

way, a foul blot on civilization, but it may sometimes be made necessary to prevent greater evils and fouler blots. Shall we not pray that no further evil may come of the present disturbance? The Prince of Peace "must reign" sometime, that is one great consideration, but the time seems to come very slowly; it will come however, that is certain. God speed the time.

The question of village churches, how best to consider them, is one that occupies much attention just now. A committee of representatives from the various Baptist Associations met in London a short time ago to consider the question, but nothing definite was arrived at as to the best means to effect it. Grouping under one pastorate as with you, seems to be largely in favour, and which is, I think, the very best plan. But there are many small churches quite unable to sustain a pastor, and who drag out an existence which would be largely benefited and helped by such an arrangement, but they don't like to give up their independency, and there seems to be the main difficulty. What we want is, as I think, what Mr. Morley, M.P., at a meeting lately called "a dash of Presbyterianism," but the difficulty is how to get it, and still maintain our congregational character, on which we justly lay much stress.

Our annual meetings are to be held at Liverpool this year. I wonder will any of our Colonial brethren favour them with their presence. The distance is great between Halifax and Liverpool; it may however be very materially reduced, and very simply too—by just coming over. Brethren would be tolerably safe I should fancy, as Baptists will be as thick as blackberries in Liverpool at that time, who would not doubt interest themselves in the protection of their brethren.

Temperance, which has made such rapid strides in England of late, and which was generally believed to be a blessing, and a hopeful sign of increasing good, and while clergymen and dissenting ministers on the right and left, in common with a host of others have been helping it on by voice and pen, it has remained for the Rev. H. M. Downton, Vicar of Brooke, near Norwich, to show that they are all mistaken, and that this supposed good is really an evil. He says he has "been wondering when any one is going to raise his voice against a great evil which is going on in our midst, and which he fears he must call a growing evil," which he knows into the dwellers of fair Acadia is "teetotalism."

A petition, a mile long, in favour of Sunday closing of public houses, was presented by Mr. Bright the other day, containing 159,000 signatures of English women only. Large numbers of numerous signed petitions have also been presented in favour of the same object. One petition containing 6,000 names has been presented against it.

That is a good idea to publish in a collected form the papers, &c. read at the gatherings at Wolfville on the late venerable Dr. Cramp. His is a name and influence that will stand the wear of time. I had the pleasure of a visit some little time since, on missionary work, of Rev. J. Aldis, formerly of Reading, who remembered Dr. Cramp as a young man, and of whom he had very vivid and pleasant recollections. He was much interested in the photograph of the Doctor, which I highly prize. Mr. Aldis reminded me so much of Dr. C. He is 74 years of age, and like the Dr. he surpasses in conversation, in refined humor, spicy anecdotes, deep piety, and a beautifully sweet disposition. Alas! that such should ever grow old and die. But then they die into eternal youth.

A very aged minister, 84, died in our town a short time since. It was a great pleasure to visit him. He often wanted to get to the pulpit and preach, when it was utterly impossible through the infirmity of age. I said to him one day: "Well, now, suppose you had the chance to preach once more and only once, what would you urge most strongly upon the people?" He replied, "I would urge Christians to examine themselves, and unbelievers to repent and believe the gospel." His funeral sermon was preached from the words, "The beggar died, and was carried by angels into Abraham's bosom." The preacher (not the writer) shewing that all Christians are beggars,

and that the deceased was a very persistent one.

I desire hereby again to convey my affectionate regards and Christian love to old friends, all of whom are safely treasured in memory's store, and whom I anticipate seeing when the morning appears.

J. B.

Melkham, July 19th, 1882.

P.S.—Queen's Co. is the poorer by the loss of Mr. Calkin of Liverpool and Mrs. Hattie Freeman of Milton. Mr. Calkin was one of most generous of men, and one who said least about it. The first time I saw Mr. C. he was pointed out to me by a friend as "the best man in the county."

Mrs. Freeman was a woman of a very superior type, of a strong mind and decided views; very faithful and diligent in various kinds of Christian work. The husband, children and friends have my heart's sympathy. The death list in the *Messenger* has told of a great many who have passed away during the two years and three quarters since I left that loved land and people; but, as a young man in Little Glace Bay on his death-bed said to me when wishing him good bye, "We'll meet on the other side."

"Where friends long parted meet again, And meet to part no more, Oh how sweet it will be."

For the Christian Messenger.

Letter from France.

PARIS, August 1st, 1882.

