

mind. And the result does not stop with husband and wife. There are the children. They partake of the feebleness and vices of the parents, both physical and moral, and go out into the busy world stunted and gnarled. God pity them!

We would not be understood as speaking against the institution of marriage. It is holy, beautiful and beneficent. But let every one take his *mate*, or none. Let not the brave eagle pair with the stupid owl, nor the gentle dove with the carrion crow. Like should have like. It is a glorious sight to see two old people, who have weathered the storms, and basked in the sunshines of life together, go hand in hand, lovingly and truthfully, down the gentle declivity of time with no augers, nor jealousies, nor hatreds garnered up against each other, and looking with hope and joy to the everlasting youth of heaven, where they two shall be one forever. That is true marriage—for it is the marriage of spirit with spirit. Their love is woven into a woof of gold, that neither time, nor death, nor eternity can sever.—*The Eclectic*.

Education of Females in France.

The Paris correspondent of the New York Courier, in a late letter, makes suggestions which are worth attention. He says:

In France the ladies are educated in a manner to make them most agreeable in society, and while all are taught to keep the accounts of household expenses, many of a poorer class are taught book-keeping so thoroughly as to enable them to follow it as a profession. In almost every Paris shop, consequently, the books are kept either by the wife of the shopkeeper, or by some other female employed for the purpose. Thus the French system is, to teach females the useful or agreeable, according to their worldly condition.

Our American system is to teach them little of everything; in fact we take more pains with them than with our boys, though it would seem from the results that hitherto our efforts have been none too well directed. While we have females seminaries and colleges in which degrees are conferred, and which produce many shallow and discontented philosophers who immediately take the rostrum at public meetings, and have begun to invade the pulpit, we have very few who can take charge of a husband's counting room while he is engaged in the direction of other departments of his business. In Paris, you buy a carpet of your upholster, who shows the goods, makes all the necessary explanations, and sends it home.—But when you pay, you walk to the neat mahogany desk where madame sits enthroned behind her large folio ledger, and it is with her you regulate the account. The French tradesman's wife is no mere sleeping partner. She takes an active, useful and appropriate part in the management of affairs—she knows to what extent the business is prosperous—and is therefore never in danger, like many American wives, of demanding a new carriage or other extravagance, when her husband is on the point of failing. These remarks are suggested by an account of a meeting in London "of the friends and promoters of the Hyde Park College for Young Ladies." If the English will occasionally borrow the notions of their younger brother Jonathan, it is a pity they do not make a wiser choice; it would have been much better, for instance, to have commenced as we did, with *common schools for girls*.

Letters Worth Preserving.

Rev. Benjamin Francis to a Backsliding Member of his Church.

[Mr. Francis was for very many years an eminent Baptist Minister in England; and died in the very early part of the present century. This letter will show much of his feelings as a pastor; and it may encourage other pastors to know that it was useful in restoring the man addressed in it, who returned to his duties as a consistent Christian.]

My Dear Friend,—My love to your person, my concern for your welfare, and my relation to you as your pastor, urge me to address to you the subsequent lines.

It is with great surprise and inexpressible grief, that I hear of your persevering in a conversation so inconsistent with your former religious sentiments and feelings, so dishonourable to your Christian profession, so opposite to the doctrine, to the spirit, and to the example of the blessed Redeemer, and so awfully injurious to your own soul. Ten years ago, the 11th of May next, you made a public and solemn profession of your faith and repentance

and you adorned your profession for several years. O that it was with you as in months past! when your conduct was ornamental, when you attended and enjoyed meetings of prayer and conference, when you communed with us at the table of the Lord, and when you were much esteemed and beloved by your Christian brethren. I particularly loved you, and hoped that you would have continued an ornament to your holy profession. You did run well, but ah, what hath hindered you? While so many apostatize from God will you also, my friend, go away? Will you also crucify the Lord of Glory the second time? Will you also add to my grief and discouragement? Will you also draw back to perdition? God forbid. Where, oh where will your present conduct end? Is it better with you now, with respect to your reputation, peace of mind, and hope of eternal glory, than when you were in fellowship with us, and walked circumspectly with God? As your eternal interest lies near my heart, I most earnestly and affectionately entreat of you, seriously and repeatedly, to examine the following passages of scripture:—Heb. x. 24th and to the end of the chapter; 2 Peter ii. 20–22: Math. xxvi. 24; and Jeremiah iii. 12–14.

