

Agriculture, etc.

THE PRODUCTIONS OF CANADA. Accompanying the following note, His Excellency the Administrator of the Government received yesterday from London, C. W., a box of delicious strawberries, the second growth of the season:—

LONDON, Canada West. 13th October, 1865.

To His Excellency the Lieut. Governor of Nova Scotia, Halifax:

SIR,—I have the honor to forward herewith for your acceptance a few strawberries, grown in the open air in London, in the grounds of Mr. Joseph Lamb. They are the second growth of this season, and your acceptance of them will oblige,

Your obedient servant, HENRY GRAVES. High Constable of the County of Middlesex. —Colonist, Oct. 26th.

A farmer residing near Montreal, reports that he planted some sorghum seed last April, which has yielded very largely, and was perfectly ripe on the 1st October. He feels so much satisfied with his venture, that he will lay down a large breadth next year.

GRAIN that has been injured and become musty, may be restored to nearly its original sweetness by pouring boiling water over it, and permitting it to stand till cool. The scum which arises to the surface of the liquid during the process of purification, should be carefully removed. Unless the gluten of the grain has become chemically affected—which is rarely found to be the case, except in very old grain—every trace of mustiness will be removed, and the grain rendered fit for use.—N. E. Farmer.

WHAT IS SALERATUS.—Wood is burnt to ashes, ashes are lixivated, ley is the result. Ley is evaporated by boiling, black salts is the residuum. The salt undergoes purification by fire, and the potash of commerce is obtained. By another process, we change potash into pearlash. Now put these in sacks and place them over a distillery wash-tub, where the fermentation evolves carbonic acid gas, and the pearlash absorbs it and is rendered solid; the product being heavier, whiter and drier, than the pearlash. It is now saleratus. How much salts of ley and carbonic acid gas a human stomach can bear and remain healthy is a question for a saleratus eater. Some people say saleratus will not harm the stomach. It is a ley.—Ex.

STRAWBERRY SHORT-CAKE.—The following directions for making a strawberry short-cake are from Mrs. Noyes of the Oneida Community:

For a single cake (keeping, of course, the same proportions for larger quantities) take half a tea-cupful of sour cream; one cup of sweet milk; a small half tea-spoonful of saleratus, and flour enough to make a mixture somewhat softer than common pie-crust. Spread it by patting with the hand (never with the roller) into a cake of the size of a pie-plate. Bake in twenty minutes. Split the cake while hot from the oven; spread the halves with butter (liberally, if it is good,) and cover them with strawberries, previously hulled and mixed with plenty of sugar. If the strawberries are large it is best to cut or smash them a little, so that they may be well sweetened. The cake thus prepared should be set in the oven two or three minutes before it is served, to harmonize the temperature of the berries with that of the cake.

"Of this dish" says "The Circular," from which the recipe is copied, "it may be said with more propriety than that of Isaac Walton's baked fish, that it is too good for any but very honest people."

CURING HENS OF SITTING.—Mr. Daren, of Woburn Mass., writes the New England Farmer, that he cures his hens of sitting by shutting them in a tub with an inch or two of water on the bottom, during the day. Puts them on the roost at night, and if not cured, treats them to the water remedy for another day, and they will be glad to stand on their feet.

YIELD AND PRICE OF WHEAT.—We are pleased to learn that the wheat in the back townships is turning out capitally in the threshing, and is in every way fully up to expectations. In fact, it is by far the best crop that has been raised for a number of years back, the farmers have already commenced to realize, and we note quite a number of sales the past few days in Galt of spring wheat, at prices ranging in the neighbourhood of \$1.07 per bushel. This is a good price, and, with the capital crop, should go far towards setting our country friends upon their feet.—Galt C. W. Reporter.

DEATH TO RATS.—During the winter months rats naturally resort to barns and ricks both for shelter and food, and are consequently a great nuisance to farmers. For the benefit of the readers of the Michigan Farmer we give them the preparation of Dr. Uea, a celebrated German chemist. This compound is a dead shot, and if used will send them to "parts unknown, quicker than Costar's Exterminator," as it contains much the same ingredients. Farmers, if you are troubled much with rats try it—you can obtain the articles at any drug store.

