



AN

ADDRESS

DELIVERED AT NORTHAMPTON,

BEFORE THE

HAMPSHIRE, HAMPDEN AND FRANKLIN,

Agricultural Society,

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ADDRESS.

THE CULTIVATION OF THE EARTH is the natural and appropriate employment of man. He was formed of the earth; and his birth-place was a garden. A *garden* too, planted and cultivated by the hand of Him, who created it; in which “grew every tree pleasant to the sight, or good for food; the tree of Life, also, in the midst of the garden.”

This exhibition, so rich in the beauties of Nature; so luxuriant in her fruits and foliage; was designed to teach the new inhabitant his future employment; and his connection with the earth, which he was soon to be commissioned “to dress and till.” And, “the tree of Life in the midst of the garden,” contained a direction, *as by precept*, that, amid all his cares and labors, the worship of his Maker, the GREAT PROPRIETOR, should hold a preeminent place. Thus establishing, by a silent but immutable decree, the intimate relation subsisting between his labors and his duties—a relation as lasting, as his pilgrimage on earth.

How much ought every husbandman to regard his high destination! How deeply feel his responsibility, and his obligation to follow the great example here set before him; and to obey the precept, here so forcibly taught!

Accordingly we find, in the only authentic record of early times, that the oldest son of Adam was “*a tiller of the ground;*” and that Noah, immediately after the deluge, “*became an husbandman, and planted a vineyard.*”

OCT 27 1903

We find also, in sacred history, frequent allusions to the culture of the earth. *Plowing, sowing, reaping, threshing, seed-time, and harvest*, and other like expressions are used; showing, that agriculture was early and successfully in use.

We know also, that, by the longevity of that period, the earth was early and rapidly peopled, and cities builded; and that this immense population could not have been sustained; or those cities builded, without the knowledge and the aid of agriculture.

We know also, that there could have been no commerce, without an interchange of the productions of the earth; and, that where agriculture has not made some advance, arts and manufactures have no place.

Until a people, by occupation or habit, become fixed to *some spot*, as *their home*; they have no need of houses or barns; or of implements of husbandry; or of smiths or mechanics to construct them. Among the natives of this country was found no mechanic, manufacture, or commerce. And this is common to all uncivilized nations.

It may, then, be assumed as true, that the cultivation of the earth is the basis of all the mechanic arts, manufactures, and commerce. All depend upon it. And every thing, which lives, and breathes, and moves, whether in the waters, in the air, or on its surface, derives its support from the earth, as the mother of all.

I shall, therefore, need no apology, on this occasion, for *specially addressing those*, on whom this important business rests: *practical husbandmen*; those who join naked hands to the axe and the plough; and are not ashamed to bear the scythe and the sickle.

I shall attempt, concisely, to delineate,

I. THE CHARACTER OF GOOD HUSBANDRY.

II. THE CHARACTER OF GOOD HUSBANDRY^{—well}, as connected with their social, civil and moral duties."

I. THE CHARACTER OF GOOD HUSBANDRY.

The *first* characteristic of good husbandry, is to *cultivate well*.

It has never yet been ascertained, to what extent the earth is susceptible of culture, nor the amount it is capable of producing. Much depends on climate, and the nature and qualities of the soil; but *more depends on cultivation*. No field has ever yet been so highly cultivated, that it was not capable of higher improvement. In England, the most highly cultivated soil in Europe, there are about two acres and one third of improved land, to one individual; in France, nearly four; within the limits of this Society, more than seven. Agriculture can hardly be said to have begun its progress, in any country; especially, in the United States. Much is yet to be learned, and taught, and *done*, on our best husbanded lands.

Assuming as the ratio, that each acre now cultivated, may be made to produce only twice its present crop,—and this falls far short of the truth—it may be made to yield a much greater increase: then *cultivating well* will save

1. *Capital*. The culture of fifty acres will be equal to that of one hundred; and fifty acres will cost but half as much.

In every enterprise, the amount of capital required enters into the calculation of gain or loss. And this is of no small account to a young New England farmer; whose capital chiefly consists in his muscular strength, his bold and enterprising spirit, and his moral habits.

2. *Cultivating well* saves labor. But half the time is

necessary to travel over fifty acres, which is required to travel over one hundred. But half the labor is required to plough, sow, mow or reap, one acre, which is required to perform the like operations, on two. Besides, the earth, being more thoroughly subdued and broken, yields more readily to the plough, the harrow, and the hoe; and every man knows, that a grass-field, thoroughly and well prepared for the scythe, is mown with greater ease, and with less expense of time and strength. So of every thing about a farm.

3. *Cultivating well* saves fence, in the same proportion that it saves capital and labor; which is an item of increasing importance; as fencing stuffs, annually, grow more valuable.

4. The produce of one acre, *well cultivated*, if not more in amount, exceeds *in value*, that of two acres, *poorly managed*. It will be of a better and richer quality. Every one knows the difference in the quality of Indian corn, rye, wheat or potatoes, raised in full and large crops; from that of the same kind of produce, raised in sparing and lean crops. The difference is as perceivable, as between the full and blasted ears in Egypt. The same principle is applicable to the raising and management of all kinds of live stock. Every husbandman knows, how much strength is added to his ox, and his horse, by the increase of their flesh; and how much the quality of his butter and cheese is enriched, by the thrift of his cow.

5. *Cultivating well* is a duty. The cultivator owes it to himself; in this way, he increases his profits and consequent usefulness. He owes it to his country; he thereby adds to the common stock. The wealth of a nation consists in the wealth of individuals composing

the nation. He owes it to the GREAT PROPRIETOR, whose steward he is. He appropriates but half the territory, or less, as the case may be, and produces as much; leaving the other half, to be improved by others. He follows, more closely, the example of Eden.

6. *Cultivating well* adds to the pleasures of labor. This is not an unmeaning expression. The seven years of servitude seemed short to the Patriarch; because, surrounded by objects pleasant to his view; and enjoying anticipations, pleasing to his thoughts: so, a well cultivated farm, regularly divided into fields, and neatly fenced, with growing luxuriant crops, presents to the husbandman a pleasant and interesting view; affording also, anticipations of receiving the reward of his labors; *shortening very much* the hours of toil; *strengthening* all his local and domestic attachments.

7. *Cultivating well* improves the mind, and temper, and habits, of the cultivator. The principle of association is so strong and powerful, that we borrow our thoughts, and feelings, and habits, in a great degree, from objects around us. The influence of "*the Grecian skies*" is proverbial. Every naturalist is acquainted with this principle of our nature. It is not difficult to learn the temper of any man, when it is known, with what objects he most familiarly associates.

