

3,396 on the lives of abstainers, 524 of non-abstainers have died, but only 90 of the abstainers, or less than half the proportionate number.

PROHIBITION—ITS RELATION TO PUBLIC HEALTH.

We require no argument to show that public health has been universally recognized as coming within the domain of legislation. Egypt, Greece and Rome had physicians employed, paid from the public treasury, and as our laws are strict as regards the interment of the dead and to prevent contagious disease, let us see what is the influence of strong drink on the policy of public health.

In a table prepared by Mr. Neisen is seen the difference in the chance of duration of life between temperate and intemperate persons. The average life of drunkards is only thirty-five years and six months and the average life of a temperate man is sixty-four years. The average loss of life as it appears from the statistics of insurance companies is a loss of 29 years on the life of every drunkard.

Dr. Hitchcock, President of the Michigan State Board of Health, declares that the number of idiots in the United States, made such by the use of alcohol, is 319,000, and statistics show that over 9,000 persons are annually made insane by the same cause. I need not speak of men found in business life completely broken down, and the young men who are unbinged by the use of strong drink.

PROHIBITION—ITS RELATION TO PAUPERISM.

In this direction King Alcohol has dealt some of his severest blows and many are found in places provided by the public, suffering from bleeding wounds. In England and Wales in 1849, the pauper population was equal to 4 1/2 per cent. of the entire population; in Holland in 1855 it was 8 1/2 per cent; in Belgium in 1846 it amounted to 16 per cent. The returns made for a number of years by the County of Suffolk (City of Boston) to the Sec. of the State of Massachusetts, show an average of 80 per cent of the pauperism of that county to be due to intemperance. In the year 1863 the whole number of paupers relieved by the authorities of that county was 12,242, of that number 9,885 had been made dependant in consequence of their own or their parents intemperance. The Superintendent of Beer Island almshouse declares that 20 per cent. of the inmates of that institution are there by reason of intemperance. In our country where land is cheap and labor is in demand, the pauper population has not become numerous, but as our cities increase in population and living becomes more expensive, we have reason to expect the number of unfortunates will largely increase.

Such is the relation of the liquor traffic to crime, to public health and to pauperism. In the causation of crime, disease and pauperism it appears as a more important force than all other forces put together, and it might be shown by many facts that its baneful influence upon home life is lamentable. The above facts will speak for themselves. The Canada Temperance Act that will come before the votes of the county on the 14th inst., is not equal to prohibition but a step in advance of the licensed law. The license system cannot be expected to accomplish the desired end from the very nature of the case.

Men may profess to regulate the traffic by a license system, when as every one knows they have utterly failed to do so. Says Mr. Justice Pitman, of Mass., "License has proved a sad and miserable failure, and the reason is given because it involves both a moral and a fiscal end, and the more the fiscal end is allowed, the less of the moral. Plenty of money does not always produce sound morality.

It is expected that while strong drink is sold in greater or less quantities the place will be the scene of strife, discord and crime. A man who should erect a pigsty under his neighbor's window would hardly excuse himself by giving bonds that he intended to keep it clean and inoffensive. When it is the nature of the animal to be a nuisance. Nothing will rid our country of intemperance and its dire results, but prohibition, solid and strong, and such a law should be asked for and demanded by the people. If the drinking saloon and grog shops were closed by the iron heel of a prohibitory liquor law, then working men would live temperately and frugally and serve God, and instead of being tyrannized over by employers, and starved by strikes, they would have means enough to be independent of either, and be able to get their own bread out of the soil, and snap their fingers at capitalists and monopolists.

C. H. M.

An unskillful avoidance of faults often leads into error.

For the Christian Messenger. Associations Again.

Mr. Editor,— I think the time has come, when the advantages and disadvantages, the weak points and the strong points of our denominational policy, ought to be fairly and candidly discussed.

Such a discussion if carried on in a manly and Christian spirit cannot fail to be productive of good, even if all the weight of argument is on one side, as some of the brethren seem to take for granted.

But let it be borne in mind by all who may take part in this discussion, that those who are dissatisfied with some features of our present policy, are not enemies of the cause, nor do they desire a single change which they do not honestly believe would improve our policy and promote the general good. Now if those good brethren who may feel it their duty to oppose our views, will just bear this in mind, it will no doubt tend to deliver their productions from personalities which are so apt to creep into warm discussions.

