

# The Christian Witness

"Hold fast the form of sound words."—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, MAY 4, 1871.

Old Series, Vol. XXIV., No. 18.

New Series, Vol. IX., No. 18, Whole No. 434.

## WEED SEWING MACHINE.

For Family and Manufacturing purposes, made by the NORTH AMERICAN SEWING MACHINE CO. PRICES REDUCED. HAVING opened a Retail Store, No. 14 King Street, under our own control, thus saving Agents' Commissions, and with improved facilities for manufacturing, we are enabled to reduce our prices. Every machine warranted and kept in repair free of charge. Duplicate parts supplied at a moment's notice. Instructions for using the "Weed" Machine freely given at Retail Store. Hundreds of the above Machines in constant use in the Dominion, and giving entire satisfaction. Large discount to Clergymen. W. N. CALHOUN, Agent for the Dominion, 67 John, N. B.

## PHOTOGRAPHS.

**SPECIAL NOTICE.** M. B. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged and improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage. He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practice, to procure his patrons a style of work that is not surpassed anywhere, with perfect confidence. Notwithstanding the present low prices, he will use only the best Materials, having made ample arrangements to procure them. A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers. All kinds of work furnished at short notice. Miniature, Macroscopic and Stereoscopic in Photograph, Ambrotype or Oil. N. B.—Having in possession the Negatives of his predecessor, Mr. N. Darland, copies can be furnished. Remembrance, right on the Corner King and Germain Streets, N. B. J. D. MARSTERS.

## NEW DRY GOODS STORE.

48 Prince Wm. Street. ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices. GREAT BARGAINS IN: DRESS GOODS; SILKS; IRISH POPLINS; SILK VELVETS; BLYTHE'S; SHAWLS; SACQUES; FLANMILLS; BLANKETS. An inspection respectfully solicited. M. C. BARBOUR, Nov. 4.

## A. CHRISTIE & CO.

MANUFACTURERS AND BUILDERS. We would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine, and all the Machinery necessary for carrying on extensively the manufacture of DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING, and all that may be required for BUILDING PURPOSES. A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or ready to order. RIVET POSTS and BALUSTERS on hand. All kinds of TURNING done at the shortest notice. Parties in want of the above-mentioned will find it to their advantage to give us a call. Particular attention given to BUILDING and JOBBING. Feb. 21

## NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

OF EDINBURGH AND LONDON. ESTABLISHED IN 1829. CAPITAL, £2,000,000 Sterling. Invested Funds (1864) £2,504,513 10 Sigs. Annual Revenue £54,488 16 2 Sigs.

## FIRE DEPARTMENT.

THIS COMPANY insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Shore, or in Harbour, and other insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head Office.

## LIFE DEPARTMENT.

Ninety per cent of the Profits are allocated to those Assured on the Participating Scale.

## INDISPENSABILITY.

After a Policy has been five years in existence it should be held to be indispensable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.

## W. WILLIAMS, teacher of Piano-Forte and

Vocal Music, St. John, N. B. Orders left at J. Calhoun's, King Street, will be promptly attended to. L. W. W.

## DR. J. R. FITCH informs his friends that he has

removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office, residence—King Street, opposite Saint George's Church, Carleton. Nov. 11

## DISSOLUTION OF CO-PARTNERSHIP.

NOTICE is hereby given that the Co-Partnership hereinafter existing between the subscribers, under the name and style of J. B. CURRY & Co., St. John, is this day dissolved by mutual consent. All just claims against said firm will be paid by J. B. CURRY, to whom all debts due said firm must be paid within thirty days from this date. J. B. CURRY. St. John, June 1, 1870. J. H. FENWICK.

## NOTICE.

The subscriber in returning thanks to the public for the liberal patronage bestowed upon him during the three and a half years he has been in business in this City, would respectfully inform his friends and the public that he will continue the Flour Business at the Old Stand, under the name of J. B. CURRY & Co., and hopes by strict attention to business and low prices to secure a liberal share of public patronage. J. B. CURRY. St. John, June 1, 1870.

## BAPTIST SEMINARY.

FREDERICKTON. THE FIRST TERM of the Academic year will commence September 1st, 1870.

## MALE DEPARTMENT.

Rev. C. GODFREY, A. M., Principal Tutor Classics and History; GEO. E. FOSTER, B. A., Tutor Mathematics and Natural Science; MONSIEUR BERNARD, Tutor Foreign Language; EDWARD CADWALLADER, B. A., Professor Instrumental Music.

