

is more a creature of God than strychnine. In fact alcohol is much less so, because strychnine is at least a natural poison, and alcohol is an artificial one."

LONG EXERCISES.—A friend complained to us the other day of the undue length of the exercises in a certain prayer-meeting, and asked our opinion. It is difficult to lay down a fixed rule, but in our ordinary week-night services, no address (not even the pastor's) should exceed eight minutes, and no prayer four or five. If these limits were conscientiously observed, the interest in some meetings would be greatly improved.—Canadian Baptist.

For the Christian Messenger. Windsor.

Rev. Prof. D. M. Welton, Ph. D., preached to large congregations here on Sunday, 29th ult., and lectured to an audience completely filling the Baptist Church on the 2nd inst. The people among whom he labored successfully for nearly twenty years, were highly pleased to hear Dr. Welton again, while he must have been gratified at the large number who greeted his first public appearance in Windsor since his return from Europe. It is the general impression that his studies in Germany, and the addition to his titles, have not weakened his Theology, or rendered him less skillful in handling the Word of God.

For the Christian Messenger. The Old Subject.

PARADISE, Jan. 4. 1879.

Dear Editor,—

There is no peculiar virtue in seeking to have the last word, but one or two things that appeared in last Wesleyan, Jan. 4th, calls for a brief notice. The Editor says with reference to the matter between Mr. Currie and myself, "Where men of other professions give each other the lie direct recourse is had to courts of law to prevent a repetition of the insult; but in the Christian ministry with the example of One who when reviled, reviled not again; no man ought to feel justified in repeatedly denouncing a brother as false, while he himself professes to have the grace that endureth all things." Mr. Brown, if a common man of the world, would not dare to write as he does.

I understand this to mean that I have said of Mr. Currie what I would not have said under different circumstances, from fear of a "court of law" and that is to say I have spoken untruthfully of him, and have done so, reckoning that Mr. C., as a Christian minister would not resort to a "court of law."

A writer, signing himself A. E. E., in the same number of the Wesleyan, tries to defend Mr. C., and is as successful as Mr. Thompson. He attempts to shew that Mr. C. is an innocent man, and that he has "conducted his argument as a gentleman and a Christian," and that he "never once forgot the dignity of his profession and calling;" that the charge of falsehood against Mr. C. is groundless, and frowning darkly on me for charging Mr. C. with falsehood. To all this I have to say:

- 1. Every charge of falsehood made against Mr. C. has been fully sustained.
2. Not a single charge has been proved to be false.
3. If in one solitary case I have spoken falsely of Mr. C., why has it not been brought to light? I have asked for it over and over again.
4. That so far from Mr. C. conducting his arguments as a gentleman and a Christian, his course has been as different from that of either as it was possible for it to be.
5. That I have never in all my experience met with even a man of the world, much less a man professing Christianity, to say nothing of a minister of the gospel, who so systematically and persistently indulges in making false statements as the man whom the Editor of the Wesleyan and A. E. E. held up as a model of perfection and injured innocence.
6. That Mr. Currie, by his conduct in the compilation of his Catechism, and throughout the whole of this correspondence, and especially and particularly in his last letter, which has been well styled his "crowning offence," has rendered himself unworthy the respect of all honest, candid and truth-loving people, whether in the church or out.
7. That Mr. C. stands before his

fellows charged with falsifying lexicons, and the Word of God, to which other charges of the same nature have been added, which neither he nor any other man will be able to disprove while the world stands.

Yours truly, J. Brown.

[We would suggest that this correspondence had better close here. Any further argument is unnecessary. The truth has been ably vindicated, and any who are open to conviction will, we think, fully comprehend the situation without further discussion.—Ed. C. M.]

The Christian Messenger.

Halifax, N. S., January 8, 1879.

MORE WITNESSES FOR TRUTH.

The testimonies of learned men are continually increasing in favor of Baptist views of Scripture teaching. They often come too from sources that we little expect, and are therefore all the more sustaining and satisfactory. Here are two more, whose names are worth a hundred of the small men whose boldness is often in inverse proportion to their claim to be heard on the subject.

