

AGRICULTURE.

Preserving of Green Fodder for Cattle.

FIRST ARTICLE.

WHAT IS A SILO, AND WHAT IS ENSILAGE?

The author of the "Book of Ensilage" answers this question as follows:— This is what the farmers want to know when the "New Dispensation, or system of Ensilage," is presented to their attention.

A Silo is a cistern or vat, air and water tight on the bottom and sides, with an open top, constructed of masonry or concrete. It may be square, rectangular, round or oval in shape, with perpendicular sides, used to store in their green state forage-crops, such as corn, sorgho, rye, oats, millet, Hungarian grass, clover, and all the grasses. This forage is cut and taken directly from the field, run through a cutter which cuts it into pieces less than half an inch in length, and trampled down solidly in the Silo, and subjected to heavy and continuous pressure.

The structure is the Silo, which may be above ground, or partly, or entirely below the surface of the ground. The fodder preserved in Silos is Ensilage.

It has long been apparent to every observer, that there is an immense loss sustained in the manner in which all forage-crops have been cured from time immemorial, viz., by desiccation or drying. While it is agreed by all that a larger proportion of all vegetable growth comes from the atmosphere than from the soil, it does not appear to have struck scientific agriculturists that during the process of curing by drying, a very large proportion of the most valuable elements of nutrition are returned to the atmosphere from whence they came.

"The cow which gives us in summer while feeding on green grass such excellent milk, and butter of such agreeable color and flavor, furnishes us in winter, when she eats the same grass converted into hay,—an inferior quality of milk, and pale, insipid butter. What modifications has this grass undergone in changing into hay? These modifications are numerous. It is sufficient to cross a meadow when the new-mown grass is undergoing desiccation, to recognize that it is losing an enormous quantity of its substance that exhales in the air in agreeable odors, but which, if retained in the plant, would serve at least as condiments favoring digestion and assimilation. All stock-raisers know how rapidly young stock increases in weight in summer upon green pastures, and also that the same amount of grass, converted into hay and judiciously fed in winter does not always prevent them from shrinking, and seldom gives any increase.

"The loss by desiccation in fine weather under the best conditions, added to that caused by the physical modifications which render mastication and digestion of the hay more difficult than of the grass, and consequently assimilation less complete, merits the most serious attention on the part of those who are interested in agricultural affairs.

"Rains, and even dews, add immensely to the deterioration inseparable to a process of curing by desiccation. What agriculturist has not seen a hundred times his hay, notwithstanding the utmost care, injured by rain, deprived of its richest and most assimilative elements? If these things occur to the common fodder-crops,—timothy, orchard-grass, clover, &c.,—what would (or rather, what does) happen when the saving of fodder-crops of high growth and great yield, such as maize and sorgho, or even Hungarian grass or millet, is attempted by desiccation? never in our temperate climate could we obtain for these a sufficient desiccation by the sun" when raised on a large scale. I have seen a neighboring farmer working nearly three weeks to cure about an acre of millet, and then it was very imperfectly preserved.

M. Aguste Goffart, whom not only all agriculturists, but the whole world ought to honor as it has no other man, commenced his experiments in preserving fodder by other means than drying, nearly or quite thirty years ago. It is reasonable to suppose that he met with failure after failure; but not discouraged he persevered; and during the last four years has so improved upon his

earlier methods, that the preservation of any and all green crops, with all their valuable attributes unimpaired, is no longer an experiment.

Multiplying Churches.

Under this heading there appears in *The Christian Weekly* of July 17th an editorial article condemning the establishment, in villages where evangelical churches already exist, of an additional church of a given denomination, solely in order that that denomination, may be represented there. As regards Pedobaptist churches of the various sorts, the severe strictures of the article are certainly just. It is indeed a wicked waste of means, a wanton sectarianism, a "folly" and a "wickedness" to have a Methodist church and a Presbyterian church, with perhaps also a Congregational church and a Dutch Reformed church—all weak—instead of one strong organization. The sin and folly of the case are too apparent to require argument.

But is it not just as wrong to organize a Baptist church in a community where there already exist evangelical churches whose houses of worship are large enough to accommodate all the people? Not by any means! For the relation of Pedobaptists to Baptists is very different from the relation of the various Pedobaptist bodies to each other.