## FEMALE DEPARTMENT.

MISS ROSA A. BENTLEY, Graduate of Wolfville Seminary, Preceptor; MISS ANNA FOWLER, Instructor in the Fine Arts. The course of study embraces English, Mathematics, Classics, French, Music, and Drawing.

## TUITION FEES.

Common English, \$3; Higher English, \$5; Classics, \$6; French, \$2 per term extra; Music and Drawing, usual rates. The year is divided into four terms of ten weeks each. The Boarding Department is under the superintendence of Mrs. J. P. Phillips.

## Full information furnished on application.

July 28—lv C. GODFREY, Principal.

## NO. 23 SOUTH WHARF.

The Subscribers have now landing and on store: 114 packages Superior Congo Tea; 25 caddies Extra do. do.; 25 caddies Crushed Sugar; 10 kegs Black Sugar; 5 cases Coleman's Mustard, in tins; 10 boxes "Ginger"; 10 boxes "Star"; 25 cases Confectionery, assorted; 10 "Nuts"; 5 "Morton's Pickles"; 1 "Cream Tartar"; 1 case Nutmegs; 25 boxes Soap; 25 bags Rice; 25 boxes Raisins; 25 boxes W. & A. Paper; 25 boxes Tobacco; 10 caddy boxes Natural Leaf do.; 20 cases Molasses; 10 kegs Sugar; 20 boxes Extra Logwood; 10 kegs Hosiery. Together with a general assortment of GROCERIES. Also—500 lbs. No. 1 Superior FLOUR, good brands. For sale at market rates. J. READ & CO. June 2. 23 South Wharf.

## THE EARLY BAPTISTS OF NEW ENGLAND.

BY REV. S. F. SMITH, D. D.

Sing, muse of history, sing the deathless fame Of heroes honor'd by a spotless name; From selfish aims and low ambition pure, Born for work which ever shall endure, Brave men and true, with fearless steps they trod, "Soul liberty their aim; their leader God. Slaves to no creed, chained by no iron rule, Bound by no ritual, servants of no school, Pledged to no standing order—all their plan To trust God's truth to God, man's rights to man, They held no precept but the Saviour's word Called no man "Master," but their glorious Lord. They claimed no right the conscience to restrain, Deemed human rights both useless things and vain; Taught infant baptism—when the babes believed, And their young hearts the Saviour's grace received; Believed in sprinkling—of Christ's precious Blood, And urged their converts to that cleansing flood; But, dead to sin, they chose the mystic grave, Memorial blest of Him who came to save, They taught the world by charity divine How Christ's sweet spirit in the life can shine; All men embrace within its mighty span, Grant each his right, and honor man as man. Careless of steeped grace and gothic pile, Their earliest church, on yonder sea-girt isle. In faith they planted, and bedewed with tears The infant's lip—the joy of later years. When scourged by power, the cruel stripes they bore, Eased by God's succor, made their converts more; When doomed to exile, wider still they spread The faith they loved—the truth for which they died, Their zeal for God, by fines and dungeons tried, Grew when they suffered, triumphed when they died. Free as the water rippling o'er their strand, Reaching and kissing every distant land, So the broad truths they taught, hemmed in no more, Seek every land and find each distant shore. The church they founded here, oppressed and tried, For which they suffered, and in which they died, Stood for God's truth, brought freedom to the oppressed— Joy to the prisoner, to the troubled rest; Like some fair beacon, marked the blessed way, And shed its welcome light across the bay, They passed from earth—the champions in the fight, Their hearts undaunted, and their armor bright, Servants of men—not they; but fearing God, And countless thousands in their steps have trod— As gentle clouds that drink the morning dew, Float in the light and bathe in heaven's bright blue, But, noonday past, in gold and crimson rest, Like gorgeous mountains in the glowing West, While day departs in peaceful duty die, Leaving their tranquil glow along the sky, So lived Christ's witnesses, friends of Christ's truth, As men endowed with an unfeeling youth; And, dying, left, like daylight's golden train, Blest memories, in which they live again, O, men of God! O, men of faith and prayer! Who souls craved pardon as the lungs crave air, Blest for your work, whose fruits, like harvests wave, Blest for the noble heritage ye gave. In filial love, in manly strength and cheer, And queenly charms and beauty gathered here, Honors sincere around your brows we wreath, And blessings on your memories we breathe, Be ours the honor and the bliss to wear, Till o'er each bannered height shall swing unfurled "Soul liberty!"—the watchword of the world.