The Bishop of Gloucester and Bristol, the Right Rev. Charles J. Ellicott, one of the most eminent of the English bishops, is editing a new and very able commentary on the New Testament, and the exposition of the Acts is written by Rev. E. H. Plumptre, D. D., Professor of Exegesis of the New Testament in King's College, London. Every exposition has, therefore, the double authority of Bishop Ellicott and Professor Plumptre, and this is what they say on Acts 2: 41, relative to the baptism of the 3,000:

The largeness of the number has been urged as rendering it probable that the baptism was by affusion, not immersion. On the other hand (1) immersion had clearly been practised by John and was involved in the original meaning of the word, and it is not likely that the rite should have been curtailed of its full proportions at the very outset. (2) The symbolic meaning of the act required immersion, in order that it might be clearly manifested, and Rom. vi. 4, and 1 Peter iii. 21, seem almost of necessity to imply the more complete mode. The swimming baths of Bethesda and Siloam, or the so-called Fountain of the Virgin, near the Temple enclosure, or the bathing places within the Tower of Antonia (Jos. Wars, v. 5. §8) may well have helped to make the process easy.

How completely does this cover the ground on which our denomination stands.

The Week of Prayer Services commenced by a meeting held on Sunday afternoon in Association Hall, Mr. J. S. McLean presiding. After reading the Scriptures, the offering of Prayer and Praise, Rev. Dr. McGregor addressed the meeting on the causes we have for thankfulness to God and the need of more religious fervor whilst so much vice and sin exists on every hand.

The meeting on Monday morning was well attended. In the evening large congregations assembled in Granville Street Baptist, and St. John's Presbyterian Churches. In the former the service was full of deep interest, and the singing was hearty and general. After devotional exercises addresses were given by Rev. E. M. Saunders, who presided, Rev. Dr. Burns, Rev. W. H. Hertz, and Rev. J. Duncan. It was remarked that in the programme of the Evangelical Alliance much greater prominence had been given this year to the presence and work of the Holy Spirit. This formed the subject of the addresses, and was the burden of the prayers, that the Spirit might make the Word preached and spoken effective in the conversion of sinners.

The proprietor of the Scientific American will accept our thanks for the sample package of Uranine sent us last week. This is a substance recently discovered in connection with the coal-tar or aniline group of coloring substances. It is said to be the most fluorescent body known to science. An interesting experiment, which anybody may try, consists in sprinkling a few atoms of uranine upon water in a glass tumbler. Each atom sends down through the water bright green rootlets and the tumbler soon looks as if it were full of beautiful plants. After a while the color is equally diffused through the water, which retains its brilliancy of color for several days. Uranine is being used for dyes and in the manufacture of colored inks.

A GLANCE AT COCANADA.

A visit to a market gives a good idea of the character of a people. Many of our readers are interested in the Teloo-goo, and would like to take a walk through their market, or bazaar as it is called. Rev. John Craig who recently went from Canada to Cocanada, sends home to the Canadian Baptist an account of what he saw on a visit to the market in that town. He says:—

"Most of the merchants live just back of the small building which serves as shop, while others devote one or two rooms of a large house to business, the family occupying the rest.

The verandah of the house is generally used for exhibiting the merchant's goods, though sometimes a mat is spread on the one side of the road, and the wares placed upon it, after which the seller sits down and waits for his customers. Most of those who occupy part of the street have no shop; they bring their articles for sale, and spread them out in the morning, and in the evening gather up again what remains unsold. The busiest part of the bazaar is about a quarter of a mile in length, most of the streets for this distance being crowded, especially in the forenoons.

About two months ago I took a walk through the bazaar to see more particularly what was on the verandahs and in the shops. These latter, a number of which I entered, are quite small, perhaps nine or ten feet square on an average. Some I found filled with English goods such as blank-books for keeping accounts, etc.; ink and ink-bottles; safety-matches; medicines, and a variety of odds and ends. In one I found a number of old clocks and guns, some of which had been sent there to be repaired. Other shops again had nothing, but native goods to offer, some articles being useful and some ornamental, such as wooden combs, clay pipes, little bits of looking-glass, strings of beads, wooden toys, and cakes of cowdung ashes, which are used for making religious marks on the forehead. I noticed also in two or three places framed pictures of Krishna and his wives, hung up for sale. Of course many of the shops are occupied by cloth-merchants, or, as we would say, dry goods merchants. These men deal chiefly in bleached and unbleached cotton, muslin, etc., their trade being almost entirely with the natives.

In some places a stand is erected before the verandah, and cakes and candy of various kinds are exposed for sale. On one verandah I noticed some large plates and dishes made of beaten bell-metal; these looked very pretty, and when struck, sent out a very clear sound. Bell-metal is however, rather expensive. There are a good many shops where brazen dishes and pots are made, the latter being used quite commonly for cooking purposes. These also are made with the hammer. Tin-shops abound in the bazaar, great numbers of tin boxes being used for exporting castor and other oils which are produced in this region.

