82.

failing,

nly re-

Ir. and

weeks

which

e time

eel well.

month;

ne away

o desire

Am not

robably

, neces-

e friends

xpect to

ks from

at if the

aved the

She has

than the

d in the

looking

cond day

veek. I

ll restore

, at least

Sanford

England;

d be ob-

not see

e is fast

band of

ld. Un-

nission to

ng re-in-

e. As I

e light of

d lift my

Boards.

ent cendi-

aded hard

get over

been sent

mily and

mn,—but

elopments

ords from

ion strong

recomplish

has given

means are

grace be

ange our

s been a

with us

week. It

alone even

vas almost

n here till

I always

her station,

ave some-

it. Again

um for me

ionaries at

net need to

leavy, and

return, so

his station

hree board-

Chicacole.

ave dropped

tew if any

ces. There

ere, only it

. My work

ning to tell

guished for

as done all

d, and it is

on a thing

getting in a

ng schools;

duce proper

I have no

ill extend to

port.

and I feel

the Lord's

ull purpose

the presper-

IAMMOND.

ecently bap-

South Bap-

y, consisting

were led to

circumstan-

e somewhat

ys, convicted

attending the

of the new

the builder

in place that

ver left him

esus.

Correspondence.

For the Christian Messenger. Denominational Printing.

At the seventh session of the Convention of 1880, a committee was appointed "to take into consideration the advisability of printing the Minutes of the different Associations in the Year Book." This committee reported at the eighth session, and its report is said to have been adopted, but it does not appear in the Year Book, notwithstanding. "See Appendix," stands after the record of its adoption.

The committee was re-appointed, and reported again at the meeting of the Convention in 1881, but the report was recommitted to come up again as soon as practicable. That report stated that they had brought the subject before the different Associations, and asked them if they would be willing to put the matter of publishing their Minutes in connexion with the Year Book, into the hands of the Convention, if a satisfactory arrangement could be made. Two Association in Neva Scotia, one in New Brunswick. and the P. E. I. Association responded in the affirmative. The others declined an expression of opinion until some plan should be more definitely placed before them.

As this question is therefore before the denomination, it may be well to call attention to it.

THE ADVANTAGES.

In favour of the adoption of the course proposed the following advantages may be mentioned.

1. It will help to make the different Provinces and Associations better acquainted with one another. Each member who receives a copy of the Year Book will then have not only the Minutes of the Convention and the Minutes of the Association to which he belongs, but of the other six Associations also, This increased acquaintance will, we believe, lead to an increase of interest in, and sympathy for

one another. 2. It will make our members better acquainted with the Missionary and Educational enterprises of the Body. By this plan about 6000 copies of the enlarged Year Book can be published for about what it now costs for 3000 copies of the Year Book and the Minutes of the Associations. Under the present Minutes of the Associations are sent to a church. These are distributed among the Deacons and a few others. Then come a few Year Books, and they go into the hands of the same persons; so that the greater part see neither the Associ ation Minutes or Year Book. What wonder, especially if they do not take the denominational papers, that they are in ignorant of the Denominational enterprises.

COST.

A leading objection against the scheme is that it would greatly increase the cost of publication. Well let us see. The cost of publishing the Minutes of the seven Associations for 1881, was about \$325.00. I de not know the cost of the Year Book for 1881, but have \$291.15 more, or a total of thoughtful book entitled "Litterature method of cure, this may have been supposing it to be the same as 1880, we \$616.15. Now as the Tables of Statistics are already printed in the Year Book, and the Circular Letter in the Denominational papers, immediately after the meeting of Association; and in a state of nature. the reports of Committees are not of sufficient importance to make it necessary to preserve them, seven pages additional will be sufficient for each Association. This will increase the size of the Year Book fifty pages or one third. Allowing that it increases the cost one third (which it will not, for little if any of these fifty pages will be rule and figure work which is always much more expensive) the 3000 copies at the rate paid in 1880 will be \$388 20. I am not prepared to state the cost of the additional 3000 but should think, at least one third less. Thus the 6000 copies of the Year Book containing all the Minutes of the Associations as above indicated will cost \$647.00 or about \$30.00 more than the amount now paid for minutes of the Association and 3000 copies of

From the offer of a reliable firm gant and high tened. that has been placed in my hands I

the Year Book.

have no doubt they could be published considerably less than the above figures and thus be less expensive than the present mode.

NOT AN EXPERIMENT.