Secondly. Good fences are essential to good husbandry.

1. They save time. The husbandman, who is obliged to leave his team or his labor, and travel to a distant field, to drive out intruding cattle, loses much valuable time, which he knows not how to spare.

2. Good fences protect and secure crops, the fruit and just reward of toil and care; and prevent the pain of

seeing them *carelessly* wasted or destroyed; and in this way, lighten care, and sweeten the hours of rest.

3. Good fences prevent unkind feelings among neighbors; and not unfrequently, vexatious and expensive lawsuits—the evils of which are sometimes seen, and *felt*, by the next generation.

4. Good fences are an ornament to a farm. An extended plane—an unbroken view of a lake, or an ocean, produces painful sensations; while a landscape, interspersed with hills, and meadows, and forests, and cleared fields, excites lively emotions. Such is the pleasure arising from the view of a *neatly* and *well fenced farm*; associated, as it always will be, with considerations of security and profit—and the certainty of finding every ox, and horse, and cow, in his own pasture.

Thirdly. *The use of manure* is another characteristic of good husbandry.

Most of the soils in New England, and within the limits of this society, require this nourishment and support. And this necessity will always make this a highly favored land. Wherever manure is required, in order to produce good crops, and to constitute good husbandry, there will be, of necessity, industry, economy, and consequent wealth, *with domestic happiness*. If it should be inquired, what has converted the native barrenness of the counties of Essex and Norfolk, into luxuriant fields and gardens—the answer is, *A soil requiring manure, with industry*. If it should be further inquired; what has made the inhabitants of these counties prosperous, independent, and happy? the answer is, *A soil requiring manure, with industry and economy*. A young man, aspiring at vigor of body, independence of mind, and prosperity, with long life, ought, in choosing his settle-

ment, to select a soil, not too barren to reward his industry ; yet *requiring manure* to render it productive. Much of the land in New England answers this description.

In most of the Western States, manure is esteemed of no value. It is suffered, either to accumulate about their barns and hovels, for years ; or is thrown into their creeks, as a nuisance. I have, however, never seen this, without witnessing, at the same time, weeds, and wild growth, as rank and luxuriant, as the corn-blades, or stalks of wheat : *with miserable husbandry*.

That a soil so rich, as to require no manure under the hand of a skilful cultivator, will produce sloth and its kindred vices, is a principle, as unvarying as the laws of Nature. The barrenness of New England, which is not unfrequently spoken of at the West, is one of the most distinguished blessings of this enviable land.

While the cultivator of the rich alluvials, and extensive priaries of the West, shall be pale with ague, and inactive and slothful, by reason of the richness of his soil, his farm unfenced, and overspread with weeds and wild growth ; the more favored son of New England shall be muscular and strong, energetic and enterprising, intelligent and moral ; enjoying the fruits of his industry, in a salubrious atmosphere, and blessed with a surrounding group of healthful, intelligent, well instructed children. Nature is uniform in her operations. A soil so rich, as the valley of the Mississippi, has every where produced the consequences of idleness. Men will not *work hard* when they can *live easy*.

That part of Asia, where once was the garden of Eden, where was the promised land : Italy, where was Rome, so proud of her orators, statesmen, and conquer-

ors ; Spain, once so distinguished for her science, and her intelligence ; Egypt, once renowned for her arts and her power ; South America, once preeminent for her honour and her warriors ; the valley of the Mississippi, *with its present population*, illustrate this truth.

The destinies of futurity are not in our keeping. What consequences may follow from the great moral efforts, now making to renovate and purify the Western valley, time only can disclose. But, sure as the connection between cause and effect ; unless these, or other causes hitherto inoperative, shall exert a mighty and a controlling influence, this great and proud valley must, and *will*, hereafter, slumber, inactive, unblessed. It is, however, the duty of the Patriot, as well as the Christian, to hope ; that the religion of the Cross may effect, what science and philosophy, with all their votaries, have so long, in vain, attempted !

In addition to *barn-manure*, the New England husbandman should be unwearied, in collecting whatever will quicken or support vegetation. Lime is a valuable manure, and highly deserving notice. Mud from ponds, or sunken grounds, common salt, with every kind of vegetable, and animal substance, may be profitably used in compost ; especially, if exposed to the action of swine. Changing crops is often useful. Each species of crop seems to extract from the soil a nutriment peculiar to itself ; so as not to exhaust, against the demands of a different, succeeding, crop. Alternate ploughing and seeding is a valuable substitute for manure ; and an economical method of keeping land in heart. However highly other grasses may be valued in other counties or States ; I am satisfied, that no grass, with us, is so enriching to the soil ; or nutritious

for hay or pasture, as *the clover*. The quality, which enriches, is not in the stalk, or leaf, of this grass, as is sometimes supposed; but in a black mould, collected about the roots. Whether extracted from the air, by means of its blossoms, its broad leaf, or porous stalk, I do not pretend to say. If turned in, with a plough, for manure, it should stand until ripe. The mature stalk, and full grown leaf seem necessary to collect, and deposit, its nutritive qualities.

A coat of grass, left in the fall, on mowing or pastureland, is equal to a covering of manure. This serves the double purpose of enriching the soil; and of protecting it from frosts and cold. It is like the clothing of the human body, protecting it from the cold of winter. Every blade of grass left growing, in the fall, will produce twice its value, the next season. Considering the coldness of our climate, this subject has not been sufficiently regarded.

Fourthly. Deep ploughing is essential to good husbandry.

The plough is the most important implement of husbandry; too much pains cannot be taken in its construction. A share so broad, as to cut the whole width of the furrow, is essential. Ploughing is the most important operation in husbandry, and *deep ploughing still more important*. Such parts of the earth, as are not broken, or turned up by the plough-share, yield no support to the growing plant—they are in the way of the roots, and *worse than useless*.

Deep ploughing brings up more earth *for use*; gives more room for the roots to grow and extend in; affords more nourishment; and greater security against drought; the deeper the soil, the more moisture is contained in

it—and the longer it will resist the effects of heat ; the more easily is it moved by the hoe and harrow ; and ordinarily, will produce a more abundant crop. There is a quality, nutritive to vegetation, which settles down below ordinary furrows ; and which, turned up, brings strength, as well as quantity, to the soil. I have seen pumpkins and other vines grow luxuriantly, on earth thrown out of a cellar, three feet below the surface.

Fifthly. *Neatness* is essential to the character of good husbandry.