The question at issue in this discussion is not, whether the individual churches are or are not the ultimate source of power. That they are so, is self evident. But the same is true, in the most important sense, of the individual churches of other denominations whose general policy differs from ours.

As to whether or not we shall have any organizations other than the individual churches has long since been wisely decided. Now while we may unsparingly emphasize the supremacy of the individual churches, we must not ignore the fact that they have discovered the impossibility of prosecuting in that capacity, the work intrusted to them, and so were compelled to organize other bodies.

No one doubts that the Associations were essential to the growth of our denomination at the time when they came into being, nor do we doubt that they continued for many years to be a necessary. But now that a larger and more important body has grown out of the demands of the times, and that the denominational enterprises once discussed and finally passed upon at the Associations, have been all transferred to the newer and more general body, it is surely in order to ask whether or not the other organizations are still a necessity? There are some, who after giving the subject the best thought of which they are capable, honestly believe that the Associations are not only no longer a necessity, but that as they now exist, are a positive hindrance to the highest efficiency in the prosecution of our denominational work.

In the prosecution of worldly enterprises the tendency of the age, is to simplify machinery, and as we have it on the best of authority that, "that the children of this world—are wiser than the children of light," it might not be amiss for us to learn some things from them.

To abolish the Associations would evidently tend to simplify our denominational machinery, and thus in our opinion increase our efficiency. It would at least give us the advantage of having of all our denominational records bound in one volume, instead of eight volumes as at present.

We are aware, however, that this change however desirable we may conceive it to be, cannot be effected for some years to come, and so for the time being we would say with the Rev. Dr. Bill, "Give the Associations something to do." But we cannot agree with him in desiring that Home Mission work should be taken out of the hands of the Convention for the sake of keeping them alive. If the Associations must live, if they will persist in refusing to die when their time has come, then I say something must be found for them to do. We cannot afford to keep such expensive creatures on our hands unless we can find something for them to do.

The question is how can this be done? Several suggestions might be offered, but for the present let me offer one.

Why not have our fiscal year end with May, and thus have the annual report of the different Boards before us for discussion at each of the Associations?

I can conceive how such discussions might be made to facilitate the work to be done at the Convention a few weeks later.

I think this suggestion at least worthy of our consideration, and so commend it to the consideration of all who feel the need of some change in our present policy.

I shall not notice the letter of condolence to the Baptist brotherhood in your last issue from "One who has just woken up," further than to advise that good brother not to write again until he gets his eyes open. His readers would not have suspected him of being awake if he had not told them so.

At any rate we would advise him to give his eyes another rub, and look about a little before he attempts to write again.

E. J. GRANT. Dartmouth, July 29th, 1882.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson VIII.—AUGUST 20, 1882.

THE WICKED HUSBANDMEN.

Mark xii. 1-12.

COMMIT TO MEMORY: Vss. 9-11.

GOLDEN TEXT.—"The stone which the builders refused is become the head-stone of the corner."—Psalm cxviii. 22.

DAILY HOME READINGS.

M. The Lesson, Mark xii. 1-12.

T. Parallel in Matthew, Matt. xxi. 33-46.

W. God's Vineyard, Isaiah v. 1-7.

T. An Ancient Prophet, Ezek. chap. ii.

F. The Holy Scriptures, 2 Pet. iii. 14-18.

S. The Corner-Stone, 1 Pet. 1-12.

S. Salvation in no Other Name, Acts iv. 1-12.

WICKEDNESS OF THE RULERS EXPOSED.

LESSON OUTLINE.—I. By a Parable, Vs. 1-9. II. From the Scriptures, Vs. 10, 11. III. Rulers Ruffed, Vs. 12.

QUESTIONS.—Vs. 1-9.—What is this parable called? What is meant by the vineyard, the hedge, the husbandmen? What had God done for the Jews? What did he expect from them? What had been their general course? Where do we find this figure in the Old Testament? Why had God sent prophets? How had they been treated? Name some instances? Whom did he send last of all? How was he treated?

Vs. 10, 11.—How did Christ regard the Old Testament? (John v. 39; x. 35). How should we? What prophecy did he quote? What does it mean?

Vs. 12.—Did the rulers understand? How did they feel? Why did they not arrest Jesus?

Special Subjects.—The symbolism of the vineyard, etc., and husbandmen; builders, stone, etc. History of the Jews; their treatment of prophets. Treatment of Christ by the Jews, as outlined in prophecy. Fore-ordination and free-will.

