

own intimate knowledge of them. Though none of these appear to me to have given the true sense in all cases, yet I conceive that, in general, any one of them may be safely and beneficially consulted. They are brief, however, and do not enter so minutely into a consideration of the import of many difficult passages as might be desired.— Gill was an eminently learned man, and especially well versed in Biblical learning. His elaborate Exposition contains much valuable information. But it, as also that of the excellent Matthew Henry, is in many cases too prolix; and both these Commentators have on many texts proposed a variety of meanings, without definitely stating which they preferred. Hammond's learned Exposition of the New Testament contains much that may be serviceable to a critical student of the Scriptures. It, however, as well as Adam Clarke's Commentary, is strongly tinged with his peculiar views on certain points of doctrine. Hawker's Poor Man's Commentary runs to an extreme in the opposite direction. For general utility I highly esteem Doddridge's Exposition of the New Testament, and Scott's Commentary on the whole Bible. The general views entertained by these worthy men appear to me sound and judicious. Their moderation and caution commend their remarks to serious consideration. Barnes' Notes also appear valuable. In fine, the Comprehensive Commentary, embracing the principal parts of Henry's and Scott's, with numerous extracts from other authors, may be safely recommended, as containing much that may be highly serviceable to a minister of Christ.

May you, my dear young Brother, in all these matters have that wisdom given you which is profitable to direct!

Yours in gospel bonds,
CHARLES TUPPER, Sec'y.
Tremont, Aylesford, Feb. 7th, 1862.

For the Christian Messenger.

Vegetable vs. Animal Food.

MR. EDITOR,—

The Messenger of the 22nd of January contains an article from your correspondent M., in refutation of mine of the 8th, which certainly demands a reply. Vegetarian principles are easily maintained, and require only common sense and experience to show their correctness; while on the other hand, Carnivorous principles demand ability and ingenuity in order to show the appearance of reasonableness. Your friend M. is the right man in the right place, and I am glad to have so able an opponent. I have to acknowledge that he has produced an able article upon this subject, and has made use of the best arguments that can be found; with my former views upon this subject, I should have thought it a mark of insanity to have attempted its refutation. However, at a glance I fancy that I can see his vulnerable points and while Achilles could only be hit on the heel, no doubt I shall be able to give Mr. M. a tap on the head.

I should wish, Mr. Editor, to have answered part of your strictures on said communication, but knowing that, in order to meet the many assertions of your correspondent M., and to make good my former statements, I will (to prove the facts beyond contradiction) be obliged to make numerous quotations, which may render my communication rather long for insertion in the Messenger; particularly as your views do not coincide with those of the Vegetarian; but I shall hope for the best, at the same time assuring you that your readers in this locality, as soon as "Animal vs. Vegetable Food" caught their eye, eagerly devoured the contents; and while your criticisms excited the risibles of the carnivorous, they laughed all round at M's seeming victory.

But assertions are not always facts; and we shall see. My opponent asks for proof as to the health of the poor Scotch. He can have a cloud of living witnesses and demonstration of the facts, if he visit parts of Cape Breton and Nova Scotia, settled mostly by the Scotch, whose forefathers brought with them strong bodies and sound constitutions. He may there learn that the first settlers lived almost exclusively on oatmeal and water their accustomed diet; in fact it is patent to hundreds, that some forty years since, when the level line of roads was being made throughout the Province, these hardy settlers would endure the heat of Summer, toil early and late, taking for their dinner raw oatmeal and water only. But alas for degeneracy! As they approach the refinements of a Nova Scotia life, disease is generated, and in their offspring, it is almost impossible to trace the sturdy Scotch Papa. With reference to the Irish, my opponent is more successful in his criticisms on the sentence, than in proving it untrue. If Chadwick's Reports be as inaccurate as M's statements respecting the poor Irish Emigrants passing through St. John, in 1847, they must be of little value to the State. If he refers to starched dickeys, long tail coats, and polished boots, I concede the point, as in that respect they were rather deficient; but as regards their health I can inform him that I have seen scores shipped; no, packed, into the old "Maid of Erin" suffering the greatest privations on their passage from St. John to Boston, and enduring hardships that would have killed some of the refined, in said good ship; while some, who at the same time were paying \$160—for a set of artificial teeth, would gladly have given poor Paddy five times the

amount for his natural ones, could they have been safely transplanted, and a small sum for his appetite into the bargain; nay, it would not be a matter of surprise, if even M., at times, when he wished to enjoy a piece of hog, or cow, might be found, offering a trifle, for the use of the boy's digestive organs.

