartford, have a large trout factory in Glastenbury, Conn., where trout are hatched by artificial means.—The number now in the pond is between 40,000 and 50,000 and rapidly increasing. When the stock reaches the number of half a million, they estimate a yield of 58,000 pounds per annum.—As they will bring in the market from 25 to 50 cents per pound, this amount would afford a very pleasant net income. The fishes are fed regularly, and they have a man in constant attendance. Their food consists of small fishes and shad spawn in season. Millions of suckers are raised to feed the hungry beauties of the pond.

HOW TO MAKE A CEMENT FOR STOVES.

Take fine salt one part, and two parts of fresh, hard wood ashes, mix well together, then take cold water, and mix into a mortar. Apply to the crack either warm or cold, and you will find a cement which will answer all common purposes, and found to be very useful where the stove-pipe joints are not as tight as is desirable.

Still another.—Take iron filings, and mix to about the consistency of putty for glazing, with white lead and linseed oil. Fill in the joints as securely as possible, while the stove is cold, and let it stand a day or two before using.

HINTS ABOUT THE DAHLIA.

The dahlia is our favorite flower, and it must from its many desirable qualities always be popular, if, at present, it is a little out of favor. Any garden soil will grow this flower, but we prefer a compost made of old black garden mould, clay and sandy peaty loam. In wintering the dahlia, take up the tubers as soon as the tops are killed by the frost, do not separate them, but pack them away in a box of dry sand or loam, placing them in a dry cellar out of the way of frost, till wanted for propagation in the spring. This flower is particularly worthy of culture on account of its cheapness, the ease with which it is grown, and the rich display it makes in the garden when the other flowers are gone.

THE CHRYSANTHEMUM.

Unusual importance attaches to the cultivation of chrysanthemums, from the facility with which they may be grown in the very heart of large towns, as has been proved by the efforts of Mr. Broome, in the Temple Gardens, where he has grown all the best varieties in a manner which has astonished many who have examined his collection. The flower is of easy culture, and cuttings may be struck almost up to the time of flowering, and nothing is finer than the display of its flowers in October and November, ranging as they do from pure white to a deep orange, from a pale blue to deep red and crimson; but, like the dahlia, the first frost sadly spoils its bloom. When the collection is a choice one, they are best trained against a wall or in beds, where protection can be easily applied. By means of pot culture, which is now extensively used, a splendid show of flowers may be preserved even up to Christmas, with comparatively little trouble.

He is only great who, after performing what none in ten thousand would accomplish, passes on like Samson, and tells neither father nor mother of it."

What has been accomplished?

Looking at the civil war, from this distance, we sometimes imagine that but little has been gained by the United States government, from the commencement. There may be some things however, when seen from a closer point of sight which, to their own people, may indicate a more satisfactory state of things. We wish our readers to take a correct view of the position of parties, and know what they say of themselves, and thus form an enlightened opinion of the condition and prospects of our neighbours.

The following from the Boston Christian Era may correct some impressions received from other sources:—

When this terrible rebellion first broke out, we felt assured that God's hand was in it; and every succeeding step which has been taken has only given us renewed assurance that high above the din and clangor of arms is raised that hand which lifts up and casts down. From the first we have felt perfectly assured that God was determined in some way, we knew not how, to destroy slavery with this rebellion. It might cost us much, not only of national honor and pride and wealth, but life also. It has already done this, and the end is not yet. The rebellion is stronger to-day than it was a year ago. What then, it may be asked, has been accomplished? We reply, much has been accomplished already, and much more is sure to be accomplished.

From the first there has seemed to be the fixed purpose not to touch slavery, but to throw around it most effectively national protection. With this purpose before us we have raised mighty armies and fought bloody battles.—We have been thwarted at almost every point and finally whipped and driven back beyond where we were at first. All this was necessary to bring the mind of the nation up to the right point. Some have been clamorous from the first that the President should abolish slavery. It would have been easy to have declared it abolished, but how were the poor slaves to get out of Secession so as to enjoy freedom? Our generals would not permit them to escape if they could help it, and our army would not enforce freedom. Government can never do what the public mind will not sustain; and here is just where the President has felt himself to be. Like multitudes of others, we have believed that the people were far in advance of the President on the slavery question. We believe that they would have sustained his proclamation of freedom long ago. But he has now "assumed the responsibility," and we thank God for it.

The abettors of slavery now say that nothing has been accomplished—the proclamation will remain a dead letter; but even their rage gives the lie to their assertion. Would they be thus incensed at what is in itself inoperative and harmless?

Let us look for a moment and see what has been accomplished. Public sentiment has been revolutionized in regard to slavery as the cause of the war. God has done this and not man. He has shown us that while we were protecting slavery we were perpetuating the war. Slaves were busy raising corn and wheat to feed the rebel army, while our men were called away from their fields and their shops to defend the government.

