

For the Christian Messenger.

One thought that on some of the gravelly soils of the country the old pastures were best; but on the limestone soil like that in his section, breaking up the land once in eight years or so was a great improvement.

Another said he had a sixty acre pasture run over with briars. It kept about ten cows. He cut the briars, and subdued it by keeping sheep. The June grass came in and spread over it like a mat. It now keeps twenty-five to thirty cows. Thinks this better than if it had been broken up. Had sowed a little plaster on it. It is limestone soil.

S. Walrath, said the great point is to get land clean before seeding.

President Geddes remarked that Mr. Walrath's farm was the cleanest and neatest he had ever seen. Not a square foot of weeds on the whole farm of fifty acres. If Mr. W. would come to Onondago, they would send him to Congress.

Solon Robinson.—That would be but a poor compensation.

Mr. Walrath said he top-dressed his grass lands; cows did not like it for a few weeks, but after mowing prefer it to all others. Considered June grass a weed, and took as much pains to destroy it as any other weed. Cows prefer the new seeded land. Injurious to the new grass to feed it the first year. One speaker thought permanent pastures gave a better quality of butter. Clover will carry more stock.

Another spoke highly of plaster for grass lands. Cattle prefer the plastered grass. Frequent plowing is not beneficial. Plaster in the spring, and manure in the fall.

On Thursday evening, the subject for discussion was—

“THE AGRICULTURE OF NEW YORK.—Is it paying a fair compensation for the capital and labor employed?”

D. Parker, did not keep a record. If he did, he thought it would show that farming was not very profitable. He had got a living, however, and his farm would sell for \$4000 more than when he commenced. He ran in debt for the farm. (93 acres.) He had rather a hard time of it, but it was now all paid for, with good buildings, etc.

J. J. Thomas mentioned several cases where farmers had made large profits. One young man, with \$1000, bought a \$5000 farm, and in five years had paid all but \$1,800 from the profits of the farm. Another had bought a \$6,000 farm, and paid \$1,000 a year on it from the profits. Several such instances of successful farming were mentioned. Others of equal intelligence might do the same.

It was stated that the State of New York had become wealthy, and the principal source of it was agriculture.

The majority of merchants in New York were bankrupts at the end of fifteen or twenty years.

It was also mentioned that if the merchant had practiced the same economy he would be richer than the farmer. He would be honest, and admit that farmers were better off than the mechanic. Farmers might make more money if they farmed better.

KILLING RATS.—A NOVEL TRAP.

The premises of a good many farmers are often infested with rats, and we are often asked for modes of destruction. A resident of Brooklyn is vexed with an increasing family of rats that seem to grow fat on arsenic and rat-exterminators. He doesn't like rats, and refers his case to the Sunday Times. That journal recommends a trap made as follows:

Take a mackerel barrel, for instance, and fill it to about one-third its height with water. Then place a log endwise, in the water, so that one end of it will just remain above the surface. Make the head of the barrel a little too small to fit, and suspend it by two pins to the inside of the top of the barrel, so it will hang as if on a pivot and easily tip by touching either side. On this head, thus suspended, secure a piece of savory meat. The first rat that scents it, will get the meat, leap on the barrel head. The head will tip, or tilt, and precipitate him into the water, and resume its former position. The rat in water will swim to the log, get on the end of it, and squeal vociferously. His cries will bring other rats, all of whom will fight for the only dry spot in it—viz., the end of the log.—As only one rat can hold it, the victor will drown himself. We have seen twenty rats caught in one night by such a trick.

DISINFECTING AGENTS.