This consists in the arrangement and divisions of a farm ; the order and style of the buildings ; the setting out and pruning, with judgment, *fruit and shade-trees*. The garden of Eden, the great example set before husbandmen, contained “every tree, *pleasant to the sight,*” as well as “good for food.”

Neatness also consists in the cutting of bushes, tearing up and subduing hedges ; clearing every field of weeds and wild growth ; keeping the best implements of husbandry ; and in best order and condition ; and generally, *in keeping every thing as it should be.*

There should be “a place for every thing ; and every thing in its place.” There should also be a time for every thing ; and every thing in its time.

More time and labor are saved by neatness, on and about a farm, than ten times its cost. The breaking of a bow pin ; or the unsewing of a harness, frequently occasions, not only loss to the owner, and danger to the driver ; but sometimes brings sufferings, not to be repaid.

Neatness adds much to the enjoyments of the husbandman ; and the pleasures of home. It induces habits of order and propriety ; which will, insensibly, be

carried into all the business and relations of life. It is enviable, every where, *indoors and out*; and, if not one of the cardinal virtues, every husbandman, and *husband-woman too*, ought to be willing to add it to the list. It should be carried into the family—there should be order there. Every one should know his place, and his duty. There should be order in the field, and in all the business of the farm; there should be order every where. “*Order is Heaven’s first law.*” Let it never be *second* to the husbandman, or his household!

Sixthly. It is the character of good husbandry, *to be constantly improving.*

The nineteenth century finds all things around us progressing. The art, or the business which does not make progress; is like the by-stander on the bank of a stream, whom the current soon leaves behind.

While the inventions and discoveries, in the mechanic arts, and manufactures, within thirty years past, have, with unexampled rapidity, been acquiring for them new skill, and increased powers; agriculture has been, comparatively, stationary; at least, progressed with a slower step. Government has exerted, in behalf of these, its full strength; leaving *this* to its own protection.—And we feel a manly pride, in confiding this important interest to its natural guardians; *a virtuous, intelligent, and enterprising yeomanry.* Their ingenuity will suggest new modes of culture; new kinds of crops; new branches of industry; new sources of wealth. The great staples of New England are not yet settled. There will be changes, as there have been, unfriendly to the agricultural interest. The cultivator, therefore, must adapt his system of culture, to the circumstances. to the state and prospects of the country.

The consequences resulting to New England, from the construction of the Erie Canal, which every husbandman has, more or less, known and felt, were promptly met; by increased attention to manufactures and to dairies; the growing of wool; and, in the valley of the Connecticut, the raising of that invaluable plant, the *broom corn*; with other kindred improvements in agriculture and the arts.

But no branch of domestic economy offers so great encouragement to American industry, as the raising of the *mulberry, and silk-worm*.

This promises to the North, advantages far greater, than the cotton-growing, or gold mines, to the South.

The culture of silk was first known in China; where both the mulberry and the silk-worm are of spontaneous growth. According to Chinese records, it commenced there, many centuries prior to the Christian era. This delicate manufacture, in all its mysterious branches, was, for a long time, under the exclusive management of the Empresses, and the women of their households; but was, afterwards, spread among all the females of the empire. China was long called "*The inexhaustible store-house of silk.*" From China, it made its way into the other parts of Asia; and subsequently, into Europe; successively, into Greece, Italy, France and England. Into Greece and Italy, many centuries ago; into France, about two hundred years ago; more recently into England. The raw material is still raised, in great abundance, in these, and other countries of the East; excepting England; her climate does not admit of its growth—the skill of her artists is exercised in the manufacture alone.

Nearly one hundred years ago, the growing of the

mulberry-tree was commenced in Georgia; and, in 1766 *twenty thousand pounds* of cocoons were exported from that State; and sold in England. Soon after, a similar beginning was made in Pennsylvania; but both were discontinued by the revolution.

In Connecticut, sewing silk has been manufactured more than seventy years. The product of the town of Mansfield alone, the present season, is estimated at *eighty five thousand dollars*.

About thirty years ago, this article was manufactured, to some extent, in Amherst in this county; and several *beautiful webs were woven*; and worn, in gowns and handkerchiefs, by the females, whose ingenuity and skill fabricated them. But the business was afterwards discontinued.

The culture of the mulberry, has made some progress, in Delaware, Ohio, and, I believe, some other of the States of the Union. And a laudable spirit, characteristic of the people, is diffusing itself over the territory of this society.—There are within its limits, about twenty mulberry orchards; nurseries, containing plants, sufficient to set over hundreds of acres; and in one place,* sewing silk, and other light fabrics are manufactured. The quantity of silk stuffs, manufactured on the Eastern continent, is immense. Though once an article of luxury, and exchanged, in equal weight, for gold, and afterwards, by some governments, forbidden to be used, considered as extravagance; yet it is now, an article much in use, in all countries; and will, in all probability, *in our time*, become as common for wearing apparel, as the fabrics, made of flax or cotton.

* Belchertown.

Great Britain imports, annually, chiefly from Bengal, Italy, China, and Turkey, raw silk, to supply her manufactures, to the amount of more than *seven millions of dollars*; France imports from the same places, chiefly, more than *twenty millions*; besides large quantities raised in her own territory; and she *exports*, “besides a much greater saving from the quantity used at home,” of this article manufactured, the incredible amount of “*five hundred millions of dollars.*”

The records of the treasury show, that the United States imported, in five years, from 1821, to 1825 inclusive, more than *thirty five millions* of dollars, in manufactured silks. Of which eight millions only were *exported*; leaving to be used, and *paid for*, in the United States, *twenty seven millions*; or about *four and a half millions annually*. This has since increased—and the probable consumption of silk stuffs, within the United States, at this time, is *between seven and ten millions, annually*. And this amount increasing in a ratio, greater than that of the population of the country. This large sum is to be *paid for*; and it will be seen, that our exports, from New England, fall short of doing it.

These facts show the importance of this culture; both to agriculturalists, and to the nation. We pay for this article, manufactured abroad, an annual tax, of between *seven and ten millions*; which its culture would save—and, in a few years, enable us to export, of the same material, as much more. Thus saving that sum, “*twice told.*” The fact also, that the demand, abroad, for our bread-stuffs, is constantly diminishing; and our exports of that article, annually, decreasing, adds importance to this culture.

