

Sunday Reading.

From the American Messenger.

ONE THING NEEDFUL.

Many things are useful and desirable—only one thing is absolutely indispensable. There is only one thing which if a man possess, he is well off, whatever else he may lack—only one thing which if a man lacks, he is ruined, whatever else he may possess.

Is it prosperity? No; for we have seen persons utterly destitute of it, and yet happy and contented. We have never read of a poorer person than Lazarus, yet how few rich men, or princes, or kings, have ever been as well off as Lazarus?

Is it health? Scarcely any other personal earthly blessing is so valuable as this, but many persons have had their happiest hours in severe sickness; and some habitual invalids are remarkably cheerful and happy. Health is not indispensable.

Is it a good reputation? It is possible for a person to be calm and happy when aspersed by a thousand slanders, and when unjustly reviled and hated. "Blessed are ye," said our Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." The consciousness of innocence will uphold a man against the wildest storm of obloquy. The good man whom falsehoods have made hateful to his fellow men, is far happier than he whom successful hypocrisy has led his fellow men to load with honors.

"A good name is better than rubies," but even a good name is not indispensable. We can be happy without it, and can wait for God to give us a good name before the angels, and in His presence.

There is truly no earthly good which we cannot lose, and still be happy—none which we cannot lack, and still be saved. What harm is it now to Lazarus that he was once so poor? What difference will it make to you one hundred years hence, and a million ages hence, whether you are now poor or rich—whether men now honor or despise

An interest in Jesus Christ, an experimental knowledge of his great salvation, is the only indispensable thing. You cannot do without this. You cannot be at peace with yourself, nor with God, without it. You have no sufficient preparation for the duties and trials and burdens and sorrows of life without it—none for the inevitable hour of death. You cannot meet God without it. You cannot stand at the judgment-seat without it. You cannot bear your immortality without it. It is "the one thing needful"—the one indispensable thing.

H. A. N.

DO THIS.

These are the words of the great Master. When the centurion said to one, "Go," he went; when he said to another, "Come," he came; when he said to a servant, "Do this," he did it. If men are ready to obey earthly masters, why not be ready to obey our heavenly Master? Is he not as worthy of obedience? Are not his commands as reasonable? Has he not done as much to lay us under obligations to him? Does he not hold out as strong inducements? Does he not set before us as large a reward? Are not the consequences of disobedience as terrible? And yet, when he commands men to "do this"—publicly to profess his name and celebrate his death in the Lord's supper, how many there are who disobey. How can one pretend to be the friend of the Lord Jesus, and yet neglect this plain command? Every Christian who neglects this plain command does himself an injury, sets a bad example, and dishonors his Saviour.

When the writer visited with the church, his sister, a few years older than himself, told that it was her duty to come out from the world by a public profession. But she resisted her conviction of duty, and fell into darkness and doubt, and did not profess Christ till four years afterwards. Her evidence of faith at that time was no clearer. Here were four years, never to be regained. She has never ceased to regret that delay. In that time she might have made great progress in knowledge and grace. If she had walked in all the Lord's commands and ordinances.

Let those who hope the Lord has been gracious to them, make haste, and delay not thus to confess him before men. If they do it with a sincere desire to please and honor God, they will find that in keeping his commands there is great reward.

E. D. H.

DO A LITTLE.

Many Christians conceive magnificent plans of labor and usefulness, and yet accomplish very little good. They overlook the humble calls of activity, and are always on the look-out for great opportunities, and brilliant occasions for the putting forth of power. The true secret of growth in grace and personal usefulness, is to be aware of little sins, and to perform little duties. One who is toiling patiently and faithfully on ordinary occasions, will be prepared to improve more important opportunities, for his moral nature will require that discipline and readiness for action which often enables the possessor of a single talent to outstrip the possessor of ten. One of our exchanges has the following just remarks:

"Many a Christian destroys his peace and usefulness, because he is not willing to do little things. He wants to speak and pray eloquently, edifyingly, or not at all. Because he cannot do some great thing, he won't do anything. He must sit in the highest seat or nowhere. Now no brother is fit to be a large theologian unless he is willing to do

little things. He must be faithful in the advantage. Be it understood, no need of least, or he will never be useful in the greatest description has shown itself since 1856. I have dug down in various places a poor layman! or a good deacon out of a man who is unwilling to do the least honorable duties of the Church? If all were willing to add a little to the interest of a prayer-meeting, a Sabbath school, or covenanted meeting, or to the strength and influence of the Church, there would not be so many weeds; care must be taken to use only praying to be excused. If we were willing root or green crops for a few years—never, under any circumstances, sow it down to grass until the land is perfectly clean.