We are now no longer bound to slavery, as a nation. The nations of Europe have withheld sympathy from us because we were determined to keep slavery. Henceforth the world will see that we are determined to perpetuate our government even at the cost of slavery. In order to crush rebellion we are determined to strike the fetters from three and a half millions of bondmen and bondwomen.—These liberated, and slavery in America will exist only in history.

Another important thing is accomplished. Hitherto the Acts of Congress confiscating and freeing slaves have remained a dead letter on the nation's statute book. The President has never ordered their enforcement. They remain so no longer. The President now commands obedience to these enactments. Now wherever the army goes, the slaves are not only to be free, but their freedom defended. The army can no longer remain passive in this matter. There must be progress, and with this progress Freedom must keep even pace.

Still another benefit is seen in the position in which the border States are placed. They can now choose between inevitable emancipation and its temporary continuance with positive remuneration for slaves emancipated. In the one case they lose their slaves outright, in the other they may receive the government pledge of pay for them.

But will the President's Proclamation be effectual? Certainly it must be. He will never revoke it—he would not if he could—he could not if he would. Slavery is doomed and it must die. None believe that we shall be conquered, and unless we are we shall conquer.—With our conquest—come when it may—comes the freedom now proclaimed. It must be so.—We do not suppose that on the first day of January 1863 the slaves all through the South will come into the enjoyment of their liberty, but from that time forth they will be unlawfully held, and will only wait the time when law can be executed to secure their freedom. In other words, our mighty army can now never return home until the slaves in every rebel State are converted into freemen; and what is still more, the very princes of slavery have themselves brought it about.

We have been surprised at the little opposition which has evinced itself against the President's proclamation. From all parts of the country whose papers are accessible by us we

find a general acquiescence in the proclamation. Only here and there is found a paper of any party which condemns it.

Some of the above propositions might be objected to, but we must wait awhile before what is there stated can be known to be true. Time is the great revealer; and will prove whether the power of the government and people will be employed to give freedom to the slaves throughout the country.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER xli. VISITING THE SICK AND AFFLICTED.

My Dear Brother,—

Among the numerous duties of the Christian ministry that of family visitation occupies a very important place. In this department of labor may be noticed, first, the visiting of the sick and those otherwise afflicted. This duty is, indeed, incumbent upon all persons. (Matth. xxv. 36, 37, 39, 40, 43, 44. James i. 27.) But the ministers of Christ are naturally expected especially to imitate the example of Him "who went about doing good," and to devote themselves to this labor of love. Though we cannot heal diseases, nor remove calamities, as Jesus and His apostles did, yet we may be the means of consoling the distressed, and of leading them to profit by the afflictions endured. The neglect of this work is highly culpable and injurious. The faithful and diligent performance of it is beneficial in many respects. A few of these may be noticed.

The comforting of a dear child of God in the time of tribulation is no trifling matter. Bodily disease, or other affliction, not infrequently tends to depress the spirits. At such a season the kind attentions of a sympathizing and beloved pastor, and the consoling considerations which he may adduce from the Lord's word, are adapted to dispel the disquietude of mind, and to impart consolation. (Job vi. 14. Prov. xii. 25.) If a distressed believer be tempted to repine, the admonitions and counsels of a prudent minister may be the means of producing cheerful submission. Desponding doubts and fears may be dissipated; and the tempted disciple be "filled with all joy and peace in believing," and hence "abound in hope through the power of the Holy Ghost."

If the sick or afflicted be unregenerate, the opportunity should by all means be improved for the spiritual good of such a one. The Lord says, "I spoke unto thee in thy prosperity; but thou saidst, I will not hear." (Jer. xxii. 21.—Isa. xxvi. 10.) In many instances persons who will scarcely listen to our admonitions while in health and worldly enjoyment, gladly receive our visits when under the rod of affliction. It is true, indeed, that repentances and promises of amendment expressed at such seasons, frequently prove to be evanescent, if the parties recover. This, however, is not always the case. As believers have often found it good for them to be afflicted, so have hardened sinners sometimes been brought to true repentance under tribulation. (2 Chron. xxxiii. 11—13. Luke xxiii. 39—43.) In this department of labor we shall undoubtedly find that saying of the Apostle verified, "In due season we shall reap, if we faint not."

Moreover, a minister by kind attentions to the sick and afflicted becomes more endeared to them, and to their families and friends. His public ministrations will therefore be more numerous attended, more respectfully regarded, and more likely to be successful.

Care is requisite in the discharge of this duty, as well as in that of others generally, that it may be performed in a judicious and profitable manner. On this point a few remarks may be serviceable.

