

Agriculture, etc.

For the Christian Messenger.

Information Wanted.

Mr. Editor,—

Can you or any of your Horticultural readers tell me through the Christian Messenger where I can get the best variety of Strawberry Plants that have been naturalized to this country, and the right way to cultivate them.

Also, the kind of Apples that command the highest prices in the English market, and where grafts of such kinds suitable for setting an orchard can be obtained, and the price per tree.

Also, the best Summer, Autumn, and Winter Pear, and where can the young trees be bought, and the price per hundred.

Also, can Peaches be raised to profit in this country, if so, where can the trees be procured.

I should also like to be informed by some experienced Farmer, if Gypsum or Plaster of Paris is valuable, as manure, to the soil of Nova Scotia, if so, to what kind of soil and crops is it the best adapted, and how applied, and its relative value to Ashes.

SUBSCRIBER.

Nova Scotia, November, 1864.

[If any of our readers have at hand information on either of the subjects named by "Subscriber," in the above communication, we shall be glad for our columns to be made the medium of conveying it to him and others interested in these matters.—Ed. C. M.]

Eggs may be kept perfectly good and fresh till a year old, in the following manner: pour some wheat into the bottom of a barrel, place the eggs, day by day as they are gathered, standing on the small end, in the wheat. When that course is full, pour another layer of wheat on the eggs, and repeat the process. When the barrel is full, cover and place it in a dry cellar. The barrel stands upon the end without turning, and the eggs are taken out as wanted.

Housekeepers who value parsley for seasoning and for ornamenting dishes, can have it all winter with very little trouble. Take up a stock of roots and set them in a box of earth. This may be kept in a light cellar, wash-room, or any place where it will not freeze, and give a good supply. A barrel or keg, with auger holes bored at intervals, may be filled with roots and earth, the crowns of the plants being placed at the holes, and the barrel or keg filled with earth. This being set in the green-house, or even in the kitchen, will give a supply of parsley, and make a very pleasant green ornament. The plants left in the bed are to be covered with cedar boughs, or some other similar protection.

Wingless moths can be effectually prevented ascending, by placing finely sifted coal ashes about the base of the trees, say six to twelve inches high, as steep as they can be made to lie. The insects lose foothold in the loose ashes, and roll back to the bottom. When in large numbers, they cling together and cannot extricate themselves. The surface must be brushed over frequently to prevent its becoming compact, and if soaked with rain, renewed with dry ashes. Commence to apply ashes in November, and attend to it when the insects run, as they do in moderate weather until well into the Spring.

Henry Bill, New-London Co., Conn., bought an Alderney cow very cheap because she would milk herself, which nearly destroyed her value as a milk cow. By the advice of a neighbor, who performed the operation, he split the end of her tongue. The cut is two inches long, just starting the blood at the beginning, but cutting clean through at the tip for three-fourths of an inch. He reports, "It worked like a charm; I have no further trouble with her." The reason why it is effective is obvious to any one who has ever let a calf suck his finger, and noticed the clasp pressure of the tip of the tongue.

The Railroad Record says that although the railroads in Ohio, when first constructed, passed through a densely wooded country, yet now, on the main lines, wood is disappearing at a rate which will soon put it out of the power of the railroad companies to command wood under a very high price. It states that the railroads of Ohio consume twelve thousand acres of wood per annum! Wood is becoming very scarce in all the older settled sections of the country, and it is high time that more attention was paid to setting out trees on waste land.

Sometimes fruit trees are unproductive from other causes than poverty of the soil, or neglect of the orchardist. They often grow too luxuriantly to bear well. In this case root-pruning is very effectual, and is performed by digging a circle around the tree, with the circle made close to the trunk of the tree. A fifteen year old tree, for instance, may be encircled at five feet from the trunk. No rule can be laid down for this; judgment must be exercised. If cut too close, the tree may be stunted for years, and if too far, it will not be effective. The aim should be to reduce the roots about one-third.—Ed.

The husbandman who obtains from a field not properly manured, a small yield of grain, when by sufficient manuring he might have obtained a large one, is selling his labour at half its value.

Correspondence.

For the Christian Messenger.

THE BAPTISMAL QUESTION.

No. VI.

THE TENDENCIES OF PÆDOBAPTISM.

Part 3.

§ Practical Results.

The practical results of the system above described are of the worst kind. *Corruptio optima est pessima*, says the Latin proverb. That is, the corruption of the best things is the worst kind of corruption. Thus corruptions in religion, the noblest thing in the universe, must needs prove the most injurious of all corruptions. Our Lord gives us this thought, in his own impressive manner, when he says, "I the light that is in you be darkness, how great is that darkness!" Yea, if our medicine be poison, where shall we look for healing?

§ A corrupted membership.

