

and unknown world, would come and gaze upon his empty sepulchre, and wonder who had been its occupant!

Thoughts like these passed rapidly through my mind, while the tall Arab stood bowing towards me, waiting for my answer. "I'd give a dime for a bit of it," said I, as if awakening from a reverie. He vanished into a dark corner of the chamber, and immediately reappeared with a stout bolder in his hand, tapped the chest gently at first, to show me how clear and musical, like a bell, it would ring; then he pounded away at it with as little compunction as though it were a piece of rough granite in the quarry. The reverberations rung like a death-knell through the lofty chamber, and along the arched galleries. I almost trembled, as if expecting some slumbering genius of the place would be aroused, and come with demon fury to avenge the insult to the shades of the departed! The work was completed; a small bit of the red granite was placed in my hand, and I passed back the promised pledge. He took the piece of money, rolled it in his fingers—a thought struck him. "We got no small money. We no divide him. Gib us another, will you?" Amid so much greatness, I was not disposed to stand upon trifles, and I handed him the second dime. I was now ready to go, but my guides detained me a little longer to show me

THE WONDERFUL ECHO OF THE CHAMBER.—One of them uttered a long, musical note; it reverberated from side to side, from floor to roof, and roof to floor, and came back, echo after echo, from the long gallery, until it seemed as if a hundred voices had conspired to prolong the sound. Then the two set in for an extemporaneous song. It was in part like the one to the music of which we had ascended the outside, except an addition to the chorus, complimentary to myself, and intended to remind me of my backsheesh pledge.—It is closed as follows:

American gentleman very good man,
Give us backsheesh, not tell Sheik,
Yalkee doodle dandy.

My visit was over. Along the suffocating pathway we climbed, and just as the light of day came gleaming into the gloomy recess, my guides again stopped: De Sheik, he no pay us for dere candles; we get 'em ourself. Gib us shilling." This seemed reasonable, and as I had started with the intention of paying my way, and making friends with these geni—no, geniuses—of the place, I promptly paid over the price demanded. Again we stood on the outside steps. I took long, deep draughts of the fresh, pure air, and rejoiced at my release from the dark and stifling chambers within. Each Arab received with a polite bow, and a thank 'e, his promised twenty-five cents backsheesh.

A few minutes more, and I was face to face with the Sheik, at the corner of the great pile from which we first started on our strange expedition. He met me with a dignified air, and a pleasant smile: "How you like him?" "Very well," said I. "Great place; good men you sent with me. How much I owe you?" "A dollar and a quarter," said he. I placed the silver in his hand, he transferred it to his purse, and true to his agreement, and to my great surprise, put in no plea for a backsheesh—the first, and I believe the only Arab I dealt with, who was content with his stipulated wages.—We are now to make a visit to the gigantic Sphinx, a fit monument to stand beneath the shadow of the mighty Pyramids.

Agriculture, &c.

ASHAMED TO BRING STRAW TO THE CITY.

A few days since we asked a good farmer of this county to bring us a load of straw for bedding horses. He replied: "I have plenty of straw, and would like to accommodate you; but the fact is, I am ashamed to be seen bringing a load of straw to the city."

Knowing our friend was in the habit of bringing potatoes, grain, etc., to market in person, we did not, for the moment, see the point of his objection; but we were not left long in doubt. He is an observing farmer, and has found that the only way to raise good crops is to keep up the condition of his land by making manure, and for this purpose he is careful to preserve his straw both for fodder and litter. He would be ashamed to let red-root and Canada thistles overrun his wheat fields, because it would show that he was a bad farmer, and for the same reason he did not like his neighbors to see him selling straw.

We like the idea. It is a healthy and hopeful feeling—this sense of shame at farming poorly. We all like the good opinion of the community in which we live, and that man is highly favored who has neighbors who do not approve of poor barns, broken fences, scrubby cattle, foul fields, and slovenly cultivation. And not less so when they can see the folly of growing too much grain, keeping too little stock, and selling the hay and straw instead of converting them into manure.

We must get our straw from a less enlightened neighbourhood.—*Genesee Farmer.*

TO TEST THE QUALITY OF WOOL.

A Texas paper says: "Take a lock of wool from the sheep's back and place it upon an inch-rule. If you can count from thirty to thirty-three of the spirals or folds in the space of an inch, it equals in quality the finest Electoral or Saxony wool grown. Of course, when the number of spirals to the inch diminishes, the quality of the wool becomes relatively inferior. Many tests have been tried, but this is considered the simplest and best. Cotswold wool and some other inferior wools do not measure nine

spirals to the inch. With this test every farmer has in his possession a knowledge which will enable him to form a correct judgment of the quality of all kinds of wool. There are some coarse wools which experienced wool-growers do not rank as wool, but as hair, on account of the hardness and straightness of the fibre.

BROWN BREAD.

