

Agriculture, &c.

AMOUNT OF SEED REQUIRED TO SOW A GIVEN SPACE.

Peas.—1 pint, or 1 lb., will sow a row from 40 to 60 feet of a single row, in which way peas should always be sown. Beans.—1 pint, or 1 lb., of the middle-sized bean will plant a row of 90 to 110 feet, and the larger size 70 to 80 feet. Kidney Beans.—1 pint, or 1 lb., will sow a row of about 80 feet. Onions.—1 oz. of seed will sow a bed (broadcast) 4 feet by 12, or 50 to 100 feet of drill. Leeks.—1 oz. of seed will sow a bed (broadcast) 4 feet by 12, or about 100 feet of drill. Carrots.—1 oz. of seed will sow 60 to 70 feet of a row. Parsnips.—1 oz. of seed will sow 100 feet of a row. Turnips.—1 oz. of seed will sow from 100 to 120 feet of drill. Cabbage.—1 oz. of seed will sow a bed 4 feet by 10. Savoy.—The same. German Greens or Borecole.—1 oz. of seed will sow a bed 4 feet by 12. Brussels Sprouts, Cauliflower, and Broccoli.—The same. Parsley.—1 oz. of seed will sow 80 feet of a row. Spinach.—The same.

COWS VERSUS HORSES.

At a plowing match held on the estate of the Right Hon. Earl Ducie, Crummel, Park, we noticed, says Bell's Messenger, a team of cows, engaged in plowing at one end of the field; and as they appeared to exert a tolerable amount of attention, we thought it worth while to make a note or two on the spot. The animals were polled cows in full milk, and belonged to Mr. John Evans, of Woodford, Gloucestershire, who is, we believe, a small enterprising farmer.—Two of the cows were rather old, the hindmost one, the owner assured us, had been worked regularly during the last seven years, had had a calf every year, and one season worked up to the day previous to calving. The middle cow was a three year old, and this was her second season, the owner putting his cows to the plow at two years old. Our readers must bear in mind that these cows were in full milk, being milked twice every day; on very hot days it was found necessary to milk them three times.

Mr. Evans assured us that the cows gave more and richer milk when they were regularly worked, and that the goods were larger in amount, as well as better in quality; to use his own words, there was a less quantity of goods made, his wife would tell him that he had not worked the cows so much, which was invariably the fact. Our readers will, of course, imagine that the cows were, and ought to be well fed, hay, oil-cake, bran and chaff, we were told, was the food given them during their working time. We give no opinion as to the policy of working dairy cows as above, leaving our readers to draw their own conclusions, we must say we thought it rather slow work, although the plowing was pretty well done, and there seemed no lack of strength or will on the part of the cows.

WHAT CAN BE DONE ON ONE ACRE OF GROUND.

The editor of the Maine Cultivator published a few days ago, his management of one acre of ground, from which we gather the following result:—

"One third of an acre of corn usually produced thirty bushels of sound corn for grinding, besides some refuse. The quantity was sufficient for family use and for fattening one large or two small hogs. From the same ground he obtained two or three hundred pumpkins, and his family supply of beans. From the bed of six rods square he usually obtained sixty bushels of onions; these he sold at one dollar per bushel, and the amount purchased his flour. Thus, from one third of an acre and his onion bed, he obtained his breadstuffs. The rest of his ground was appropriated to all sorts of vegetables for the summer and winter use—potatoes, beets, parsnips, cabbage, green corn, peas, beans, cucumbers, melons, squashes, &c., with fifty or sixty bushels of beets and carrots for the winter food of a cow. Then he had a flower garden, also raspberries, currants and gooseberries, in great variety, and a few choice apple, pear, plum, cherry, peach and quince trees.

THE TEMPER DISEASE.

The Edinburgh Review says: "There are certain moments before dinner, when most men suffer what the late Dr. Marshall Hall called the temper disease; the amiable become suddenly unamiable, and the best of us snappish; the morale of the individual is entirely altered."—The Review pronounces it unquestionable, that this state of things is owing to temporary changes in the blood, acting on the brain until rectified by fresh supplies of nutriment from the stomach.