Some may object that this mode of publishing the Minutes is an untried plau. It is with us, but several of the States of the neighbouring union have for several years published their Minutes on this plan. Maine has 13 Association, and the Minutes of all are published with the Minutes of the Conveni-Rev. W. C. Barrows, Recording Secretary of this Convention writes me. "By a good deal of hard work all the Associations were at last induced to publish their Minutes with the Convention. All are now pleased.

THE NEXT STEP. Since the Convention has been the first to move in this matter the Associations may take it for granted that it is ready to publish their Minutes along with its own so soon as they are willing to have it done. It only remains the refore, for the Associations to direct their Secretaries to forward their records to the Secretary of he Convention with the request that they be published with the Minutes of the Convention. If the first Association that meets will adopt this course, others will probably follow, and if all do not see fit to come into the arrangement at once they will likely do so at an early day. A. COHOON. Hebron, May 2nd, 1882.

> For the Christian Messenger. Letter from France.

> > PARIS, April 10, 1882.

The weather here has undergone complete change. A day or two ago we were in June; to-day showers of sleet and rain are falling, and a cutting north-west wind has driven all but the most venturesome within doors. It is to be hoped that the sudden fall in the temperature bodes no ill to the plants, which, favored by the extraordinary mildness of the season, have been shooting out leaves and blessoms in every direction. Even the trees on the Boulevards were covering themselves with their spring. foliage, and the flower market at the Madeleine is worth a pilgrimage to see. All the suburbs and villages round Paris are luxuriant with reason to fear that the apprehensions that have repeatedly been expressed may yet be realized, and that the plants may have to suffer for their confidence in the clemency of the weather. Meanwhile both town and country are sadly arrangement a few copies of the in want of rain, what little has fallen being by no means adequate to the demand. I hear that some anxiety is again felt here respecting the water supply, which failed so lamentably last summer. The authorities have already begun to practise economy at Montmartie where the streets now are only watered once a day. One could hardly believe that a city like Paris should so often be exposed to contretemps of this description were it not that a melancholy experience has proved the fact. The increased population is instanced as one reason why, under un'avorable circumstances, the demand exceeds the supply; but this is scarcely a serious argument. For one thing the use of private pumps and cisterns has been in the interest of the monopoly.

The clever French critic, M. Theodore Bentzon, has just published a etc. Jesus was confined to no one et Moeurs étrangeres," in which he takes Walt Whitman mercilessly to task for what he considers his bad taste and coar-eness of poetic ideal. He says that Whitman seems to be a man

The Ethnographical Museum, which is to be opened in the Trocadéro Palace on Sunday, promises to be one of the great -cientific attractions of Paris. It has been organized with great care, and when complete will form a most interesting exhibition Two of the rooms are devoted to the ethnography of America. A third room at the end of a gallery is reserved for Northern

Europe and the Polar regions. The Paris season is drawing to a

the Paris season, namely, the Concours Hippique, or Horse Show, at the Palais de l' Industrie will shortly be opened with its accustomed brilliancy. Fashion has taken the Concours Hippique under its patronage, and thus the eminently national and utilitarian aims of the institut on are materially forwarded; its receipts are very large and its success is complete, which would hardly be the case were its character less ele-AUGUST.

The Christian Messenger.

Bible Lessons for 1882. SECOND QUARTER.

Lesson VIII .- MAY 21, 1882.

SEEING AND CONFESSING THE OHRIST. Mark viii. 22-33.

GOLDEN TEXT .- " Thou art the Christ, the Son of the living God "-Matt

COMMIT TO MEMORY: Vss. 27-29.

DAILY HOME READINGS. MI. The Lesson, Mark viii. 22-33. T. Parallel in Matthew,

Matt. xvi. 13-28. W. Martha's Confession. John xi. 20-27.

T. The Way of Salvation, Acts ii. 29-40. F. The Test of Fatal Error,

1 John ii. 21-24; iv. 1-6. Faith and Eternal Life,

1 John chap. v. How Christian Sight is Preserved, 2 Peter i. 1-11.

BLINDNESS REMOVED.

LESSON OUTLINE. - Bodily Sight Re stored, Vs. 22-26. II. The Person of Christ Revealed, Vs. 27-30. III The Work of Christ Revealed, Vs. 31-33.

QUESTIONS .- Vs. 22-26. - Describe this miracle.

Vs. 27-30.-To what region did Jesus retire? What had he fully proved himself to be? What was the result? of the Messiah. What confession did Peter make for the apostles? What is the first great article of the Christian faith? Can any one be a Christian without believing it? What is the result of believing it with all the

Vs. 31-33. - What did Jesus now begin to teach? Had he hinted it before? (Matt. x. 38; xii. 40). How did he teach it now? What did Peter presume to do? What part was he now acting? Under whose influence?