Still in the temple, our Lord having met the malicious questions of the Chief Priests and Elders, becomes himself the assailing party, and begins a series of judicial parables and sharp discourses, which reflect, as a mirror, the wickedness of these official enemies. In Matthew, we have, as the first parable, that of the Two Sons; which Mark does not give. The parable of the Lesson is related by three Evangelists, whose versions give substantial agreement with diversity of expression.

Notes.—I. The Vineyard, (Vs. 1.)

By parables. Three are given in Matthew, but only one by Mark. A certain man. So, also Luke; but in Matthew, a householder, designating him as the head of a family. Planted a vineyard. The vineyard, as a symbol of the Jewish nation, was a familiar one in the Old Testament. See Pa. lxxx. 8-11; Isa. v. 1-7; Jer. xii. 10. The planting, cultivating, guarding, and the expectation of fruit from, the vineyard, naturally suggested the people brought out of Egypt, planted in Palestine, and cared for so tenderly by the Lord. From such a people, it was reasonable to expect fruit. As the husbandmen here represent the rulers and people, the vineyard is more properly the Kingdom of God which the Lord established among them. That same vineyard is let out to us; put into our hands to cultivate. Let us notice that God establishes or plants his own kingdom among us; that he has set the hedge about it. God is the defence of his truth and of his people. He, also, has digged a place for the winefat. This was the vat for the juice of the grape after it was trodden out. The grapes were trodden in the press above. He also has built the tower. The tower was of considerable height, that the keeper might readily see the approach of a prowling beast, or enemy, and take measures for defence. Only when the church is planted, and the same hand that planted has perfected his arrangements for its preservation, does he let it out to husbandmen, and go into a far country. The work of Christ is a finished one; the Gospel is perfect in itself; and the gates of hell shall not prevail against the church, even though husbandmen be unfaithful. A far country, is more properly, as in New Version, another country. God, having put the interests of a fully equipped kingdom into the hands of his people, seems to withdraw for a while, that he may test their faith and fidelity.

II. The Husbandmen, (Vs. 2-8.)

Vs. 2-5.—At the season. Expressions of costume in this picture, are not to be pressed. The meaning seems to be, that God is not unreasonable, either in giving into their hands a vineyard indifferently planted and poorly protected, or in demanding fruits before the proper time. He is patient, and long-suffering. The servants whom he sent at different periods, are undoubtedly the long line of prophets. They came to teach, to warn, and also to reap, or receive fruits. Being God's messengers, they gave the people the opportunity to reveal the graces of the Spirit, by the manner of receiving them and the truth which they preached. Caught . . . beat . . . sent him away empty. The growth of the nation in wickedness is graphically set forth by a climax. At first, the servant sent to them was beaten or scourged, and sent away without that for which he came; i. e., evidences of love to God and of hearty service by his people. The next messenger was wounded in the head, by being stoned; and shamefully handled. So severe was his treatment, that it is needless to add that he returned empty. The third was killed outright; and the householder still, in his patience, continuing to send servants to them, it became their fixed habit to maltreat all, beating some, and killing some, according to their moods. Hating the truth, they hated its messengers. How true a picture of the treatment of the prophets by the Jewish nation. See Acts vii. 52. Alas! the picture is true, in as deep and as dark lines, concerning God's servants, since the coming of Christ.

Vs. 6-8.—Having yet therefore one Son. The story of what Trench calls "the last and crowning effort of divine mercy," in which "all the resources of heavenly love are exhausted." The others were servants; this was the Son. Now, in him, the Lord's people are sons, (1 John iii. 1, 2); but in a different sense he is the ONE SON, divine—his well beloved. See Heb. i. 2-3. The answer to the Pharisees' question in xi. 28, is here given. The authority of Christ was one of Sonship. He sent him. See John iii. 16. They will reverence my Son. Did not the Father know how Jesus would be treated? Yes; but this saying is after the manner of men's speech, and is a part of the parable. Most touching is this declaration, and full of God's yearning towards his people. This is the heir. See Heb. i. 2. Jesus represents this as the language of the husbandmen in their conspiracy. The Jewish rulers felt that they would not acknowledge—that Jesus was greater than the prophets. His words were as goads to them; and they desired his death that they might not be troubled by them any more. Therefore they say, Let us kill him. Christ here clearly reveals their murderous purpose. How often since have men resorted to murder to silence the accusations of those whose words witnessed against their iniquity! That the inheritance may be ours. Nothing angered the chief priests and rulers more than Christ's popularity with the masses; and the fact that his teachings threatened them with the loss of distinction and authority, as the religious leaders of the day. For as his doctrines prevailed, their consequence waned. Hence they thought that his death would re-instate them in the inheritance, as controllers of the nation. They took him . . . killed . . . cast him out of the vineyard. Having killed him, they scornfully threw his body over the wall, as unworthy even of the rites of burial. A vivid picture of the murderous spirit which was in those to whom Christ spoke.

