

Sunday Reading.

LIFE-PREACHING.

A plain spoken old gentleman said the other day, "I don't think so badly of your Society as I used to do; and I'll tell you how that has happened. There are a good many people of your way of thinking in our neighbourhood; and they are the right sort of folks too. So I'm giving up my old prejudices."

Now this old gentleman's way of judging, is the common mode. People in general, care very little for abstract principles; but when they see the good fruits of a good faith they are impressed with the idea that there is something in religion, and in that form of it which produces a holy, useful, happy life. We do not say that this is a reasonable way of looking at the subject, but it is a very natural, and almost universal, popular method.

If you doubt it, recall to mind some persons of ordinary talents, but saintly life, and note the influence of that life for years after it has ended. Or, remarks some unostentatious but energetic and benevolent Christian woman, who disregards the calls of the fashionable world or the more selfish pursuits that might occupy her time, spends her life in the constant discharge of duties to her family, to the poor, the sick, and the ignorant. She exerts an influence more powerful than is possessed by many of twice her mental endowment. The most irresistible of all calls to holiness is the example of a holy life.

All cannot preach from the pulpit; but there is a kind of preaching that is permitted to all men, and oftentimes this kind is the most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, of instruction to the ignorant, of brotherly kindness to all; hearty devotion to the services of religion, in our families and our closets, as well as in the sanctuary; in a word, earnest, active, self-denying love to our fellow beings, springing from our love to God, this will form a most impressive sermon, a most convincing proof to the world around us, that we have been with Jesus. All Christians are called on in this way to preach the Gospel; and woe to them if they neglect the call.

THE REPOSE OF THE SABBATH.

It is not merely a subject to the sore trials and bereavements of life that the house of God has attractions for men, but also as subject to the ordinary cares and perplexities of week day pursuits. These would assimilate a soul, and enkindle its notions to a hopeless worldliness, like lambs in fetsers, but for the recurring liberty of the Sabbath, unbending the mind and restoring elasticity to the faculties, assuring conscience, and renewing the great inquiry, "What is a man profited, if, by the successes of the week he gain the whole world and lose his own soul?" Finding no rest from passing engagements, no peace from incessant cares from Monday morning till Saturday night, the care worn and weary spirit longs for the repose of the Sabbath—the closing of counting house, office, shop and bosom, against the demands of business and the ear- roding care—the traveler in the sultry desert looks for the shadow of a great rock; or the pursued hare for the water brook—How sweet bedlamdest! How delightful to look upon countenances beaming with Christian sympathy, appearing before the Lord!

"Dear is the hollow sound of the day,
When the hollow hills awake the day,
And by their sound ministered,
Call me from earthly care away."

"Oh when the world, with iron hand,
Has bound me in its iron chain,
This burst them like the strong man's hand,
And lets my spirit loose again!"

House of God,

THE COMPANY OF HEAVEN

It is pleasant amid the jars and discords of this lower world to meet and mingle with the great and good, and noble spirits that are to be found among us, and to refresh the weary world-worn mind by associations with the pure and holy hearted after the busy cares and petty trials of this world-day world are over, to sit quietly, down by the fireside, or among the two or three who have met together, and conversed of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if the communion of saints on earth is so sweet, if the society of the good and lovely is to be desired, what must it be to mingle in the grand assemblies above?—Heaven has been gathering to itself through countless ages whatever is congenial to its nature and enriching itself with the spoils of earth. Whatever we look upon as holy, and excellent, elevated and worthy to be loved in the character of man, is found here in the grand assemblies of the city of the living God, the Heavenly Jerusalem.

One safe within those portals, how pure their intercourse. Nothing but holiness, and happiness and love bind together the family in heaven. It is in this companionship, we hope to spend our eternal years. What number of persons ought we then to be in all holy communion and godliness.

PROSPERITY AND ADVERSITY.
As full ear load and lay corn; so does too much fortune bend and break the mind. It deserves to be considered, too, as another disadvantage, that affliction moves pity, and reconciles our very enemies; but prosperity provokes envy, and incites us our very friends. Again, adversity is a desolate and abandoned state; the generality of the people are like those animals that live only upon plenty and rapine; and as rats and mice forsake a tottering house, so do those we falling man.—Charron.

Agricultural.



SPRING OR FALL.

There is much diversity of opinion as to whether Spring or Fall is the better season for transplanting fruit trees. The reader of the Telegraph are well acquainted with our views on the subject. But we desire to add the views of others, especially those who have had long experience in the business. One of these appears to be Mr. D. Taver, of Vassalborough, Maine, who communicates with the Maine Farmer, and in that form of it which produces a holy, useful, happy life. We do not say that this is a reasonable way of looking at the subject, but it is a very natural, and almost universal, popular method.

If you doubt it, recall to mind some persons of ordinary talents, but saintly life, and note the influence of that life for years after it has ended. Or, remarks some unostentatious but energetic and benevolent Christian woman, who disregards the calls of the fashionable world or the more selfish pursuits that might occupy her time, spends her life in the constant discharge of duties to her family, to the poor, the sick, and the ignorant. She exerts an influence more powerful than is possessed by many of twice her mental endowment. The most irresistible of all calls to holiness is the example of a holy life.