ANSWER FOR YOURSELF.

Has everybody a right to do as they please, even in a free country? Has a man a right to commit suicide and disgrace his family by drinking strong whisky? Have parents a right to let their children run at large, grow up in idleness, become dissipated and worthless and receive an education in the streets for the states prison and the gallows? Have boys a right to poison their system, weaken their intellects and destroy their self respect by the use of tobacco? Should young ladies be regarded as sensible who ruin their health by wearing tight dresses and weaken their brains by silly gossip and thrashy novels?

Correspondence.

For the Christian Messenger.

An Indian Hymn.

DEAR BROTHER,— The following hymn was composed to suit a tune made by an Indian of the Seneca tribe, adapted to a translation of the beautiful hymn, "Saviour visit thy plantation." The metre of the hymn in Seneca is very peculiar. There is a wildness of repetition in the chorus which I have attempted to imitate. You cannot publish the tune, but several persons have learned it who desire to have the hymn which has been adapted to it.

S. T. RAND.

Halifax, April 7.

Come let us join and sing Salvation to our king, Glory to Jesus our Saviour and God, Proclaim his matchless grace, To all our guilty race. Life and salvation, Redemption by blood, Proclaim his grace! Proclaim his grace! His grace. To all our guilty race, Guilty race, Proclaim his matchless grace To all our guilty race. Life and Salvation, Redemption by blood. The wilderness shall bloom And shed a rich perfume, And clouds of sweet incense from every hill-top rise; The meaneast of our race May share his matchless grace And shine like the sun in the bright burning skies. Proclaim his grace &c. The meaneast of our race, May share, &c. O come that blissful day, When our Redeemer's sway Shall control all the nations and every heart subdue.

Then through the wilderness, Shall ring the sounds of peace And mountain, rock and forest, the echoing Shouts renew. Proclaim his grace; Proclaim his grace; His grace; To all our guilty race; Guilty race; Then through the wilderness Shall sing the sounds of peace [renew. And mountain, rock and forest, the echoing shouts

For the Christian Messenger.

Baptisms at Graywood, and a Church organized.

MR. EDITOR,— The thriving little settlement of Graywood is on the road from Annapolis to Liverpool, about seven miles from the former town. The spiritual interests of the people had been much neglected by others as well as themselves; there being no regular ministrations of the word of life among them, desecration of the Sabbath became very common,—a sure indication that other vices accompanied this disregard of religion. Drunkenness, gambling and profanity were frequent. For a year preceding the revival Bro. C. Kanaday, affected by the spiritual destitution of the people, and desiring to be useful, visited the place and amid much discouragement held stated services, and laboured to communicate to them the Gospel of Christ.

His efforts were not in vain. The meetings were, after a time, well attended,—souls were deeply convinced of sin and became anxious for salvation through Christ. A few gave pleasing indications that they had believed in Jesus and found peace,—had passed from death unto life,—had, in fact, been regenerated by the Holy Spirit through the Word. These desired to follow the Saviour in Baptism, and thus in his own appointed way confess and put Him on before men. I was requested to visit them and administer this ordinance of Christ. I met with the disciples, heard the experience of the new converts, and was satisfied that a work of grace was begun in their hearts. During this visit (July 22nd.) I baptized three happy believers in Christ. This being the first time that baptism was administered at Graywood, in what we believe, the true, authorized, apostolic mode, a large number gathered to witness its administration, and all behaved with the utmost decorum. The place chosen was appropriate—a quiet and beautiful lake whose waters gently opened to admit these believers,—buried now in this ordinance with their Lord, and from beneath whose surface they arose to walk as we hope in newness of life. It was a lovely baptism and long to be remembered. The few Baptists who had resided in the place and the newly baptized converts desired to be formed into a Baptist Church. There being no Baptist Church within convenient distance, and a prospect of considerable increase, and particularly because I conceived it would tend to the edification of these baptized believers and their usefulness in the community, I organized them into a Church of Christ. Probably they will ask to be received into our Association at its next session. I baptized five converts during two subsequent visits.