The streets of Paris at this time remind me forcibly of New York. In what respect? The thermometer ranges among the nineties, the asphalt is melting and sticking to our shoes, and the people are walking slow and fanning themselves and seeking the shady side. The expansion of subterranean gases sometimes makes foul and offensive the sweet scented air, and one longs for a breath of country air, as "the heart panteth after the water brooks," and the choice lies between the zone laden, moist-winged breeze of the sea, and the cool aromatic odors of the forest. We elect the latter, and treat ourselves to a few days of *dolce far niente* in Fontainebleau, the City of Beautiful Water, as the name imports, and here are a few jottings there anent. The Palace is as rich in historical associations, as it is crowded with works of art, and the magnificent appointments of Royalty. How gorgeously these sumptuous old Kings of France housed themselves! "Not Solomon in all his glory was arrayed like one of these." What mansions, beds, furniture, pictures, parks and gardens, and they are all here, all but the kings themselves, in perfect condition, from the time of Francis I. to Napoleon III. The latter, and the last of royalty in France passed three months here just before the fatal war. The favorite walks of the Empress, and the grand old oak tree, "Jupiter," called "the Prince Imperial's Bouquet," are religiously indicated by the dicerone who guides us through the Chateau and entertains us with interesting little gossip of the Imperial family and guests. He waited on the Empress at her private table, is an unbounded admirer of Napoleon, both the First and the Last, but not so enthusiastic in regard to the Empress, to whose alienism he attributes all these latter-day disasters. We were touched by the look and tone of reverence with which he pointed to the little round table on which the First Emperor signed his abdication. After two wondering weary hours we were glad to escape from all this weight of obsolete splendor, the wanton waste of wealth that cost untold taxes, toil and tears to the sweet pine-scented breath, and the simple honest glory of the dear old forest, and exult in the pleasure of the pathless woods. The walks and drives in the park and forest of Fontainebleau, are among the most charming in the world, especially when one is blessed with an intelligent sympathetic companion, who keenly appreciates everything in the world of nature and of art from a flower to a star, from a breast pin mosaic, to a landscape of Gobelins. One of the sights at Fontainebleau is the fish pond near the palace, filled with carp, which every visitor feeds with bread. This is the principal amusement of the place. The water is crowded with them, and they are so fat they can hardly swim. Nobody is allowed to take one of these venerable lazy ebaries from the water, but the pond is emptied two or three times in the course of a century, when the poor of the town are treated to a grand fish feast, and as they have not enjoyed one for about fifty years, they are beginning to carp about it. An old woman sits for six months of the year under a big blue umbrella, selling bread to visitors all day long, who are greatly amused to see the fish struggle and fight for it. The universal rule of the world prevails here, the biggest fish get the biggest morsels, and continue to grow fatter and fatter.

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

Sir,—

During a late tour of three weeks in the interest of the colportage work of the above Society, I visited Sackville, Dorchester, Hopewell Cape, Hopewell Hill, Riverside, Albert, Harvey and Hillsboro, in the Province of New Brunswick, and had the pleasure of receiving donations amounting to \$311 beside \$35 in subscriptions to be paid shortly. In this tour 318 good friends from the various churches have thus given tangible evidence of their approval of the colportage work as conducted by the British American Book and Tract Society. Sackville contributed about \$100 in addition to \$30 subscribed; Hillsboro gave about \$100 also. I must make special mention of the courtesy of J. T. Tomkins, Esq., of the Albert Manufacturing Company, who by personal donation and influence upon his employees, enabled me to secure about \$70 for the Society's funds. The thanks of the Society are hereby returned to these friends and all others who have so generously aided in the extension of our beneficent work.

As this was the first visit ever made by the Society's Secretary to these places, there is the most marked cause for encouragement that the people so readily recognised the claims of the Society and so generally contributed to its funds. Perhaps in no section of the Provinces has there been more favourable response to appeal for aid. There is every reason to believe that the interest will increase as our colporteurs traverse those counties and bring their work prominently to the notice of the people.

To the ministers of the various churches I tender cordial thanks for their kindly co-operation—for the privilege of addressing their people and as a result subsequently finding them ready to assist.

To numerous laymen who for the sake of the Society and its blessed soul-saving work, showed me great kindness, I hereby express sincere gratitude, and hope that they may long be spared to vie with each other in helping to place in every home throughout our fair land saving truth, which, quickened by God's Holy Spirit, restores the backslider, edifies Christians, and saves those who were dead in sin. Let every person who desires the spiritual good of his fellow-countrymen assist colportage work by prayer and money.