Special Subjects .- The gradual restoration of sight. Parallel in Christian experience. Examine-carefully references on vs. 29. This great truth the centre of Christianity; of personal religion; the test of fatai error. Errors of Chris tians from a worldly heart. Christians blindly serving Satan.

In the last lesson, we left Jesus and his disciples in the boat on the lake. crossing from the west to the east side. He landed at Bethsaida, the scene of the miracle here recorded, and from thence rangipa tue' swry or one miracle is alone told by Mark, and is most graphically presented. It is, also, the only recorded one of the "mighty works referred to in Matt. xi. 21, as having been done in or near Bethsaida.

Notes .- I. Blind Eyes Opened, (Vs.

Vs. 22, 23.-He cometh. New Version, they come. Bethsaida, (House of Fish). A fishing town on the northern the river. It was the early home of Christ's distinct prophecies of his resur-Philip, and of Peter and Andrew, (John i. 44). They bring a blind man, as the paralytic's (ii. 3) brought him. This was not one born blind, as in John ix 1; for he knew the shape of trees, (vs. 24); but one blind by disease or acci dent. To touck him. Prescribing the manner of the cure, and assuming that a touch was necessary. Took the blind man by the hand. Literal fulfilment of Isaiah (xiîi. 16). An act of sympathy and grace, and calculated to win the blind man's confidence, and to awaken st ongly and sy-tematically discouraged expectation. Led him out of the town to avoid the excitement which a public cure would arouse. Spit on his eyes,

Vs. 24 .- He looked up. Putting his sight to the test. Men as trees, walking. His visual knowledge of the difference between men and trees, intimates pre vious sight. Why not the perfect cure instantaneously? That has been the law in other cases. 1. The Lord is master of methods, and uses variety in way of working. 2. His law of healing was: " Be it unto you according to your faith." This man's faith may have been vague, at first; and an indistinct faith brought an indistinct vision. 3. The reply of the man, in its naturalness, is an internal evidence of the truth of the whole story. 4. The door pleasure is beginning to empty process of cure was an efficient teacher of patience, dependence, trust, and One of the most pleasurable features of hope. He was restored, and saw every man clearly. Our Lord leaves no work unfinished. See Phil. 1.6. The miracle was made perfect. Neither go into the town. As he was not a resident of Bethsaida, there was no need of his return to it. He was to go home at once,

> wonderful story is in one's own domestic circle. Nor tell it to any in the town. Omitted in New Version, but implied in what precedes. II. The Grand Confession, (Vs. 27-30).

direction, along the eastern bank of the I am?" Read vs. 28. Jordan, some thirty miles or more, his disciples attending him. Into the towns He withdrew himself from the populous cities in which he had taught, and which had practically rejected him; and went into a district which he had not before visited, for retirement. Cesarea Philippi, (i. e, Philip's Cesarea). A city in the extreme north of Palestine, rebuilt by Herod Philip, in honor of his patron, Tiberius Cesar. His own name was added to it, to distinguish it from the Cesarea on the Maditerranean. Whom do men say, etc. He would prepare the minds of his disciples for the closing events of his career, by developing their knowledge of his true character as the Messiah. It was a time of defection from his ranks, (John vi. 66-70), and he would test their spiritual

perceptions and their faith. Vs. 28.-Three answers are given to what common fame asserted about Jesus. 1. John the Baptist. So said the guilty conscience of Herod Antipas, (vi. 16), and there were many to echo this ghostly alarm of royalty. 2. Elias. or Elijah; basing this opinion upon Mal. iv. 5. But Jesus declared that John the Baptist was that Elijah of prophecy, (Matt. xi. 14). 3. One of the prophets. Matthew, (xvi. 14), records Jeremiah's name as specially mentioned. Only here and there one saw in Jesus the promised Messiah. Even the masses healed and taught by him, thought of him as no one greater than the herald

Vs. 29, 30. - Whom say ye? As the "men" in vs. 27 is emphatic, so is the "ye" here, in contrast. "But ye-who say ye that I am ?" Thou art the Christ. The question, addressed to all, is answered by the impulsive spokesman of the Tweive. Men had given their opinions; the disciples present to us knowledge. Peter says, not "We think thou art," but "thou art." Not the herald of another, not a prophet risen from the dead, but the long-expected Messiah. Charged. The same word as in iii. 12, and intimating charged under pain of his disapprobation. Tell no man of him. They were neither prepared at this time to preach this advanced truth, nor were the people ready to hear it.