III. The Lord of the Vineyard, (Vs. 9.)

The husbandmen have acted as if there were no lord of the vineyard; or as if he were ignorant of their doings, or powerless to call them to account. Just as men now, having banished God from their minds, go on in sin, as if he were annihilated. What will he do? A sharp question, which presents the other side of the picture. He will come and destroy the husbandmen. In Mark's account, this answer seems to be from the Saviour's lips; in Matthew, the response is from the people. The answer is so self evident, and so obviously the only one that could be returned, that we may well suppose that both Jesus and the people gave it. The God forbid uttered by some, (according to Luke), shows that there were some who clearly saw, at this stage, the application of the parable to their nation. Though forbearing and merciful, God does come in judgement. How fearfully he came to them in doom, in the destruction of their temple and city, some forty years afterward, and in the scattering of the nation throughout the world! Give the vineyard unto others. See Acts xiii. 46. "Lo, we turn to the Gentiles."

IV. The Application, (Vs. 10-12.)

Vs. 10, 11. Have ye not read this Scripture? They were more familiar with tradition than with Scripture. Yet in this quotation, *The stone which the builders rejected, etc.* (Ps. cxviii. 22), was the application of his parable. This was a prophecy which even they applied to the Messiah. By a change of figure, the Son is now the stone; and the husbandmen the builders. He has been

rejected,—killed; but that is not the end of him. The Lord, the master builder, reverses their wicked verdict and action, and makes him the head of the corner. Truly did the Psalmist add, *It is marvelous in our eyes.* Out of his rejection, comes his completest exaltation. Out of his death, his greatest glory.

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

Jesus entered Jerusalem on Monday while they were walking toward Jerusalem, Jesus talked with the disciples about forgiving their debtors. Jesus visited the temple and spent much of the day in teaching the people. There were some people in the temple that day who hated Jesus. Jesus knew that their hearts were very hard and wicked; he knew that they did not believe that he had come from heaven; and yet he tried once more to make them understand that he was truly God's Son. He tried to make them understand by telling them a parable, or story of the wicked husbandmen. Read it and ask questions upon it.

What is a corner-stone? Now, suppose some builders were ready to build a house. Suppose the owner should send them a large stone, and they should say: "We don't want this stone; let us throw it away." Now suppose the owner should come along and ask: "Have you seen that stone that I sent?" They answer, "Yes; but we have thrown it away." "What?" says the owner; "I mean that stone for the head-stone of the corner!" How do you think the builders would feel? I think they would feel greatly ashamed.

The corner-stone, or the head stone of the corner, is the most important stone. That is why we call Jesus the corner-stone.

Our Golden Text tells us that "the stone which the builders refused is become the head-stone of the corner."

—Abridged from the Baptist Teacher.

Scripture Enigma. No. 184. Find the following seven names, and the initials form the name of a famous city of Ancient Greece: 1. A suburb of Jerusalem where our Lord suffered death. 2. The mountain of our Lord's departure from the earth. 3. A small town about six miles north of Jerusalem, the place of the prophet Samuel's birth, residence, death and burial; the Arimathea of the New Testament, the location of Joseph's tomb, where Christ was buried. 4. The name given to Edom by the Greeks and Romans. 5. A city of Assyria, which a prophet was commanded to go and cry against on account of its great wickedness. 6. The place to which the prophet fled in disobedience to the divine command. 7. An ancient city of Judea, the residence of David until Jerusalem was made the capital, where Abraham and Jacob dwelt,—the supposed birthplace of John the Baptist.

Answers to Scripture Enigma No. 183.

