

Agriculture, &c.

One way to preserve Meat in warm weather.

What is a greater luxury to an old-fashioned business man, occasionally than a platter of well prepared bacon and eggs?

In the premises, I would state, that meat smoked in cold weather, is better than in warm, and that different persons have different ways of pickling and preparing their meat for the smoke-house. When the pickling is accomplished upon any plan, the next thing wanted, is a suitable smoke-house adapted to the quantity of meat to be smoked. As my operations have been upon a small scale, seldom amounting to the curing of the legs and shoulders of more than two hogs, I have used a hoghead of a large size, with one head taken out, then an auger hole bored nigh the crossing of the removed head through the staves in the centre, to admit a stick large enough to sustain the meat which is fastened to the stick with strings, then the removed head returned to its place, for a cover to keep the smoke in; then an iron pan with smoking corn cobs is inserted through a hole previously made at the lower end of the cask, for a door; the pan is to rest on the unremoved head covered with sand to prevent its burning, then a tight door fitted to the opening is applied to hinder a blaze of the cobs and retain the smoke in the cask. A supply of cobs may be introduced two or more times a day, for a week, when probably the meat will be sufficiently smoked for food.

Now for the most important part of the operation. Every person of experience knows how difficult it is to keep bacon sweet through the summer months; flies and other nauseous insects are attracted to it, and deposit their filthy eggs and slimy larva in every available crevice, till the meat is worthless, and more than all that, all animal matter has a tendency to taint and decompose, and bacon is very liable to suffer in that way, unless indurated with salt to such a degree as to render it unpalatable. As smoke is a disinfectant, and a strong antiseptic, all the bacon that is to be kept for summer use I let remain in the smoke-house, and occasionally fumigate it with a pan of smoking cobs, the best preventive of taint as well as repellent of flies, bugs, and other nauseous insects. I have kept bacon, through the summer months, by this process, free from taint and contamination of all insects, "as good as new." I make no pretension to the invention of preserving meat in this way, further than the after smoking, which I have had no knowledge of having been done by any of my acquaintance.—Cor. of N. E. Farmer.

CATERPILLARS ON THE GOOSEBERRY AND CURRANT.—My currant and gooseberry bushes, some years since, were largely infested with caterpillars, especially the former. In many cases they denuded the bushes entirely of leaves, and as a consequence destroyed the fruit. After repeated experiments, I resolved to try quick lime which I found to answer the purpose admirably. My plan is as follows:

In the morning before the dew has disappeared or just after a shower, I dust the bushes with quick lime, using for the purpose, a dredge, like a common flour dredge only, that the holes are larger. I apply it usually about the time the bushes are expanding their foliage, repeating the operation every four or five days, until the caterpillar season is over. If the weather is very dry for a length of time, I sprinkle the bushes with water, before applying the lime.—R. TURNER, in Farmer and Gardener.

CHOICE OF DAIRY COWS.—One of the Delaware Co. premium dairymen remarks in the last volume of N. Y. State Transactions on this subject, as follows:

"If a man wishes to buy a dairy of cows for beauty, with a handsome red color, nice horns, and a trim appearance, let him go to the Devons. If he wants to get those of large size, good consumers, such as will make the most beef when he has one milking them, let him go to the Durhams and Herefords; but if he wishes to buy a profitable cow for the dairy, he will quite as likely find it among the Ayrshires or among the common stock of the country, as anywhere."

ROSE BUGS.—I have never seen a better way to rid trees of these pests than to smoke them.—Take an iron vessel, put in coals, and set it under a tree on the head of a barrel, and then put on old scraps of leather; as this smoke is very offensive to them, they will soon leave the tree; and by giving it a good smoking they will not return. These fellows, as soon as they have shed their yellow wings, attack horses—being the small horse-fly which is so troublesome through the Summer.—New England Farmer.