"I have frequently witnessed both in England and in Spain, the amazing bodily strength of the salt and coal heavers, and their ability to perform an astonishing amount of labour in a day," says Captain Chase. "They perform so much that they generally work by the ton, not by the day. Much, however, depends probably on their being accustomed to their particular kind of employment. These men subsist on a simple vegetable diet; except that in England some of them use milk or buttermilk, with oatmeal, bread, mush, potatoes, etc. I have visited many respectable families in Ireland, who never allowed their children to partake of any other than this simple fare. Moreover, I have been informed by many of the young Irishmen from sixteen to twenty-five years of age, that they had never eaten a pound of flesh in their lives; still they were remarkably vigorous, sprightly, and exceedingly well formed; and the women are remarkably handsome, and of all classes with which I have ever been accustomed, in all countries and climates, the Irish who have been thus reared, and who lead temperate lives, will endure more hardships, fatigue, and exposure, than any other."

"The finest specimens of the human body I ever beheld, I saw in Ireland, and they never had tasted animal food," says the Rev. Howard Malcom, who travelled extensively in America, Europe, and Asia.

As M. agrees with me, that meat produces scurvy, but blames salt, I pass over sea life, and go with him to the higher latitudes "Indeed the whole experience of Arctic voyagers goes to prove that in the higher latitudes it would be impossible to support life long without fresh animal food." I ask, did Arctic Voyagers ever attempt to live on a proper vegetable diet? I think not, how then can such assertions be made when the experiment has not been tried?—When temperance principles were unknown, Arctic Voyagers considered stimulating drinks indispensable; this erroneous opinion is not now generally entertained. That it may not be convenient to procure vegetables, far North, I admit, but the assertion that man could not subsist on them I cannot believe; to prove the fact, if it had been so ordered that flesh was indispensable to sustain life properly in the Arctic Regions, the order of the Creator would have been reversed. He would have placed all the Gramivorous Animals in the torrid, and the Carnivorous ones in the frigid Zone. It is well known that the Moose and the Deer, will live far North, in fields of snow many feet deep, subsisting on the bark and buds of trees; and yet so sprightly are they that, when disturbed they will, through the thick forest trot some fifty miles in a day with apparent ease. There is no need of man living farther North than 55 degrees, and wheat will grow in that latitude. Referring to the noble animals, M. says "I must stand up for my friend the dog." It is new to me to find the dog in this class. Of all the Carnivorous he has selected the only one that has ever rendered any service to man in the way of work. A Kamtschadale is drawn in his sledge, twenty miles a day by his five dogs, and if by accident he is short of food for them, and allows the brutes to turn round, the driver is in the greatest danger of being devoured by his own team, many a poor fellow has lost his life in this way. We all know that the dog fed mostly on vegetables, he is kind and useful for the children to play with; but, if fed largely on flesh, he is so ill-natured, that the little fellows are in danger of being bitten if they approach him. What a pity the dog has such a propensity to kill and devour. I have known large flocks of sheep destroyed by two or three of these "noble" animals. A neighbour of mine, not two weeks since, had 30 innocent sheep destroyed in one night, by "my friend the dog."

My vegetarian friend the horse, will, without endangering my life, render me more useful service than fifty dogs, fifty tigers, fifty lions, and fifty bears, combined. But "Vegetarianism is contradicted by human Anatomy and Physiology, the teeth, the digestive organs, the gastric juice, all prove that mankind were intended to eat a mixed diet of Animal and Vegetable food." As M. places the teeth in the foreground, and states that "to scientific men this argument is conclusive." I shall briefly notice the difference between the teeth of the human Being, and those of some of the lower animals.

Man has eight front teeth, four eye teeth, eight small cheek teeth, and twelve large cheek teeth, in all thirty-two; and the teeth of each jaw form an uninterrupted series in close juxtaposition, and all of nearly equal length. Carnivorous animals have, in each jaw, six front teeth, two cuspids, and from eight to twelve cheek teeth. The front teeth of the human head are broad, flat, chisel-shaped teeth, designed to cut the substances on which man feeds into small pieces, for the convenience of the cheek teeth. The front teeth of Carnivorous animals are more rounded, and pointed, and stand farther apart, bearing no resemblance to those of man; between the cuspids of Carnivorous animals, and the corner teeth of the human head, there is not the slightest resemblance; and if any, of your readers think proper to examine the teeth of the house cat, and those of the human being, they will perceive the contrast. The cheek teeth in the lower jaw of man shut against those of the upper, so as to bring the grinding surfaces of the two series together, and in opposition to each other, and thus mash, and grind the food in the act of mastication. The cheek teeth in the lower jaw of Carnivorous animals shut with