With many thanks for past favors and for space now given,

I remain yours faithfully,

A. N. ARCHIBALD,
Secy & Supt. of Colportage.
Halifax, August 12th, 1882.

The plan of a sermon is never for its own sake. The less conspicuous it can be made the better. The skeleton of a man is not outside of the flesh, but covered and concealed. It yet is none the less necessary because hidden. A sermon without a framework is but an intellectual molass; and molasses can never do the work of verities. The use and value of a plan is easily discerned. Even the necessity is apparent on a moment's reflection. Without it those first two qualities of every effective sermon, transparency and unity, are impossible. All thought to be lucid must be orderly; and unity always requires articulation of parts. But it is not of the least possible consequence that the heads or divisions of a discourse should be remembered or even noticed. He who has climbed a tower from which to view a city or a landscape, does not care to remember the steps by which he climbed. The sermons that made the strongest impression on us, and have remained longest with us, were those whose plans have been forgotten, whose texts even have faded from memory. Like fixed stars in one's mental firmament, they may have guided through many a sandy waste of life, and have done so simply because the impressions made by them were definite and single. And yet many a preacher elaborates his plan, resorts to alteration and a hundred little expedients to fix it in the hearer's mind, as if it were the main end for which the sermon had been made. Even so admirable a preacher as Tholuck has left in print some curious specimens of this kind of sermon making. It is an awkward looking house, that has its frame-work of beams and studs and rafters all standing outside the structure. So much then for the plan of the sermon.—E. G. Robinson.

God saves us from ourselves. We carry within us the elements of hell if we but choose to make them such. Ahaz, Judas, Nero, Borgia, Herod—all were once prattling infants in happy mothers' arms.—Austin Phelps.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson X.—SEPTEMBER 3, 1882.

LOVE TO GOD AND MAN.

Mark xii. 28-44.

COMMIT TO MEMORY: Vss. 29-31.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. vi. 5.

DAILY HOME READINGS.

M. The Lesson, Mark xii. 28-44.
T. Love to God and Man, Luke x. 25-42.
W. David's Son and Lord, Psalm cx.
T. Scribes and Pharisees Denounced, Matt. xxiii. 1-22.
F. Scribes and Pharisees Denounced, Matt. xxiii. 23-39.
S. Unbelief of the Jews, John xii. 34-50.
Acceptable Giving, 1 Cor. xvi. 1-4; 2 Cor. ix.

CHRIST'S ENEMIES SILENCED.

LESSON OUTLINE.—I. Christ's Wisdom Shown, Vss. 28-34. II. Ignorance of his Enemies Exposed, Vss. 35-37. III. Wickedness of his Enemies Denounced, Vss. 38-44.

QUESTIONS.—What had Christ's enemies failed in? Who had been confounded? (Matt. xxiii. 34.) Who returned to the attack?
Vss. 28-34.—What question was asked? How did Jesus answer? How did the Scribe respond? What did Jesus say to him? What effect did the Saviour's wisdom have? What did Jesus say to the Scribe? What did he mean?

Vss. 35-37.—What question did Jesus ask? Why could not the Scribes answer it? How was Jesus both David's Son and David's Lord? In what position were the teachers of the people placed?

Vss. 38-44.—What did Jesus say of the pride and vanity of his enemies? What was often the motive of the rich in giving? (Matt. vi. 2.) How does the Saviour commend the poor widow? What does this incident teach us about giving?
Special Subjects.—Full inspiration of the Old Testament. Impossibility of receiving the New Testament and discrediting the Old. God's estimate of gifts. The rich giving "the widow's mite" (1) [Notice, it was "mites," not "mite."] "Love the fulfilling of the law."

NOTES.—I. The Law Fulfilled by Love, (Vss. 28-34).

Vs. 28.—One of the Scribes, Matthew, a lawyer, skilled in questions of the law. Came. Approached, stepped forward. Having heard the previous discussions he would further test the skill and knowledge of the Great Teacher. Which is the first commandment of all? Matthew says, the lawyer asked this question of Jesus, "tempting him"; but there seems to have been no hostile purpose. The question was a common one, debated among the learned, and eliciting a variety of views. Some put the law concerning the Sabbath first; others, the separating rite of circumcision; others, tithes, sacrifices, ablutions. It was one of the "strivings about the law," of which Paul speaks, (Titus iii. 9.) Which is, literally, of what kind? Of what nature? What is the essence of that commandment which ranks above all others?

Vss. 29, 30.—Hear, O Israel, etc. See Deut. vi. 4, 5. The creed of Israel, recited by the pious Jew in the morning and evening worship in the temple. Thou shalt love. See Rom. xiii. 10: "Love is the fulfilling of the law." The essence of divine law is not in deeds, but in an affection of the soul. The Lord. That is, Jehovah. With all thy heart, etc. A comprehensive statement of the obligation to love God. By the heart may be understood the seat of our affections; by the soul, our personality—yet the word for soul may be translated life, and the meaning be that love to God must dominate the entire life; by the mind, the intellectual faculties; and by the strength, the whole force and enthusiasm of one's nature.