Infant baptism, then, to say the least, introduces into the church an unconverted membership. The New Testament still joins baptism and membership together. There is a difference here indeed. Thus the Pentecostal converts were first baptized, and then added to the church; as we have it, Acts ii. 41. "Then they that gladly received his [Peter's] word, were baptized; and the same day there were added unto them about three thousand souls." Yet the two constantly went together; so that, in reading the New Testament, we can scarcely conceive of baptism and church-membership as disjoined the one from the other. This is clearly the idea of the Church of England; as when the officiating minister says, in immediate connection with the baptismal act, "We receive this child into the congregation of Christ's flock." So too, in the Westminster Confession, we are taught, that "baptism is a sacrament of the New Testament, ordained by Jesus Christ . . . for the solemn admission of the party baptized into the visible church." Dr. Williams also, as heretofore quoted, makes the subject of baptism say, "I was then added to the church." Nay, were it not for considerations of prudence and propriety, the doctor would not greatly object to admit them to the Lord's Table; in which many other Pædobaptists are agreed with him. The Greek Church, it is well known, practises infant communion as well as infant baptism to this day. Such, too, was the practice of the Church of Rome until about the year 1000. Near that time the doctrine of transubstantiation was introduced; and then Rome dropped the practice of infant communion, lest, as Bishop Taylor tells us, "by picking up the holy symbols, the sacrament should be dishonoured." In truth, it is one of the anomalies of infant baptism, that infant communion is not always associated with it. But in any case baptized infants are always regarded, as holding some sort of membership with the church from which they receive their baptism.

Now, unless it can be shewn, that all who are baptized in infancy are made partakers of the grace of God, then infant baptism brings into the church multitudes of ungodly members. Pædobaptist churches, in fact, must contain far more sinners than saints. Such churches cannot be addressed, as were the New Testament churches, as "the saints and faithful in Christ Jesus." "I have written unto you," says Paul, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat." But now, how often are such as these to be found in the church of God, and at the Lord's Table! Nay, let the ministers of Pædobaptist communities be ever so faithful to the unconverted portion of their members, ever so much concerned to strip them of false hopes for eternity, they cannot strip them of the Christian character, such as it is, imparted to them by their baptism. As heretofore intimated, men will cling to the delusion, that they have the reality of religion, though wholly destitute of its spirit, while they have access to what purport to be its ordinances. True, while human nature remains what it is, we may expect to find a Judas among the apostles; "foolish virgins" associated with the "wise" ones; those who "have a form of godliness, but deny the power thereof" mingled with those who have the "power" as well as the "form." Discriminate as we may, and apply as we may the methods of a holy discipline, such as these will creep into our churches. But one of the grand mischiefs of infant baptism is, that it gives the Christian name to those who

cannot possibly be possessed of the Christian nature. With that name they grow up; and it cannot be taken away from them, though it may be to the last no more than "a name to live while they are dead." And so "in the congregation of the dead" they "remain;" awakened from their dream of peace and safety only by the pangs of the unquenchable fire, and the undying worm. Dreadful this! dreadful indeed, because it is so true. Nay, when all the facts of the case are brought under review; when we think how soon infant baptism arose, how far it has spread, and how long it has continued; when we recognize the inevitable fact, that among those who have received it, and grown up to a condition of moral accountability, more, even in the judgment of charity, have died out of the faith of the Gospel than in it, we are driven to this tremendous conclusion;—that, while it has never saved any, it has helped myriads down to ruin; and ranks among Satan's most subtle and potent agencies for deceiving and destroying the souls of men.

§ A secularized church.

An unconverted membership must needs issue in the secularization of the church—in the confounding of the church with the world. The carnal view which so soon began to be taken of the text, John iii. 5, soon began to carnalize the church. This view speedily introduced, as we have seen, the practice of infant baptism. And then the church came to be all but possessed by the world. The process went on, through all the dark ages, until it attained to its consummation in the church of the sixteenth century; awful counterpart as it was of the Jewish church such as Christ found it; almost wholly composed of individuals who had received a priestly regeneration, but no other. The Reformation has wrought some improvement in this respect. Yet with all that it has done, it has retained infant baptism, with scarcely abated claims. And what, for the most part, are our reformed churches? Are they not more of earth than of heaven? and may not the mass of their members be fitly pressed with the purgent inquiry, "What do ye more than others?" "Nor do the most spiritual of the Pædobaptist churches escape the carnalizing influence of their initiating rite. They naturally open too wide the door into their churches. The children of God enter in; but with them are found, after all fitting deductions and allowances, far more of the children of this world than ought to be found there. And in how many ways does the worldly spirit by which these are governed assert its presence and its power! In the demand for a ministry that shall please rather than profit; in the concern for splendid temples rather than spiritual worshippers; in the measures that are taken to attract the ungodly rather than to convert them; in the fashionable schemes of finance, which appeal to all sorts of motives rather than to those which have to do with God and souls; and in many other things, which may not here be particularized. Nor do the Baptists themselves escape these worldly influences. They lose sight too much of their spiritual theories, and are too ready to adopt the carnal practices of their neighbours. Thus it is, both by its direct and indirect influence, that infant baptism tends to lower the standard of personal piety, and invigorate carnal and debasing elements where the spiritual and the holy ought to reign supreme.