I enjoyed much comfort among these simple minded and warm-hearted christians. The church now consists of fourteen members, and there are indications of further increase. This little church ought to be remembered by the Missionary Board in making their appointments.— Bro. Kanaday has received from the Church at Graywood a license to preach the Gospel, and he visits them steadily for that purpose. May the good work continue and extend in that community, and into the adjacent settlements, where, it is feared spiritual religion—the power of the Gospel of Christ is little known or desired.

Yours truly,

GEO. ARMSTRONG.

Bridgetown, April 9th, 1862.

P. S.—Dear Brother,—I had sealed the above communication and was about sending it to the Post office for transmission to you, when Bro. Kanaday informed me that I was required again to visit Graywood to baptize new converts. I went (April 12th) and found the Revival progressing gloriously. The Spirit of God is working with great power. I baptized seven as happy and courageous believers as it has ever been my privilege to lead forth in that ordinance. It was a beautiful and impressive scene and never to be forgotten by those present. We returned from the water to the house (a private one) and the Gospel was preached to a very attentive congregation. The seven were immediately received into the Church, and one by letter.— Then followed a pleasing indication of zeal, courage and Christian love, which I never witnessed but once on a similar occasion;—every one of the newly received members addressed the meeting more or less briefly, and with that appropriateness and earnestness which the love of God in the heart prompts. I remained to the evening service and was edified and encouraged by what I heard and saw. Many are anxiously seeking the salvation of their souls, and we hope to hear soon of their rejoicing in the pardoning love of God.

Bro. K. has just told me that some have already found peace in believing on Jesus, and are desirous of following Him in baptism, I have therefore arranged, if our Heavenly Father permit, to visit them again and administer baptism and the Lord's Supper, on the second Sabbath in May (the 11th).

The people are deeply solemn and earnest.— The members of the little church are united and active, and apparently growing in spirituality. As far as our observation extended there is not one silent, stand-off, prayerless, indolent, sleepy, dead one among them. They put to shame the supineness, insensibility and want of self-denial and self-sacrifice for Christ, and the salvation of sinners, which, it is sad to observe, exists to an alarming extent in churches and communities having far greater privileges in every respect, and for a much longer time. The temporal prosperity of some of our older churches and members is eating out their piety, and rendering them as regards power and usefulness, little better, I fear, than the salt which has lost its savour. How sad that God's gifts should be used to God's dishonour, and that too by those who profess to love Christ above all things? There is reason to fear that many having a name to live, and cherishing a very quiet and comfortable hope that Heaven shall be theirs, are no better than mere dead material thrown into the Church; or moral ice-bergs floated in perhaps on the side of some gracious revival, while their souls were not penetrated and subdued by its blessed power.— However fair the exterior of such persons, their presence and influence in the Church must be injurious to its spirituality and in a measure destroy its power to work for Christ and the salvation of men; such professors of religion are an obstruction to the cause of Christ, and a curse and a snare to their fellowmen.

It is time for the members in every Laodicean Church among us to awake, repent and consecrate themselves wholly and forever to Christ. "Woe to them that are at ease in Zion." The woe is coming, judgment is beginning at the house of God, and the sinners in Zion may well tremble. "Return to me, says God, and I will return to you." "Repent and do thy first works says Christ, or else I will come unto thee quickly and will remove thy candlestick out of its place." The friends at Graywood are building a small house for worship and to accommodate a school; they need help and would thankfully receive it. Will not some of our brethren and friends to whom God has given abundance send aid immediately to the church at Graywood? And if the rich should neglect to respond, will not some of the Lord's poor accept the honour of ministering to their Saviour's body? "It is, says Jesus, more blessed to give than to receive." God is giving us some indications of good in a part of my field. Pray for us.

Yours truly,

GEO. ARMSTRONG.

Bridgetown, April 16th, 1862.

For the Christian Messenger.

Donation Visits.

TO REV. B. TAYLOR.