INFLUENZA IN HORSES.—A veterinary surgeon, in the Ohio Cultivator, says his favorite and most successful tonic for this disease, is tincture of iron in two dr. doses twice a day, oatmeal or corn-meal gruel with a little brandy, wine or good rye whiskey, say about three ounces to a quart of gruel, to be given twice a day; any mucilaginous drinks would be proper at any time of the day.

SETTING MILK.—Cream can not rise through a great depth of milk. If, therefore, milk is desired to retain its cream for a time, it should be put into a deep narrow dish; and if desired to free it of cream, pour it into a broad flat dish, one inch in depth.

CHILDREN are much like jellies—as they are molded, so will they turn out.

Correspondence.

For the Christian Messenger.

Review of Rev W. Somerville's Remarks on "Impudence."

MR. EDITOR,

Some of your readers may recollect a short communication which appeared in your columns a few weeks ago, over the signature "Impudence," commenting on the discussion which was going on between "Menno," in the Messenger, and a writer still more "anonymous," in the Witness. The article referred to has called forth several communications from Rev. Mr. Somerville, of Cornwallis, whose name had been mentioned, and to whom certain observations had been attributed. I crave permission to state through the Messenger that I am the author of "Impudence." I wish also to offer a few remarks on Mr. S's communications.

It seems to be, I confess, rather an awkward affair, to carry on a discussion in two different papers. It has, however, its advantages. Those who only desire to read one side, can easily gratify this desire. Those who wish to read both sides, can, with a little pains, succeed. They can exchange papers, or borrow of their neighbours; and perchance each will find some other things that will not only interest them but do them good, and make them better acquainted with the sentiments, sayings and doings of those not belonging to their own denomination. Both parties may become, in this way, better acquainted with each other, and find out that the real points in dispute can, if they choose, be wonderfully narrowed down.

With the tone and spirit of Mr. Somerville's communications, I have been greatly pleased. That he would write something upon the subject worth reading, in case he would be "called up," I never doubted. And I have not been disappointed. Those of the readers of the Messenger who may wish to see the production of a masterly mind, and who would like to see what can be said on the "other" side of the toleration question, would do well to borrow the Presbyterian Witness, Nos. 18 and onward, and read for themselves.

Mr. S. says he does not recollect the conversation referred to by "Impudence," and he is satisfied that a fair report was not made; but he kindly acquits the writer of all intentional misrepresentation. This is perfectly satisfactory. I am not therefore called upon either to apologise, retract, or explain. I most cheerfully accept his statements in the case, and while I claim to have a distinct recollection of it, both generally and in detail, and believe my report to have been substantially correct, yet I am free to admit that I may have misunderstood expressions used, or may have taken them not in connection with the "context," and I may have forgotten. Whatever Mr. Somerville is satisfied he would not have said on the occasion, few, I believe, who know him, will suppose he did say. The possibility and probability of mistake, was the very reason why I mentioned his name. I fully concur in the remark, "that if all the utterances with which ministers of different denominations entertain their people, their friends, or the sick, were published, on the earliest day possible, this course might be equally profitable to themselves and those who wait upon their ministry." Ministers would, in that case, probably be more careful of their "utterances," and reporters would soon learn to look better to their "notes." Misapprehension and misrepresentation, do more than all else to keep religious and political opponents apart. Extract the explanations, the accusations, defences, and mutual recriminations with which most works of controversy abound, and many a huge tome would collapse into a tract of diminutive dimensions.

But the greatest mischief is done by the "unpublished reports." I will mention two cases in which I was myself personally concerned. Without any evil design, as I have every reason to believe, on the part of reporters, sentences and sentiments were attributed to me which I most assuredly did not utter, and would not have uttered, even had they been true, as they most seriously implicated my christian character, and my ministerial prospects.