Its value may be learned from the estimation, in which

other nations have held it. The art has been considered as mysterious; and artists, skilled in it, prohibited from leaving their country, under severe, and I believe capital punishments. If a solitary artist eluded this prohibition, he has been courted in other countries, and there rewarded with a princely munificence. As late as 1823, a silk manufacturer of Lyons, in France, at the solicitation of individual manufacturers in England, went there to introduce certain parts of his art; and impart some portions of his skill. He returned, in one year, with a bonus of *twenty thousand pounds sterling—eighty thousand dollars*. On his return to France, he was prosecuted, for communicating his skill—but had the good fortune to elude the penalty.

In England, France, Italy, and China, this manufacture *could not be valued*. It is, equally, *above price, here*. Our climate, and our soil, are equally adapted to it; and will raise the raw material in greater abundance; and of a *finer, richer, and superior quality*.

It is proved *by actual experiment*; that the mulberry will flourish equally well, in all parts of the United States; unless it be the extreme North and South; that the silk-worm, in all its mysterious forms, grows and works, as well here, as in the East, and even better; that the whole process from the egg, to the winding and finishing of the cocoon, is accomplished in thirty one days; whereas the same process, in the East, occupies from forty five to forty seven days: that the cocoons produced here, are larger, and of a more uniform size; evincing clearly the uniform health of the worms, that wind them; and that the silk extracted from them, is of a *finer, stronger, and more beautiful texture*.

It deserves the notice of husbandmen, also, that the whole business may be done in sixty days; principally, in the months of May and June; when labor on a farm is not so much needed; and by women and children. The fabric surely not of less value, because wrought by fairer hands.

Experience has not yet taught this country, the net produce of one acre. It has been estimated from two to twelve hundred dollars. If the less of these extremes be considered as the more correct sum; even in this case, a profit is yielded, far greater than that arising from the culture of any other article known in the United States. It offers immense wealth to New England industry; and seems one of the choicest gifts of Providence to this highly favored land.

That an insect so minute; emerging from an egg, of the size of a pin's head; should wind, *from itself*; a thread of so great length; of the finest, richest, and most delicate fabric; in one month, arriving at maturity, and finishing its work; encircling itself with the web so nicely wound, as with *its shroud*; is one of the mysteries of Nature; presenting, as it does, the riches of a world, in the compass of *a nutshell*.

I am now to consider—

II. THE CHARACTER OF GOOD HUSBANDMEN; *connected with their social, civil, and moral duties.*

1. A good husbandman will value his time. Time is the highest gift of God. We are never to waste or misspend it. It is not our own. The man, who commits suicide, is *justly* pronounced a violator of the Divine Law; while he, who *wastes his time in idleness*, is thought guiltless. The cases are, nevertheless, *parallel*; differing, *in degree, only*. The one goes into the

presence of his Maker, *uncalled for*, to render his account: the other, although more tardy in his approach, as surely goes to the same retribution! No time, in life, is allotted to inaction. Nature has no blanks. When years render a man incapable of *acting*; he is, *immediately*, "*gathered to his ~~fore~~fathers*;" his days having been "*numbered and finished*." No time is given the husbandman, for sloth or pastime. If the steward, who *neglected* to improve his talent of silver, was worthy of reproof; *of how much severer reproof* is he worthy, who neglects to improve his time; *a talent infinitely more precious*, than those of gold and silver.

2. He will make *the best use of time*.

1. Because it is *for his interest*; as well as his duty. Industry is a sure pledge of wealth. It diffuses health, over the body; and vigor, through the mind. Nature has established an unvarying connection between our wants, which are constantly urging us to exertion; and our happiness. He, who rises early, and steadily pursues the business of the day, greets the evening, with no unpleasant thought in his mind; or evil purpose in his heart. *He rejoices* in the labor of his hands.

2. He will make the best use of his time, because *it is short*. Deducting childhood; days appropriated to rest; and hours, to sleep: what may be claimed for sickness and the calls of humanity and charity; a small portion only remains for active duty.

3. He will make the best use of time; because, *much is to be done*. *The whole earth is to be subdued, and made habitable and productive; and its whole population, civilized*. And this is to be accomplished, principally, *by husbandmen*. It is their appropriate business. Their right hand, aided by the mighty energies of Nature,

every where developing themselves, is destined to subdue the earth; and prepare it for the great events, which are after to follow. Let every one, therefore, gird on his strength; putting forth his first efforts, *on his own farm; making Eden his pattern.*

“Every valley is to be exalted; and every mountain and hill made low; the desert blossom as the rose; and the solitary place be made glad.”

Does any one doubt the accomplishment of these and similar predictions; let “*the sure word of prophecy*” *silence that doubt.*

Let late discoveries, in chemistry, and philosophy, of new combinations; of new principles and powers; and their application to scientific and mechanical purposes; let the late improvements in roads and canals; the untold advantages of labor-saving machines; with the uncontrolled energies of steam; *silence that doubt.*

Let mountains of granite, torn from their foundations; divided and fashioned, at the will of the workman; carried into all parts of the land; forming magnificent dwellings; and stupendous monuments of art; *silence that doubt.*

If the efforts of thirty years, *without impulse*, have produced these astonishing effects; who can calculate the mighty results of *a coming century*? The decree has gone forth. *The earth must be renovated; and its population civilized and Christianized also.*

The mountains, ranging behind, and the beautiful valley, spreading itself, before us; may become the scenes of these wondrous operations. Mount Holyoke too; now proudly rising *above*; may be brought down; and its stones, converted into workshops, and villages, and temples, on the level, below.

Does any one doubt, that the whole population of the earth, shall be *enlightened, and purified, and Christianized*; let the *powerful moral causes, now in operation, silence that doubt.*

Let the *two hundred Missionary stations, the thousand Christian Missionaries*, from the United States and Europe, scattered over heathen lands, and the islands of the seas; the *fifty thousand hopeful converts from heathenism to vital Christianity*; with the *five hundred thousand heathen children* in Christian schools; all the fruits of a few years; *silence that doubt.*

Let the *three hundred thousand copies of the Bible*, issued by the United States; the *seven millions and a half*, issued by the British and Foreign Bible Society; printed in missionary presses; and in most of the languages on the globe; and all *now open, and read*, by as many millions of immortals, *put that doubt at rest.*

Let the *eleven millions of tracts*, issued in one year; and other uncounted numbers issued in previous years, by the London Tract society; the *two hundred and seventy millions of tract-pages*, issued by the American Society; all wafted, *as by the breath of the Almighty*, over all lands, like the leaves of the tree of life, “for the healing of the nations,” *command that doubt to “be still.”* The whole earth shall be filled with the knowledge, and glory of God.