As the inquiry is frequently made, which is the best season to transplant fruit trees, I will answer, that according to my experience, as a general rule in Maine, I should prefer the Spring, although, upon dry soils, and when the land is not apt to be heavily laden with frost, they do well when set in the Fall, and frequently better than when removed in the Spring, as the earth is generally in better condition in the Fall than in early Spring, and by the action of frost becomes more closely attached to the roots, so that the change is less perceptible than when planted in the Spring, especially should the weather prove dry. When done in the Fall it is preferable soon after the leaves fall. For more than twenty years past I have transplanted trees in the Fall, and do not recollect of losing any but once, and then in consequence of the ground being frozen at the time.

A few years since I planted a row of apple trees, and the following Spring another by their side. Both lived equally well but those that were planted in the Fall made the greatest growth. I think the Spring decidedly preferable for pears, plums or cherries, and the most of shrubbery, unless protected by evergreens or some thing similar; but it is a good method to take them up and remove to the place of planting and heel them in to be ready to plant as soon as the frost is out in the Spring, the holes having been dug in the Fall, and the earth finely pulverized by the action of the frost. This will apply equally well to apple trees when the land is not wet for Fall transplanting.

AXIOMS IN AGRICULTURE.
1st. All permanent improvement of lands must look to time as its basis.

2nd. Lands naturally destitute of calcareous matter, must be artificially supplied.

3rd. No lands can be preserved in a high state of fertility, unless clover and the grasses are cultivated in the course of rotation.

4th. Deep ploughing greatly improves the productive powers of every variety of soil, not saturated with water.

5th. Sub-soil plowing is eminently conducive to increased production.

6th. Deep plowing is essential to, and increases the productive powers of every variety of soil.

7th. All wet lands should be thoroughly drained, before you attempt to till them.

8th. Small grain crops should be harvested at least one week before the grain is thoroughly ripe.

9th. Clover and all grasses intended for hay should be mowed while in bloom.

10th. To undertake to manure, improve or cultivate lands not thoroughly drained, is throwing away time, labor and money.

11th. Shallow plowing impoverishes the soil and consequently decreases its productiveness.

12th. A periodical application of ashes is essentially necessary to preserve the fertility of soil—they supply it with all the necessary inorganic substances.

13th. Clover is greatly benefited by the application of plaster, one bushel of which to the acre, will increase its product from 50 to 100 per cent.

14th. Prepare the land before you plant it.

15th. Wheat, rye, oats, or any other small grain, should never follow each other in a course of rotation; they should always be an intervening crop.

Every farmer should carry these axioms in his mind's eye or he will miss the road to success and profit, and poor Foresight.

ON SHORT AND LONG MANURE.
In a treatise on Agriculture, by a Practical Farmer, we find the following on this subject:

The discordance in practice, as well as in opinion, prevailing on this question, induced some scientific men to institute a series of experiments, having for its object a full and regular solution of it. With this view, parcels of dung, long and short, were taken from the same stables, on the same day, and applied to crops of the same kind, growing on the same fields. The results were perfectly conformable to theory and similar in all experiments. Those parts of the field to which the short dung was applied, gave the best crop the first year, but those upon which the long dung had been laid, gave the best crops the second and third years; a fact which authorises the conclusion, that if we wish to obtain one great crop, the rotted dung is best; but when we look to more permanent improvement, the long dung is to be preferred.

GRAPES.
We see recommended, in the Working Farmer, the cultivation of the Isabella grape arbours. Just listen to what Prof. Mapes, the editor, says:—"We are now convinced, that were it not for the expense of raising

arbors with slatted roofs, that those grapes which grow overhead, hanging below the leaves through the slats of an arbor would prove most profitable, not only from the quantity being greater, but that the quality is always superior and less liable to disease." We confess to be greatly surprised at a statement like this, and respectfully request the Professor to inform us the cause of his conviction. Our experience in cultivating grapes in this way, for the last twelve years, notwithstanding every attention has been bestowed, is exactly the reverse of the Professor's, and we think we can safely add, that in nineteen cases out of twenty—if not ninety-nine in every hundred—it is the experience of others in Pennsylvania. Quantity can be obtained without difficulty, but the quality is so extremely inferior as to be generally only fit for the pigsty.

TO PRESERVE APPLES.

Pare and core, and cut them in halves and quarters; take as many pounds of the best brown sugar, put a teacup of water to each pound; when it is dissolved, set it over the fire, and when it is boiling hot, put in the fruit, and let it boil gently until it is clear, and the syrup thick; take the fruit with a skimmer on to flat dishes, spread it to cool, then put it in pots or jars, and pour the jelly over. Lemons, boiled tender in water, and sliced thin, may be boiled with the apples.

INDIAN MEAL PUFFS.

Into one quart of boiling milk, stir eight table-spoonsful of meal, and four spoonfuls of brown sugar, put a teacup of water to each pound; when it is dissolved, set it over the fire, and let it boil gently until it is clear, and the syrup thick; take the fruit with a skimmer on to flat dishes, spread it to cool, then put it in pots or jars, and pour the jelly over. Lemons, boiled tender in water, and sliced thin, may be boiled with the apples.

COOKING STOVES.

S. T. WRISTON

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