

Correspondence.

For the Christian Messenger. N. S. Central Baptist Sabbath School Convention.

The Sabbath School Convention of the Central Baptist Association met in the Baptist Meeting House at Falmouth, on Thursday, the 21st inst., at 10 o'clock A. M.

The President, James Craig in the chair. Thirty minutes were occupied in devotional exercises. Letters were received from about thirty schools.

The number of delegates present was not as large as perhaps it would have been had the morning been fine, but all though there was an appearance of rain yet it held off until evening.

The morning session was very interesting, as the letters were read showing very clearly the great interest taken in Sabbath School work.

Officers were appointed for the ensuing year, viz.:—R. E. Rockwell, President; A. Shaw, and Charles Thomas, Vice-Presidents; A. A. Pincio, Secretary, and J. E. Lockwood, Treasurer.

Interesting and instructive papers were read and discussed in the following order, viz.:—"Training our scholars in an intelligent Christian character," by Charles Bacon. "Aims and encouragements of Sabbath School Teachers," by James Craig.

"Baptist Literature in Baptist Sabbath Schools," by Rev. D. Freeman. As Bro. Freeman was not present D. A. Cokham, kindly consented to read said paper.

"Best method for propagating and fostering Sabbath Schools among our churches," by Andrew Chipman. As Bro. Chipman was not present, Brother H. Lovett kindly consented to read the said paper.

These papers were very instructive and beneficial, and were highly appreciated by all present.

A hearty vote of thanks was passed to the writers, I may say that the Convention was much pleased with the music by the choir and Sabbath School.

About one hour before the close of the evening session, the President introduced Rev. S. B. Kempton as a Model Class Teacher, and after a few brief remarks from Bro. Kempton with regard to the opening exercises of the Sabbath School, and the best method of conducting the same, he took all present for his class, and taught them in a model manner. The lesson was Mark xii. 28-44.

The class highly appreciated their teachers. His mode of teaching was highly instructive and useful.

A vote of thanks in which all joined, was passed to the good people of Falmouth for their kindness and hospitality during the Convention.

Adjoined to meet at Woodville in 1883.

Prayer by Rev. George Weathers. A. A. PINCIO, Secretary. Cornwallis, Sept. 25, 1882.

For the Christian Messenger.

From France.

PARIS, Sept. 11, 1882.

Last Sunday the Tuilleries Garden was crowded on the occasion of the fete given by the Association de la Jeunesse Francaise under the patronage of Victor Hugo. Booths of every sort had been opened; the celebrated Bidet menagerie, was one of the chief attractions as also the Pezon menagerie, while the Corvi circus, where the performers were monkeys, was very popular. There were also wrestling matches, merry-go-rounds, etc., in short all the amusements of a regular fair, besides a certain number of booths where ladies sold all sorts of small objects for the benefit of the fund. At half-past five a balloon ascension took place under the direction of the well known aeronaut, M. Charles d'Artois. It had been announced that fireworks would be let off at half-past nine, and in anticipation of this favorite spectacle so many people had gathered not only in the Tuilleries but in the Rue de Rivoli that moving around became almost impossible. The effect of the scene was heightened by the sounds of various bands, which played throughout the afternoon and evening. At two o'clock in the morning the illuminations in the Tuilleries had not yet been entirely extinguished and there were still crowds of people in the neighborhood. This fete has by special permission been continued through the week.

A terrible sight was witnessed this evening by passers-by in front of the Hotel Dieu. One of the patients of the hospital went mad, and leaping out of a window overlooking the street, perched on the cornice. He addressed the crowd below in incoherent language, and threatened to throw himself down when

any one approached the window. Matresses and rugs were spread on the pavement, and the firemen were immediately sent for. One of the latter let himself down by a rope affixed to the roof, and, securing the madman under the arms, managed to thrust him into the open window, where he was taken charge of by the attendants. The plucky conduct of the fireman was loudly cheered by the crowd in the street.

In no city in the world is a tale of horror more keenly appreciated than in Paris, the city of pleasure. An atrocious crime has been occupying the attention of the entire city, if not of the country. The case, however, is so clear and the evidence conclusive, that, but for the excessive formality of French law, it might have been concluded in an hour or two; but the desire to discover "extenuating circumstances" in even the most diabolical crimes is always a feature in French trials, and tends to delay them when the evidence has no chance of being confuted.