Secondly. A good husbandman will make *the best use of his property.*

As a steward, he will feel this to be his duty.

1. He will not *contract debts.* This is making a *bad use* of property. Contracting debt is pledging all to the creditor; *a stake too full of hazard.* It is also staking personal liberty; at which nature recoils. It is barter-

ing that noble independence of mind, and thought, which ought to animate every cultivator of the soil. Debt is like a canker, which never ceases *to waste*; and never fails *to destroy*. The progress, from debt to ruin, is as *certain* as the course of Nature. A man, in debt, may read his future history, in the fate of others, as certainly, as an astronomer can calculate an eclipse; or, the hour and minute of the rising, or setting of the sun. A Bank debt, or mortgage, is as sure foreboding of ruin to the husbandman; as the morning dram; or evening revel. There may be cases, when one may pledge his farm, *for part of the consideration of the purchase*; but that part should be *small*; and such cases *rare*.

2. *He will not lay up property for his children.* No error is more common, or more destructive, than this. Nature has ordained, that every generation shall provide for itself. The young animal, of every species, is left of its dam, as soon as capable of protecting itself; or, providing for its own wants. The reason of this provision applies, *with double force*, to our species. We have *mind*, as well as strength, to aid in our defence and support. Besides, we need the stimulus of providing for ourselves, to invigorate mind and body.

Property inherited *oftener proves a curse, than a blessing*. The manna in the wilderness, gathered for the succeeding day, became offensive. In the strong and expressive language of inspiration, "*it stank.*" A striking representation of property, *laid up for children!* We have no warrant for doing this. Property is given, *for use*, as much as bodily strength; and, when hoarded up, is haunted with anxiety and perplexity, as the reward.

If any one doubts the truth of these remarks; let

him look round ; and count the men of property, and influence, and usefulness, in his neighbourhood, and town : who began with the inheritance of their fathers. No arithmetic will be necessary to finish the computation.

3. He will use his property *in the education of his sons.*

The agriculturist sustains an honorable rank, and acts an important part, in society. *His labor and skill produces all, which every other class consumes.* He ought, therefore, to be thoroughly acquainted with the nature of his employment. He should call to his aid the sciences ; especially, chemistry and natural philosophy ; which are intimately connected with the science of agriculture ; in as much, as they show the properties of soils, and manures ; and their adaptation to the various classes of vegetation.

He ought to be acquainted with the geography, the natural and civil history of his own, and of other countries. And his mind, and thoughts, and character, should be elevated, by a knowledge of general literature.

He should understand the condition and wants of the uncivilized millions, inhabiting the earth ; for, he must aid in their emancipation from heathenism.

As a citizen of a great Republic, and, as a freeman, he should understand his rights : the foundation, on which they rest : and the principles, which should govern their exercise. Liberty is yet striving for her dominion, on the earth. Her last struggle with despotism and depravity is at hand. Over this united host, this unholy alliance, *she will triumph.* But this victory is to be achieved, by corresponding efforts of her friends. Every proprietor of the soil should be armed for the conflict, with all the panoply, which knowledge and patriotism can supply.

He should regard the character of his rulers. It is true, every where ; that the character of the people, is identified with the character of their rulers. It is *emphatically true*, in this land of liberty ; where public opinion is the supreme law. Great responsibility, therefore, rests on every husbandman, in selecting those, who are to rule. His own character will be judged by theirs. Let the language of inspiration and experience, be remembered : “ *When the wicked bear rule, the people mourn.*”

4. A good husbandman will also *educate well his daughters*. I distinguish the education of daughters from that of sons ; because, Nature has designed them to occupy places, in family, and in society, altogether dissimilar.

Daughters should be *well instructed*, in the useful sciences ; comprising a *good* English education : including a thorough knowledge of our own language, geography, history, mathematics and natural philosophy. The female mind, so sensitive, so susceptible of improvement, should not be neglected. This sensibility presents strong claims for its culture. God hath designed nothing in vain.

Daughters should, also, be thoroughly acquainted with the business and cares of a family. These are among *the first objects* of woman’s creation ; they ought to be among *the first branches* of her education. *She was made for a mother*. They should learn *neatness, economy, industry* and sobriety. These will constitute their ornaments. No vermilion will be necessary to give colour, or expression to the countenance ; no artificial supports, to give shape, *or torture*, to the body. Nature will appear, in all her loveliness of proportion, and beauty ; and modesty, unaffected gentleness of man-

ner will render them, *amiable*, in the kitchen and dining-room; and ornaments to the sitting-room and parlor.

How enviable the parents of such a daughter. How lovely the daughter herself. How happy the husband of such a wife. *Thrice happy the children of such a mother.* They shall rise up and call her blessed; and her memory *shall live*.

The influence of the female character *cannot be estimated*. It is decisive of the character of the other sex. If her character be pure, and elevated, and without reproach; such will be the character of the other sex. There is no man, so much a monster, that he would *dare* to be vicious, in the presence of a modest and virtuous woman. Her character is a shield against even the solicitation to vice.

Every thing, domestic or social depends on the *female character*. *As daughters and sisters*, they decide the character of the family. *As wives*, they, *emphatically* decide the character of their husbands; *and their condition also*. It has been *not unmeaningly* said; that the husband must ask his wife, whether he may be respected. He certainly must inquire *at her altar*; whether he may be prosperous, or happy. *As mothers*, they decide the character of their children. Eternity only can disclose the consequences. Nature has constituted them the early guardians and instructors of their children; and clothed them with sympathies, suited to this important trust. Who, that had a pious and faithful mother, can, without emotion, call to mind *her early solitudes, and prayers, and counsels*, in his behalf? Such remembrance shall not cease to warm and enrich the heart, so long as clothed with mortality. And, of *this*

and of *that*, it shall be said in Heaven, *He had a faithful, a pious mother!*

In this age, characterized by so many benevolent efforts; I have wondered that *mothers* have not *associated*; for the improvement of their daughters; *in the domestic and social relations and duties*. Such an association, though more humble in its pretensions, would not be less useful in its fruits; than the most imposing unions.

Half the *wretchedness, and misery*, in families, arising from *the temper, or want of economy* in the wife; has not been told. Not even the bestial habit of drunkenness in the husband produces more disastrous consequences. To this cause, also, may be attributed many of the vices of the husband. He will not love home; if *his fireside* is rendered *uncomfortable or unpleasant*. And when *the love of home is gone*; the man is lost. There is no redemption. Better that he had not been!