On some of the verandahs grain is exposed for sale in large dishes, but as a rule larger quantities are seen piled up on mats at the side of the street. There is a grain called "gram" which is used for feeding horses and cows as well as for food for the natives. One sees two or three kinds of this; besides which there is of course rice of various qualities, and wheat also is sometimes seen.

Fruits of various kinds occupy a prominent place in the bazaar,—great quantities of oranges, pine-apples, custard-apples, pomeloes and other fruits appearing at certain seasons, while plaintains and limes are almost always to be seen. Vegetables of many sorts are also offered for sale, sweet potatoes being almost the only thing among them that would be recognized by any of your readers. A good deal of grass is also disposed of in the bazaar daily, as this article has to serve instead of hay, which is not procurable here. Though Brahmins do not eat meat some castes of Hindoos do, and it is well known that Mohammedans have no objection to a little beef or mutton, so that to satisfy even native requirements butchers are necessary, hence meat also may be found in the bazaar.

Almost everything is on mats, which are spread out on the ground. Chillies or dried red-peppers are to be seen in great quantities, as they are used in making curry, which is a favorite dish in India. You would notice also heaps of powder of various colors, which is used for making religious marks on the forehead, in the same way as the cakes of ashes of which I have already spoken. I noticed a great beggar going about in this market. I think they obtained something from almost every merchant, though a few grains of rice or a dried red-pepper or a cowrie constituted the amount bestowed. . . . But to return to the daily bazaar, let us look at the people one sees there. Men of all castes and classes mingle together quite freely. Yonder is a Mohammedan wearing a turban like that of many Hindoos around him, but distinguished from them by his beard and trowsers and the checked handkerchief which he carries thrown over his shoulder. Mentioning the checked handkerchief leads me to say that the Mohammedans as a rule are fond of colored clothes while the Hindoos prefer white. There in another place are two more Mohammedans

just meeting and stopping as one of them wants a light from the other's cigar. These two sport respectively a red jacket and a green one. Here again are coolies carrying grain in baskets suspended from each end of a stick which rests on the shoulder. There is another whose load consists of grass tied up in bundles; and another who has grain in one of his baskets and a child in the other. When a man or a woman has only one bundle to carry it is usually placed on the head. The crowds in this bazaar include women also, though these are mostly of the poorer classes. The women all wear their hair long, but the heads of the men present quite a variety, as many wear the turban which of course conceals the style of dressing the hair, while others show a head clean shaved all but one little spot, where a piece like a Chinaman's queue is left to flourish. Others again have only the front half of the head shaved, while there are still others who allow the hair on both sides of the head to grow, but shave the part along the top of the head from the crown forward.

As there is variety in the appearance of the men's heads, so there is a great variety in their costumes, many of the merchants and some others wearing what we would regard as a complete dress, while others again wear nothing over the upper part of the body, and many, such as coolies and poor boys, encumber their forms with nothing more than a rag.

I must not forget to add that on one or two of the little verandahs you might see a teacher sitting on the floor and surrounded by a few boys. Notwithstanding the number of things around to divert their attention, they succeed in learning the rudiments of education.

Our Canadian brethren are anticipating the happiest results from their scheme of collecting to sustain their benevolent operations—Home Missions, Foreign Missions and Ministerial Education.

Feeling interested in the plan and wishing to know something more about it, we sent to Rev. J. Denovon, Secretary of the Committee, and he has kindly forwarded us specimen copies of their cards, papers and books, for which he will accept our thanks.

The systems are certainly very complete, and supplies each party concerned with what they need, so that all that is wanted in addition, is the ready mind, and a disposition on the part of each member of a church to do something according to their ability. Let this be done, and large success is certain. These are the several parts of the arrangement:

- 1. There are cards, one for each member, on which to enter the amount of his weekly contribution to each of the three objects named above.
2. A small ruled book—the Collector's Roll, styled for 12 months.
3. Superintendent's Roll ruled for 12 months to contain the names of all the contributors in a congregation and the amounts paid by each.
4. Blank sheets for monthly statements to be sent on to the Secretary of Convention with the amounts of monthly receipts.

These with a letter to each church and another letter to the minister constitute the machinery that is to do this great and good work. There must have been unch intelligent thought expended in the preparation of these several parts of the machine. If the motive power continues to keep the whole at work the results will doubtless be very far in advance of anything yet accomplished in this direction.