Now that the warm weather is upon us, our citizens should thoroughly cleanse their premises, rendering them as pure and healthy as possible. We are convinced that a great portion of the disease so prevalent during the hot months in summer, is attributable to the accumulation of filth in alleys and yards. There are a number of disinfecting agents which will be found efficacious in removing offensive smells from damp, mouldy cellars, yards, pools of stagnant water, decaying vegetable matter, &c. Either of the following will answer the purpose, while they cost but a trifle:

- 1. One pint of the liquor of chloride of zinc, in one pailful of water, and one pound of chloride of lime in another pailful of water. This is perhaps the most effective of anything that can be used, and when thrown upon decayed vegetable matter of any description, will effectually destroy all offensive odors.
2. Three or four pounds of sulphate of iron (copperas) dissolved in a pailful of water will, in many cases, be sufficient to remove all offensive odors.
3. Chloride of lime is better to scatter about in damp places, in yards and damp cellars, and upon heaps of filth.—Scientific American.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXVIII. PREACHING AND READING SERMONS.

My Dear Brother,—

Accuracy in preaching is highly desirable.—It is especially important with reference to the doctrine taught, and the duties inculcated. In all respects, however, it is an object worthy of attention. If there be inaccuracy in the grammatical construction of sentences, in the use of words, in quotations from Scripture, in historical statements, &c. it indicates either ignorance or carelessness in the preacher. It necessarily tends to depreciate the value of his instructions in the estimation of educated and intelligent hearers. All such inaccuracies are liable to injure hearers that are not well informed, either by leading them astray, or by confirming them in that which needs correction. Every preacher should therefore endeavor to have his discourses correct in all respects.

Now it is evident that a man who writes out his sermons in full, reviews his manuscripts, and copies them, with corrections and improvements, may be reasonably expected to attain to a greater degree of accuracy than one who preaches orally. So far, then, as this point is concerned, the reading of written sermons appears preferable.

Energy is, however, in my opinion, of greater importance than accuracy in minute particulars. Very correct sermons may be read, and may gratify fastidious ears, but pass on, like oil over water, without making any impression. It is not to be denied, that some men who read their sermons are zealous, energetic, and successful ministers of the gospel. But unquestionably the practice is, in general, cold, lifeless, and ineffective. If a reader appear earnest and animated, his hearers are nevertheless aware, that his expressions are not the effusions of present impassioned feeling, and direct interest in the welfare of those before him; but that he is merely reading to them what he had previously and leisurely written down, without knowing precisely who would constitute his audience. The man who servilely confines himself to his manuscript, can not give utterance to impressive and important thoughts that may arise in his mind in view of the multitude of undying souls assembled. How ardent soever his feelings may be, his tongue is tied by his pen.

Undoubtedly some men who preach without manuscript are very inefficient preachers. I think, however, it will hardly be denied by those who are competent to form a judgment on the subject, that conversions of sinners, and revivals of religion, are much more frequent under the labors of those who preach than of those who read. It is, indeed, only the special blessing of Heaven which renders any means effectual; but this appears more frequently to attend direct addresses, flowing warmly from the heart. In the nature of things, and in accordance with the constitution of the human mind, discourses addressed orally to people usually interest and impress them more than do those that are merely read to them. In this respect the former are decidedly preferable.

Ministers are liable to be called unexpectedly, on various occasions, to deliver discourses, when they have not opportunity to write them. It is not to be expected that those who read their sermons will always have old manuscripts with them; and if they do, probably none of them will be at all suited to the particular occasion that occurs. In such case the mere reader will be placed in a very uncomfortable position. He will be unable to discharge the duty devolving upon him. Disappointment and dissatisfaction will be likely to ensue.

In numerous instances a minister of religion is expected, apart from his peculiar work, to deliver addresses impromptu. On any such occasion a man unaccustomed to public speaking, must either pertinaciously insist on being excused, or else make a tremulous and awkward attempt, with wings unfledged. Either of these alterations will subject him to contempt and mortification. If a man only write his sermons once, in a hurried manner, they will not probably be any more correct than they would be if delivered orally, after due study and reflection. But the writing and copying of even two sermons in each week, with attention and care, must occupy a large portion of the time. This will be very liable to interfere with the discharge of other ministerial duties. The visiting of the sick and afflicted, the aged and infirm, and the church and congregation, will in all probability be

either neglected, or attended to partially and in haste. Some time should, indeed, be devoted to studying sermons which are preached; but surely not less can be required for this purpose when they are written. The writing of them twice necessarily occupies much more.