J. DAVIS.

Charlottetown, P. E. I.

ERRATUM.—In C. M., page 381, for "No. IV," read No. V.

For the Christian Messenger.

OUR FOREIGN MISSION.

MESSRS. EDITORS.

The communication headed "Thy Kingdom come," C. M., Nov. 9th, p. 357, appears to me well worthy of attentive consideration, and decisive action. It would probably have rendered the article more effective if the writer had given us his name, and informed us whence his information respecting Rev. Dr. Kincaid was derived. I presume, however, that the statement is correct. The fact, then, that Dr. Kincaid is under the painful necessity of dismissing five able and useful native preachers in Burmah, when there labors are greatly needed, for want of funds to support them, is one of a very serious nature. While a mysterious Providence seems to put it out of our power to secure among ourselves at present, the services of a man mentally and physically qualified to labor in that field, here are men presented to us who are adapted to the work, and prepared to publish the gospel immediately to their perishing heathen neighbors.

So important does it appear in my view of the subject, that these "noble-hearted men,"

who are ready and anxious to devote themselves unreservedly to the work of winning souls to Christ, provided they be only furnished with food and clothing, should be so employed, that I adventure to write Brother Crawley, unofficially, suggesting the propriety of making arrangements to secure the services of these men, or at least some of them, and relying on the friends of Christ in these Province to sustain them. It is hoped, indeed, from intimations already given; that by Churches, individuals, or persons combining, additional means will soon be provided for the support of such preachers. Any that are willing to engage in this "labor of love," will please give me notice of their intention, that it may be communicated to Bro. Crawley.

To some persons it may seem strange that the amount requisite to support a native preacher is variously stated. It may therefore be proper to remark, that Karens, owing to their usual manner of living, can be sustained by a smaller sum than Burmans. Moreover, as with us, circumstances produce material diversities in this respect. In some localities more is necessarily required than in others. Probably cases rarely, if ever, occur in which one hundred dollars per annum will not afford support, and cover all incidental expenses. In some instances it is said that a Karen may be sustained for about half that amount. If the latter can not be directly superintended by our Bro. Crawley, they may be indirectly, through Dr. Kincaid, or some other Missionary who is acquainted with their language. But it is most convenient to remit to Bro. Crawley.

With reference to this passing and inviting call to improve the facilities now afforded to spread the gospel of Salvation immediately among those who are perishing for want of the knowledge of it, the language at first used in an opposite sense, (Acts xxi. 28) may be appropriately employed, "Men of Israel, help."

Yours fraternally,

CHARLES TUPPER, Secretary.

Tremont, Aylesford, Nov. 24th, 1864.

P. S.—I hope shortly to furnish an account of moneys received for our Foreign Mission. It has been delayed for want of certain documents, which are daily expected. C. T.

For the Christian Messenger.

To the Western Home Mission Board.

DEAR BROTHER,

I left home August 11th, on a mission tour as appointed by the Western Missionary Board. After consultation with brethren in Halifax, I spent the first Sabbath at Dartmouth and vicinity, I then visited Lawrencetown and spent one Sabbath. The little church that did exist here is not to be found. The "candlestick" is removed, but there are a few names who were once its members who seem to sigh for its return. May the Lord hasten it in his time. When those who are looking towards Zion, may enjoy the blessings so much desired. I wish to express my gratitude to Capt. Graham, who took me in his best Pilot boat, and landed me safe at Jeddore, on the 22nd, where I was kindly received at the house and family of Brother Harpel. As my acquaintance extended in this community I have received the same kindness every where. Finding it impracticable for me to travel by land and water any further East, and this church numbering 112 members, not having had any pastoral care for some years past and Ministerial Visits being few and far between. I consented to the earnest request of the Church to stop as long as I possibly could, deeming it wise and prudent so to do. Now in closing my visit here by consulting my minutes, I find that I have spent sixteen weeks, in the service of the Board. They have not enjoyed any special revival, but a special reform is evident in the Church. Much union is now manifested in the Church. A number of young people have experienced much seriousness of mind. Since I came here I had the pleasure of seeing one young man restored to the church, and have baptized one young person in the bloom of life. No strong drink is sold here, I have not seen one intoxicated person. But I was informed that some of the American fishermen who have made this harbour a shelter this season, sold to some Indians who were here at the time. All hands manifested more brutality than even the poor Indian themselves. Some of the seamen amongst this class, are a pest to those harbours, and a disgrace to the land from whence they came. I have visited nearly all the families in the place—reading the scriptures, holding conversation and prayer with them. Preached 47 sermons, attended prayer and other meetings 10, attended 3 Conference Meetings. Addressed Sabbath Schools 10 times, visited the school rooms, reading and praying