Melt hog's lard in a bottle plunged in water of temperature of 150 degrees Fahrenheit; introduce into it half an ounce of phosphorus for every pound of lard then add a pint of proof

spirit of whisky; cork the bottle firmly after its contents have been to 170 degrees, taking it out of the water and agitating till the phosphorus becomes uniformly diffused making a milky looking fluid. The spirit may be poured off on the liquid cooling, and you then have a fatty compound, which after being gently warmed may be incorporated with a mixture of wheat, flour or sugar, flavoured with oil of rhodium or oil of anise seed, &c., and the dough, on being made into pellets, should be laid at the rat holes; being luminous in the dark, and agreeable both to their palates and their noses, it is readily eaten, and proves certainly fatal. The rats issue from their holes and seek water to quench their burning thirst, and they commonly die near the water.—Michigan Farmer.

Correspondence.

For the Christian Messenger.

NOTES. No. 4.

THE FEMALE ACADEMY, &c.

We ought to have, as a Denomination, a large Academy, in which Female Education shall be carried on vigorously and efficiently.

Females should be educated as human beings possessed in common with man, of an intelligent, moral and spiritual nature. Christianity recognizes no distinction of the sexes, so far as the broad principles of piety and virtue are concerned. Both are endowed with the same conscience. To each is allotted the same sphere of discipline; and unto both is the gospel of Christ, in its solemn appeals,—its sacred encouragements, hopes, and promises—and in its fearful sanctions, alike addressed. Contemplate this holy companionship, and how insignificant seem those barriers raised between the two sexes in some ages and countries, by the pride, the caprice, and the despotism of man. Are we destined to a common moral tribunal? Pitiful indeed is his spirit, who, for any fancied or real outward advantages, shall, with the ancient philosopher, "thank God that he was born a man and not a woman." And contracted or misjudging must she be, who a lows herself even in the secrecy of her heart to look on one of the opposite sex with the murmur, "O that heaven had made me such a man?" In all that is noblest, purest, divinest, thou art a man. Thank God that thou dost share with man all that dignifies him, all that is worthy the high aspirations of immortality. Educate thyself as a human being; unself the godlike powers, which are thy joint possession with man; prize and improve thy blessed partnership in the bequest of the Lord Jesus, and thou shalt rejoice evermore. Nor is this view at variance with the position that to woman is assigned a peculiar sphere of duty and action. Her gifts differ, in some most important respects from those of man. Her station and relations in life are not his. She must be educated to know her appropriate sphere. There are two errors in this respect which she is liable to commit. She may undervalue her capacities, and imagine that being able to acquire, or perform little, nothing need be attempted; or that her influence is so trifling, that she helps few and harms less, and therefore whether she be ignorant or learned is of no consequence. Or she may pass to the opposite extreme, and believe herself all competent, qualified by nature, to cope with man in every situation. This view will lead her to self-satisfaction, and of course prove unfriendly to her moral character, and to her spiritual culture. The affectation that has sometimes accompanied learning in females, has led not a few men to abhor the very name of a "literary lady."

A good education will so expand her mind and mature her judgment, as to rescue her from the dangers of these fatal extremes. A refined intellect will not consent with the women of Persia, to dwell in the harem; nor subscribe to the Hindoo doctrine, that "the female who can read or write, is disqualified for domestic life and the heir of misfortunes."

