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Agriculture, &c.

May.

The maiden-hearted May has come. The weeping And smiling skies alternate o'er us reign; The grass is springing verdant on the plain, And little germs that long time have been sleeping Beneath the sod, are timidly up-peeping; Sweet buds and blosson s thick are putting forth, As if in confidence of Heaven's sure keeping, And fearless of the threatenings of the north. The flowers will soon be here, and bees have come; The notes of spring and summer birdies ring, And winds, and brooks, and trees in concert sing, And make the human soul leap up in gladness,-Save the sad hearts who, in their des'late home, Do weep the loved and lost, though not in hopeless

Plowing Orchards.

Much was written a few years ago, in favor of keeping land on which orchards were set continually under the plow. If your orchard dia not bear well, plow it. It it showed signs of premature decay, plow it. Thorough cultivation was the panacea, and scarcely a dissenting voice was heard. Many people, taking it for granted that those who wrote knew what they said to be practically true, followed the directions given in the papers. Orchards were planted, and the land was highly cultivated. In a short time, complaints began to be made that trees did not flourish well. Almost every winter some died; others were deprived of a limb, or had a few frost-bites on their bodies. A length, thought was awakened, and the query arose whether so much plowing was not a cause of decay. This led to observation, which resulted in the conviction of many minds that too much cultivation was a prime cause of the early decay of so many fruit trecs.

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. The ground had not been very well cultivated for a few years, yet the trees were healthy and productive. Wishing to make them grow rapidly, and produce more abundantly, I spaded the ground under them thoroughly and very carefully. They bore well that year. The next spring I again tried spade culture, but I noticed that the earth under the trees, was lit- what had been presented before them in the poetry with the above caption, I thought how erally bound together by fine rootlets, and that a great number of them were broken at every shovelful that I turned up. I began to reflect on the utility of these fibrous roots. I thought them analogous to the minute veins, absorbents, and capillaries of the human system, every one of which conveyed a certain portion of nutriment to the body, or to some organ of it; hence I concluded that the process of constant cultivation must be injurious.

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. I have no doubt that a severe winter hastened the decay, but in this region, the best cultivated orchards were most severely injured. I can mention many instances in further proof of my position, if necessary, but defer it for the present. Suffice it to say, that observation and experience have confirmed me in the belief that orchards should not be continually cultivated. The roots of trees naturally run near the surface, but plowing either cuts them off, or sends them down into the subsoil, which, in most cases, yields no nourishment to plants, and is generally too hard to be penetrated by the tender roots of an apple tree. Hence the tree, being deprived of the requisite amount of light and heat, and of the proper nourishment to supply its wants, languishes and dies. I believe this to be a rational view of the case, and I doubt not that a vast amount of experience will be found coincident with mine.

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. A space nearly as large as that covered by the branches, should be left. Thorough annual top-dressing will keep the soil sufficiently loose. If the soil around the body of the trees should become too stiff, it may be carefully removed, and its place supplied by coarse stable manure, or the scrapings of the chip-yard.

Let this process be adopted, and I believe our orchards would be more hardy, more thrifty, and

PLOWING IN BUCKWHEAT.

it is in blossom? If so, how long should it remain before it will do to sow another crop? How much seed should be sown to the acre? These questions are asked the Boston Cultivator is a common idea that buckwheat plowed in, fertilizes the land, and we will not deny that such in some cases is the effect, but we have never would be necessary to leave portions of a field without plowing in the crop. The fairest way would be to have the field laid off in lots, with the buckwheat plowed in on every other one, were called the other day to look at the grass on some land where a very heavy crop of buckwheat was plowed in while in blossom last year. The grass seed was sown soon after the bucknothing, although other grass, on each side of

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 .-We shall be glad to learn the results of any careful experiments in regard to the question.

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 efficatious to the saving of souls .-3. 1 Thes. iii. 5. 1 Pet. i. 12.) He is accusgospel truth may be presented in a cold and un- the bone." impressive manner, and as if the hearers had no immediate concern in it. In this case it is not impression. The preacher may be compared to deeply. a blacksmith striking leisurely and moderately and correctly made; but no effect is produced a great amount of preaching of this kind, which lasting good of those that hear you! is productive of no essential benefit. As with the blacksmith both heat and vigor are required, so the preacher's application of truth should be warm and vigorous, in order that a deep and abiding impression may be made.