Some interesting facts are seen in the publication of the French Census returns, taken in December last, but only just published. The population in France does not increase and multiply as it does in England and America. During the last six years there is only an increase of three-quarters of a million in all France, and this increase is chiefly in the large towns. The rural population remains much the same as for many years past. The entire population of France is a little under thirty-eight millions. There cannot be a doubt that the troubles the country has undergone checked the increase of population.

In France the publication of the census has caused much disappointment; but it may be questioned whether it is a subject for much regret when it is found that in Great Britain, and in Germany the result of the rapid increase of population is that thousands are compelled to seek new lands, as, owing to the competition, they are unable to earn a living at home. One of the chief reasons for the lamentation in France over the census returns, is that the people fear there will be a difficulty in keeping up the physical force of the army. Certainly the tiny little warriors of France, have not the stalwart appearance, and vigor of their Teutonic rivals.

The German and Austrian Emperors met on Wednesday, and journeyed together for some distance, ultimately parting at Ischl with warm expressions of good-will. They were met at the railway station by the Empress Elizabeth. There is every indication that an alliance between the two emperors of Germany will be closer than of old. Nothing is heard now of the Triple Alliance, which at one period exercised so great an influence in European questions.

For the Christian Messenger.

Telugu Publications.

To the Editor of the Christian Messenger:

This day's mail brought me three pamphlets from my friend and brother, Rev. W. B. Boggs, mailed at Ramapatam, Nellore District, India, on the 11th of August. They are all printed in the Telugu language, and only the general character of their contents can be learned from the English titles; but they are interesting to me, and would be to many of your readers, because they show something of the character of the work done by Mr. and Mrs. Boggs.

The first is the July number of THE TELUGU BAPTIST, being No. 4 of Volume VI., published at Madras for the American Telugu Mission. It is described on the inside of the cover as "A bi-monthly Telugu journal, devoted to Religion, General Improvement, and Enlightenment." It contains thirty pages, including the cover, is well printed, and presents an exceedingly good appearance. The subscription price is "nine annas; single copies one anna and six pies." Orders and other communications are to be addressed to Rev. W. B. Boggs. This number contains the following departments and articles: 1. Sermon by the Rev. V. Yohan, of Ramapatam. 2. Medical Suggestions—for those who are not near a reliable doctor. 3. Miscellany. The Gospel for Sinners. Love. Marks on the Sand. The Christian Young Man. 4. For the Children. "The Name Jesus." 5. Editorial Notes. Attempt to assassinate the Queen. Marriage of Prince Leopold. The Dover Tunnel under the Sea. Political Trouble in Egypt. Africa. Emigration to America. Hints to those who write for the Telugu Baptist.

The second pamphlet is a small one of twenty pages, entitled, "Some Proofs of the Divine Origin and Infallible Truth of the Christian Religion." By W. B. Boggs.

The third is a pamphlet of eighteen papers, containing the "Sabbath School Lessons—For May and June, 1882," prepared by Mrs. Boggs. It is easy to make out that it gives the Scripture lesson in full, the "Golden Text," Daily Readings, Notes, etc., like the "Helps used in this country."

Your younger readers, at least, may find something of interest in these particulars.

Sept. 18, 1882.

Zion's Herald prays that the days of George I. Seney may be many 'to shovel out the gold that God shovels in,' as during the past three years he has given in Christian charities at the rate of a thousand dollars a day.

Bishop Simpson laid, recently, the corner stone of the new Madison Avenue Methodist Church in New York City. It is expected that the building will be finished early next spring; the chapel will be ready for use before winter. The entire cost will be \$225,000; \$150,000 is all ready in hand.

Joseph Cook met with a serious accident on the voyage from Japan to Sydney, having been thrown from an upper to a lower deck by a lurch of the ship during a storm. Fortunately no bones were broken, but some of the muscles and cartilages of the ribs were torn. Surgical treatment and a week's rest insured his restoration.

A young man who thinks he can lead a reckless and profligate existence until he reaches the middle term of life, and then repent and make a good, steady citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repents everybody will forget that he was a dissipated fellow. This is not the case; people are apt to remember the bad deeds and forget the good ones. Besides, it is no easy thing to break in middle life bad habits that have been formed in youth.

Among the notices of motions for the Parliamentary session of 1883, the following stands in the name of Mr. Dick Peddle:—To call attention to the position of the Established Church of Scotland, and to move that this House is of opinion that the maintenance of the Church establishment in Scotland is indefensible on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust, and that a measure for the dis-establishment and disendowment of the Church of Scotland should be passed at an early period.