iron fox trap having teeth. M. does not claim man to be purely carnivorous, but omnivorous; there are few of this species of animals; however we may be safe in classing the hog as all devouring; this animal being rather treacherous, may be examined when eating, or as there are now plenty of porkers in the market, his teeth can be compared with those of man, and I venture to affirm, that the evidence will go to prove, man not a flesh eating animal. Notwithstanding the character of the hog's teeth to be apparently carnivorous, if the vegetables be good he greatly prefers them, and they are more conducive to his health. If we judge man from the character of his teeth, to be omnivorous, the argument would naturally prove the horse to require a large proportion of flesh meat in his diet.

Naturalists inform us (and if any person wish to visit the Zoological Garden, Regent's Park, London, he can examine for himself) that the number and order of the teeth in the Orang-outang are the same as in man, the front teeth are precisely like those of the human head, the corner teeth are a little longer, and are separated from the other teeth by a small space, approaching more to the cuspids of carnivorous animals than the corner teeth of man. As the form of the stomach, the make and number of the teeth, compare so closely to those of the human being, should we not conclude the Orang-outang to be naturally omnivorous; yet such is the fact, that, the Orang-outang is in a perfectly pure state of Nature wholly frugivorous.

Again "No student of Cuvier or Owen would need anything more to settle the question."

Were it not for the sad truth, that the depraved appetites and propensities of man often lead him into the greatest excesses and errors, we should wonder at his inconsistencies. Baron Cuvier to whom Mr. M. refers me, and who is perhaps the highest authority on comparative Anatomy, says, "The natural food of man, therefore, judging from his structure, appears to consist of fruits, roots, and other succulent parts of vegetables; and his hands offer him every facility for gathering them. His short and moderately strong jaws on the one hand, and his cuspidati being equal in length to the remaining teeth, and his tubercular molars on the other, would allow him neither to feed on grass nor devour flesh, were these aliments not previously prepared by cooking." Professor Lawrence, of England, agrees with Cuvier and observes "That physiologists have usually represented that our species holds a middle rank in the masticatory and digestive apparatus, between carnivorous and herbivorous animals; a statement which seems rather to have been deduced from what we have learned by experience on this subject, than to have resulted fairly from an actual comparison of man and animals." After comparing the alimentary organs of man with those of carnivorous, herbivorous, and frugivorous animals, he remarks that "The teeth of man have not the slightest resemblance to those of carnivorous animals, except that their enamel is confined to the external surface. He possess indeed teeth called canine; but they do not exceed the level of the others, and are obviously unsuited for the purposes which the corresponding teeth execute in carnivorous animals, whether, therefore, we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the sermiae or monkeys, all of which, in their natural state, are completely frugivorous."

Mr. Thomas Bell, lectures on the Anatomy and disease of the teeth at Guys Hospital, and surgeon-dentist to that institution, in his Physiological Observations in the Natural Food of man deduced from the character of the teeth says "The opinion which I venture to give has not been hastily formed nor without what appears to me sufficient grounds. It is not, I think, going too far to say, that every fact connected with human organization goes to prove that man was originally formed a frugivorous animal, and therefore probably tropical, or nearly so, in his geographical situation. This opinion is principally derived from the formation of his teeth and digestive organs as well as from the character of his limbs. If analogy be allowed to have any weight in the argument, it is wholly on the side of the question which I have just taken. Those animals whose teeth and digestive apparatus most nearly resemble our own, namely, the Apes and Monkeys, are undoubtedly frugivorous." Linnaeus the distinguished Swedish Naturalist who raised himself from obscurity by his own industry; speaking of the dietetic character of man "says that his organization when compared with that of other animals shows that "fruits and esculent vegetables constitute his most suitable food."

To be concluded next week.

For the Christian Messenger.

Temperance at Brighton.