## AN EXPOSITION.

BY THE REV. C. H. SPURGEON.

(Matthew iii.) "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." We are standing on the verge of a glorious era. There shall come, perhaps, another John the Baptist, who shall have the same message as the former one, and whose incessant cry shall be, "Repent ye: for the kingdom of heaven is at hand." Certainly, if we read the signs of the times aright, the day of the Son of man is hastening, and the era of his second coming is drawing on apace. It well behoves us who are made prophets of the Lord, and called to speak in the ministry, to "cry aloud, and spare not," to "lift up our voice like a trumpet," to speak surely, authoritatively, and certainly; for most assuredly "he that shall come will come, and will not tarry," and even to-night we are preparing for his coming. And the message of John, girded with his leathern girdle, in the wilderness, is our message—"Repent ye: for the kingdom of heaven is at hand." For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." And the same John was a gentleman preacher: he was not sent to smooth persons' paths to hell, to prophesy unsmooth things to those who like things given with polite words and refined utterance. Ah, no! "the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was the natural productions of the country, locusts and wild honey." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." Mark how God will send his preachers congregations. Those whom he ordains to the work of the ministry he will make his people listen unto. How is it then, as so many unto whom the people have respect, but for the simple reason that many have taken too much upon them as the sons of

Levi, and were not sent by God to be the prophets of his people to testify his word? But here he gives John a multitude. He finds the congregation where he finds the preacher for them. And mark what effect followed his sermons. Not only did the people listen, but they all confessed their sins, and were baptized. We are not sure that all these persons were real converts; that was not John's business; they confessed their sins and were baptized. So do I verily believe, that if a person will say to me when I ask the question, "Dost thou believe on the Lord Jesus Christ?" and he says, "I do," I have a right to baptize him; and if he be a hypocrite, the sin rests not at all with me, but with himself. He has just to confess his sins, and profess faith in the Lord Jesus. We can go no further; we are not confessors; we cannot read men's hearts. We must require that, for none are the fit subjects of baptism, but those who confess their sins, and when they do so to us, we straightway baptize them, if not in the Jordan, yet in some kindred stream, or in some pool of water, which we believe God considers to be the very marrow of baptism. "And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" He knew them; whatever they might say, he was well assured they were not sincere; therefore he exercised his right to refuse them. When he saw them "come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" He knew them; whatever they might say, he was well assured they were not sincere; therefore he exercised his right to refuse them. When he saw them "come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" He knew them; whatever they might say, he was well assured they were not sincere; therefore he exercised his right to refuse them. When he saw them "come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" He knew them; whatever they might say, he was well assured they were not sincere; therefore he exercised his right to refuse them.

fire: whose fan is in his hand, and he will thoroughly purge his floor." He will not leave a little heap up in the corner that he does not turn over; he will thoroughly purge his floor; he will not leave a handful of chaff, that will be covered up by the wheat, because he has not turned it over thoroughly. No; he will "thoroughly purge his floor." When wheat is most purged, when it is best winnowed by man, still some particles of chaff remain; but O! when God hath winnowed his wheat, purged his floor, he shall thoroughly do it, and there shall not be a single atom of chaff left behind. "And [he shall] gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." One of the most majestic sights ever witnessed. Around the banks of Jordan stood a multitude too great to enumerate. All the people from Jerusalem and beyond Jordan and Judea had come out to listen to this mighty voice crying in the wilderness. There they stood attentively, and when John had concluded his fiery, burning address, down they stepped into the river, and John baptized them. But now he says, "He comes! he comes!" and there approaches some one distinguished from all others. There is a sanctity about his mien, his very footsteps broken him a holy one. In his face there appeared a majesty, and his brow is lit up with glory. "Make way," says John, "let him come!" "I indeed baptize with water; he shall baptize you with the Holy Ghost and with fire." Jesus pushes his way through the crowd, and says, "John, I have come, that you should baptize me." "No, my Lord," said John, "as for these, I am fit to baptize them; but thou, my Lord and Master, whose shoes I latchet I am not worthy to unloose, shall I baptize thee?" "Yes," said Jesus. And what a sight it must have been, while the people looked on, to see the Son of the God of heaven and earth, the mighty Maker of the skies, buried for a moment in the water, and then ascending, dripping, from the Jordan, while the sacred Trinity owned him as being of his blessed persons, by sending down the Holy Spirit like a dove to rest upon his head. Christian! what your Master did are you ashamed to do? What your Lord did, will you not count it an honour to do? What he accomplished, will you not do? And if he said, "Suffer it to be so now, for thus it becometh me to fulfil all righteousness," can you, dare you, will you refuse this, because you reckon it non-essential? Will you despise that rite which Christ honoured? Nay, rather, will you be interred by such a friend; to be buried in the self-same grave with Jesus, and thus, typically to 'have fellowship with him in his sufferings.'