Some time since, in one of the prominent Pedobaptist papers there was published a query, by a correspondent, whether it was right to admit to one of their churches a man who held Baptist views. The answer was that he might properly be admitted if he would not advocate his views! Now when a man is urged to join a certain church, he has a right to demand to be put on an equality with the other members of the church—to have the same right to express his views which they have to express their views—to be as free, for instance, to say that the immersion of a believer is the only Scriptural baptism, as they have to say that the sprinkling of an infant is also a scriptural baptism. But if in all existing churches in the community are denied the liberty of openly declaring what they believe to be a teaching of God's Word, can they be blamed for organizing a church in which they can hold and freely teach their views?

Suppose, however, that under the idea that peace was worth more than principle, the Baptists were willing to suppress the utterance of their opinions—they could hardly be expected to refrain from teaching their views to their children, and when these children were converted they would desire to be immersed. But on the subject of immersion the ordinary Presbyterian or Methodist minister is one of the intensest of bigots. Though he is forced to admit that immersion is at least one form of baptism, he would no more perform immersion than a Jew would eat swine's-flesh. The convert who waited to be immersed by such a one would go without baptism—fortunate if he was not also insulted by being told that the thing he asked was "indecent" and "disgusting." But if in all the existing churches of the community the converted children of the Baptist families are denied baptism—i. e., the only ceremony which they can conscientiously accept as baptism—can these families be blamed for organizing a church in which their children can be baptized?

But suppose the Pedobaptist minister is broad-minded enough to consent to administer immersion, and a young man of Baptist training becomes a member of a Presbyterian or Methodist church. In time he feels called to preach, but on presenting himself for ordination it is found that his conscience will not permit him to baptize infants or administer sprinkling for baptism. Will they ordain him? Not by any means! Though he were a Judson in zeal and a Spurgeon in eloquence, he could no more become a Presbyterian or a Methodist preacher than Dr. Hall or Bishop Simson could be elected Pope. Suppose the Baptists of the United States, anxious for the unity of Christendom, should offer to disband their churches and all of them join the Methodists, Presbyterians, &c., would their ministers be admitted into the ministry of these bodies? By no means. No man can aspire to a position in the ministry of a Pedobaptist church unless he will bow down to the image of infant baptism, and say that sprinkling

is a fulfilment of the Lord's command. But if Pedobaptist churches banish from the ministry all men who hold Baptist principles, ought not all Baptists to be earnest to organize churches from whose ministry these shall not be excluded? In order that a minister shall preach with success, he needs a band of lay helpers. Can Baptists honorably desert those ministers who are discarded by all others, simply for holding to Baptist principles?

A Presbyterian can unite with a Methodist church, or a Methodist with a Presbyterian church, without any sacrifice of principle. But not so can a Baptist become a member of a Presbyterian or a Methodist church. He must turn his back on what he believes to be the teaching of God's Word. So long as in a Pedobaptist church a Baptist cannot be allowed to declare his principles—his children, when converted, cannot be baptized, nor his sons, if baptized, be admitted to the office of the ministry—it is the duty of the Baptists of each community—so soon as it is practicable—to organize a Baptist church, and that irrespective of the question how many Pedobaptist churches already exist there. It may be sad to see Christian forces thus divided, but the Baptists are not to blame for the schism! The Baptist can say with the prophet of old, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandment of the Lord, and thou hast followed Baalim!"—*Examiner & Chronicle*.

The Spurgeon of Russia.