A very nice loaf of brown bread may be made in the following manner, and it will seldom trouble the most delicate stomach. One and a half pints of Indian meal, one and a half pint of Graham or coarse wheat meal, one and a half pint of sour milk, two small teaspoons soda, three spoons molasses and one teaspoon of salt. Dissolve the soda in about half a pint of hot water and mix all together. Bake two or three hours in a slow oven. This loaf is very nice to be steamed in a deep pot with a tight cover three or four hours. Put your bread in a tin pail with a close cover, and don't let the water get into the pail.—*Massachusetts Ploughman.*

ENGLISH JUDGES ON STRONG DRINKS AND CRIMES.

There is scarcely a crime comes before me that is not directly or indirectly caused by strong drink.—*Judge Coleridge.*

If it were not for this drinking, you (the jury) and I would have nothing to do.—*Judge Patterson.*

Experience has proved that almost all crime into which juries have had to enquire may be traced in one way or another, to drunkenness.—*Judge Williams.*

I find, in every calendar that comes before me, one unfailing source, directly or indirectly, of most of the crimes that are committed—intemperance.—*Judge Wightman.*

If all men could be dissuaded from the use of intoxicating liquors, the office of a judge would be a sinecure.—*Judge Alderson.*

Correspondence.

For the Christian Messenger.

Pictou.

MR. EDITOR,—

I have cause to believe that some readers of the Messenger, would be glad to be informed through it of the present prospects of Pictou town and county, as a field for Baptist labor. I have been in the town since the first week in December last, with the exception of a sabbath and a few days at River John. When I came here, we began to worship in a Hall-rented for the purpose. It was not a place by any means to be despised, but not so attractive and desirable for a place of divine worship and service, as the house which we now occupy. After meeting for two sabbaths in the hall, we entered the Morrisonian or "Evangelical Union" chapel, freely granted to us by the members of that society in this place. It is quite a large and commodious house, and we have it for the present winter, with no other expense than that for slight repairs of furnace, and of warming and lighting, which latter is by gas. I cannot but look upon this as a favoring providence to Baptists, and to the cause of God, in Pictou at the present time. But what of the congregation. It was small indeed the first sabbath morning in December last, larger however that evening, and has been steadily increasing until now, our congregation numbers from fifty to a hundred on sabbath mornings, and from one hundred and fifty to three hundred in the evenings. It is somewhat promiscuous as might be expected from the fact that there are at present in Pictou, only about a dozen Baptist church members; but I must say for our congregation that it numbers many very attentive listeners. We hope ere long, God will give us from among our hearers, not a few converted souls.

There is room in Pictou for another evangelical interest, besides those now established here. One of the Presbyterian ministers of the town, himself recently remarked to me that there is a class, not now regular worshippers, who might be drawn into the house of God on the sabbaths. And that there is need of more gospel labor, here, is sadly evinced by the fact, (to mention now but one sin), of the prevalence of intemperance, among young and old in the town. Most noble efforts for its suppression have long been made, particularly by one of its inhabitants, both in his magisterial and private capacity, and many an individual, many a resident family in Pictou have had occasion to pronounce and doubtless have invoked, heaven's best benedictions on this P. G. W. Patriarch. Still, alas, drinking habits here abound, not only in low but in high places; even well-known "moderate drinkers," are to be found within the pale of religious societies in this community, and to be seen occasionally at the Lord's table.

Another evidence of the present and pressing want of more scriptural, faithful labor in this place than hitherto expended, may be seen in

the scarcity of experimental godliness within the christian churches, so called. Now, a prayerless christian or church member is surely a misnomer. And where out of a large society of professed christians, not half-a-dozen can be persuaded to pray in a social prayer-meeting—palpable existing facts in this town, and its vicinity—why there is thus afforded only too much ground to fear that secret prayer is, in such a society, a "strange work," a thing little practiced, and consequently that there exists to a lamentable extent, an unregenerated church membership,—this again resulting from the great errors in church building, here practically and prevalently inculcated, viz., those of christian birthright, infant sprinkling, and a self-righteous morality as the chief prerequisites thereto.

In regard to this question of unconverted church membership, I do not merely hazard the above inference or assertion. True, it is a delicate question to ask persons in this town if they are christians, but on endeavoring the other day to draw from an elderly professing christian, and a church member, a satisfactory answer on this point, I put the following inquiry; Do you enjoy more of the consolations and supports of religion as you come nearer to the end of this life? She replied simply; "It ought to be so, it ought to be so." This was about all of a favorable character that I could elicit from her. Again, I said to another "church member, in good standing": Do you look back to a certain period in your life, when you felt yourself to be a lost sinner, and when you trust you were converted? "Yes," the person answered, but immediately added; "I think it is the duty of everyone to profess religion and to join some church." &c. And this day I was credibly informed that an elder of one of the religious societies of this town, in referring to a young lady who has just become a "church member," remarked; "It is a pity there are not more doing like her. For my part I know it used to be thought a disgrace to young men and young women if they did not make a profession of religion when they came to be about eighteen or nineteen years of age." And is a certain age the principal prerequisite to church membership, which the New Testament enjoins? Is it now, first the profession, and then the possession of religion? or is not the Saviour's direction: "He that believeth and is baptized shall be saved," still explicit, and obedient adherence to it imperative? Where such errors in teaching and practice prevail, assuredly the three R's,—man's Ruin by the fall; his Redemption by Christ Jesus; and Regeneration by the Holy Spirit, need to be proclaimed and exemplified.