The appearance of the husband; and the condition of the children, *faithfully* express the character of the wife. If she be the *neat, prudent, modest, and dignified woman*; her husband will proclaim it, wherever he goes; in his countenance, in his apparel, in his whole demeanour: it is inscribed on every thing about him. The children, also, will be modest and manly; in clean and whole apparel. If she chance to possess the opposite qualities; her husband will be *uneasy, and fretful, and gloomy*, he knows not why: and her children, impudent and ugly; their apparel, *unmended and unwashed*.

These appearances; and they are not images of fancy; as surely foretel the ruin of a family as does the thunder cloud, the rain; or, the rumbling of the mountain, the bursting of a volcano.

How important then, that every husbandman should

educate well his daughters: cherishing and maturing all that excellence of mind and temper; and sincerity of heart; which belong to her sex, and preeminently fit her for the endearing relations of *child, of sister, of wife, and of mother.*

How important, also, to every young man, that he be blessed with such a connection.

It cannot be too often, or too strongly impressed upon the minds of fathers, and *of mothers too*; that their daughters hold, in their keeping, the destinies of the present; and at least, of the next generation. How desirable, too, that their other virtues be clothed with piety. Pious women have ever been highly favored of Heaven. They were *first* to listen at the feet of the Saviour; *first* to weep at his sufferings; *last* to linger around his cross; *first* to worship at his sepulchre; to them, *first*, was announced the resurrection. They shall stand *nearest his throne.*

Thirdly. A good husbandman *will promote the best interests of society.*

This requires,

1. *Temperance*; or abstaining from the use of ardent spirits. Much has been written, and done, on this subject; and yet the half has not been revealed. A glance only can be expected, in this place. It has been commonly thought, that ardent spirits are necessary for laboring men. No doctrine can be more pernicious. It is proved by actual chemical experiment; that ardent spirits contain no nourishment; but a poison, deleterious, fatal.

Experience is every where unvarying, that more labor can be performed; both in the field and in the shop, without them—and in a better manner, with better health, and longer life.—That, wherever ardent spirits

are used, there follow in train, most of the evils which pollute and afflict society : pauperism, mental debasement, moral degradation, a total prostration of every domestic virtue and comfort ; crime, premature death—and *the loss of the soul!* And when the sea shall give up her dead, and disclose the losses, sufferings and horrors, on this element, occasioned by ardent spirits ; a still more appalling account shall be rendered.

The expense, too, is overwhelming. It was computed, five years ago, before the temperance reform began ; that ardent spirits, with attendant losses and sacrifices, cost the United States, *annually, one hundred millions ; and thirty thousand lives ;* besides a larger number, by their use, predisposed to disease.

But there is a redeeming spirit. More than three thousand societies, on the plan of entire abstinence, are in operation, in the United States. Of this number, nineteen are State Societies. These number *three hundred thousand members ;* and are exerting a salutary influence over a vastly greater number. Similar associations are formed in the other quarters of the globe. The desolation begins to be stayed ; and *where stayed* is every where followed, *by the spirit of God.*

2. In promoting the interests of society, the husbandman *ought to regard the expenditures of government.*

In the language of our Bill of Rights, “ government is instituted for the common good ; and not for the profit, honour, or private interests, of any man, family, or class of men.” The emoluments of office ought, therefore, to be ample ; yet, *in proportion to services rendered.* If too great, extravagance is the consequence ; the public mind, also, becomes the more disturbed and agitated in the greater struggles for office.

I submit the following facts, relative to the expenses of this commonwealth.

The salary of governor was early fixed, at *eleven hundred pounds*. It was soon after reduced to *eight hundred*: and so continued, for thirty years; during the administrations of Hancock, S. Adams, Strong, Sullivan, and other patriots: times of great pecuniary embarrassment; and great political excitement. It 1819, it was raised to the former sum, \$3,366.66; and so continues. Immediately after this, Maine became a State; lessening the duties of the governor; and, the revenues of the State; *one third*. And it is well known that *three dollars now* will purchase as much for a family's use, as *four* in 1819.

The Lieut. governor receives \$533.33 for which he renders *no service*; except bearing the title.

The Attorney and Solicitor General receive, each, a salary of \$2,000. *One can easily perform the duties of both*.

In addition to the salary of *two thousand dollars* each, to the Secretary and Treasurer; and *one thousand and five hundred dollars* to the Adjutant General; we pay *for clerks and clerk-hire*, in those three offices, annually, *more than six thousand dollars*: relieving the incumbents, more than the treasury. The business may be *faithfully done*, for *half that sum*.

We pay annually, about *fifty thousand dollars*, for the support of State paupers. *One half that sum* would equally well support them; if the responsibility rested on towns.

We pay to the judges of the court of Common Pleas, *two thousand and one hundred dollars*, to the Chief Justice, and *one thousand and eight hundred*, to each of his

associates, for *spending one third of their time, in public duty.*

Whether these all are *the just reward of services rendered* ; whether consistent with a just regard to “ *a wise economy* ;” and Republican principles ; *let the people judge.*

Our militia system is also a burthen ; from which the people ought to be relieved.

This is a tax principally *on labor* : and falls heavily on the cultivators of the soil—laboring men fill the ranks—the *rich are rarely found there.* The actual expense of the militia, in time and money, exceeds all the school taxes in the State. This is worse than thrown away. Its tendency is to demoralize. Discipline gains nothing ; and nothing is gained on the score of defence. The defence of a nation consists in the strength and patriotism of individuals. We need an organization, bringing into the ranks, every man capable of bearing arms, *with rarely an exemption ; and a rigid annual examination of arms* ; and no more. This is all the laws of the United States require, or the country demands. If any one doubts the efficiency of fire arms and patriotism, without epauletts and feathers ; let him look to Bunker hill. If he need more, let him cast his eye across the Atlantic, to Poland.

3. In promoting the best interests of society, one other subject of increasing moment, requires the consideration of husbandmen : *Imprisonment for debt.* This is a relict of ancient barbarism—and to the honor of this nation, in most States of the Union, done away. *It ought to be abolished at once* : and the debtor, who secretes his property ; or, defrauds his creditor ; *punished as a criminal, or as a felon.*

1. Because *it is wrong in principle*—a waste of time; and loss of labor. The God of Nature has given us limited control over our offspring; necessity gives a like control, over the violators of its laws. But personal liberty is born with every child of Adam; and is *unalienable*, with the above exceptions. We hold our personal liberty, by the same tenure, we hold our lives; and we have no better authority for *surrendering* the one; than *taking* the other.