O my friend! you and I have to do with an infinitely holy God, who will not be mocked, and cannot be deceived. Go, to the throne of grace; go to the cross of Christ; neither presume nor despair. O do not oblige us to exclude you from us! O do not exclude yourself from heaven! and do not torture my mind with the fear of being a witness against you in the day of judgment. Pray come and see me, that I may have some free conversation with you. Expect nothing from me but love and tenderness, faithfulness, and sincerity; and believe me to be,

Your affectionate though aggrieved pastor,
B. FRANCIS.

Horsley, Feb. 23, 1798.

—*Watchman & Reflector*.

IS IT SO?

While conversing a few days ago with one of the oldest and ablest pastors in Massachusetts, the inquiry was raised in regard to a new society whose greatest apparent lack is the want of ability to sustain prayer meetings and kindred means of spiritual influence and power, how this deficiency is to be made good? He replied that reliance upon such ability is ceasing to be general, and is, in fact, fast going to decay in the churches. In subsequent reflection on this remark, the inquiry came up in our mind, *Is it so?* Have Baptists—once so distinguished for their simplicity in this respect—have they, the steadfast opposers of State alliances, of priestly domination, of hereditary piety, have they, as the remark quoted so strongly implied, come to place their dependence upon human "might" and "power," forgetting that their life, as well as knowledge, authority, and all is in their "Head?" Is it true that we are coming to think more of the outward, of eloquence in the pulpit, of art in the material sanctuary, of cultivated music in the orchestra, of wealth and fashion in the congregation, than of the great ends for which Christ redeemed his church on earth and gave himself for it? Do concerts, and lectures, and parties, draw church members by a stronger cord than the prayer meeting or the Sabbath school? Is their liberality more attracted to other things than to send the Bible and the living teacher to the destitute and benighted afar off, and at our very doors? The pastor whom we have quoted, is a man of large and just observation. Has he, in what we have quoted from him, stated the exact truth Christian reader, *Is it so?*

"SUNNY SIDE."

The interesting little volumes which have been so widely circulated in our churches, presenting in sharp outline the sunny and shady sides of ministerial life, are beginning to yield some good fruit. We believe their influence can be distinctly traced in a general increase of salaries, and in a greater frequency of kind words and generous gifts from sympathizing members to their pastors. The improvement is genial and welcome, and is doubly blest, blessing him that gives, as well as him that takes. Pastors are relieved from many cares, which have furrowed both body and mind, and members are enriched by the practical exercise of Christian graces. We have often wondered that wealthy brethren, whose large hearts crave opportunities for

munificent charities, so seldom think of generous gifts on the same scale, to pastors, for whom they cherish unbounded affection and esteem. When the current begins to flow in that direction, we may often record such noble acts as the following, which we take from the "New York Recorder":—

"The Baptist church in Tarrytown, besides increasing the salary of their pastor, the Rev. A. P. Buel, one hundred dollars a year, have recently presented him a donation of two hundred and forty dollars. This church a few years ago was a feeble body, aided by the State Convention and Home Mission Society. It is now able to do generous deeds, and has the disposition to do them.

"A Baptist pastor a few miles from this city,—we are not sure that we have permission to give the name of our friend,—received a note on New Year's expressing a grateful appreciation of his ministry, and the hope that it would remain permanent, and enclosing a check for \$1000, the gift of three brethren whose praise is in our churches.

"Another Baptist pastor, still nearer us, received at the same time the title to property valued at \$1000, with other similar demonstrations. And, what is more, our good brother is used to just such things."

We have heard of no similar acts in this vicinity, but our brethren may conform more rigidly to the primitive pattern of Christian charity, and refuse to let their left hand know what the right hand doeth. We are confident that they will never yield the palm in kind and generous care for pastors, to churches in any part of the Union.

The Farm.

Lime applied to Soils.

Much has been written upon the use of lime for agricultural purposes, and it is generally conceded that, to a certain extent, it is beneficial upon most soils, but of more value upon some than upon others. Its application has not been sufficiently well understood to enable farmers to adopt with a certainty of success, any given quantity, as the amount used differs widely in different localities.

Lime may be applied in three different ways, directly to the land, or indirectly as a portion of the compost heap, and in other forms with manure. It may be applied as a carbonate of lime, by breaking or grinding the stone and strewing it plentifully over the field. In this form its value is prolonged for many years; its action being that of a mild calcareous earth. It is by the *debris* of lime-stone rocks, by the action of frost, and from other causes, that our best calcareous soils are formed. The duration and effect of the lime will be in proportion to its purity, that having the least alloy being most readily available, and longest showing its good effects. As a gradual improver of the soil, the lime-stone is found to be of more value than when used in the form of quick-lime.