A donation was made to the Rev. B. Taylor, on the 18th of January, 1862. The company met at brother Solomon Meldrums, for that purpose. After tea, the sum of £16 in choice and useful articles was presented. Singing, an address by the deacon of the church, and a reply by the Rev. B. Taylor, pleasantly occupied the remainder of the evening.

A BY-STANDER.

Canada New, Lunenburg Co., March 18th, 1862.

DONATIONS.—It is gratifying to learn that Donation Visits are being paid to the bereaved and sorrowful. At DeBert and Great Village two such gatherings have been held recently at the residences of widows. The donors appear to have realized the promise, "It is more blessed to give than to receive."

For the Christian Messenger.

Letter from Burmah.

MEETING OF THE ASSOCIATION. ANOTHER FIRE. BAPTISM.

Henthada, Feb. 20th, 1862.

MY DEAR MESSENGER,—

The Third Annual Meeting of our Burmese Association closed last Sunday evening, and, as the mail will soon leave, I must hasten to give you the earliest, if only a very brief, account of it. It far surpassed in interest both the previous meetings, and we shall probably continue to witness for months, if not years to come, both here, in the place of meeting, and elsewhere the good results which it has produced.

All the delegates and visitors having arrived from Rangoon, Bassein, Thongzai, Setpidon and Donabew to the number of about 120 Burmese christians, the meetings were commenced by an early morning prayer-meeting on Thursday the 13th inst. At 11 o'clock the opening sermon, by Bro. Stevens from Rangoon, was preached from the words "Thy kingdom come." More correctly I should say Bro. S. commenced to preach, and had spoken about twenty minutes when he was interrupted by a noise, and one but too plainly understood by people accustomed to live in a town of thatched houses. In a word the town was on fire! The greater part of the large congregation was soon transferred from the chapel to the roofs of our houses. In less than an hour all danger to the Mission premises was over—but 350 houses are laid in ashes!—The christians—all but one family—were again called to suffer as in last year, with this difference that this time they had not so much to lose. The one great regret with them all was that the large shed in which we held our evening meetings and to which an immense number of the heathen was attracted, was destroyed. This calamity postponed the opening of the Association to the next day. The business part of the meeting was very much what it is on such occasions at home—reading of letters from the churches, &c. &c. The second day of the Association was occupied with the early morning Prayer-meeting; a sermon particularly adapted to the native preachers from the text,—"Who is sufficient for these things?" and an examination of one of the native preachers with a view to his ordination in pursuance of a formal request from two churches in an adjoining district, to which he has ministered for the past three years. The examination was quite satisfactory, and it was resolved to ordain him on the following day—the Sabbath. As, besides the ordination, the ordinance of baptism and the Lord's Supper were also to be administered. The meetings of this Sabbath are peculiarly solemn. The ordination sermon was preached from 1 Peter v. 2-4. The ordaining prayer was offered by Rev. Ko En pastor of the Rangoon Church; and the charge, with right hand of fellowship, by Bro. Stevens; and benediction by the Candidate. In the cool of the evening we repaired to the bank of the Irrawaddi; and in the presence of at least 2,000 heathen, eleven new converts professed their faith in the death and resurrection of the Lord Jesus, and in the efficacy of his atonement to cleanse away their sins. Then followed the Communion administered by two ordained native preachers—and our Association was closed—to meet next year with the church in Rangoon.

Let me add that the whole town seems stirred since our meetings closed, and the number of inquirers is greatly increased. Pray for us.

Fraternally yours,

ARTHUR R. R. CRAWLEY.

P. S.—Number baptized during the year, 65! A. C.

For the Christian Messenger.

Obituary Notices.

ABRAHAM McQUILLAN,

Died, of consumption, at his father's residence at Mira Bay, in the 21st year of his age, Abraham McQuillan, son of the Rev. D. P. McQuillan. About three years ago, our brother found peace with God, through the blood of his Son; and gladly receiving the Word, was baptized; uniting with the Mira Church, of which he continued a consistent member until called to join the general assembly and church of the first-born, to enjoy the rest for which he so joyfully looked. Possessing a sound judgment, an un