In the first case, I was reported to have avowed infidel sentiments; in the second, to have stated that I had embraced the Calvinistic doctrines and not the Arminian, because of pecuniary advantage. A very excellent Baptist deacon was the reporter of case No. 1. No. 2 was reported by a lawyer, of some note, who was also a Methodist local preacher. I was riding with the first—some twenty-five years ago—and arguing with him on the importance

of education to a minister. He was spiritedly sustaining the con side of the question, and I arguing as stoutly for the pro. I urged that a minister should be competent to explain and defend the doctrines of Christianity; and to do this effectually he needed learning,—that he might be even called upon to defend the Bible itself, and should be well posted up in the proofs of its divine original. To give point to the argument, I made an unfortunate appeal to the good man's own consciousness. "How do you know that the Bible is true?" I asked. Some months afterwards we again met. The good brother informed me how deeply grieved he had been at my question, and that he had always wished he had asked me, "why I preached, if I did not believe the Bible?" The discussion that had called forth the unfortunate question, he had wholly forgotten, nor could he be made to recall a syllable of it. This was not all. There had been serious talk of giving me "a call" to labor with the church of which he was a deacon. I had been preaching for them for a week or two, and had been led to expect an invitation to return. I could not account for the non-appearance of the "call" at the time appointed. And it was years before I learned the cause. The good deacon, who had kindly consented to harness up the white horse and drive me about 40 miles towards home, had returned so sad and sick at heart at the open avowal of my infidelity, that the friends were dissuaded from their purpose of inviting me to return.

In case No. 2, I was discussing with my good brother, with whom I was on terms of intimacy and friendship, the relative merits of Arminianism and Calvinism. I told him that those who adopt his side of the case, generally suppose that Calvinism presents a harsh and forbidding aspect of the great Creator; that Arminianism represents the Lord as doing more for the world at large than Calvinism does. But that I take just the opposite view. All that is ascribed to God by way of mercy and grace, in making provision for the salvation of all mankind, for which Arminianism contends, is ascribed to Him also, by Calvinism, as I understand it; and then, as superadded to this, is the doctrine of Election, which actually secures the salvation of an immense multitude that no man can number. To illustrate the point, I supposed a plain case. Suppose, said I, that Arminianism will give me one hundred pounds, and Calvinism will give me all that Arminianism will give, and fifty pounds besides. Which will give me the most? The good brother "reported" that I had declared that I could only get one hundred pounds a year by being an Arminian, but by becoming a Calvinist I could obtain one hundred and fifty!! As in the other case, such were the circumstances under which the report reached my ears, that I could not be mistaken respecting it; nor had I any reason to suppose that misrepresentation was intended. He told it to me months afterwards himself. I could not persuade him that I did not say it, and I suppose he thinks I did to this day.

It is not at all improbable that a general publication of the "wise sayings" attributed to us ministers, would call forth, were names given, more extended and less christian communications, than those evoked by my "Impudent" effusion.

So much, Mr. Editor, by way of preface and apology. There are some points in Mr. S's communications which I think may be commented upon with profit. I shall notice them in my next. The writer is evidently almost a Baptist. If your Baptist readers will "borrow" the articles, and read them, especially No. 2, in a candid spirit, I am quite sure many of them will be astonished to find how near he comes up to the "Truth" as we hold it. That he will be a good, whole-hearted Baptist, in the "good time coming" of which he speaks, I have not a doubt. At all events, I believe we shall all agree there, and see "eye to eye." Meanwhile it can be no harm to ascertain how nearly alike we already see, and to rejoice in our approximation to that "consummation devoutly to be wished." Not exactly assuming the name of "Paul," but that of his "companion in travel," and also that of his "amanuensis."

I beg to subscribe myself,
Yours truly,
SILAS TERTIUS RAND.

For the Christian Messenger.

Our Foreign Mission.

MESSRS. EDITORS,

As it will be needful to make a remittance for this mission by the middle of July, and there is but a small amount in hand for this purpose, it is desirable that all sums intended for it should be

forwarded, either to Deacon Samuel Wheelock, Treasurer, or to me, as Secretary, without delay.