Mourning is, to many families, an intolerable burden, often inducing the remark that whilst it is expensive to live it is far more so to die. Families are, often led to think that their grief is evinced by the depth of their mourning dress. The New York Home Journal treats on this matter in a very sensible manner:

"Rev. Mr. MacLeod, of Philadelphia contends that there is neither health, sense, nor religion in full mourning. He tells his congregation that a bit of black ribbon, worn in some way, will indicate bereavement just as well as a complete mourning suit. A bit of crape on the bell-pull gives the hint to those who pass by, and it is not considered necessary to cover the whole front with black drapery. Why, then, will not a bit of ribbon on cloak or coat answer the purpose, and a weight of useless expense, and a costume that is always gloomy and in warm weather very uncomfortable, be taken from the shoulders of bereaved mourners. He would have cheerful garments worn by mourners in token of the triumph of the glorified ones, and a bit of ribbon or crape as a simple memorial of their own sense of bereavement.

Let us have reform in this matter, and not have families impoverish themselves, to enable them to follow foolish fashions in what cannot benefit the living or the dead.

ABOUT WHEAT-GROWING.

The following sensible, timely letter will doubtless be read with interest by our numerous farmer friends. The permanent prosperity of a country depends largely on getting our supplies of food from the soil, and if instead of importing flour, we could raise sufficient wheat, and manufacture it at home, we should be in a far more independent position than we are.

SHUBENACADIE, Jan. 1st, 1879.

Mr. Editor.—As the Messenger is largely circulated among the farmers of the Province, perhaps a few words in connection with their vocation may not be out of place in its pages. The successful farmer must have a busy mind as well as a diligent hand. A man may both think and work at any season of the year, but the winter time is peculiarly favorable to mental activity. The New Year has come, and the new spring is not far away; now is the time for the farmer to put on his considering cap. What do our farmers intend raising next season? Potatoes and oats, of course, and, likely, barley and buckwheat. But what about wheat? Has there been any preparation made for growing the staff of life? "Yes," I fancy I hear a hundred voices reply. Very good for the hundred; they are some of those who tried wheat last summer and have been successful. But what of the thousand who make no reply? These are they to whom I wish to speak. Some of them will tell us that they haven't thought much about it; others will say that wheat is an uncertain crop, and a few will remind us of the cheapness of flour, and offer that as an excuse for not sowing wheat next spring.

Well, wheat was an uncertain crop in Nova Scotia, and for many years, too, but it seems that it is not so now. It has been grown in this section of our Province by a few persons for some years past, while quite a number of farmers cultivated it last season very successfully.

My nearest neighbor east has just cleaned forty-nine bushels of handsome grain, grown on about two acres of ground. My nearest neighbor west has done equally as well, in proportion to the land sown. I might speak of a good many others who have been more or less successful, but time and your space forbid.

It is true that flour is cheap, but it is just as hard to get as when it was higher in price. But it will not always be so low; even at the present prices of flour we hardly realize the amount we pay yearly for our bread. Let any man who has no other means at hand of ascertaining the facts, count up what it costs him to keep his own family in flour for a year, then turn to the census of the Province, and he may form a tolerably correct idea of what it costs Nova Scotia for her bread.

Will some reader of the Messenger in every township of the Province communicate to its pages, briefly, what he knows about wheat-raising in his own section last season?

We have been favored here with fine weather. The Shubenacadie has been frozen only a few days. Ripe raspberries were picked on my place in November, and about ten days ago I saw a dandelion in bloom. If such weather as we have had during the past two years continues much longer, we will soon cease complaining of the climate of Nova Scotia.

Yours truly, OBSERVER.

We are much obliged by the suggestion of "Observer" respecting communications from the different parts of the country. We shall be glad to receive such information, and indeed on all other matters that would aid in developing our natural resources, and promoting our industrial pursuits, as well as of news and passing events. Do not wait to write long letters. Short, pointed, pithy ones are much better. Remember our readers in all other parts of the country want to hear from you.

Cumberland County must be a healthy part of this healthy country. Rev. D. McKeen writes: "We have had very remarkable longevity in the case of seven men, two of the younger of whom have recently passed away. Their united ages made 633 years, and some of the oldest of them are yet smart and can still do manual labor." That would give an average of upwards of 90 years.

Journal of Proceedings of the Second Annual Session of the Provincial Lodge of the UNITED TEMPERANCE ASSOCIATION OF NOVA SCOTIA, held at Pictou on the 9th and 10th of July, 1878.

This is the title page of a pamphlet of 23 pages, just received, printed at Truro by W. B. Alley. This is one of the more recent of the Temperance organizations, and is doing good service in the cause. Its operations spread over a large part of the province, and has some staunch men in its membership.