Another reason calling on Baptists to sustain a mission from their body in Pictou country, at the present time, is that the Baptists that are now here, particularly those of the town, feel that our Missionary Board, and indeed our denomination have hitherto greatly neglected looking after and caring for them, and yet they appear to be whole-hearted, staunch Baptists, a closely united band, though now small in numbers, well posted in bible teaching and Baptist history, and ready to come nobly up to the mark in Christian duty.

Have not these, then, a special claim on your present sympathies, prayers, and benevolence? Yes, I bespeak your earnest sympathies at the throne of the heavenly grace on behalf of these feeble yet worthy Baptists, and on behalf of truth, and of souls in Pictou now perishing emphatically "for lack of knowledge" of the right way to eternal life. And we hope ere long to appeal to your benevolence to aid in erecting a suitable house of Divine worship for all who may cast in their transient or permanent lot with us. There is a general feeling of anxiety now among our people here, that the present mission shall issue in a permanent interest. It will help our cause very materially if from this time onward, we can confidently hold out such an expectation. For one I may say that, trusting in God's regard for His people, and for His ordinances I almost expect to see, or that others will see, a flourishing Baptist interest in Pictou county not many years hence.

We are about commencing a Sabbath School in town, and propose to connect with it one or two bible classes, also a short prayer meeting. I hope however soon to change one of the bible classes from Sabbath afternoon to a week evening, and thus open a wider door for attendance, and make it of a more general character.

As regards Merriggish, I expect to spend a Sabbath and a few days there very soon, afterwards to visit that place every eighth Sabbath. I have been once to River John. The small Baptist Church once planted there, has become sadly scattered in its strength; but I found a few living members of our church there. The only surviving deacon—a godly and most worthy brother, has resolved at once to renew a

prayer meeting on Sabbath afternoons. From this there may be expected salutary results.

I may add that I had a good congregation at River John, on the Sabbath evening, notwithstanding an extremely dark night and muddy roads.

In concluding, let me add that our cause, if attempted to be established in Pictou County, will doubtless incur opposition;—the most busy and bitter hostility to it, alas that it should be said, may be expected from the remains of the "carnal mind," within the pale of other religious societies. I say advisedly, the "carnal mind;" for the editor of a Pictou-Baptist paper in speaking of a visit of a former Baptist Missionary to Pictou, makes the remarkable, but significant, confession: "We know that our own natural man"—the italics are mine—"would be very loth to go through the ordeal Mr. —, would recommend." But opposition to "the truth as it is in Jesus," may be welcomed; for emphatically such

"Truth, crushed to earth, will rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies—amid her worshippers."

A. CHIPMAN.

For the Christian Messenger.

Infirm Ministers' Fund.

MR. EDITOR,—

My attention has been recently turned to the importance of the Infirm Ministers' Fund, from perusing a communication that appeared in your paper some weeks since, from Mr. Cyrus Black.

The sparse salaries received by most of the Baptist Ministers leaves little or no surplus, at the end of the year, as a provision for the period, when sickness or advancing years shall unfit them for the active duties of their profession,—and seems imperatively to demand that the denomination make suitable arrangements to provide for such a contingency, happening to those, who have devoted to their best interests, valuable years and labour which in any other calling would have secured to them a competency for the evening of life, and a support when stricken down by sickness or disease.

The organization of the Infirm Ministers' Fund, if properly carried out will meet this requirement, and ought to be looked upon and managed as a health insurance society, and by the aid of insurance tables and other statistics, it can be determined pretty accurately what average annual demand will be made upon the fund. The monies collected in should be, from time to time, carefully invested, and the interest when not required, continually re-invested, so as to augment as rapidly as possible the principal, so that when a claim is made, the vested principal may not be exhausted or largely trenched upon, and thus in a few years, with judicious care, the annual interest, would probably meet the annual claims upon the fund. But in order that this be consummated, and that the Infirm Ministers' Fund do not prove a delusion and a snare, it is necessary that efforts be made to increase the annual donations to this object, and also that the monies be prudently and faithfully invested and husbanded.

The Baptists of this Province have always been found willing to "toe the mark," and cannot be accused of being niggardly in the bestowment of their substance for every good work, when convinced of its necessity and importance; but at the same time, they are curious to know themselves how their business is managed, and are rarely willing to take much upon trust. And no one of the denominational objects ought to be more jealously watched or carefully investigated, in order that—it being manifest that the funds are not mismanaged or misappropriated—the subscriptions in aid may be yearly increased, and that those who are looking forward to this fund as a help in time of need—may have the assurance that the provision promised them by the denomination is no mere sham.

With these views, I set about investigating the condition of the "fund" of the Central Association; and I was surprised to find from the Minutes that no report was presented at the last annual association of that body, and that no account was published in the Minutes of last year. As you, Mr. Editor, are presumed at all times to be well posted up in all our denominational concerns, may I seek from you an explanation of this silence?

Following back my researches, I found that in 1859, there was at interest, £50 0 0 and balance in hand, 6 19 8 £56 19 8 as acknowledged by the signature of "J. Chase, Treasurer."