MR. EDITOR,—

The inhabitants of this village growing tired of the name "Folly," lately met and unanimously agreed to call it "Brighton" from henceforth. Here the Cobequid Division of the Sons of Temperance is located, and numbers about forty or fifty members and nearly double that number of Lady visitors. Desirous of exciting an increased interest in the good cause, the friends of temperance are endeavoring to get up a course of Public Lectures. One given recently, was from the Rev. D. W. C. Dimock of Truro, whose heart is warmly engaged in the work. The meeting was well attended by friends and foes, and by indifferents as well. The lecture was plain, pleasing, and most convincing. He took

up the question of Revenue, the grand and only plea of the opponents of Prohibition. He discussed it as a political economist, as a physician, and as a minister of God's Word. It was clear that the weal of a country does not depend upon the traffic in Rum; indeed the Political Economist and the Physician, both gave their testimony to the effect that this traffic was diametrically opposed to the prosperity and happiness of any people. The lecturer, then proceeded to show that the traffic in strong drink was condemned by the Word of God. Here the lecturer was at home, and seldom have I listened to stronger and more withering arguments, than those which fell from his lips. If argument would convince the enemies of temperance, the work was done by Mr. Dimock.

It is to be hoped the friends of Temperance in Brighton, will not weary in well doing, but that they will continue their efforts till Rum shall be banished from their community.

AMICUS.

For the Christian Messenger.

Obituary Notices.

MRS. ZERUAH BRODERIC.

The circumstances connected with the conversion of this woman are so well adapted to encourage the visitation of the sick, and the imparting of personal admonition, that they appear to me worthy of public record.

In the summer of the year 1816, I visited Five Islands. Being informed that a Mrs. Broderic was sick, I went to see her. She was probably between thirty and forty years of age, and appeared to be near the gates of death; but she could not read, and was extremely ignorant with regard to spiritual things. Her case seemed to me almost hopeless. Having conversed, read, and prayed with her, on taking leave I remarked, that they were building a fine house, but I hoped she would bear in mind, that a small one might soon be sufficient for her.

On visiting the place again after a length of time, I was surprised to find her restored to health, and a remarkably attentive hearer at my meeting. The remark made to her had found a lodgment in her heart, and produced an abiding concern to be prepared to meet God.—Long after this she could give a much more correct and exact account of the sermon preached by me, than educated persons usually can immediately after hearing a discourse.

Mrs. Broderic passed through a thorough "law work." For months she was in pungent distress of mind. At length being in company with a number of persons where she was present, I became persuaded of cheerfulness with which she joined in singing hymns, that her soul was liberated.—Fearing that she might be embarrassed by an immediate inquiry, I spoke to several others personally respecting their state, and then spoke to her. She boldly avowed her firm confidence in the Redeemer. Her husband, who was a Roman Catholic, told her she was "too sure," and added, "I will know whether it is a real change or not; I will see how you will live." Some years subsequently, however, he frankly acknowledged to me, that "it was a real change in her."

Sister Broderic was baptized by me in the year 1817. When a Baptist Church was formed in that place, she became a member of it, and so continued to the close of her life. As a wife, a mother, a neighbor, a friend, and a Christian, she was deservedly held in high esteem. She applied her mind to the acquisition of knowledge, and became a tolerably good reader, and a person of considerable information. Religion was her theme and delight.

A letter from one of her sons—a beloved brother in Christ—informs me, that on the 15th day of January, 1862, after a few days of illness, her joyful spirit was released, to join, as we trust, "the general assembly, and Church of the first-born." Our aged and esteemed sister had been a widow for many years. She has left 9 children, 44 grand-children, and 11 great grand-children. Her funeral sermon was preached by Rev. Samuel Thompson from a text previously chosen by herself, namely, Psalm xci. 16.—"With long life will I satisfy him, and shew him my salvation."—Communicated by Rev. Charles Tupper.

DORCAS LONGLEY.

Died at Wilmot, in the County of Annapolis, on the 26th of October, 1861, Dorcas Longley, relict of the late Asaph Longley, aged 74. Many years ago she made the Saviour her trust, and in later life, especially, the Bible was her daily study and consolation.

During her last sickness, which was attended by extreme suffering, she manifested entire resignation to the Divine will, and although at times oppressed by doubts and fears, calmly awaited the approach of death in sure and certain hope of a glorious immortality.

Her religious sympathies and associations during the greater part of her life were mainly with the Wesleyan Methodists, whose welfare and benevolent efforts ever shared her interest and support, latterly, however, she often attended Baptist preaching. Her charity was unbounded and she loved all who served the Lord. When the cardinal truths of the Gospel are firmly held and relied upon, the human character is sometimes exhibited in a light more than ordinarily interesting, as it is usually divested of the blighting effects of bigotry and uncharitable feeling,