

## Correspondence.

For the Christian Messenger.  
British American Book and Tract Society.

Dear Sir,—

In my last letter I referred to a trip through the Counties of Kings, Annapolis and Digby. I now beg the favour of space, in your columns to speak of a tour of five weeks duration just completed. I travelled almost 500 miles, and visited in the order named the following places — Maitland, Selma, South Maitland, Shubenacadie, Milford, Elmsdale, Enfield, Lower Stewiacke, St. Andrews, Middle and Upper Musquodoboit, Upper and Middle Stewiacke, South Branch, Clifton, Lower Village of Truro, Masstown, Debert, Folly, Acadia Mines, Great Village, Bass River, Economy, Five Islands, Parrsboro, West Brook, Southampton, Spring Hill and Amherst.

Considering the backwardness of the season and the scarcity of money, I have every reason to be satisfied with the response to appeals for aid. Cash received \$359; subscriptions \$152. Good friends to the number of 550, thus gladly helped this work which has for so many years been carried on in their midst and has fully approved itself to them. They consider it has stood well the test of time, and that it still meets a want not supplied by any agency under the direction of the Churches. Well may this work have their sympathy and hearty support, as through it "to the poor the gospel is preached." Our brethren of all the Churches are disposed to judge of this agency, so pre-eminently designed to benefit every community, and especially those remote from book-stores, by what they themselves see and know of its excellencies. We are delighted to have Christians whose hearts are filled with love to Christ, and consequently love to perishing souls, examine the Society's work in all its details since the uniform conclusion is reached—that no work requiring an equal expenditure is better calculated to aid church work and benefit the provinces in which it is conducted.

Wen in King's County not long since, I had the pleasure of meeting our much respected Brother Tufts, who is now spending his eighth year of faithful service in connection with our Society, and of receiving the clearest testimony from him as to the unexceptional nature of the publications he has sold, and the estimable value of the Colporteur's work among Roman Catholic and Protestants, among those of all creeds and no creed. He states most emphatically that through work in connection with any one body of Christians, but a small proportion of the people can be reached. In a letter just received, he says: "I have spent May among the people of the poorest settlements in Annapolis County, such as Dalhousie, Greywood, Milford, Virginia, Victoria and Victoria Beach. I found two families in Victoria that had no Bible, and as they were poor, I gave a Bible to each. I found a great demand for tracts and small books among the needy. The most of the people in these settlements are poor. I tried to encourage them and tell them of the better inheritance, the certain portion of all who seek it earnestly. O, I do like to go among the poor, and learn how they get along if I and my horse do have a fast once in a while." These communities have a mixed religious population, and can be reached as this devoted Christian brother describes much better than in any other way.

From Brother J. C. Johnson, another most self-denying and successful Colporteur in the Counties of Halifax and South Colchester, there comes the most cheering testimony to the value of such work. He says: "The tears of gratitude that stream down the cheeks as I engage in religious conversation, or offer prayer with the people, testify to their appreciation of such effort. Since last January last, I have found three Protestant families even in a most highly favoured Christian community, with only a part of a Bible, and one of these so poor as to make it my duty to give a Bible without charge. An old gentleman to whom I had given a tract walked with me some distance from his home, and said: "God will bless a Society that scatters those little tracts in the homes of our people; they are so well calculated to arrest the careless and comfort and strengthen the child of God! I find access to almost every home, and although I have travelled almost every day during the winter, under great inconvenience, I love the work and consider it well calculated to glorify God." Similar testimony is given by those in our employ in connection with other churches than Baptist, and without exception, our men consider Colportage as conducted by the Society, the very best means of benefiting the people.

My cordial thanks are due to clergymen who freely accorded me the privilege of addressing their people, and the great pleasure of finding without a single exception, deeply interested and appreciative audiences.

I am also indebted to the many old and more numerous new friends of the Society who gave donations and extended warmest hospitality to me as the representative of the good society I have the honor to represent.

Grateful for numerous courtesies in the past, and the privilege of now presenting to your readers this matter of common interest.