It has been justly remarked, that reading makes a full man, writing makes a correct man, and speaking makes a ready man. As it is obviously desirable, (as shewn above,) that a preacher should be a correct man, it may be useful for him occasionally to write a sermon, or an essay. To me, however, it appears exceedingly inexpedient for any one so to habituate himself to the practice of writing his sermons, as to be unable to deliver a discourse without his manuscript before him. It will evidently tend to circumscribe his usefulness. How popular soever the practice of reading sermons may be in some places, and among certain denominations, in this country, and among our people in general, it can scarcely fail to operate to the disadvantage of a minister who adopts it. All are aware, that any private brother who is a good reader, can select and read excellent sermons. In some cases this may be a very proper and useful exercise in public on the Lord's day. But where the people have a minister, they usually expect him to preach to them, and not to read discourses, either printed or written. I would therefore affectionately recommend to one who is entering on the work of the gospel ministry, to accustom himself to actual preaching, and not to writing and reading sermons. If he make some failures in his first attempts, let him not be disheartened. This has in some cases happened to men who have subsequently become able and eminent preachers of the gospel of Christ.

May you, my dear young Brother, have your mind well stored with useful knowledge, attain to accuracy of thought and expression, and be enabled readily to communicate the truths and duties of true Christianity in an interesting, impressive, and successful manner!

Yours in gospel bonds,
CHARLES TUPPER.

Tremont, Aylesford, Aug. 6th, 1862.

ERRATA.—In Sermon, C. M., July 30th, Section 1, for "positive benefit," read positive institute. 2, for "work then," read work than. Aug. 6th, section 1, for "Discretion should be exercised," read Decision &c. In Letter xxxvii par. 3rd, for "blaspheme," read blasphemous against. 5th, for "constrained," read constrained. 1b, for "infinite," read the infinite.

For the Christian Messenger.

To an absent one.

Dear Friend thy way is on the pathless sea, Yet doubtless, thou dost often think of me, And scenes of quiet home, and loved ones here Perchance thou mayest drop the silent tear. Or if thy aching brow is now reclined Upon thy pillow, while the surging wind Tosses with fury, thy frail bark with thee Or sinks her trembling in the frothy sea, Like to the human soul when tempest-tossed Amidst despair, give up its hopes as lost, And anxiously would cling to earthly toys, And from its sources seeks superior joys. But while in vain it seeks, and cannot find One solid comfort, to sustain the mind; A voice majestic through the tempest thrills To calm its surgings, and control its ills. Perhaps thy gallant bark with prosperous gales Speeds on her way with white and spreading sails, Calmly, serenely, through the ocean glides; Fears not the tempest, nor the swelling tides. While favouring breezes midst her canvass play, Straight for the destined harbour points her way. But ere the port is gained, the wind has changed, And all the pleasing prospect disarranged. And gathering fogs obscure thy anxious sight And hide from thee the ways of heaven's pure light, Or treacherous rocks beneath the surface hid And drifting beacons with false hopes mislead. So life's delusive joys we vain would grasp, And catch the fleeting shadows as they pass. But should a trowning Providence his ire display, To chasten, and afflict us by the way, His children though he chastens, he will guide. Then cast faith's anchor in the swelling tide. The chart and compass by him are designed To shun the breakers and the shoals to find, To mark the dangerous quick sands, and to guide The soul's last struggle through the swelling tide. Sweet Hope! how cheering! while the threatening cloud O'er casts its shadows, like a mantling shroud, Speaks to my trembling heart, thy fears restrain Trust thou the Anchor—I will thee sustain. Ah think it no vain pastime to review The wondrous ways thy God has brought thee through.