Vs. 31.—The second is like. New Version. The second is this. The two commandments are alike in being founded upon, and summed up in, love. Thou shalt love thy neighbor as thyself. See Lev. xix. 18. We must love self sufficiently to care for it, and to provide for its highest good. We are our brother's keeper, as well as our own. As to who is our neighbor, see Luke x. 25-37, and James i. 27. The apostle James calls this commandment the "royal," or kingly law, (ii. 8.) None other commandment greater. All other laws are but an unfolding and application of these, either in word or symbol.

Vss. 32-34.—The Scribe said. Well. Or, excellently, beautifully. He, evidently, had a clearer spiritual vision than his fellows, and the answer of Christ brings a glow to his heart and to his speech. There is none other but he.

This great foundation truth had taken strong hold of his mind. More than all whole burnt offerings and sacrifices. He grasped the thought of the supremacy of the moral over the ceremonial; and that true religion is a thing, not of forms, but of the heart. See 1 Sam. xv. 22; Psa. xl. 6-8; II. 16; Isa. i. 11-18. Discreetly. Intelligently, understandingly. Thou art not far, etc. There is a wide difference between being near and within. To enter, he must renounce self, and come "as a little child." How simple a thing to enter! Yet how many turn back from the very gateway of eternal life! No man . . . durst, etc. That is, in a cautious way.

II. The Lordship of Christ, (Vss. 35-37.) Jesus answered and said. Answering to thoughts which would arise in the mind, and adding to the discomfiture of his opponents by himself asking a question. How say the Scribes that (the) Christ is the Son of David? According to Matthew, they had just answered the question, "Whose Son is the Christ?" by saying, "The Son of David." That is, it was the generally received opinion that the Messiah should descend from David. See Isa. xi. 1; Jer. xxiii. 5.

This was true of Jesus. See Luke i. 32; Rom. i. 3; Rev. xxii. 16. How is it, then, if the Christ is David's Son, that David calls him his Lord? See Ps. cx. 1. There is no real difficulty in the Christ being both Son and Lord of David, according to a true interpretation; but, according to their interpretation, there was antagonism. There could be but one answer: David's Son by human birth, but David's Lord by divine substance. Jesus says, David did call the Christ his Lord, and he did it by the Holy Ghost; i. e., by inspiration. The common people. The great multitude; the people at large. Gladly. Because there was something so powerful, in his manner of speech, as well as in the truths which he presented.

III. Warnings Against the Scribes, (Vss. 38-40.) In his doctrine. Teaching. Beware. Be on your guard against. When Jesus signals danger, it is important to give heed. Long clothing. Official robes, reaching to their ankles, and which spoke of their dignity. Jesus wore the dress of the people. They desired, also, salutations in the market places. Jesus forbade his disciples to give or receive these greetings, in their missionary tours. Chief seats in the synagogues. The front seats most conspicuous. Uppermost rooms. The most honorable positions. Devour widows' houses, (possessions). They used religion as a mask to conceal their wicked purposes, and covered their rapacity with long prayers. Greater damnation. New version, condemnation. A terrible doom awaited them, when every covering should be stripped off.

IV. The Widow's Mite, (Vss. 41-44.) Vs. 41, 42.—A beautiful contrast to the hypocrisy of the religious teachers is presented in this simple act of piety of a poor widow. Jesus sat over against the treasury. In the Court of the Women were thirteen receptacles, called trumpets, from their shape, in which the people cast religious dues, and free-will offerings for the service of the temple—nine for the former, and four for the latter. Jesus was purposely and deliberately taking note of how the people gave. Many rich cast in much. A commendable thing; and Christ was not unmindful of it. Yet the much is, literally, many; i. e., many pieces—which may have been considerable in quantity, like a handful of half pence, but not much in value. A poor widow. One poor widow, in contrast with many rich. Two mites. Literally, thin pieces. The smallest of Jewish coin. The two mites made about one-fifth of a cent.

Vss. 43, 44.—He called his disciples. So important was this deed, that it demanded special attention. More . . . than all. We see here, heaven's standard in giving. Not the amount—but the self-denial, make it precious in God's sight, and effective in his service. They of their superfluity, (New Version) she of her want. They, what they could well spare, and did not feel; she, all her being. With the Lord, quality, not quantity, is the standard. Jesus lifted her into honor, as an example, to the end of time.