It affords me much pleasure to state, that Deacon Oliver Cogswell, of the Upper Aylesford Baptist Church, has recently handed me a pound for this mission. His beloved daughter Rachael, when about to leave the world, in the joyful assurance of going to be with Christ, requested that the small sum of money which she had in her possession, should be devoted to the promotion of her Saviour's cause. Accordingly these four dollars are given to aid in diffusing the blessings of the gospel among the perishing heathen in Burmah. May many, both living and dying, follow this worthy example!

The numerous friends of this mission will doubtless be gratified to learn, that my correspondence with Rev. Dr. J. G. Warren, Secretary of the American Baptist Missionary Union, has been altogether successful. The Executive Committee will rejoice to have us establish an independent Mission in Burmah. In the meantime they cordially agree to recognize the fact, that the native assistants, under the supervision of Bro. A. R. R. Crawley, are supported by our Foreign Missionary Society. They publish his express statement of it. This will unquestionably be satisfactory to all concerned.

Yours in gospel bonds,
CHARLES TUPPER, Secretary.

Aylesford, June 14, 1861.

P. S.—I have received £26 2s. 6d. from the Central Association; and also 16s. 6d. forwarded by Rev. A. H. Munro, towards making up Bro. Crawley's loss by fire.

For the Christian Messenger.

The Yarmouth Celebration.

MR. EDITOR,

I know that you and many of your readers, will feel gratified that this Celebration passed off without drunkenness, riot, or accident. The local papers will furnish particulars, but my object is merely to furnish a general account.

On Sunday, the 9th inst., attention was turned to this Anniversary, by the ministers of each congregation, and the Bishop delivered an extempore address, urging the grateful feelings which should prevail, especially considering the state of the neighboring Republic. The turnout on Monday was excellent, as well by Artillery and Rifle Volunteers, as by a large concourse of happy people. The Children of the Sunday Schools of Yarmouth and Hebron, with many of the teachers were well arranged, and guided by Messrs. Bailey, Owen, and others, right cheerfully their glad voices accompanied the band, in performing "God save the Queen," and "Home Sweet Home."

About 4 p. m. excellent addresses were delivered by Messrs. G. J. Farril, Owen, Lewis, Christie and Howe. Mr. Owen gracefully referred to the brevity which would certainly characterize his own address, and probably those of others, in order that the hearers might be gratified by a more enlarged speech from Mr. Howe. That gentlemen would be introduced by their chairman, to whom all were so much indebted for his zeal on this occasion. Fireworks and an immense bonfire in the evening, and the discharge of artillery and musketry throughout the day, delighted young and old.

Let us hope that our people commence a new Centenary, with earnest convictions of their duties and responsibilities as members of a free, happy and christian land. Let this duty never be forgotten. Neither was the delivery of an Anniversary Poem forgotten. This service was performed, frankly and cheerfully, by Mr. Owen, and I select from the "Tribune," the concluding stanzas, the first of which refers to the first buildings erected, which were near Crocker's Hill, at Chebogue River, a few miles from the present town, but for a long time the nucleus of the Cape Forchu Settlement.

They saw Chebogue's River,—
Its vales, wood-crowned, and still;
They heard breezes that ever
Sigh round Crocker's hill.
That sight well could charm them,
Those sounds could impart
Faith in Him: God—Creator,
Who would guide hand and heart.

In fact, all was "Merry as a Marriage Bell."
Sincerely yours,
SPARTA.

Yarmouth, 13th June, 1861.

[Having ourselves returned from a visit to Yarmouth since the Centenary Celebration in that town, and also since the above was in type, we may add that in the absence of an earlier notice of this great occasion, in our columns, has arisen from our absence from home. In reference to the remark of our correspondent, that attention was drawn to the subject, in the congregations, on the preceding Sunday, we may