Then all thy ways may'st thou to Him confide And He will safely to the haven guide, Thou wilt with songs of triumph safely land, All dangers past; upon the shining strand. Then sweetly all thy cares to him resign For He hath said, thou'rt his, and He is thine. PHEBE.

Belove, Onslow, July 18th, 1862.

It is a fearful thing to come to a deathbed with a religion so feeble as to leave the poor soul in dreadful doubt as to its state.

St. Mary's East. Isaac's Harbor &c.

St. Mary's, Cross Roads, July 22nd, 1862.

The following letter addressed to the Home Missionary Board, it has been deemed well to publish:—

DEAR BROTHER BECKWITH,—

When I saw you last I had concluded to accept of the mission appointed by the Home Missionary Board—or, at least, to spend a few weeks in its employ.

Since then I have, for various reasons determined to relinquish the mission altogether, and trust the people for my pay, while I remain with them. I do so, encouraged by Bro. Eagles; and also from choice. I had much rather depend upon the people for support, than upon the Board; even should the remuneration be less.—I should be much happier to know that others were being employed and supported by the Board than to be drawing their money for myself. So, although my pay will not be so certain, I must, beg to decline taking any mission from the Board, at present.

One of the greatest reasons, and, perhaps, the chief I have for this is that I think the Churches, in these parts, are well able to pay for their preaching; or, at least, better able than many other churches in the Province which are more destitute. And, moreover, I think when people are aware that their Preachers are depending, wholly, upon themselves for support, I think they feel their obligations to contribute more forcibly than if they knew the Board were under agreement to see them paid. I think it likely they will do more for the Preacher than they would for the Board.

So the Board will be at liberty to give the mission they had offered to me to some other brother, if they think proper.

The field is a very interesting one indeed.—There is every prospect that it will very soon be one of the most interesting and important parts of the Province. I have enjoyed the work very much since coming here, though nothing particularly encouraging is to be seen in the churches. It seems to be a time of grasping after gain with the people generally. But I have been encouraged and made happy by the thought that the work is the Lord's.

O! brother, it seems to me to be great and hard and glorious to preach Christ. Pray for me; that God the Lord may keep me from sin, and fit me to labor, faithfully, for His glory.

Praying that God will guide me aright, I still remain,

Yours in Christian hope,
JOS. F. KEMPTON.
R. N. BECKWITH, Esq., Halifax.
Secretary H. M. Board.

For the Christian Messenger.

Our Normal School again.

DEAR MR. EDITOR,—

In a former communication I endeavored to show that Presbyterians are chiefly benefitted by the Normal School at Truro, while the other religious bodies of the Province bear the chief burden of its support.

In reiterating this charge, I wish at the same time, to express my cordial respect for the gentleman to whose able management the working of the Institution has been intrusted. While I believe the spread of Presbyterianism to be that for which the School is peculiarly adapted, and while I doubt not that many Presbyterians look with inward gratification on such adaptability, still I can hardly bring myself to believe that this feeling is unduly shared by Dr. Forrester, its learned Principal.

But it may be asserted that in thus remarking on the Normal School, though I profess regard for its teachers, I yet damage the cause of Education to which they have devoted themselves. This conclusion might, indeed, be drawn, but it is by no means a necessary one. There are not a few reasons for the opinion that the Educational interests of the Province would not materially suffer, if the Normal School were swept away entirely. Some of these I proceed to name.

The first is that already cited, namely, the Presbyterianism of which it savors. Not, I repeat, that its doors are not open to all—not that its talented Head would use the power it puts in his hands of unduly favoring his own denomination, for no man would scorn such an abuse of office more than himself; but such is the innate genius of the Institution, and such its outward circumstances, that there is necessarily generated and diffused by it an influence essentially Presbyterian, Dr. Forrester's honest wishes to the contrary, notwithstanding.