MARRIAGE OF THE PRINCESS LOUISE. [From the London Times.] For awhile the organ ceases, and presently the bridegroom, preceded by the Vice-Chamberlain and supported by his "best men," walks up the choir and takes up his position on the right of the altar. The Marquis of Lorne did not wear the kilt, but the uniform of the Argyllshire regiment of Volunteer Artillery, of which he is colonel. Lord Percy and Lord Ronald Leveson Gower wore a corresponding uniform. It was a trying position for the bridegroom, but it is not necessary to say that he bore it well. Standing in front of the Duke and Duchess of Argyll, a little in advance of his supporters, his fair hair and clearly cut features, which photography has made so familiar, were full in view from all parts of the choir. Another interval of suspense, and then, looking into the nave, the bridesmaids are seen leaving the little chapel where they had been in waiting. They go out through the western gateway to meet the bride; and cheers and music from without tell those inside the chapel that the moment is approaching of all others the most impatiently expected. A crimson curtain concealing the doorway is soon drawn aside; the procession appears, headed by the heralds, the Lord Chamberlain, and the Vice Chamberlain; and the organ peals forth Mendelssohn's familiar but incomparable Wedding March from *Athalie*. Slowly the procession advances up the nave, and enters the choir. The bride is supported on the right by the Queen, and on the other side by the Prince of Wales and the Duke of Saxe-Coburg and Gotha.

Once more all rise and make low obeisances as the bridal cortege sweeps by. The Princess looked naturally somewhat pale and agitated, and her eyes were bent on the ground. But, in her array of white satin and veil of Honiton lace, she looked a charming bride, and excited the warmest interest and admiration as she passed by. The Queen wore a black satin dress, relieved by the broad blue ribbon of the Garter; and by a fall of white lace, which reached nearly to the ground, and materially tempered, though it did not conceal, the dark material beneath. The Duke of Saxe-Coburg wore the white uniform of an Austrian officer; the Prince of Wales that of the 10th Hussars, of which he is colonel. Then the service began, the two Psalms being admirably chanted by the choir to a double chant by Dr. Elvey. During the ceremony, a happy omen! the sun shone brightly through the stained windows and shed some of its glories upon the bride's party. The service was read by the Bishop of London in not too distinct a voice. As for the question, "Wilt thou have this woman to be thy wedded wife?" and the interesting questions and responses which follow, not one word said by either bride or bridegroom could be heard at the end of the choir; and as the silence at the time was almost painful, it may be easily surmised that both the Princess and the Marquis must have spoken in the faintest whispers common to those who thus pligh their troth. To the Bishop's question, "Wilt thou have this woman to be married to this man?" the Queen replied by a gesture, and the Bishop then joined their hands. The declarative sentence which each repeats, "I Princess Louise take thee, John Douglas Sutherland, Marquis of Lorne," was inaudible as all that had

gone before. When the ring was put on, the bells pealed, the guns fired, and gave notice to the world without that the ceremony had been happily celebrated. The Bishop of Winchester read the short address to the newly-married couple setting forth the duties of man and wife, and his clear distinct voice was heard with fine effect in every part of the choir. Before the blessing, a chorus by Beethoven was sung by the choir. Then, the ceremony being ended, the Queen gave her daughter a loving kiss, and the bridegroom, bending low, kissed her Majesty's hand. The organ again pealed forth a march by Handel, and then the bride took her husband's arm and walked with a bright and happy face out of the church, the processions otherwise following in the same order in which they had entered. The Duke and Duchess of Argyll remained for some moments on the *haut pas* receiving the congratulations of their friends.