III. The Shadow of the Cross, (Vs.

31-33). Vs. 31, 32.—This confession of Christ as the Messiah, and Son of God, pre began to teach them that the Son of man must suffer many things. This was taught in the Old Testament Scriptures; but the interpretations of the day had glossed over the fact. Be rejected. One of the "many things"; but distinctly foretold. See Isaiah liii. 3. Elders. Chief priests. . . Scribes. The three classes of the Sanhedrim Killed. The extreme point of the "many things"; yet between the "rejected" and this, what humiliation. Rise again. One of rection, but not understood by his disciples, (ix. 10). Openly. Frankly and plainly. Hitherto such teachings had been by implication, and indirectly Rebuke him. It would also seem as if our Lord's commendation of him, (Matt. xvi. 17), had ministered to his self-consequence, instead of his humility. It is not well to try to be wiser than the

Vs. 32. - Looked. Under Mark's following: graphic touch, we can almost see the look of sorrow and sternness with which Christ regarded Peter. Rebuked Peter. "Faithful are the wounds of a friend," and especially of the wisest and best of all friends. Get thee behind me, Satan. The very words used to the Tempter in the wilderness, (Matt. iv. 10), and appropriately used here; for it was the know what my wife will say. I had same Tempter speaking through Peter's lips. Thou savorest not the things that be of God, etc. Sufficient reason for the severe rebuke.

For the Teacher of the Primary Class.

I. Seeing Christ.—Once a man was brought to Jesus; and, although he stood so close that Jesus could touch him, still the man could not see Jesus. What was the matter? Yes, he was blind. I will read what Jesus did. What did Jesus ask? Listen to this strange answer. Read vs. 24. The man saw, but he did not see plainly yet. He could not tell whether he saw men, or trees, moving.

What de you suppose Jesus did then? Read vs. 25, 26.

And new Jesus wanted to be alone with his disciples. He wanted to go

further off into the country with them, and quietly. The first place to tell the to teach them; for it was getting near the time for Jesus to die II. Confessing Christ. - Jesus and his

disciples talked together, as they walked along the dusty road. Jesus asked them

" Thou art the Christ"-Now tell the children that, as they walked on, Jesus tried to explain to his disciples, that very soon he would be put to death. They thought he could save us without dying. Peter even took Jesus, and began to find fault with him for talking eyes had been opened, and offered him so. He told Jesus that he must not talk a ticket. about dying. Jesus was pleased with Peter when he said: "Thou art the Christ"; but now, he was not pleased with Peter.

-Abridged from the Baptist Teacher.

Gemperance.

Who gets the Money.

HOW JIM'S WIFE BECAME MOST TOO DRESSY, ANYWAY!

The Rechabite tells a good story of a plain, common-sense merchant of that town, who had voted for license for years. He was a good, honest-hearted fellow, and, like many other business men, thought one or two licensed hotels were really necessary for the prosperity of the village. He never did anything by halves, and accordingly the hetelkeepers found in him an ardent sup-

A year or two ago an incident occurred that opened his eyes. It happened in this wise; He sold a stove for \$18 to a drinking man; the drinker was not worth anything, but agreed to pay for the stove in installments of \$1 per month. At the end of the year, the merchant had not received even the first payment. He was easy with his debtor; for he knew that although he had been earning good wages the whole year, the money had not been expended for clothes, as the family of his drinking | merchant went on to explain the matter customer were poorly clad, and the man himself had only one suit, and that almost in rags. He concluded to watch, and see what the trouble was.

Two weeks before the time in question the drinking man had gone five miles out of town to do a job of work at \$3 per day. The merchant knew this, and was waiting for his return, thinking he might get a part payment on the stove sold a year before, if not the whole amount. Just before dark his debtor made his appearance. The merchant knew that the man who had employed him was a man of means, and that it was

'Hold on, J-, I want to speak to you. You remember the stove? You were to pay \$1 each month; over a year has gone by, and you have not made the first payment yet; and have been at work for W-; can't you pay me half

-\$5 anyway? 'I am sorry I can't but I have not got money to do it. I have only enough to pay one little bill, which is a positive necessity, and which I cannot put ofl.'

The merchant was not satisfied. He looked up from his perplexity just in time to see his debtor go into a hotel (one of the necessary (?) places for the

prosperity of the village). His going into that hotel aroused the curiosity of our merchant. He said to

'I will just walk over to the hotel and

see what is going on.' He entered the hall, where he could

get a good view of the bar, and heard the The debtor said,

Well, landlord, what is my bill! I can pay you up now.' 'Your bill may be larger than you

think; you have not paid up for some time. Ah? it is a little more than I thought-\$21.50.