Woman has rights; but how shall she truly understand them? Not through ignorance, nor by being half educated, or mis-educated. It can be only through a liberal culture of all her faculties. So trained she will ever bear it in mind "that knowledge is not to elevate her above her station; nor to excuse her from the discharge of its most drifing duties. It is to teach her to know her place, and her functions; to make her content with the one, and willing to fulfil the other. It is to render her more useful, more humble, more happy." We have an Academy but it can only accommodate the few whereas the many ought to be cared for. Let the Denomination say by deeds that it shall be enlarged. Why not? Is there not the wealth within its bounds? Is there not an interest for

the future, well-being of the sons and daughters of Nova Scotia? Do we not as members of the church of Christ desire to see prejudices and errors swept from the path of our fellow creatures? Then educate the female mind, and she will preside in the domestic circle, and by her well trained mind will wield her influence, with skill, with principle, and for the salvation of social man. She will make those impressions upon the youthful mind that will remain with them through all the changing scenes of life. Let us will the extension of our present Academy by large and small contributions, and as parents and brothers let us help it by our earnest believing prayers, that God may grant the hallowed influences of himself to rest upon and surround the dear females that shall be gathered there, that their hearts and minds may become strong in noble principles.

October, 1865.

R: J. L.

For the Christian Messenger.

Sabbath School Convention.

The Colchester Co. Baptist Sabbath School Convention, met at Truro, on Friday Sept. 29th, at 2 p. m.

The President of the past year took the chair. After singing, and Prayer by the Rev. J. E. Balcom, letters were read from the Sabbath Schools at Truro, Brookside, Lower Village, Brookfield, DeBert River and Great Village. The reports were all of an encouraging nature. The officers were elected as follows:—W. Cummings, President; D. Blair, E. Layton, E. Banks, Jacob Stevens, D. Archibald, Vice Presidents; Secretary and Treasurer, T. B. Layton; Assistant Secretary, J. Walker; Executive Committee, Rev. J. E. Balcom, Rev. D. W. C. Dimock, C. H. Blair, Wm. McCully 4th, David Page, J. L. Walker, J. Peppard and G. W. McElhinney. The following brethren were appointed a committee to visit the churches and schools, Rev. J. E. Balcom, Rev. D. W. C. Dimock, D. Page, Ezra Layton and W. Cummings.

Rev. D. W. C. Dimock was requested to prepare a paper for the next meeting of the Convention, to be held at Great Village.

Addresses were then delivered by the President, Rev. D. W. C. Dimock and Rev. Jas. E. Balcom. The meeting was then adjourned till the evening.

In the evening meeting, Deacon David Page read an address on the Moral Training of children, embracing the responsibility resting on Parents and Sabbath School Teachers.

He shewed that the design of Sabbath School instruction is to fit the child for the duties of this life, as well as the enjoyment of that which is to come; the success of well directed efforts in dependence upon God for his blessing, is guaranteed by our Lord's command to his Apostles to teach, saying, "Lo, I am with you always, even to the end of the world." He recommended to Teachers a more general knowledge of the word of God, and the study of works on the divine authority and inspiration of the holy scriptures, so that they may be the better able to wield the sword of the Spirit against the attacks of infidelity. He alluded to the rapid increase of our population, many of whom are loose in their morals, and perhaps, sceptical in their principles. He recommended prayer for the cultivation and preservation of a spirit of devotion, whilst engaged in the critical study of the scriptures, and alluded to the difficulties of the teacher in many cases in consequence of the impure moral atmosphere of the home of some of the children. The Sabbath School should not be supposed to take the place of parental moral training, but to assist parents in the discharge of their duties. He gave an answer to the imputation, that Baptist views have a tendency to laxity in the moral training of children; and shewed that while acknowledgement is made and full credit given to many pedobaptists for the training of their offspring, yet that there is no safety for them in this life or the next, without a change of heart.

Baptists cannot countenance infant church membership on the ground of pious parentage, but insist upon a renewed nature first. We feel it important to teach the child not to depend upon sacramental or hereditary holiness, and to exhort parents to instruct their children in gospel truth, as the means appointed by God for salvation; and thereby show to the world, that we fully recognize all the connection subsisting between parent and child, that is consistent with scripture and sound philosophy. We must shun the paralyzing influence of Antinomianism on one hand, and the errors of the pedobaptist system on the other. He recommended uniformity of lesson as far as practicable, also uniformity in

doctrine, so that one teacher, may not contradict another in the same school. A Teachers' Meeting he recommended for the discussion of the lesson, and to promote unity in scripture views. The Church and the Sabbath School should work together. There should be no drones in the Church, there will then be no want of laborers in the Sabbath School, where there should be efforts to secure continual improvement and enlargement.