An 'International Tournament of Beauty' has been held at Buda-Pesth, at which one hundred and fifty ladies presented themselves as competitors and filed past the jury, a committee of municipal councillors. Prizes or certificates were awarded to the most beautiful. The first prize, a diamond bracelet, was awarded to the daughter of a Hungarian civil servant, Cornelia Szekel, who is described as being remarkably beautiful, with an ideally perfect Grecian profile. It is intended that the proud owner of the bracelet shall be photographed, and that her likeness shall be sent to every illustrated paper in the world for production.

A duel was fought in a garden at Nogent, near Vincennes, on Monday, between two journalists, which resulted in the death of one of them, and the infliction of three severe but not fatal wounds upon the other. They had met for a similar purpose a week previously, but had been separated by the police. On the second occasion they ran on each other's swords, and it is said that the deceased rushed wildly at his antagonist, and hit him three times, and literally spitted himself on his sword. He dropped to the ground uttering a broken exclamation, and was dead in five minutes. Every man who fights a duel and survives ought to have twenty lashes twice a year for seven years, besides a proper term of imprisonment.

The pastors of the Methodist churches of York Pa., having refused to attend the camp-meetings to which they had been invited, gave their reasons publicly in the daily newspapers of that city. Their ground of refusal is based upon the fact that the often and urgent request of the Annual Conference that the gates of Camp-meetings should be closed on Sunday, has been disregarded by the trustees of the different grounds. Out of self-respect and in devout regard for the sanctity of the holy Sabbath, they therefore decline personally to participate in these meetings, and make a very strong defense of their action.

It appears from a Lisbon paper that Mr. Stanley, the African explorer, has been engaged for the last three years in establishing a line of civilizing stations in the interests of Belgium. 'These stations are cities in embryo,' it is stated; 'they possess houses and gardens, and over them floats the blue banner with its star of gold. Each station has its chief, sub-chief, and other white employes. When this grand channel of communication is opened, European industry and commerce will penetrate into the very heart of Africa, and then the works executed under the auspices of the King of the Belgians will be definitely concluded.'

The Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson III.—OCTOBER 15, 1882.

THE LORD'S SUPPER.

Mark xiv. 22-31.

COMMIT TO MEMORY: Vss. 22-26.

GOLDEN TEXT.—"For as often as ye at this bread, and drink this cup, ye bow the Lord's death, till he come."—Cor. xi. 26.

DAILY HOME READINGS.

- 1. The Lesson. Mark xiv. 22-31.
2. Parallel in Matthew, Matt. xxvi. 26-35.
3. Paul's Account of the Communion, 1 Cor. xi. 17-34.
4. The Body and Blood of Christ, John vi. 33, 47-53.
5. The New Covenant, Heb. viii. 7-13; ix. 11-15.
6. Marriage-Supper of the Lamb, Rev. xix. 1-16.
7. Strength in Temptation, 1 Cor. x. 1-17.

THE COMMUNION.

LESSON OUTLINE.—I. The Bread and the Wine, Vss. 22-26. II. Self-confident Disciples, Vss. 27-31.

PLACE.—The "upper chamber" at Jerusalem, and the Mount of Olives.

QUESTIONS.—What were Jesus and apostles observing? What did Jesus then institute? (Topic.) How long is it to be observed?

Vs. 22-26.—What is to be done before breaking the bread and drinking the wine? What does the Saviour call the bread? Of what is the bread that is broken the communion? (1 Cor. x. 16.) What does the Saviour call the wine? Of what is the cup of blessing the communion? (1 Cor. x. 16.) In what sense? What is the "new covenant"? How is the blood of Christ "the blood of the new covenant"? Why was it shed? What did Jesus say of the future? What does this ordinance commemorate? What blessing is it intended to convey? To what does it look forward? Has any one the right to alter the ordinance itself, or the terms of admission? Why not? [Because it is the Lord's Table, and not ours.]

Vs. 27-31.—Where did Jesus and the apostles go? What did he predict? What prophecy to be fulfilled that night?

Special Subjects.—The Passover and the Communion. Transubstantiation. "Restricted Communion." Sin of multiplying the Communion. Sin of eating or for any reason. Sin of leaving the Lord's Table on account of "personal difficulties." Do we make enough of the Communion? Self-confidence and its results.

NOTES.—I. The Supper, (Vs. 22-26).