SUGGESTED LESSONS.

There is no antagonism between the Law and the Gospel. Love is the fulfilling of both. Our "neighbor" lives in every portion of the world, and may wear a black, or a yellow, or a white skin. If we love him as ourselves, we will send him the Gospel of Christ. True religion is all comprised in Love. Jesus notes our giving as much as he does our prayers, or our faith. He loves large, cheerful giving. But his standard is our ability; not the amount we bestow.

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

Jesus told the people to beware of the Scribes and Pharisees, because they were hypocrites. Do you remember what "hypocrites" are? They are people who only pretend to be good; but in their hearts and ways are wicked. Who can hypocrites deceive? Who is not deceived by them? Why? Listen

to what Jesus said about the Scribes. Read vs. 38-40, explaining as you read. As Jesus was teaching, he told one of the Scribes how much he ought to love his neighbor—who knows how much? Do you think the man who stole the widow's house or money, loved his neighbor as himself? Teach the Golden Text. Whom should we love best? How should we feel toward our neighbors? Then we should have both love to GOD AND MEN.

Read the beautiful little story about a poor widow who came to the temple when Jesus was teaching, vs. 41-44. Question after each verse. Jesus told them that this poor widow had cast in all that she had; but the rich had much more left than they put in.

Jesus does not look only at what you give. He looks at what you have left. Jesus knew that the poor widow had nothing left; and still she was willing to put in her two mites.

—Abridged from the Baptist Teacher.

Bible Department.

Scripture Enigma.

No. 186.

Find the names here described, and their initials show an exhortation to Christians and men generally:

1. A city of Pamphylia in which Paul and Barnabas preached.
2. Father of a wicked king of Israel.
3. A designation given by Isaiah to the city of Jerusalem.
4. What the ceremonies of the Mosaic ritual are called.
5. Trees upon which the captive Israelites hung their harps.
6. Sister of Lot.
7. Amanuensis of Paul in writing the Epistle to the Romans.
8. A prophetess in the time of King Josiah.
9. A Moabite woman, wife of Chilion, son of Naomi.
10. Father of Michael and Elzaphan, and uncle of Aaron.
11. A cape forming a bay, where the vessel in which Paul sailed to Macedonia made an anchorage for a night.
12. A river of Chaldea.
13. A Christian at Rome mentioned by St. Paul.
14. The eldest of the three sons of Zeruiah, David's sister.
15. Son of David by Bathsheba, wife of Uriah.
16. A prophet of Judah, who wrote the history of Rehoboam and Abijah.
17. A city on some eminence near Jerusalem, the site of a frightful massacre in the reign of Saul.
18. The place where the Israelites first encamped in Canaan.

—Selected.

CURIOUS QUESTIONS.

422. Here is a word of six letters—the drink which it was said was fit for the heathen gods. Change the order of the letters, and they describe a condition of the body nearly like death: Change them again and they describe an easy gallop. Change them again and they show a going back.

423. Find a word of two syllables; the first is a weapon, the second is a native of North Britain, the whole is a lining of wood.

424. A riddle, the answer to which is an emphatic portion of the Marcellian Hymn.

The English found me in the land
Where Ganges' waters flow;
And saw me crown on Hudson's strand
The banner of the foe.

On Hastings' field they sought in vain
Where Norman arrows flew;
But found me where the leaden rain
Fell fast at Waterloo.

I gave Norman's warlike son
Brave Harold's Saxon crown,
And for the Roman legions won
A long and wide renown.

The Grecian made me his of yore
At "Salamin divine";
And I loved the sword which Hermann
Bore.

In lands beside the Rhine,
The Moorish works attest my powers
In Andalusian halls;
And where Alhambra's lofty towers
Still guard Granada's walls.

—Astoria Neal.

425. Form a square of four words each having four letters:
1. A poisonous tree.
2. A large parcel.
3. Continued pain.
4. A kind of wild plum.

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

ANSWERS TO CURIOUS QUESTIONS.

Answer to Scripture Enigma.

No. 185.

1. C. ana.
2. A. ntioch.
3. P. hilippi.
4. E. mmaus.
5. R. ome.
6. N. ain.
7. A. theus.
8. U. r.
9. M. achpelah.

CAPERNAUM.

ANSWERS TO CURIOUS QUESTIONS.

420. Substitutions.

1. Cape, ape; 2. Clog, cog; 3. Viango, VI sage; 4. Dark, ark; 5. Least, east;
6. Black, back.

Charades.

1. Night in gale.
2. Watchman.
3. Mar-i-gold.
4. Pen-man-ship.
5. Leap-frog.