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 Messenger of the 23rd ult., a short piece of good the application when it is made.

suited to their respective states.

the buckwheat piece, in the same field, has adapted to comfort and cheer them. (Isa. xxxv. 3, 4. xl. 1, 2. l. 4. 2 Cor. i. 4. 1 Thes. v.

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.) He should be careful to exercise such faithfulness that he may be able to say in truth, "I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God." (Acts xx. 26, 27.) It is likewise a fact which should ever be borne in mind, that the manifestation of a harsh and unkind spirit is likely to produce a similar feeling in the minds of persons addressed. Paul says, " Knowing therefore the terror of the Lord, we persuade men-We pray you, in (Ezek. xxxvi. 27. Jno. xvi. 8, 14. 2 Cor. iii. Christ's stead, be ye reconciled to God." (2 Cor. v. 11, 20.) So also he says to Timothy, tomed, however, to work by means. One of the "The servant of the Lord must not strive; but most effectual of these is, the faithful and earnest be gentle unto all men-patient, in meekness appeal of a zealous preacher to the heart and instructing those that oppose themselves," &c .conscience. (Acts ii. 36-41. xiv. 1.) Sound (2 Tim. ii. 24, 25.) "A soft tongue breaketh

In fine, he that would move others must himself be moved. The preacher who would excite adapted, nor is it likely, to produce any deep deep feeling in his hearers, must himself feel

May you, my dear young Brother, ever be upon cold steel. The strokes may be well aimed, divinely aided in presenting truth in a clear and convincing light, and in making a pathetic, af-Undoubtedly there has been, and there still is, fectionate, and successful application of it, to the