Vs. 22.—As they did eat. During the paschal feast. Took bread. The unleavened cakes lying on the table; not any new bread specially provided. There is no such significance in his using unleavened bread as to require its use now in the Supper. Blessed. Not the bread, but God. He "gave thanks." See Luke xxii. 19; 1 Cor. xi. 24. Brake. As this bread was in the form of round and somewhat brittle cakes, this, and not cutting, was the manner of dividing it. This breaking is usually interpreted as symbolical of the breaking of his own body by the act of crucifixion. Take. That is, with the hand; and then eat. Even the simple act of taking the bread is perverted in the interests of superstition and error; as in some communions the bread is put by the minister into the mouth of the communicant, as too holy to be handled by the laity. This is my body. A literal rendering is impossible; and opposed to the well-known form of speech of the day. Jesus was present with them in body, and they could see that the bread was no part of him. The disciples were accustomed to the language of metaphor. For illustrations of figurative usage, see Christ's words: "I am the Door"; "the Way"; "the Shepherd," etc. Also, "the seed is the Word"; "The field is the world"; "The seven lamps are seven churches," etc.

Vs. 23, 24.—Took the cup. "After supper," (Luke xxii. 20; 1 Cor. xi. 25); a cup of wine, mixed, with water, as used in the Passover service. Given thanks. The same exercise as the "blessed" ascribed to the bread. They all drank of it. Yet the Romanists deny the cup to the laity. This is my blood of the new Testament. More correctly, in New Version, This is my blood of the Covenant. Hitherto the blood upon Old Testament altars had been the blood of the Covenant; for it had represented the blood of Christ. That blood testified and symbolized the fulfillment of God's covenant of salvation in Christ. But now, Jesus says, "This is my blood of the covenant"; this cup, or wine. It takes the place of flowing altars; as it comes after the great and true sacrifice is offered. Henceforth it shall represent the atoning blood of sacrifice, not to be shed,

but which is shed for many. Thus, with a phrase, Jesus does away with the Old Testament sacrifices, and presents a simple symbol to the church for all time, of blood actually shed for remission of sins.

Vs. 25, 26.—I will drink no more of the fruit of the vine, until that day, etc. There is a contrast drawn between "the fruit of the vine," or wine here, and a new kind of wine "in the kingdom of God." He is done with the earthly, which symbolizes death, though through that death comes the life of his people. The remark is in sympathy with Paul's phrase (1 Cor. xi. 26), "till he come." The Lord's Supper looks not only to Christ's death, but also to his coming; not simply to the wine which symbolizes his death, but to that which tells of his glory.

II. Vain Boasts, (Vs. 27-31).

Vs. 27, 28.—Offended. Ye shall find cause of offence, or of stumbling in me, leading to your falling away. It is written. See Zech. xiii. 7. Our Lord foreknew their defection, from having studied Scripture, as well as by divine foresight; and no Scripture can be broken. Shepherd... sheep. Tender and delightful relationship. Though scattered for a time, the sheep shall at last be safely gathered, but Judas was not of the sheep. After I am risen, I will go before you. Blessed reassurance! The smitten Shepherd shall come back from the dead, and be the Shepherd again. In Galilee. See Matt. xxviii. 16.

Vs. 29-31.—Although all... yet not I, See Luke xxii. 31-34, for a previous warning to Peter. This second warning aroused him to vehement self-assertion, in which we discern affection, combined with self-confidence, and an arrogant spirit. Others might be weak, but not he. Before the cock crow twice. Long before the dawn of the morning. The second cock-crow was about three o'clock, A. M. Thou. Emphatic. Deny me thrice. See vs. 67-72. The more vehemently. Nothing but a sad experience can teach him self-distrust. What presumption to disregard the Saviour's warning! But in his folly the others joined; for likewise also said they all.

SUGGESTED LESSONS.

Every thing is in order in the institution of the Supper, and right order is a part of the truth. This is true also as to the orderly relation of Baptism and the Supper.

The simplest things, in the Lord's hands, are filled with vast significance. He makes the ordinary loaf and cup tell to all the ages the story of his sacrificial death; of life through that death, and of his future coming.

Christ singing with his disciples, and perhaps leading the exercise, is a beautiful picture in this lesson.

Vehement boasting is the sure precursor of a fall.

Help for Parents, or for the Teacher of the Primary Class.

What feast did Jesus and his disciples keep in the upper room? Think of some of the things that Jesus knew were soon to take place:

- 1. Jesus knew, as he sat at the table, that it was his last night with his disciples.
2. He knew that, in the morning, he would be nailed to the cross.
3. He knew that already the chief priests and scribes were getting men ready to send and capture him.
4. He knew that Judas had gone to help them find the way to the garden, where he was soon to go for a few hours. Tell exactly what Jesus did as they sat around the table, (vs. 22-25).