I remain,

Yours fraternally,  
A. N. ARCHIBALD.  
Sect'y and Sup't'd. of Colportage.

Halifax, June 12th, 1882.

For the Christian Messenger.  
Letter from France.

PARIS, May 29, 1882.

There is an undoubted charm to one who has been sick unto death in "those Isles of Greece," when he finds himself once more in civilized, showy Paris—Paris, the panoramic, picturesque city of the world! What a mental picture is presented to the student of the past of Greece and the present of Gaul when suddenly popping into Paris from Peloponnesus! What a transformation scene! Greece is a monarchy with much democracy in it. France is a "republic" without any. I fondly await the coming into France of that character the great Montaigne would describe as "marching with a victorious and triumphant force, in pomp and at his ease, without opposition or disturbance," and possessed of "that lofty virtue which will not strike sail in the height of its glory." Then great France shall not be humiliated. Then a republic may endure, with its true keystone of democracy. In the time of Louis XIV. Paris closed its doors, barred and bolted them, at nine o'clock in the night during the summer, and at five in winter. She had then sickly oil-lamps and rickety reverberes. Now she is brilliant as day at all hours of night with electric lamps and gorgeous gas burners. Is she morally as brilliant? Light destroys, as the Delian Apolis destroyed with his golden darts the dragon Python, the father of Gorgon and the Hydra. There was a time when Boileau spoke of Paris as the more dangerous place of all the forests of France. Crime and murder stalked about freely, and robbers and assassins found shelter in cosy caves. In the early part of the eighteenth century there were fourteen publicly privileged robbers' dens known and styled the "Cours de Miracles," of which Victor Hugo has charmingly written and amazed us with. Has the brilliancy of this century cleared Paris of these "Courts of Miracles?" No. I will speak more of this hereafter.

It will be remembered that an action was commenced against the Empress Eugenia by the Municipality of Marcellis to recover possession of a large plot of land presented by the town to the late Emperor. It was contended by the Municipality that on the fall of the Empire the contract became void, and proceedings were, therefore, taken against the "Widow Bonaparte," to obtain the land. The case has been tried, and it ended on Thursday in a verdict in favor of the Empress. The ground was given to the Emperor to build a palace there, and this was erected at the Emperor's cost. The Empress therefore, contended that it was a personal gift, and not exclusively to the State. It should be added that, so far from the Empress Eugenia wishing to make a profit out of the trial, she voluntarily offered, if the Municipality would forego the action, to present the palace and grounds to the town as a school and orphanage for the children of deceased soldiers, and the Corporation churlishly rejected the offer. The Civil Tribunal has been more chivalrous, and has shown a truer sense of justice.

An International Exhibition of Paintings, organized by a group of artists opened at the splendid Galerie Georges Petit on Monday evening last, and has been the event of the week in the artistic world. It is a "Salon d'Honneur," to which fifteen masters of the first order have contributed, in all upwards of 100 of their older and more recent works, namely from France; from Belgium; from Italy; from Holland; from Russia; from England; from Germany; from Spain; from Austria; and from Sweden. This simple enumeration of places will be sufficient to give an idea of the importance and attraction of the Exhibition, which is to remain open until July 15th, and which it is needless to say, has at once become the point de mire of amateurs as well as connoisseurs.

Duelling has never been so much in

fashion in this century as it is in France at present. Nearly one hundred and fifty duels have been fought in this city, or by persons who are residents of it, since last spring. The leading journals have taken up the topic and are urging the government to adopt the very strongest measures against the absurd practice. At the same time they admit that, since the sixth century, all Europe has been in vain endeavoring to prevent disputants from settling their quarrels with cold steel and pistol balls. Another topic which has pre-occupied attention here lately is the lamentable increase of crime of vengeance. It is not a little singular that the best police regulations in the world seem to have but small effect in checking crime.