The operation of burning expels the carbon by the agency of heat. In its natural state the stone possesses little active property, and can only enrich the soil as it crumbles to pieces through the action of the elements. When it has been burned its substance and character are changed, it becomes caustic to the tongue, and possesses the power of speedily decomposing most vegetable and animal bodies. Applied in this form, instead of being a fertilizer, affording nutriment to growing plants, it would, if long continued, burn them up, or effectually destroy the germ of the seed or plant. This caustic power is removed by exposure to the atmosphere, or by the application of water, by which it is re-converted into a substance nearly resembling that from which it was obtained, only rendered more soft, porous, and in most of its properties resembling chalk. For agricultural purposes it has been found best, instead of slacking lime by the application of water, to make it into small heaps of about a bushel each, which should be covered with soil made very fine, a few inches in thickness, smoothed down by blows with the back of the spade, excluding either air or rain. In a few days it will be slacked, ready to spread upon the surface. After spreading it should be plowed in immediately, rather shallow, and harrowed down. Its immediate application, while in a partially caustic state, renders a smaller quantity necessary, as it is spread more thoroughly, and better incorporated with the soil, than when suffered to become moist, causing it to clod up, preventing its division and free incorpora-

tion with the soil upon which it has been strewed.

Lime-stone, in its natural state, differs much in its quality, also in the different ingredients of which the stone is composed.

It must be apparent to any reflecting person, that the application of lime indiscriminately for agricultural purposes can be attended with no certain results. Some contain a large per cent. of magnesia, others gypsum, phosphate of lime, and other valuable substances, while in other samples these constituents are wanting. As soils are not exactly alike, it would be profitable to know what the soil contained and what it lacked, thus enabling the farmer to apply lime if necessary, in a manner that would best repay the labour and expense. More knowledge of this kind becomes indispensable to a farmer who desires to farm with success, as the aim in applying manures is the greatest yield of crops from the smallest outlay of time and money, and the constant improvement of the soil.

Knowing the constituent parts of the lime and the wants of the land, an important consideration is the mode of application.

One of the first requisites should be the thorough draining of the soil before lime is applied. Lime is applied in three different ways. Put on the surface and allowed to remain a few years; put on the surface and plowed in; or mixed in compost beds, and with that applied. The first method would have the effect of incorporating it with the land, particularly if it be a sandy soil. By the second it is placed in the bottom of the furrow, and is less easily incorporated with the soil. The third method gives it the best application, but is attended with larger expense in hauling and applying. A better method, and one strongly recommended, is to plow the land and leaving it uneven, apply lime, harrow well, and cultivate it in some crop that requires frequent hoeing, as corn or beans. For this application, lime as a carbonate, or air-slacked lime, would be found the most profitable, if the soil was loose and pliable. This method enables the farmer to obtain not only the immediate benefit of the lime, but a greater profit than by any other mode in a given number of years, which is the great end to be obtained.—*Rural New Yorker*.

Remedy for Potato Rot.

The best remedy I have ever found for the disease that has proved so injurious to the potato crop, is to plant a kind of potato that is never affected with the disease. This I have done successfully for the last ten years, not losing a single crop, nor a single bushel during the whole time. The kind I used was introduced into this town by my father, some 20 or 30 years ago. It is a black potato, much like the black chengano. It is of a good quality, take the season through, especially from April to August. It is very productive, and has given me at the rate of some 350 bushels to the acre. I plant several kinds for the sake of variety, but all have been more or less subject to the rot, some entirely destroyed by it, except this. I have, therefore, come to regard it as the only reliable kind; and therefore plant the principal part of this sort, so as to be sure of a crop, whatever may be the fate of other varieties. I have now about 200 bushels on hand, perfectly sound and good.

I make this communication because many farmers may not know that there is a kind of potato, and that a very good one, which they can always safely and profitably raise. No one can say, of course, that they never will rot, but my own experience is, they never have.—[A. WALKER, in the "N. E. Farmer."

Washing for the Bark of Fruit Trees.

The *Working Farmer*, in speaking of the inefficiency of lime wash, objects to it on account of its quick conversion from a caustic state to the state of carbonate, forming a hard crust upon the surface and preventing the perspiration of the bark. Soap is recommended on account of its well known mildness, and consequent safety of application, at the same time it preserves its causticity for an indefinite period, assisting in the destruction of insects and their eggs, and softening and cleansing the bark, as each successive rain washes down a portion. A solution of soda (known as bleacher's soda No. 1.) is strongly recommended for its power to cleanse, soften, and render healthy the bark. For using, a pound is dissolved in a gallon of water.