Some seven years back (according to the *Oracle*) certain Russian ladies travelling in Switzerland attended the evangelistic services conducted by Lord Radstock and other Englishmen, and by two French pastors, M. Monod and M. de Pressensé. At the invitation of some of these ladies Lord Radstock visited St. Petersburg the following winter, that of 1874, renewing his visits in 1875-6-7. The evangelical meetings so commenced were sustained by M. Pashkoff, Count Babriusky, and Count Kruff. The services seem to have been free from any sensational influences. They were attended by peasants, princes, army officers, students of the Ecclesiastical Academy, and here and there a priest of the Orthodox (Greek) Church. For these several winters, and up to the present time, these meetings were held without let or hindrance, but naturally they attracted attention in high quarters, and it is said that in the Holy Synod a proposal for their suppression was made and met by a counter-suggestion for a counter-movement, followed by controversial sermons, addresses, and pamphlets. The leaders in the new movement, believing the time scarcely ripe, did not organize themselves in any way, but when, in the summer, they retired to their several estates they carried it quietly on among the peasants, numbers of whom travelled sixty miles to hear the good tidings brought to them. The religious teaching of the Russian peasant is mere ritual, and even in the cities instruction or appeal by sermons or addresses is seldom resorted to by the Russo-Greek Church. Gradually the interest of many people throughout the country was awakened, and in Moscow, the heart of the great Empire, Count Babriusky found an eagerness to hear him. Hundreds flocked to the hotel where he was staying. Colonel Pashkoff has, however, had to leave Russia, and will probably visit England. Colonel Pashkoff is an earnest teacher, constantly referring to and expounding Scriptural passages; Count Kruff, a man of culture, convincingly appeals to the intelligence of his hearers; but it is Count Babriusky, a Polish noble, and a man of high culture, who, from his fire and earnestness, has been named the Spurgeon of Russia.

The *Statesman*, of Walla Walla, Washington Territory, says, in its issue of July 3, that there are indications of volcanic activity at the summit of Mount Hood. On Tuesday, June 29, a bright light burned all night steadily from the summit, at times so bright that the flames themselves could be seen as they shot out from their crater prison, and all the time throwing a bright, lurid glare upon the clouds that hung like a pall over the far-away Cascade Mountains.

THE BAPTIST DENOMINATION HYGIENICALLY CONSIDERED.—In a recent number of the *New York Independent*, Professor W. C. Wilkinson has an article with this title. He lays down the following:—"There are several different ways in which the health and vigour of any organism may approximately be tested. Of these different ways I here mention three:—First you may observe the capacity of organism to expel from itself elements entering it that are essentially foreign and unassimilable. Secondly, you may observe its capacity to assimilate and incorporate elements that properly belong to its structure. Thirdly, you may observe its capacity to endure without serious injury to itself the intrusion and presence of elements that resist its assimilative and appropriate activity." Applying these tests, Professor Wilkinson finds the denomination "hygienical" in the condition that proves it "to possess the vigour of survival and growth."

LOCUSTS IN RUSSIA.—The Russian newspapers report that much mischief is being done to the crops in South Russia by locusts and other insect pests. In the district of Rasachs an area of over 400 kilometres has been devastated in this way. Upwards of 5000 men were daily employed in the work of extirpation, fully 8,000 kilogrammes of locusts being gathered every day. On the railway from Tiflis to Poti the locusts lay so thick on the line that the trains were obstructed. The *Viedomosti* says that the steppes of the Don have been swept bare of all vegetation, as if a fire had passed over the land. Fourteen companies of soldiers are employed in the Odessa district in destroying these insect plagues. The mischief is not confined to the South; swarms of locusts have been observed also in the Northern Governments. A huge swarm passed by Moscow in the middle of June at an elevation of from 70 to 100 feet.

A Hindu devotee sought peace for fifty years. He was convicted of sin under the preaching of a missionary in the streets of Calcutta. He did everything he could think of to obtain peace; he became a religious mendicant, worshipped at different shrines, performed penances, finally joined the Brahma Somaj (reformed Brahminism), but yet he was uneasy. Then he sought it in the Bible, and found it. In two months he had learned the New Testament by heart, so eagerly did he study it. Then he withstood the wildest persecutions from friends and priests.

A WELCOME LEGACY.—The *Leeds Mercury* special London correspondent writes:—"Not often does a Nonconformist pastor get lifted into a position of affluence by so substantial a tribute of respect and friendship as that which I understand the Rev. J. Archer Spurgeon has just received. That gentleman is now co-pastor with his brother of the church at the Metropolitan Tabernacle. Some years since, however, he was in sole charge of a congregation at Nottingham, and under the will of one of the members, bearing the significant name of Love, Mr. James Spurgeon has just benefited to the extent of £16,000. Serve him right, say we. Would that others in our ministerial ranks, at least equally faithful, and themselves generously disposed, might also find such a practical Love existing amongst their flock. And why not?"