A standing luncheon was served in the Waterloo Chamber to some 300 or 400 guests. In the more ample space of this noble chamber (says the *Daily News*) the scene became more animated and picturesque. The Lord Chancellor, in his wig and gown, might be seen helping some fair lady to the leg of a fowl or to a *soupçon* of jelly. Another glance, and the Bishop of Winchester was seen in deep converse with Dr. Guthrie, of Edinburgh, easy to be singled out in any assemblage by his great height, portly form, and patriarchal down-streaming locks. On this occasion, too, Dr. Guthrie was further an object of interest, inasmuch as he has known the Duke of Argyll's family for many years, and the account he gives to those anxious to know of the bridegroom was such as would gladden any father's heart to hear. "I never knew a young man of higher character," was his emphatic testimony. Again the eye would catch the well-known form and face of the leader of "Her Majesty's Opposition," in the Commons, and not many yards away, and, with not even a table between them, was the Prime Minister discoursing to the Bishop of Oxford of grave and solemn themes, not altogether unconnected with Butler (of the "Analogy") and the present position and future prospects of Oxford. In another group might be seen the Dean of Westminster in eager conversation with Mrs. Gladstone; and again in the distance the Chancellor of the Exchequer, oblivious of budgets and in defiance of "bloated expenditure," enjoying his luncheon.

MISCELLANEOUS. Where gold and silver dwell in the heart, faith, hope and love are out of doors. An angel incapable of feeling anger must envy the man who can feel and yet conquer it. Philadelphia has 402 places of worship, 42 of which belong to the Baptists. The American Tract Society is about to increase the number of its periodicals. A weekly paper is to be edited by Rev. Lyman Abbott. In the intoxicating cup, discontent seeks for comfort; cowardice for courage; bashfulness for confidence; sadness for joy; and they all find ruin. Virtue has been described as an awkward habit of doing things differently from other people. It creates great mirth in fashionable circles. In Burmah there are churches embracing 20,000 members, every one of whom is a teetotaler; tipping is placed with idolatry, and subject to discipline. What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults. It is a great guilt in any man to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another. Rothschild promises to pay the entire indemnity to Germany within a year, and the German army of occupation will be got rid of at the end of that time. The Massachusetts Legislature is annually importuned to pass a law, allowing towns and cities to open public libraries on the Sabbath, which has just been refused by a vote in the House of 129 to 95. Fifty of the eighty-two Baptist pastors in Vermont have changed pastorates since 1867. The Roman Catholics estimate the number of their communicants in the United States at five and a half millions, and over four thousand priests.

AN APT REPLY.—Some one once said to Dr. Wayland, "You Baptists do not gain the highest class, nor yet the lowest." "Exactly so," was his reply; "we surrender to you the head and tail of the ox, and are content with the body." Religion is not a purple robe for great occasions, it is a working dress for daily wear. We need daily grace, exactly as we need daily bread. Jesus bade us to ask for both, and I, we ask him for bread, he will not put us off with a stone. Order is a lovely nymph, the child of beauty and wisdom,—her attendants are comfort, neatness, and activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent,—disorder. "Gentlemen," in the true sense, are of the Almighty's making, and his alone. The pure ore is very scarce. The run of gentlemen on all ranks are merely plated or washed; give them a rub, put them into a novel situation,—into a passion, or any other trying circumstance,—and the copper beneath quickly shows itself. THE PRESERVERING BOY.—"Sir," said a boy, addressing a man, "do you want a boy to work for you?" "No," answered the man, "I have no such want." The boy looked disappointed; at least the man thought so, and he asked: "Don't you succeed in getting a place?" "I have asked at a good many places," said the boy. "A woman told me you had been after a boy, but it is not so, I find." "Don't be discouraged," said the man in a friendly tone. "O no, sir," said the boy, cheerfully, "be cause this is a very big world, and I feel certain that God has something for me to do in it." "Just so, just so," said a gentleman who had overheard the talk. "Come with me, my boy; I am in want of somebody like you."