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

former part, and so be unprepared to profit by beautiful the description-how well would it be did every locality in the country answer to it .-As the application may be justly considered I am not going to complain that it is not just to the most important part of a sermon, care should a considerable extent in our country, with referbe taken to give it due prominence, and to allow ence to every calling but one. In the Autumn, sufficient time for making it. In attending Tem- Winter and Spring, the Sabbath is as well obperance Lectures I have often regretted to see served in our settlement as in any place I was the whole time exhausted with general remarks, ever acquainted with. But when Summer anecdotes, &c. and none reserved for what ap- comes and the Shad Fishery commences-how pears to me to be the application, namely. the changed-how sad to hear, on the Holy Sabbath obtaining of signatures to the pledge. The Lec- day which has commenced so calmly and peaceture might be admired, but no practical benefit fully-a cry arise, from persons unnecessarily result from it. So when the space of time allot- watching the Seine, of Shad! Shad!!! ted for a sermon is occupied by the introduction and to see persons rushing home from the meetand general heads of it, there is not much proba- ing or Sarbath School hastening to change their bility that any specified good will be effected .- dress, yoke the oxen, and harness the horses, while A pathetic application, or affectionate and earn- the cry shad! shad!! is repeated by men and est appeal to the conscience, made under the in- boys from every part of the neighbourhood, and fluence of the Diving Spirit, is what God is echoed back from the hills and woods around .usually pleased to accompany with His special Perhaps the cry arose in the middle of an exblessing, to the comforting and animating of cellent sermon-perhaps in the beginning of a steadfast believers, the arousing and reclaiming Prayer-meeting, or near the close of the Sabof backsliders, and the conviction and conver- bath School-all is alike-the women remainsion of unregenerate sinners. Consequently, a few old men, and the youngest children. The whatever else may be omitted or curtailed in a meeting or School is closed as soon as possible, Sermon, this should always have its full space. | the carts rattle over the bridges-the horses The application, in an especial manner, ought smoke along the roads, and all appearance of to be discriminating. The line of demarcation the Sabbath has disappeared. The boys shout between the regenerate and the unregenerate and scream, scuffle and swear-the men, some should be distinctly drawn. When this is not laugh and joke, while others groan with sorrow. done, but the people, including the pious and A stranger would stare and ask-is this a work the impious, are addressed as if they all belonged of necessity, cr mercy? the answer would deto one class, it is not to be expected that sinners pend upon the person addressed. If it chanced will be alarmed. Observation confirms this view. to be the leader of the Sabbath Fishermen, he Indiscriminate addresses are rarely known to be would probably say, we do not wish to fish on productive of any saving effects, as respects the the Sabbath, but the Lord sends the fish in, and impenitent. Neither are they ordinarily of any it is our duty to take care of them. We give special benefit to believers. Both classes should some of them to the poor, and some of them to consequently, more productive.-L. VARNEY, have each "a portion of meat in due season," the ministers who come and preach to us. With a Seine, such as we have, we cannot avoid it, The application should also be pointed and if we leave the fish in it we spoil our fishery, and close. As noticed in a former Letter, (xiii.) if we open it, the fish would be frightened, and Is buckwheat a good fertilizer, plowed in when personality must be avoided. A preacher, how- not come back again. Oh yes, necessity comever, should never hesitate to hear a distinct pels us. It might be he accosted a young man testimony in public against prevalent vices .- among the fishers whom he sees smiling, looking (Isa. lviii. 1.) The apprehension of giving of- a little sly, and hears cracking his jokes—he by a correspondent. The editor replies:-"It fence to individuals present whose misconduct stops, looks serious, and answers-"I am not a may be known to him, must not be suffered to Class-leader, nor the Superintendent of the Sabpreclude a faithful and plain exhibition of the bath School, I make no profession of Religion. seen proof of it, although we have seen many evils of such courses. (Ezek. xxxiii. 6-8.) I will be honest about it, I know it is neither crops plowed in. To settle the question, it With reference to the delinquencies of professors necessity nor mercy, it could be avoided with of religion, and the transgressions of the impeni- very little trouble. A door might be made to tent, such plainness and particularity should be it as small or as large as we please, almost as used as may naturally lead each offender to take easy as a gate out of a field, or a door out of a and the other lots left without any thing. We the rebuke home to himself. So likewise in ad- barn. Scaring the fish is all fudge—he knows ministering consolation to the timid and discon- we always open a door in it when the salt fails, solate, pains should be taken to point out their and it is inconvenient to take it out, no one is state distinctly, and to delineate their trials clear- afraid of scaring the fish then. I fish because I wheat was plowed in. It has really done ly, and then apply, with affection and tender- love the profit, and we can save as many or ness, the declarations of holy Writ that are more fish on this day than on any other." Per-

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. We know there is no necessity for it, more than for hoeing our potatoes, or of keeping our saw-mills going on the Sabbath, because the Lord causes the water to flow on that day, as well as on others. We have contended against it for many years-for years we sacrificed our fish unwilling to desecrate the Sabbath, but we found that refusing to claim our share of the fish, only makes the shares of those who would fish the larger, and they become tenfold more fierce to keep up the practice. We have tried every means to keep it down, but cannot succeed. It causes strife, and diseord, breaks up our meetings, our Sabbath Schools, and destroys utterly every thing like spiritual erjoyment in religion, our children laugh at our trying to teach them to keep the day holy while we are catching fish."

We had thought of appealing to the Law, but were taunted and told that it is allowed in other places, that in Canard, Medford, Pereaux and other places Magistrates, Elders, Deacons and Class leaders are found every summer taking and curing shad, and in some localities herrings, on the Sabbath days. No notice is taken of it, it seems to be thought a work of necessity, by other classes, and we have unwillingly fallen in -for peace-we feel burthened, guilty, but know not what to do nor how to remedy the evil, nor is this the worst of it, our Sabbath breakers entice and decoy the poor from the adjacent neighbourhoods on the Sabbath, by giving them the unclaimed share or selling to them at a much lower price on that day, than on any other.

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 er join 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 Creationespecially 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 followersas 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. And though I believe a man may be very zealous for outward observances, and possess very little love to God or his fellow man within, yet I do not understand how a heart truly alive to God can fail to love this Holy Day, nor to wish but to enjoy its priviledges undisturbed by worldly bustle and confusion.

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 L. 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. The bride of scarce a year hath yielded to the icy embrace of Death. The gloomy