Speeches were afterwards made by Rev. Jas. E. Balcom, D. Blair, Wm. McCully 4th, and John Peppard. The choir gave much interest, to the occasion by music at intervals during the meetings.

The Convention closed by Prayer, by the President. It was an occasion of much interest and profit.

For the Christian Messenger.

OBITUARY NOTICE.

MISS RUTH ANN BOARDEN.

Died, at the residence of her father in Belcher Street, Cornwallis, on the morning of the 29th inst., Ruth Ann, youngest daughter of Mr. Thomas Boarden, in the 25th year of her age. More than two years since, the deceased suffered a severe attack of fever. After a partial recovery symptoms of consumption appeared, and this fatal disease soon seated itself in a constitution somewhat predisposed, it baffled every effort and has now terminated in the peaceful and happy departure, of its youthful victim, to that world where the inhabitants shall not say they are sick.

About two years and a half since, our departed sister, professed to have experienced the saving power of God's grace, and through a protracted illness enjoyed the consolations of the gospel. With a mind ever calm, and resigned to God's will she awaited her end, and though long seasons of painful sufferings were her lot, she ever found God's grace a sufficient support, crowning friends rejoice, while they mourn, and in aged father, finds solace for a grief-stricken heart, in the consoling assurance that a beloved child has found rest in Heaven.—Com. by Rev. J. S. Hunt.

Religious Intelligence.

The following Address will sound strangely to those who have never known any restriction on religious privileges. Knowing that there are brethren who are thus called to suffer for the truth's sake, should teach us to set a higher estimate on our religious freedom, and to pray for those who have to endure bonds and imprisonment.

TO ALL FAITHFUL CHRISTIANS. THE GROANS OF THE LETTS OF COURLAND, IN RUSSIA.

We, the pastors, elders, and members of the several Baptist Churches in Courland, through the medium of the undersigned accredited and authorized brethren, desire to lay before the brotherhood of fellow Christians in other countries a statement of the sad and grievous persecutions and sufferings to which we are here exposed, not only in heavy fines and ordinary imprisonment, but also solitary confinement in dungeons from which light and air are excluded, without food, or drink, for many days together.

One brother was recently very near perishing of hunger, and must have done so, had not some Christian brethren found means after four days, to get some nourishment conveyed to him.

Our brother Gartner, who is an accredited pastor amongst us, was scarcely set free from confinement by command of the Imperial Senate (on the ground that there does not exist in the laws of Russia any prohibition of Baptist sentiments), when he is again, by the local authorities, thrown into prison, and threats are now held out that the room in the village of Zerkuhuen, in which we celebrate the Lord's Supper and meet together for prayer, shall be sealed with the seal of the government authorities, and permission to open it shall be refused to the owner of the house.

All this we have to endure simply because we follow the dictates of our holy religion, and meet for Christian communion and worship as the Bible commands.

Our high and mighty Emperor, whose clemency we have personally experienced when he was here in Liban, does most assuredly not desire that his faithful subjects, though they be but peasants, should be so shamefully ill-treated and persecuted and exposed, contrary to law, to such lines and sufferings.

As the Imperial Senate has officially declared that at present Baptist sentiments are not prohibited by the laws of Russia, we therefore carry on our religious worship openly and in accordance with our conscientious convictions, meet together on the Lord's-day for prayer and holy ordinances, and we ought not for this to be exposed to punishment. We, therefore, beg our fellow Christians in foreign countries to come to our help and to obtain from St. Petersburg a command to the authorities in Courland, forbidding them to prevent us from thus meeting for our worship on Sundays, and prohibiting them from fining, imprisoning, or otherwise punishing us for so doing; also commanding that we shall be permitted thus to meet in private houses until we can erect a meeting-house for ourselves.

(Signatures follow.)

Dated from Windau, July, 1865.