AUGUST

## The Christian Messenger.

## Bible Lessons for 1882.

## THIRD QUARTER.

1. July 2. *A Lesson on Home.* Mark x. 1-16.
2. July 9. *The Rich Young Man.* Mark x. 17-31.
3. July 16. *Suffering and Service.* Mark x. 32-45.
4. July 23. *Blind Bartimeus.* Mark x. 46-52.
5. July 30. *The Triumphal Entry.* Mark xi. 1-11.
6. Aug. 6. *The Fruitless Tree.* Mark xi. 12-23.
7. Aug. 13. *Prayer and Forgiveness.* Mark xi. 24-33.
8. Aug. 20. *The Wicked Husbandmen.* Mark xii. 1-12.
9. Aug. 27. *Pharisees and Sadducees Silenced.* Mark xii. 13-27.
10. Sep. 3. *Love to God and Men.* Mark xii. 28-44.
11. Sep. 10. *Colonies Foretold.* Mark xii. 1-20.
12. Sep. 17. *Watchfulness Enjoined.* Mark xiii. 21-37.
13. Review of the Quarter's Lessons.

Lesson I.—JULY 2, 1882.

## A LESSON ON HOME.

Mark x. 1-16.

## COMMIT TO MEMORY: Vss. 13-16.

GOLDEN TEXT.—"I will walk within my house with a perfect heart."—Psalm ci. 2.

## DAILY HOME READINGS.

- M. The Lesson, Mark x. 1-16.
- T. Jesus at the Feast of Tabernacles, John vii. 25-53.
- W. Mission of the Seventy, Luke x. 1-24.
- T. Parallel in Matthew, Matt. xix. 1-15.
- F. Christian Ideal of the Family, Eph. v. 22-33.
- G. How to Enter the Kingdom, Luke xviii. 9-17.
- S. Early Piety, Prov. chap. ii.

## THE FAMILY AND CHILDREN.

LESSON OUTLINE.—I. Christ's Law of Marriage, vs. 1-12. II. Christ's Love for Children, Vs. 13-16.

QUESTIONS.—Vs. 1-12. Whose authority does Jesus recognize? Where was the family instituted? How complete should be the marriage union? How long is it to last? What kind of a family does God delight to see? (See Home Readings.)

Vs. 13-16. What displeased Christ? What did Jesus say about the kingdom of God? How did Jesus show his love for the children? Is there any hint of "infant baptism" here? Are any children born Christians?

*Special Subjects.*—Human law only approximating the ideal. The Christian ideal of marriage.—What customs, ideas, or projects, now tend to mar it? Duty of state and church as to loose divorce. The real conversion of children. Duty of parents to seek the early conversion of their children. Child converts to be welcomed and trained.

Several months have elapsed, in the history of Christ, since the last lesson; in which time Jesus visited Jerusalem more than once, and performed many miracles. This lesson opens with Jesus beginning his last journey to Jerusalem, on the Perea side of the Jordan.

NOTES—I. About Marriage, (Vss. 1-12).

Vs. 1.—*From thence.* From Capernaum. See ix. 33. This is our Lord's final setting out from this head-quarters of his Galilean ministry, to close his work and life in Judea. *Farther side of Jordan.* The Saviour went along the southern border of Galilee, eastward to the Jordan; and, crossing the river, journeyed southward through Perea to a point opposite Jericho, where he recrossed the Jordan, and passed on to Jerusalem. See Luke ix. 52, 53, for the reason of his taking this route. *Taught them again.* He had for a time shunned the crowds, in his desire to avoid collisions and to teach his disciples; but, in these closing days, he again welcomes the people. See a fuller record of his teachings in this journey, in Luke x-xviii.

Vs. 2-4.—*The Pharisees . . . tempting him.* By asking him such delicate and controverted questions as would be dif-

ficult to answer without giving offence to some powerful faction. *Is it lawful, etc.* How insinuating and cunning this question, asked in the dominions of Herod Antipas, who had put away his wife, and had already beheaded John for the bold denunciation of his wicked conduct. An artful snare into which they hoped Jesus would fall. *What did Moses command?* "To the law and the testimony." Safety is found in an appeal to the Word. That clears away the fog of human disputations. *Moses suffered to write a bill of divorce.* See Deut. xxiv. 1-3. She should not be hastily put away, but should have a writing in due form.