Why do Christians still eat the Lord's Supper? Our Golden Text tells us that it is "to show the Lord's death till he come." When we eat the bread, it is just like preaching that Jesus gave his body to be broken and bruised for us; and when we drink the wine, it is like telling that we believe that Jesus shed his blood. When we take the Lord's Supper, it is just like telling every one that we do truly believe that we are saved by Jesus.

Ask. How many of you go to the Lord's Supper? Even little children should be invited to this Supper if they are Christians, and have been baptized. When do you expect to be ready to unite with God's people at the Lord's Supper? A boy in my class began when he was seven years old.

Select a few passages from John xiv. xvii, to read. John xiv. 1-6 would be a good selection; add also the promise of the Comforter, John xiv. 16, 17.

Jesus and his disciples sang a hymn and went out at the east gate to the Mount of Olives.

—Abridged from the Baptist Teacher.

Poverty is in want of much, but avarice of everything.

Booths' Department.

Scripture Enigma.

No. 192.

Find the names here described; the initials are the name of an ancient city of Asia and a modern city of America: One of the seven churches of Asia. The land of gold. A province where Paul preached. A son of Shem. A city built by Nimrod. A member of the church at Corinth. A race of giants. A precious stone. A musical instrument. A king of the Amorites. A son of a giant. Whom the son of Zeruah killed.

CURIOS QUESTIONS.

No. 441. Form an imperfect square of seven words, the first line only, and the initials are the same:

- 1. The Father of the Hebrews.
2. Nebuchadnezzar's great city.
3. The sign that there should be no more flood to destroy the earth.
4. A son of David who died suddenly.
5. A race enslaved by the Egyptians.
6. A brother of Job.
7. He who prophesied of John the Baptist.

442. Transliteration. What word is that, of letters six, An artist's outline; if you mix, Have what a note or will must be; Again, one condescends you'll see.

Behadings.

1. The staff of life, and leave what is done to a book.

2. An article of food, and leave esthetic slang.

3. To demolish, and leave an agricultural implement.

4. A noted tower, and leave a man's name.

5. "To counterpoise," and leave a surgical instrument.

6. A large bundle, and leave a beverage.

7. A round body, and leave every bit.

8. A small ship, and leave an ancient place of safety.

9. A hand carriage, and leave an Indian weapon.

10. A large savage animal, and leave part of your head.

11. To make a curve, and leave to finish.

12. To obstruct, and leave to fasten.

13. To censure, and leave disabled.

14. To blast, and leave what God commanded to be.

15. Part of all animal bodies and leave a number.

16. Courageous, and leave ancient.

17. The edge, and leave a command.

18. The seat of intellect, and leave a form of moisture from the sky.

19. A hollow vessel, and leave a night bird.

444. Form a triangle of words:

- 1. A city of Manitoba.
2. A mean favorite.
3. To be pleased with.
4. A disturbance.
5. A condiment.
6. An ancient city of Egypt.
7. Nobody's head.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answers to Scripture Enigma.

No. 191.

Charity, mercy, heart, truth, time, body, honey. Remember thy Creator in the days of thy youth.

ANSWERS TO CURIOS QUESTIONS.

No. 438. Curtailments—One-on, line-line, fang-fan, king-king, feed-fee.

439. Diamond of words:

L G U T G A M U T L U M B R I C T U R I N T I N C

440. Behadings. Pink, ink. Pear, ear. Crook, rock. Male, ale. Shark, hawk. Weight, eight.

We hear frequently unfavorable remarks concerning the sons of ministers and deacons. The Christian Intelligencer says: "About fifty children of the four hundred missionaries that have been appointed by the American Board of Foreign Missions, are now laboring in the Foreign field. The three classes in Princeton Seminary last year numbered 119. Of the 117, 31 were sons of ministers, 23 were sons of elders, 6 were sons of deacons"—Ez.

In these days of failures to pay just debts, we are fond of noticing the success of those who do the right thing, when it is hard to do it. We remember the failure in 1879 of Horace Waters, whose labor of twenty-five years was swept away. He worked on in his piano and organ business till he paid off all his debts, to the amount of \$60,000, with interest. He now takes a five-story factory, corner Brooms and East Sts. (ware rooms, 826 Broadway), and brings the same integrity and enterprise to the same business, and we predict for him in that course great success.