FOR THE FARMERS. CULTURE OF ONIONS.—Onions may be grown on any good friable soil, free from stones, and put in good order by previous working. It is better not to attempt raising on stony ground, as the stones will increase the labor of hoeing, and costs more than would pay a high rent for good land. It should be well manured, as this crop succeeds best on an enriched soil. The manure and the soil should both be free from the seeds of weeds, as pulling weeds by hand is costly work. If the previous crop has been weedy, it should be thoroughly harrowed many times at intervals, to make a clean soil. Having brought it into a state of thorough pulverization, and rolled the surface, proceed to plant the seed. This should be done as early in the spring as practicable, as early sown seed always give the largest and best crops. A hand-marker should be provided, with teeth about 10 or 12 inches apart. The first drills are made straight by running this marker by a stretched cord; the first tooth run in the last mark will make the others straight. The seeds are then sown conveniently, rapidly and accurately, by means of a sowing machine or drill. According to the rule that seeds should not be planted more than four or five times as deep as the diameter of the seed, onion seed should not be covered much over half an inch deep. The soil should be either rolled or otherwise pressed down over the seed, and if inclining to be heavy, they will come up better if a sprinkling of fine mould is strewn along the drill. This may seem like a good deal of labor, but it is much cheaper to spend a day or two thus, than to lose half a crop from gapes and irregularities, after working the whole ground through the season the same as for an entire crop. It is important also to have good fresh seed, from a reliable vendor; they may be proved by tying a portion between the folds of cotton kept wet in a warm room for two or three days, when all good seed will have sprouted. If the seeds are placed an inch or an inch and a half apart in the drill, they will come up so as to be thinned out evenly. At first the thinning may be two inches apart, so that every alternate bulb may be taken up for use when half grown if desired, leaving the final plants about four inches apart. This distance is for the best soil and best management; if not quite so good, three inches distance will do, or even less.

As soon as the young plants show where the rows are, the hoeing should commence. This work should not be a day too late. It will cost ten times as much labor to hoe after the weeds are some inches high as when just peeping at the surface, and be a great deal worse for the crop. It would, therefore, be better to hire a man at double wages than to delay the work.—*Cultivator and Country Gentleman*. FARM LABORERS.—Like any other kind of business, the owner or manager of a farm must be with his hired help, and work with them, or he cannot make farming profitable. This arises from the nature of mankind; and the cases are very rare, where one or more hired men will accomplish as much work when left to themselves as when the owner of the farm is working with them. In most cases not two-thirds as much will be done when left to themselves; and yet they keep "busy," probably, but there are a few minutes spent here and a few there, till night approaches, and but little work is done. Every farmer knows how his helps get through the day when he is not present. They are fifteen minutes later getting to work, then one will begin to relate something, and the rest stop to hear, half working probably, and half listening. Next they stop at the ends of the rows, if hoeing crops, look at the sun, rest over their hoe handles till some laggard has finished his row, so that "all may begin together." Next, one is sent for water, and manages to spend double the time he should spend; then a gathering around the water pail takes place, and no one returns to his work till all have had a drink, then the sun is examined again, with a view to ascertaining about how long before dinner, to which they come with a commendable promptness. If brief, the eating of the meals is about all the operation they perform as if they meant work.

A farmer who is easy with his help, and does not work with them much, gets a good name. He is a "good man to work for," "a first rate boss," &c. Now, such a reputation is dangerous; and the quicker one gets rid of it the better. We, in our own farm operations, have never coveted such a reputation, but prefer to hear of our help saying, "Mr. Miner is a hard man to work for." "You can't fool away your time if you work for him; he'll give you your walking pants pretty quick, if you shirk your work," &c. That is the best reputation a farmer can have; not that it is commendable to crowd men to do more than is right; but, as the tendency of help is to do as little as possible, caring for nothing but to have their time pass, and to get their pay, the farmer who allows his men to do but two-thirds as much as they ought to do is culpable—not only doing them injury, but laying his own ruin.—*Rural American*. ROOTS FOR FATTENING CATTLE.—"I am surprised that you do not raise more roots and fat more cattle in winter," said a Canadian farmer, who was here yesterday. I told him that raising roots was work that we were not accustomed to, and that labor was so high we did not think it would pay. He said that on his farm, taking into consideration the manure obtained and the condition of the land after the roots were removed, there was no other crop that paid so well. He raises about five acres of roots, puts about half of them into the barn cellar, or all it will hold, and pits the others in the field, just as we do potatoes, only with less care and labor. Last fall he bought half a dozen head of four-year-old steers for \$31 per head. He fed them hay and roots, with a little pea and oat meal, until March, and then sold them for \$85 per head. The great point, he says, is to get well-bred, thrifty steers, and the fatter they are the better. This is undoubtedly true, and it is also evident that he did well in fattening the cattle. But how is it about those who rear and feed well-bred cattle for four years and then sell them for \$31? Here the butchers will often pay \$15 for a well-bred calf two months old. This would leave \$16 for keeping a steer four years. Where does the profit come in?—*American Agriculturist*. An exchange remarks that "many a child sings 'I want to be angel,' who would be more satisfactory if he wanted to be a good boy."