2. Because it is *unproductive*. In nine cases out of ten, enough is not obtained, to pay for time *lost*, and expense of commitment.

3. Because it is *impolitic*. It drives from the State, a large portion of our intelligent and enterprising population: and population is wealth. “*These are my riches*,” said the Roman, showing his children. This is the class most exposed to hazards and losses; on sea and on land. And *to this class*, the world owes *every thing good or great*. *To this class* we owe this great and good land, in which we dwell. *To this class* civilization owes all the improvements, which adorn and enrich the earth. While the money-lender is calculating his interest, *securely*; sucking the *life-blood* of the borrower; the enterprising man is spreading his canvass to the uncertain winds; or, opening new mines of wealth, to his country; dignifying the spirit, which inhabits mortality.

4. Because it is *opposed to the principles of religion*. The prophet wrought a miracle to save from imprisonment, *by a creditor*, the two sons of the poor widow. Our Saviour came “*to proclaim liberty to the captives; and the opening of the prison to them that are bound*.” And, by a parable, he rebuked, and *severely punished too*, the servant, who had committed his fellow *to prison, for debt*.

If our state constitution oppose objections to an immediate abolition; then, extend the gaol-limits to the bounds of each county. If you dare not *kill the law*, you may *take away its life*. A practice like this, in principle, has been sanctioned, for thirty years, by the congress of the United states; in *repealing the law*, establishing the court; when they could not *directly remove the judge*. The same thing has been repeatedly done here, in the successive statutes, establishing new courts of Common Pleas, and sessions: and repealing the old laws.

There ought to be no delay in this matter. The appeal is *distinctly* made to husbandmen.

Fourthly. But the husbandman is called to the exercise of higher and more important duties: of a *moral and religious character*.

Religion and morality, though as distinct in their nature, as the colours of the rainbow; like them are assimilated, and often blended together. I speak of them unitedly, without stopping to mark their distinction. On these depend all our security of property, character, and life. Without their *unseen, and controlling* influence, the world would become what bad men would have it, a scene of violence and crime. Washington once said: "Of all the dispositions, that lead to political prosperity, religion and morality are indispensable." The influence of these should be diffused, *every where*, like the air we breathe; *directing, purifying, and controlling*. To these the civil power, *especially in this Republic*, owes all its strength, and efficiency. These, therefore, the husbandman will cherish; as a duty to himself, his family, his country, and his God. Education, so desirable under other circumstances, *without these*,

is rather to be dreaded, than encouraged. Knowledge is power : and power, without moral restraint, carries with it terror. We fear the rage of an animal, wild or furious; the violence of the elements, a tempest or a flood; because they possess power, *without moral restraint*. We startle at the coils of the serpent; because, though less powerful, *he has subtlety*: and we fear the highwayman and assassin; because, *they possess knowledge, without moral restraint*. How important, that knowledge be controled by goodness. Let religion and morality be inscribed on the door-posts of every husbandman.

Of the numerous moral and religious institutions, clustering around. I select three, as worthy of *special notice*.

First. The observance of the sabbath.

1. *The sabbath marks an important division of time*: and contributes more to the order and regularity of society, than any other division of time; that of day and night excepted. It also contributes much to cleanliness, and health.

2. *The sanctification of the sabbath, is a religious duty, obligatory on all*. God has commanded, "*Remember the sabbath day, and keep it holy*;" this command is often repeated; written with his own hand; "on a table of stone;" and of enduring ^{an} ~~fac~~. With a seeming reference to husbandmen, lest they should, on such occasions transgress; this command is *solemnly* repeated, "*In earing time and harvest, thou shalt rest*." The practice, therefore, of gathering hay or grain, on the sabbath; which has been, by some, deemed a matter of necessity, is without warrant, and against the positive command of *Him, who is "Lord of the sabbath;" and "of the harvest," also*.

Visiting fields, salting cattle, removing them from one pasture to another, and all kinds of labor, are equally forbidden—" *Thou shalt do no work therein,*" is the command.

3. *It is for the interest, as well as the duty of husbandmen to observe the sabbath, and keep it holy.*" The keeping of the sabbath prepares the mind, as well as the body, for the faithful discharge of the duties of the week. The experience also of every one testifies; that more labor, or business, during the year, may be accomplished in six days of the week, than in the whole seven. The seventh day is as much designed, and required, *for rest*; as the night, for sleep. Such is our constitution. On this principle, the Jews were commanded, to let their lands lie uncultivated, every seventh year; and thus keep a sabbath.

4. *No design, formed on the sabbath; or business then done; ever prospers well.* This has been the universal testimony of all good men. If any man will look back on his own life, and examine his own thoughts, he will need no further evidence. Breaches of the sabbath have been *signally punished*, from the days of Elijah, until now. More persons have been drowned, *on the sabbath*, in New England; than on all other days of the week. The divine displeasure has been *as strongly expressed*, in other ways.

5. *Nothing is ever gained by laboring on the sabbath.* Even in harvest, it will be generally, if not always found; that the succeeding monday, although the sabbath be fair, is *better suited* to secure the labors of the preceding, *stormy week*.

6. *Our cattle, horses, servants, hired men and women, are to rest on the sabbath; as well as our own families.*

“Thou, thy man-servant, thy maid-servant, thy cattle, shall do no work.” Let it be remembered that we have *no authority* over these, on the sabbath; unless for necessity; and this necessity founded *on charity*. Rest is as necessary, for beast; as for man. We may as justly invade the personal liberty of a fellow-man, on a week day; as impose service on our horses or cattle, on that day of rest. Our authority over them, ceases, on that day. Let it be repeated.

The sanctification of the sabbath lies at the foundation of all religious institutions: they all depend upon it. This is the case in all countries; and at all times. There can be no religion, without a sabbath. France, when she became wiser than her Maker; and abolished the sabbath; recorded the history of that event, with her own hand, in the blood of her best institutions, and best hopes.

Second. Sabbath Schools.

Like all great events, these grew out of small beginnings. Robert Rakes, an obscure, but active Christian, in Gloucester, England; witnessing the profanation of the Sabbath, *by children*; was induced to collect together a little company, on that day, as the only time he could procure their attendance; for religious and moral instruction. From this little group, “*the school master has gone forth,*” into all Christendom; imparting instruction, and comfort, in all his goings. And now, there are, under this same instruction, in the United States, and other Christian countries; 20,000 schools; 170,000 *gratuitous instructors*; 2,000,000 *pupils*; and 50,000 hopefully fitted for Heaven. Who can suppress the exclamnation, “*What hath God wrought?*”

This is one of the most powerful means of “training

up a child in the way he should go." It leads to a more thorough knowledge of the Bible. The heathen are devoted to their legends; the Mahometan, to the Koran; the Christian only neglects that book, which contains the charter of his liberty. Sabbath Schools promote union of sects; as they here have a common object; and cherish among them all a kinder and a better spirit.

