

Sunday Reading.

Religious Conversation with our Friends.

It is a common remark that Christians are more apt to recoil from the duty of serious conversation with their kindred and friends, than with other persons. We will not stop to inquire into the causes of this aversion—causes which operate with too fatal regularity. Whatever they are, our chief concern must be to remove them. The undivided influence which relations and friends mutually exert over one another, for good or evil, should be employed to break the spell which the world casts over the soul, to conduct it up the steps of Golgotha. It seems as if the Destroyer used his wiles to dissuade the saints from taking advantage of the natural affections, to allure souls to the cross, by availing themselves of which, they might do most to lessen the number of his victims.

What bitter lamentations has the omission of this duty occasioned—lamentations rendered all the more bitter by reflection that the consequence of such delinquency could not be remedied by any future diligence. How many have thought with one who excused himself till too late from the duty of speaking to an acquaintance on the subject of his salvation. His language is, "Oh," thought I, "that I had listened to the voice of God's Spirit, and had done my duty. Perhaps I might have saved his soul from perdition; at least I might have cleared my own skirts and washed my hands in innocency. But now, alas! it is too late; his doom is irrevocably sealed!" A Christian mother, who had deferred from time to time the duty of leading the heart of her son to Christ, after his sudden death was heard to chide her fatal delays in these words: "He has gone into eternity and left me distracted with anxiety concerning the salvation of his precious soul! Dilatory wretch! Had it not been for my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of God and the Lamb. Oh the accursed sin of procrastination! Oh the ruinous delusion that lurks in the word *to-morrow!*"

How much good may one do in a lifetime by seizing every occasion of speaking for Christ. The writer once learned a lesson from a slave which has been very beneficial to him. Some years ago while paying a visit to Mount Vernon, he chanced to be strolling alone among the cabins of the negroes belonging to the estate, when he saw an aged negro sitting on a threshold smoking his pipe. He ventured to draw nigh and ask her if she had known Washington. Instead of a direct answer she asked, "Do you know God?" "I hope I know something of him, man." "How then may one know God, sir?" "We may learn something of his goodness and handiwork from what we see in yonder garden, and in those beautiful trees." "You're right, master; but there is no other way of knowing him!" "Yes, master, we may also learn something of him from his dealings with the sons of men in the lives of individuals." "Can we?" But in no other way?" From the Bible we gain more knowledge of God than from all the other sources put together—"Yes, indeed, and is there no other way?" "By experience." Laying her hand upon her heart, and lifting her blessed eyes to heaven, she exclaimed, "Ah, now you have it, massa!" That countenance, though it bore the marks of nearly a hundred years of servitude, seemed to reflect the smile of an angel. After further pious discourse, she told me she had seen Washington but once, and that was when she was a cook in the camp of the army that fought under him. When the writer left the door of the humble cabin, he felt that there were other spots at Mount Vernon, not less sacred than the tomb, the house, and the garden of Washington; he considered how many blessed impressions she had made on the minds of the gay children of this world who daily visit the spot.—*Review of Conversations.*

From Bougainville's *Wall of Faith.*

Fulness of Christ.

Everything needful for the salvation of the sinner is fully and freely provided by the exceeding riches of grace, and is treasured up by the Father's love in the fulness of the Son. To this the Spirit bears witness in the word of truth, and seals his witness upon the believer's heart. It pleased the Father that in the Word made flesh should all fullness dwell, and that out of his fulness his people should receive grace for grace. This is the infinite ocean. There is not a stream, nor a drop of grace to be had but from hence: Jesus Christ, as God-man, has it all in himself, and for the same end, as the head has the sense in itself. It has its fulness and wormy ones which are unsatisfactory; and the same is the case not unfrequently, where the manufacture of prime cedar is carried on. The imperfect portion of the fruit, the orchard produces it often difficult to dispose of economically, as the refuse apples are not salable, and should be rejected at the mill. By cooking and feeding them to animals, mixed with a bird's meal, or a few handfuls of shorts, they may be turned to a good advantage on every farm.—*Cat. Greenmount Telegraph.*

Agricultural.

APPLES FOR STOCK.

The question, "Are common apples possessed of any value as food for stock?" is one which is frequently propounded by men who profess to have been close observers, and to have made many accurate experiments in order to solve this question. Not long since I heard an old farmer assert it as his fixed belief, that the common English turnip was devoid of nutritional properties, and that an animal fed exclusively upon the uncooked root would live about as long as kept exclusively on water.

This thorough loosening of the soil will enable trees to stand a long drought, and enables the roots to reach for food that they otherwise could not obtain.

The ground for an orchard should be well broken up and subsoiled. Fruit gardens, where the plow cannot be introduced, should be spaded at least eighteen inches deep.

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