'As much as that? It can't be. I don't promised to buy a new bonnet for her and the girl. Twenty one fifty? Well, well, I suppose you have kept it right. You wouldn't wrong a poor man who works hard for his money.'

'No, no. I wouldn't do that. It's all right. I never take a poor man's money without an equivalent.'

(Oh, no! they never do, these sweet lambs who sell rum.)

The landlord added: "Your wife and daughter must not expect to dress as well as those who have a larger income. I think your wife is most too dressy, anyway, Jim. Have another drink.'

The merchant saw the man who had only enough to pay one little bill, which was a positive necessity,' take out of his pocket the money he had earned, count out the \$21.50, and hand it regretfully to the landlord.

The merchant went out of the hotel a wiser and a sader man. He forthwith went to his desk, took down a bundle of unpaid accounts, and commenced to figure up the worthless accounts, that had accumulated in the ten years of his business life.

He found the sum total to be \$1,324.-78. Of this sum ke found that all but

Vs. 27.- Jesus went out in a northerly this question: "Whom do men say that \$114.10 was against men who had been ruined by drink. Hiseyes were opened. Three months after this came the usual town meeting. The hotel-keeper was busy at the polls, working for the

election of an excise commissioner who would continue his legal right to sell. He approached our merchant, whose

'Can't vote that ticket,' said the

'Why? I always supposed you were

one of my strong supporters.' 'So I was until three months ago, when I was shown very plainly what you were doing. You are no better than a thief.'

'What do you mean by this?' 'Do you remember the night Jim paid you \$21.50 for whiskey he had drank at your bar?'

'Yes, I remember it; and what of it?' "I will tell you what of it.' Nearly two years ago I trusted him for a stove worth \$18. He agreed to pay \$1 per month. I have not received a cent. he night he paid you \$21.50 I asked him for a part payment on the stove. He said he had no money for me. I saw him go to your hotel, and I followed him. I saw him pay you that amount. It was my money. I sold him the stove to keep him and his family warm, to cook their meals, and if it had not been for your bar, I would have got my pay. I find in ten years I have paid your bar, more than \$1,200. Men can't pay me, because they throw away all they earn at your bar. Now you ask me to vote to continue you in your business of robbery. Sir, in the future I shall fight your business as strongly as I have defended it in the past.'

This conversation at the polls drew a large crowd, who eagerly listened. The to them in dead earnest, as he was always known to be about everything; and the result was the almost unanimous election of a no license commissioner.

Of coarse the hotel-keeper and his friends raved over their defeat. But they afterward were obliged to admit that the argument given by the merchant was irresistible, and, as sensible men, they yielded to the inevitable; and the bar at that town was from that time abandoned. Our merchant soon after got his money for the stove, tegether with a note from Jim's wife, stating that they had so much money nowadays that La formed she man notting to he i most

HALIFAX STEAM DYE WORKS, 566 Upper Water Street, (Opposite H. M. Naval Yard) Established 1871.

JOHN HUBELEY, Proprietor.

MOATS, Pants, Vests, Shawls, Sacques Oresses, Clouds, Curtains, Table Cloths, Cashmere Shaw's, &c., Cleansed and Dyed to look like new. Silk Ribbons, Scarves, Crape Shawls, Satan Neckties, &c., Dyed all Colours.

FEATHERS DYED AND CURLED. Gents Garments cleansed and pressed, Goods damaged by fire or water, faded or

soiled, Coats Dyed to look like new. Mourning Dyed at the shortest notice. Gents Garments and Ladies Dresses, all wool, Dyed and Pressed whole, without

AGENT-MISS CAROLINE LAWSON, 123 Barrington Street, opposite St. Paul's Church. JOHN HUBELEY, 566 Upper Water Street, Cheapest Place in the city for Dyeing.

NEW GOODS, Wood Bros. & Co.,

WE HAVE RECEIVED AND ARE NOW SHOWING COMPLETE

ASSORTMENTS IN EVERY ' DEPARTMENT. Mantles, Willinery,

Dress Goods, Silks, Hosiery, Gloves. &c., &c., &c.

We guarantee BOTTOM PRICES in every particular. Sa

WOOD BROS. & CO., 107 & 109 GRANVILLE STREET.

"CUSTOM TAILORING." H. G Laurilliard, 119 HOLLIS STREET, HALIFAX, N. S. Agency for New York Fashions