1. It should be attended to with promptness.—In some places it is customary to notify the minister when his presence is desired in time of trouble. This is quite proper; particularly as he may not otherwise be aware of the affliction endured. But a minister should not wait to be called. So soon as he is apprized that there is sickness or other affliction in a family, he should immediately go thither. By a little delay the favorable opportunity of doing good may be lost.

2. The exercise should be conducted with prudence. In some cases it may be desirable that a preacher's visit should be prolonged; but in general brevity is preferable. A sick person that is very low, especially if nervous, soon becomes wearied, and suffers injury, both physically and mentally, from long-continued conversation, reading, singing, or prayer. Persons who find it difficult to speak, should not be urged to

do so. If loud sounds be offensive or hurtful, religious exercises should be conducted in a low tone of voice. It is not, in general, advisable to stop for refreshment in the houses of the sick.—This is liable to occasion additional toil and trouble, and to do harm in various ways. If under peculiar circumstances a preacher's visit cannot be consistently received by the sick, he must not be disconcerted, but must call again, if he be not expressly refused admittance.

3. Faithfulness must be exercised. If we have no satisfactory reason to believe that the sick are in a state of acceptance with God, we must not, through delicacy, or false tenderness, utter any words calculated to encourage them to rest short of a vital union with Christ. We should shew them plainly the necessity of this, and the evidence of it, and urge them to fly to Him without delay.

4. We should evince benevolence. Our chief business is to promote the welfare of the soul; but the alleviation of bodily suffering is an object well worthy of our attention. Moreover, acts of kindness are adapted to give us access to the hearts of the recipients, and consequently to promote indirectly their spiritual interests.—Especially if the sick be indigent, it is desirable that the visiting minister should aid in relieving their necessities. Of course it is not to be supposed that he can give much in every such case; but if he set the example, and recommended to others to assist, material relief may be afforded. Furthermore, those who are not in necessitous circumstances, may be cheered and benefited by being furnished with articles of trifling cost, that are suitable for them, and relished by them.—Marked kindness to the afflicted should always be sincerely expressed both by word and deed.

May you, my dear young Brother, always possess a sympathetic heart, prompting you to regard it as "better to go to the house of mourning than to the house of feasting;" and be divinely assisted in discharging the important duty of visiting the sick and afflicted with promptness, prudence, faithfulness, and benevolence; and thus be successful in attending their distresses, and promoting their spiritual welfare!

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, Oct. 3, 1862.

For the Christian Messenger.

Obituary Notices.

MRS. EUNICE SANFORD.

Wife of Mr. John Sanford, late of Newport, and daughter of Mr. Nathan Palmetier, late of Cornwallis, departed this life on the 9th of January, 1862, in the 85th year of her age. She resided in Cornwallis in early life, and there made a profession of religion, being baptized by Rev. Edward Manning. On being united in marriage with Mr. Sanford, she removed to Newport, and on the 14th of Nov., 1807, became a member of the Newport Baptist Church. She adorned her christian profession through life. Her health was much impaired for several years before her death, but for the greatest part of the time, she was able to visit her friends, until a short time before her death. During her last sickness she was greatly favoured with the consolations of religion, and gave evidence of possessing a good hope through grace. A little before her departure she said to a christian friend, "My trembling bark has been protected through all the storms of life, and I trust it will be landed safe in the Haven of eternal rest."

On the Sabbath, after her departure, her body was committed to its last resting place, and an appropriate discourse was delivered by Brother Foster, "Blessed are the dead who die in the Lord."

MISS ELIZABETH SANFORD.

Daughter of Captain Peleg Sanford, late of Newport, died at Newport, on the 9th of January, 1862, in the 74th year of her age.

Miss Sanford professed faith in Christ and united with the Baptist Church of Newport, in December, 1807. From that time she maintained her Christian profession, without wavering, and always appeared ready to speak a word of comfort to weak and mourning followers of Christ. She bore the trial of a protracted sickness with Christian resignation, being graciously sustained by the hopes of the Gospel; looking forward to the rest that remaineth for the people of God.

On Sabbath, the 12th, Br. Foster delivered a discourse on the occasion to a large number of mourning friends. After which her remains were committed to the grave, in sure and certain hope of a glorious Resurrection.

MRS. SARAH MACOMBER.

Wife of John Macomber, Esq., and daughter of Captain Peleg Sanford, late of Newport, died on the 25th of August, 1862, in the 60th year of her age.

Mrs. Macomber was a subject of deep awakenings in early life; she professed faith in Christ—was baptized and united with the Baptist Church of Newport, on the 15th of September 1827, from that time she maintained her Christian profession until the close of life. She often observed that it was not her privilege to attend