1. Tarsus. 2. Hama. 3. Emais. 4. Jotham. 5. Ubbelief. 6. Sgracuse. 7. Thanked God and took courage. 8. Hechem. 9. Hahergeon. 10. Ahibition. 11. Lucus. 12. Log. 13. I ysanias. 14. I shmuel. 15. V iper. 16. E uodias. 17. B ehsaida. 18. Y outh. 19. F iery serpent. 20. A moz. 21. I shbosheth. 22. T urtle dove. 23. H ymeneus.

ANSWERS TO CURIOUS QUESTIONS.

412. Alphabet: Hat, ten, pat, lap, tale, halt.

413. B L I N D L Y D I A I D L E R N I C E D A R E D

Synopsions.

L R M O N N O I S H M I N C R H E A W H O R S E N A V Y L R A S T M i n e r v a

TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation" will be received at this office until the arrival of the Eastern and Western Mail on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

For the Fenelon Falls work . . . \$1,000 Do. Buckhorn Rapids work. 500 Do. Burleigh Falls work . . . 1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882, June 7, till July 5.

GET THE BEST! GATES' MEDICINES WILL CURE YOU.

BARNEY'S RIVER, N.S., Sept. 24, 1880. Messrs. C. Gates, Son & Co.— Gentlemen—This is to certify that I have been afflicted with dyspepsia and liver complaint for a year, which was very distressing and would cause me to throw up my food; and by taking your

Life of Man Bitters, No. 2, and Invigorating Syrup, No. 1, was cured, and can now eat anything without feeling any bad effect; and I would say to all who have dyspepsia not to wait another minute, but get Gate's medicines.

I Believe Them to be a Sure Cure. Yours truly, GORDON R. BANNERMAN.

Sold by druggists and dealers throughout the Maritime Provinces, and in Yarmouth by C. C. RICHARDS, July 12.

MARITIME BOOK & STATIONERY STORE 18 George St., Halifax.

SUNDAY SCHOOL LIBRARIES supplied. BAPTIST HYMNES always in stock. BOOK-MAILING AGENCY included, and the AMERICAN BAPTIST PUBLICATION SOCIETY'S BOOKS. —JUST PUBLISHED— LIFE OF ROBERT HALL, 85 Cents. WILLIAM CAREY, 85c. D. MacGREGOR. May 17, 3m.

Answers to Scripture Enigma No. 183. Tarsus, Hama, Emais, Jotham, Ubbelief, Sgracuse, Thanked God and took courage, Hechem, Hahergeon, Ahibition, Lucus, Log. I ysanias, I shmuel, V iper, E uodias, B ehsaida, Y outh, F iery serpent, A moz, I shbosheth, T urtle dove, H ymeneus.

ANSWERS TO CURIOUS QUESTIONS.

412. Alphabet: Hat, ten, pat, lap, tale, halt.

413. B L I N D L Y D I A I D L E R N I C E D A R E D

Synopsions.

L R M O N N O I S H M I N C R H E A W H O R S E N A V Y L R A S T M i n e r v a

TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation" will be received at this office until the arrival of the Eastern and Western Mail on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

For the Fenelon Falls work . . . \$1,000 Do. Buckhorn Rapids work. 500 Do. Burleigh Falls work . . . 1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882, June 7, till July 5.



GET THE BEST! GATES' MEDICINES WILL CURE YOU.

BARNEY'S RIVER, N.S., Sept. 24, 1880. Messrs. C. Gates, Son & Co.— Gentlemen—This is to certify that I have been afflicted with dyspepsia and liver complaint for a year, which was very distressing and would cause me to throw up my food; and by taking your

Life of Man Bitters, No. 2, and Invigorating Syrup, No. 1, was cured, and can now eat anything without feeling any bad effect; and I would say to all who have dyspepsia not to wait another minute, but get Gate's medicines.

I Believe Them to be a Sure Cure. Yours truly, GORDON R. BANNERMAN.

Sold by druggists and dealers throughout the Maritime Provinces, and in Yarmouth by C. C. RICHARDS, July 12.

MARITIME BOOK & STATIONERY STORE 18 George St., Halifax.

SUNDAY SCHOOL LIBRARIES supplied. BAPTIST HYMNES always in stock. BOOK-MAILING AGENCY included, and the AMERICAN BAPTIST PUBLICATION SOCIETY'S BOOKS. —JUST PUBLISHED— LIFE OF ROBERT HALL, 85 Cents. WILLIAM CAREY, 85c. D. MacGREGOR. May 17, 3m.