Monuments of marble are *too cold*, to record the blessedness, that shall follow these humble beginnings. Warmer, more sensitive, Diviner monuments, *the hearts of children*, shall tell it to thousands, and millions on the earth; and the record shall be in Heaven.

Third. The preaching of the Gospel.

This is the appointed means of diffusing, and perpetuating the knowledge and practice of the Christian religion; and deserves the support of every husbandman. There can be no sound morality *without religion*. Washington said, "Both reason and experience forbid us to expect; that national morality can prevail, *in exclusion of religious principle.*"

Every patriot, as well as Christian, will feel the necessity of religion, not only in his own heart; but, in the heart of his country. If our government shall continue; it will be owing to the Christian religion. All others, in principle like ours, have fallen.

I am not advocating a national religion; or sectarian creed. My heart revolts from both. I would that all Christians, who have the spirit of their profession, were united; not only in one communion; but in acts of kindness and charity.

The nineteenth century ought to find no bitterness of sect. The times of stern articles of faith have pas-

sed away. Creeds are the bones of religion, and *the dry bones too*—They have neither muscle, nor flesh, nor spirit.

The divisions, among Christians, are alike destructive of the interests of society; and the vitality of religion. The numerous houses of worship, standing alone, in corners, in the land, as ensigns of their sects, will, ere long, inform the passing traveller, by their grass-grown entrance, that they were erected, to further the views of a party, and not to promote *the worship of the living God*. *There will be charity; there will be union; there will be perfect religious freedom; "Where the spirit of Lord is; there is liberty."* Evidence of this is every day, and every where, accumulating. Who gave one authority to decide for another, in matters of conscience? Who would abide the consequences of a wrong decision? Who more confiding in his religion, than the Catholic or Mahometan? Who more surely wrong?

Our Saviour "went about *doing good*." His religion never fails to show itself *in a life of humility, charity, "full of good fruits."* It is the humble and contrite spirit, that "*in the sight of God is of great price.*" I had rather be such a Christian, whatever be his colour, or profession; than pillowed on all the creeds in Christendom; or buoyed up on all the prayers, of all the cold sectarians in the land. "By their fruits ye shall know them," said the Saviour of men. And, in the day of account; no book of remembrance records creed, or sect; but "*Come, ye blessed, I was hungry, and ye gave me meat;*" "*Depart, ye cursed; I was hungry, and ye gave me no meat;*" is the ground of the judgment; and the reason of the separation.

If it should be inquired ; why these considerations are specially addressed to husbandmen ; *the answer* is :

They are the great majority of the people, within the limits of this society.

They are the most stable, unmoving, portion of the community.

They are settled on the soil ; and their minds and characters possess corresponding stability and strength.

They are, to the body politic, what bones and sinews are, to the animal body.

From this class are mostly selected, Select men, Assessors, Jurors, and Legislators.

The controlling power is with them ; in election, and in most of the affairs of society.

A large share of the public burthen rests on them.

They pay a large portion of the public taxes ; for these, their lands, *and their homes*, by the law of necessity, are pledged, as by a mortgage. All others may avoid ; personal property may be secreted, or removed ; but the land is visible, permanent. The land-holder is bound to it, by the strongest ties of interest, and attachment. *His all is there.* And should the time come, when defence of rights, or of country, shall be necessary ; the land-holder will be, *first and last*, in the field.

I address to husbandmen, considerations of moral and religious duty ; because, to no class of men are *the attributes of Jehovah*, so fully, or so clearly displayed. Each successive season, each returning day, brings fresh tokens of his power and goodness ; each makes new demands on his time and labour ; imposes new duties, and increasing obligations ; bringing also, its rewards and blessings.

Dependence on God is always in the path of the hus-

bandman, in the field, in the house, and by the way ; and humility ought to possess his heart.

He may sow and plant, *with care* ; but not a seed will grow, or a blade of grass vegetate ; without the sunshine, the showers, and the dews of Heaven. While growing, his crops are also exposed to frost, and mildew ; or, the canker-worm, the grass hopper, the locust, the hail, or the tempest, may be commissioned to destroy them. And, in maturity, when the fields invite the sickle ; and the meadows, the scythe ; with out the sunshine, and the withholding of the rain ; the mower and the reaper labor in vain. Dependence is written on every plant, and every falling leaf.

His goodness, though sometimes *veiled with clouds*, inspires confidence in the promise ; that “seed time and harvest shall not fail.” It fills the mind with reverence for Him, who controls the seasons ; directs the rising and setting of the sun ; who gives the rain, and wipes away the clouds : who “holds the winds in his fists ;” or, lets them lose, in the tempest.

Is it strange, that the husbandman, rising at the call of the morning star, as he beholds the lifting of “the eyelids of the morning ;” and listens to the sound of the quail or the robbin, resting among his fruit-trees ; or perched upon his dwelling ?

Is it strange, that the daughter, in all the simplicity of innocence, and in all the bloom of youth ; as she returns, at early twilight, loaded from the milk-yard ?

Is it strange, that the son, as he returns, at evening, from the wheat field, “bearing his sheaves with him ?”

Is it strange, that these all should raise their thoughts to Him, who spread beauty over the face of the morning ; and gave serenity to the brow of evening ? *Is it*

strange, that these all, feeling the inspiration of devotion, should, *involuntarily*, join the chorus, breathed out by all the works of Nature around them? The brute keep not silence. The hovel, the pasture, the hill, the air, *are all vocal, in praise*. Can man be silent, who alone has the power of speech? And, while surrounded, by *this imperishable grandeur, for God is there*, he remembers "the tree of life in the midst of the garden; *praise will be, on his lips; and adoration fill his heart,*

I address these considerations to husbandmen; because, they are "*doing a great work.*" On them is conferred the honor, of restoring the earth to the order and grandeur of its first creation. They are performing the closing labors of that great week of toil; the six *thousand years*; and preparing for the approach of *the seventh the sabbath of time, the rest of Nature*. And when "*waste places shall become as Eden; and the desert as the garden of God;*" then shall the Spirit of the Lord move over the land, as once, "on the face of the waters;" and the whole earth respond, "*it is finished.*"