Vs. 5-9.—*For the hardness of your heart.* The civil code was an educator. It descended, in some things, to their level, to bring them to a higher plane. *From the beginning of the creation.* The law of marriage is seen in the fact that, in the beginning, God created one pair, and united them in marriage; making no provision for polygamy or divorce. He also made the marriage relationship supreme over all others; not excepting the parental and filial. There is a close and inviolable unity, which is not to be broken except by death. *What, therefore, God hath joined together, etc.* It is not a question of persons, and of incompatibility or agreement of temper, or of feeling. The marriage relationship, according to God's plan, is irrevocable. He is not responsible for the mistakes which parties make in coming together in marriage; but having so come together, they have entered into a union which he designed to be unbroken. State Legislatures have no right to contravene the Lord's appointments.

Vs. 10-12.—In Matt. xix. 10, we see that Christ's statement of this matter surprised his disciples; and they said: "If the case be so, it is not good to marry." Hence, in the privacy of the house, they asked for further explanation. *Whosoever shall put away his wife, etc.* The exception in Matt. xix. 9, is implied. This law which, like all others which God has made, is "holy, just, and good," but great evils to society follow in the train, where it is disregarded.

II. Jesus and the Children, (Vss. 13-16).

*They brought young children.* Luke, infants. The pictures of this scene, which represent the mothers as bringing these children, are most likely correct. *That he should touch them.* Matthew says: "Put his hands on them and pray." See the custom referred to, in Gen. xlvi. 14. It was not that he should "baptize" them. The citing of these verses as proof-texts of infant baptism, only proves the poverty of its advocates in Scripture authority. *Much displeased.* New Version, "moved with indignation." For they misconceived and misrepresented him. *Suffer little children, etc.* Words of infinite depth and tenderness, upon which the Christian world dwells with ever-increasing delight. *Of such is the kingdom of God.* New Version, "to such belongs the kingdom of God." That is, to those of like simplicity, docility, humility, faith. *Took them up in his arms, etc.* More charming picture in Christ's life is presented, than this; and nothing short of the closing hours of his sufferings, and his death, so touches the heart. We may see here, also, a ray of sunshine to his own heart, made sad by the unbelief and increasing hostility of men. May we not believe that the touch of little hands here brought comfort to him, as they have done to many a wounded spirit since?

## SUGGESTED LESSONS.

The Scriptures exalt the home by making the marriage tie sacred and irrevocable.

A State inflicts a deadly wound upon its good order and existence, as well as opposes the law of God, when it makes divorce easy; for it would destroy the unit from which society comes.

The Pharisees, in quoting Moses, perverted Scripture by misinterpreting it. Confessions of Faith that put vs. 14 of this lesson as a proof-text for infant baptism do the same.

Let us bring our children to Jesus in the arms of faith and prayer.

Many a child takes these verses to mean, that just because they are children, they are of the kingdom of heaven. Teach strongly that this is not so; that every child old enough to know right from wrong, must be converted, (Matt. xviii. 3), must become a Christian themselves, or they cannot be received into heaven.

A lady in Taunton, Mass., recently lost her pocket-book in which was a considerable sum of money. The next day the faithful, family dog appeared at the door with it in his mouth, and dropped it at her feet as if he knew he had found a valuable treasure.—*Bristol Co. Republican.*

## For the Teacher of the Primary Class.

What place on earth ought to be most like heaven? Our home. What makes home a happy place? Is it not love? God means that father and mother shall love each other more than any one else on earth. God says no one must separate them.

God means that children shall help to make home happy.

Some mothers who loved their children brought them to Jesus for a blessing. These mothers knew that Jesus was great and good; they believed that he could help their children to be good.

Little children would run gladly to Jesus, if he had called them. Teach these stanzas:

I wish that his hands had been placed on my head;  
That his arms had been thrown around me;  
And that I might have seen his kind look, when he said:  
"Let the little ones come unto me."

Good news for little children,  
Whoever they may be;  
To them the loving Saviour  
Has said: "Come unto me."

—Abridged from the *Baptist Teacher.*

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