In fact a good dressing of salt to begin with, plenty of stable dung, a judicious cropping, and a frequent use of the horse-hoe, will clean the land of the foulest weeds; care must be taken to use only to weak, make simple prayers and speeches when we can do no better, we should pray often, better, and in every way do more good. Happy is the man who is willing to be little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything that will serve Christ in the house of God.—*Southern Christian Advocate.*

Agricultural.



CLEANSING LAND OF WEEDS.

Having had some experience in the destruction of weeds on neglected land, I offer a few remarks for those who may feel interested on that important subject.

There is an error into which many cultivators fall, that aggravates the evil; it is the collecting and saving all weeds, after digging potatoes or other root crops, and carting them to keep in a corner of the field to perish. Such practice would hold good, if they were annual weeds, previous to blooming; but when such collections are composed of perennial rooted weeds and others full of seeds, it is doubtless better economy to burn them, than risk the risk of a fresh crop for the next season. It is a fact that perennial rooted weeds will retain their vitality for years in a heap. How often have I seen large mounds of them, after raising some starved root crop, containing among others, Couch grass, *Trifolium repens*; Bindweed, *Convolvulus sepium* and arvensis; Thistle, *Succowia arvensis*; Coltsfoot, *Tussilago farfara*; Horsetail, *Equisetum sylvaticum* and *arvensis*; plants useful in their way, but which ought not to be seen on any farm. Large quantities of them are used fresh as bedding for cattle, and then turned out and mixed with the dung-heaps.

Now, the plan of destroying weeds is very simple if done as I direct, and which I have carried out with complete success on land that had been offered to several rent, free,

for a term of three years—the land around

of that nature, letting at £5 (\$30) the acre

—on condition of clearing it of the tailings of earth, which grew so rapid and in such abundance as to defy the labor of many years to eradicate. The labor in fact produced an unfavorable result; the weed increased and reproduced to that extent as to smother by its broad leaves any crop that might be sown. No person would accept the offer, so I took it; and well was I laughed at, for at best it was considered a fool's bargain.

I began operations early in April, 1856, when I ploughed shallow, and the sowed two tons of salt per acre—a heavy dose, I am sure; but I had tried it frequently before; consequently it was no venture.

I then harrowed it and left it. In a week or two I ploughed again, and again when the foliage covered the ground, which it did in a few days. Altogether I gave the land four ploughings, and then sowed it for cabbages. These I planted in July; they were fully grown, and all carried to market and sold in ten weeks after planting.

Of course I used the horse-hoe as frequently as possible, to assist the crop and to destroy any weeds that might come, but none appeared. Now my neighbors, who were so merry, wondered at its non-appearance; their faces became elongated with surprise. Yet may predicted a fine show of bloom in March or April, 1857, for, said they, wait till then, and you will see that he has only killed the surface roots.

He remembered this field had had a notorious character for more than fifty years, and was brought into its final state only by saving the seeds of a field some distance off—mixing them with the stable dung, and then carting the precious compost to the land I now speak of.

The last week of February, 1857, I planted the whole field with early potatoes and soon showed the drill to my satisfaction. I then applied 20 bushels of lime per acre, to neutralize the salt; and then put in the horse-hoe, not so much to destroy the remains of the collation, for there was none, but merely to open the soil, as I found it became exhausted after every shower of rain. Then could be seen the tiny efflorescence on the surface, looking very like a white frost. The potatoes I raised in July. The crop was good in quality, but must be expected poor in quantity. The field is now down in cabbages again.

For my first crop of cabbages I realized £100 [100] per acre. The potatoes will, if sold at the present market price, fetch £20 per acre, but as they are for seed they will bring more. My present crop of cabbages are fully equal to last year, and may fetch more, being later and the prices higher—say £25 per acre. Now my labor, manure, seed and plants, stand me in for the three crops per acre, £20, leaving a comfortable profit of £45 the land being of course rent free.

As far as my exchanges are out I intend to sow it with early peas in three feet drills, so that I may use the horse-hoe to

hoe the weeds out, and then plant the peas when the horse-hoe has been used.

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