

Agriculture, &c.

May.

The maiden-hearted May has come. The weeping And smiling skies alternate o'er us reign;

Plowing Orchards.

Much was written a few years ago, in favor of keeping land on which orchards were set continually under the plow.

To aid in proving that this conclusion was not groundless, I will mention a few cases that came under my notice. In the spring of 1853, I purchased a village lot on which were a few fine apple trees, some of them six or eight inches in diameter.

My fears were realized. In 1855 two of the best trees died. A great many trees died that year in various parts of the country, and the cause was attributed to the weather.

That orchards need occasional plowing, and that the soil should be kept in good condition by the frequent application of manure, I do not doubt, but I would not recommend plowing very near the trees.

Let this process be adopted, and I believe our orchards would be more hardy, more thrifty, and consequently, more productive.—L. VARNEY, in N. E. Farmer.

PLOWING IN BUCKWHEAT.

Is buckwheat a good fertilizer, plowed in when it is in blossom? If so, how long should it remain before it will do to sow another crop?

the buckwheat piece, in the same field, has grown well. That on the buckwheat ground looks yellow, and has hardly made height enough in the whole season to be cut with the scythe.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXIII. APPLICATION OF A SERMON.

My Dear Brother,—

It is a truth which ought to be understood and recognized, that none but the Holy Spirit can make such application of the gospel as will render it efficacious to the saving of souls.—(Ezek. xxxvi. 27. Jno. xvi. 8, 14. 2 Cor. iii. 3. 1 Thes. iii. 5. 1 Pet. i. 12.)

In some instances it is advisable to make a continuous application of the subject, at the close of each division, or section, of the discourse, as one proceeds. If it be deferred till near the end of the sermon, some of the hearers may forget what had been presented before them in the former part, and so be unprepared to profit by the application when it is made.

As the application may be justly considered the most important part of a sermon, care should be taken to give it due prominence, and to allow sufficient time for making it. In attending Temperance Lectures I have often regretted to see the whole time exhausted with general remarks, anecdotes, &c. and none reserved for what appears to me to be the application, namely, the obtaining of signatures to the pledge.

The application, in an especial manner, ought to be discriminating. The line of demarcation between the regenerate and the unregenerate should be distinctly drawn. When this is not done, but the people, including the pious and the impious, are addressed as if they all belonged to one class, it is not to be expected that sinners will be alarmed.

The application should also be pointed and close. As noticed in a former Letter, (xliii.) personality must be avoided. A preacher, however, should never hesitate to bear a distinct testimony in public against prevalent vices.—(Isa. lviii. 1.)

adapted to comfort and cheer them. (Isa. xxxv. 3, 4. xl. 1, 2. l. 4. 2 Cor. i. 4. 1 Thes. v. 14.)

The application of a sermon specially requires a combination of faithfulness and kindness. If either of these be wanting, its absence will be highly detrimental. A Christian minister has a solemn account to give of his stewardship. (1 Cor. iv. 1, 2. Heb. xiii. 17.)

In fine, he that would move others must himself be moved. The preacher who would excite deep feeling in his hearers, must himself feel deeply.

May you, my dear young Brother, ever be divinely aided in presenting truth in a clear and convincing light, and in making a pathetic, affectionate, and successful application of it, to the lasting good of those that hear you!

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, April 23rd, 1862.

For the Christian Messenger.

"Sabbath in the Country."

I noticed on the first page of the Christian Messenger of the 23rd ult., a short piece of good poetry with the above caption, I thought how beautiful the description—how well would it be did every locality in the country answer to it.—I am not going to complain that it is not just to a considerable extent in our country, with reference to every calling but one.

haps the stranger has noticed one who looks sober, tried, mortified, who says nothing, but is busy with the fish, evidently ill at ease,—he asks him, Cannot this be avoided? "O yes Sir! it could be, it ought to be, it would be, but for the stubborn will of one man who holds the casting vote, and he alas! a high professor of religion, he has but a bare majority, but his influence forces this upon us.

Nothing can exhibit a stranger phase of human inconsistency than this—he who is the chief upholder of Sabbath Fishing in this place, would no doubt, should the noted Mr. L. or any other person—no matter how sincere or conscientious, wish to enlighten our people by Lecture or otherwise on their views, that the Saviour did not erjoin upon his followers the observance of any day as a Sabbath—lock, bar, and bolt Meeting house and School house, to keep him or them from being heard,—and no doubt the persons in the other places referred to as upholding the same practice (if such there be, and we fear they do exist) would as zealously uphold the Sabbath as applicable to every other occupation.

For my own part I do regard the Sabbath as a Divine institution, a sacred claim, to one seventh part of each week, from the Creation—especially enjoined upon the Hebrews at Horeb; its violation the grand procuring cause of their 70 years captivity, and though I fail to find in the New Testament an express injunction for its continuance, or its change to the first day, yet I am perfectly satisfied that we have such an amount of example furnished us by the divinely inspired men who were companions with the blessed Saviour, and his immediate followers—as fully to establish the fact, that the claim was not relinquished, it was not intended to pass away with the ceremonial observances of the Jewish dispensation,—but to be continued on the first day of the week.

I would certainly advise those who practically sustain Sabbath Fishing to muster up their strong argument in its favour, and come out boldly and honestly as I did—at all events get up petitions or sign his and apply to the Legislature to have an exception in their favour inserted in Section 2nd, Cap 157 of our Revised Statutes that we may give them credit for sincerity.

In sorrow, but not in anger,

A SUFFERER.

Scots Bay, Cornwallis, April 27th, 1862.

For the Christian Messenger.

Broken links.

A requiem for the dead, a wail of woe from a broken heart, for a "silver cord is loosed."—The harp of life hath ceased to trill forever. A gentle mother hath folded her first-born to her heart and gone down through the shadowy valley, to her far off home beyond the cold, dark river.