A remarkable instance of telephony is exciting considerable interest throughout South Australia, and amongst the scientific world in particular. By means of an improved telephone the Adelaide Post-office claims have been clearly heard at Port Augusta, a distance of 240 miles.

Owing to some disturbance in the earth's substance a small island has risen out of the sea, in the Azores. The area is supposed to be 18,000 square yards, and it is distant 600 yards from the island of St. George.

Some years ago, when one of the well-known Baptist ministers of New York took a wife from the Methodist Episcopal Church, his first discourse, after the "honey-moon" days, was founded on the text, "A house divided against itself cannot stand." The Pedobaptist mother-in-law said she thought it rather too early to begin proselyting her daughter!

The harvest of spring wheat in Minnesota began before the last week in July, and a great crop is being gathered in. In a few of the southeastern counties the chinch bugs have done much damage, but their ravages have been mainly confined to that region. If the present expectations are realized, the yield will exceed 35,000,000 bushels, and perhaps reach 40,000,000. The bulk of the wheat promises to be of the first quality, though much in the southern part of the State will be of lower grade.

Correspondence.

For the Christian Messenger. Concerning Faith Cures.

Dear Brother,—

I am obliged to your correspondent for his reply. Yet his answers seem very indefinite. And that to my last question is but a repetition of your own sentiment, as published in a note under my enquiries. As neither observe any likeness to the teachings and practices of the Church of Rome in the article on "Prayer, and the sick," I have the greater pleasure in inviting attention to one or two points of resemblance:—(1) The former anoints the sick with *extreme unction*, the latter inculcates the propriety of *anointing them with oil*. (2) The one claims that miracles are being wrought in Rome; the other that miracles are common, now, in Boston. (Read first Article.) Besides, one priest applies the *unction*, one "Dr." administers the *oil*. Neither the one nor the other has authority from the Epistle of James to act *alone*. He does not say the priest nor the "Dr." but "the Elders."

My good brother is mistaken, as he thinks that I am skeptical as to the utility of prayer. I am not a professional prayest. I do not advertize to heal the sick by prayer. But I do believe that God hears the cry of the humble soul. He answers readily, and abundantly, but I deny that such answers are *miracles*. Let us believe, and work, and pray, and wait. Have faith in God, and pray without ceasing. But let us not injure a glorious cause with "Oil."

Truly yours, PASTOR.

In Memoriam.

Of the eleven young children who died of diphtheria at New Germany, during week intervening between June 23rd and July 1st. First were Annie, Obed Austin, Zilphia, and Willie, children of Alzono and Elizabeth Ramsey. Also May, Lavinia, Minnie, Georgina, children of Hibbert and Louisa Spidle, and Reginald, only child of James and Susan Lohnes, and last of all died little Johnnie, youngest child of Alfred Bezanon, who now rests beside his mother who had gone before. Those dear children all belonged to one section, and six of them were scholars of our school. And as we returned to the school-room and beheld the vacant seats, which but a few weeks ago were filled with merry laughing faces, our hearts felt very sad. But we would not wish them back again, for we know they are gone to a far better school, and they now have a place in heaven, and their names written in the "Book of Life." Their voices are hushed on earth, but they now sing the praises of Him who bought them with his own precious blood. May the Lord sanctify this affliction to the bereaved parents, and enable each one to prepare to meet their dear ones in that land where there will be no more sorrow or suffering, and where the soft hand of a Mediator shall wipe the tears from off all faces. Oh! where are the little ones, lovely and fair,

Who once filled our hearts full of joy? They are gone to that land free from sorrow and care, Where nothing can mar or annoy. We miss them at morning, at noon, and at night, Each one leaves a lone vacant chair, But in heaven alone, with the angels of love, We shall meet all the little ones there.

No more shall we see them around the hearth-stone, No more shall we hear their sweet song; They are singing in heaven around the white throne, With chorus and angelic song. Bye and bye when the Master shall bid us to come, To that land full of beauty so rare, What joy there will be in that heavenly land, When we meet all the little ones there. ALICE E. LAYRZ.