

and find. So that when "the voice of the archangel and the trump of God" ring through the great dome, arousing the dead from their sleep, summoning living saints to meet the Lord, we may not be appalled but rejoice that "He cometh to judge the earth," and that for us the victory is won.

Not when the world is looking for him but "in an hour that ye think not the Son of Man cometh."

This is too a season when memory goes out into the high way and by way and the pleasant fields of life and gathers in to keep holiday with us, the friends and loved of Auld Lang Syne—those we may never meet again in this life; and those who are here and there out of the circle of our lives. Dear friends whose many deeds of kindness and words of sympathy and love will never be forgotten—whose free-hearted hospitality I may only return to other wanderers from home—old friends I wish you all a Happy New Year—happy and prosperous in all that goes to make true happiness and prosperity.

"And who am I?" As you have occasionally read my scribbles, have you never guessed that he who years ago you nursed through sickness with a mother's tender care, with the devotion of sister—who has enjoyed your hospitality, felt your sympathy, had your friendship aye and your love is UNCLE NED?

A Converted Church Membership.

The following is the substance of an address before the Baptist Ministers Conference in Philadelphia, by Rev. H. G. Weston, D. D., of Crozer Theological Seminary. Subject: The fundamental necessity for a Converted Church Membership:

This necessity is shown from the nature of Christianity. Christianity differs from other religions in that it is founded on a living personality. Other religions are founded on certain rites, or on something which is quite independent of the person who founded the faith. This is true of all non-evangelical sects. A Unitarian said to me: "I believe what I believe, because it is true independently of the character of Christ." A Swedenborgian said to me: "I believe what Swedenborg said to me; I believe this because it is true; not because Swedenborg said it." A man is not a Christian because he is a good man, nor because he believes in a God; but because he believes in Christ. Christianity rests on three things: on Christ's Incarnation, his Crucifixion, and his Resurrection. If either of these is taken away, then there is no Christianity. Christianity is Christ.

Again, the necessity appears from the nature of the Church. It is the body of Christ, pervaded by his Spirit. Its members are the members of Christ. Shall I take dead limbs and bind them to the living Christ? Under the Old Dispensation, the priest could not put on mourning even for his dead father, because there could not come into God's presence any token or reminder of death. God is not the God of the dead. "I am come" says Christ, "that ye might have life, and that ye might have it more abundantly."

There was a grander idea in every sacrifice than in the idea of death; it was life. "The blood is the life thereof." We often preach death, when we should preach life.

The Church is Christ; it is doing the work that he did; that he would do, if he were now on earth. "As thou hast sent me into the world, even so have I also sent them into the world." It is Christians that are the light of the world and the salt of the earth; it is not the Bible. Without a converted membership, the church cannot do its work.

Again, the church is such an organization that you cannot introduce ought foreign without destroying the whole. Admit unconverted members, and what do you see? The ordinances are destroyed; baptism is no longer the death and resurrection of Christ; you destroy the doctrines of the gospel; and you destroy the church; the distinction between the church and the world is broken down. Look at any country where this principle has been abandoned, and you will see what I have said is the fact.

At a meeting of the Nottingham Town Council, a resolution in favor of opening the Castle Museum and the Free Library on Sundays has been defeated by 38 to 8. In March, 1880, when the same question was discussed, 24 voted for Sunday opening and 32 against. In March, 1879, on the same question, the votes were 25 for Sunday opening, 28 against.

There seems to be a gradual improvement in the constituency of Mr. Bradlaugh. He must either reform or he will stand a good chance of being elected to stay at home in future.

The Christian Messenger.

Bible Lessons for 1882.

FIRST QUARTER.

Lesson VI.—FEBRUARY 5, 1882.

CHRIST AND HIS DISCIPLES.

Mark iii. 6-19.

COMMIT TO MEMORY: Vss. 13-15.

GOLDEN TEXT.—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.—John xv. 16."

DAILY HOME READINGS.

M. The Lesson, Mark iii. 6-19.

T. Enemies and Apostles, Luke vi. 6-16.

W. Folly of Opposing Christ, Psalm 2.

T. Call of the Apostle Paul, Gal. i. 11-24.

F. Apostles Stewards of Christ, 1 Cor. iv. 1-17.

S. The Sermon on the Plain, Luke vi. 17-36.

S. The Sermon on the Plain, Luke vi. 37-49.

THE SAVIOUR'S WORK OPPOSED, BUT PROSPERING.

LESSON OUTLINE.—I. Bitter Enmity, Vss. 6, 7. II. Crowds flock to Christ, Vss. 7-12. III. Apostles appointed, Vss. 13-19.

QUESTIONS.—What miracle had Jesus wrought in the synagogue?

Vs. 6, 7.—How did the Pharisees feel about the miracle? What did this show? What did they do? Who were the Herodians? Where did Jesus go with his disciples? Why?

Vs. 7-12.—Who flocked to him? From what regions? What opportunity did this give to Jesus? Where did he labor? What difficulty occurred? How did he meet it? What does this teach us? What did the demons do? Was Jesus pleased?

Vs. 13-19.—How did Jesus spend the night before? How many apostles did he appoint? Had the apostles been baptized? With whom were they to be every day? Why?

NOTES.—I. Bitter Enmity, (Vs. 6).

The Pharisees were the orthodox party of the Jews, and were, by far, the most numerous portion of the nation. They believed in the future life, and in rewards and punishments, and in other fundamental doctrines of Scripture. But, unfortunately, they held to an oral, as well as written, revelation; and this opened the door to many corruptions in interpreting and adding to the Scriptures. They had just seen the benevolent deed of the healing of the withered hand; but it was done upon the Sabbath, and thus crossed their prejudices, and the traditions with which they had made the Sabbath a day of bondage, hence they took counsel with the Herodians against him, how they might destroy him. The Herodians were, most likely, a political, rather than a religious, party, devoted to the interests of the Herods, and in sympathy with the Roman government. Naturally, the Pharisees had no fellowship with them, but execrated them. Yet, in their anxiety to destroy Christ, they sought this alliance.

II. In favor with the People, (Vs. 7-12).

Verse 7, 8. In Matt. xii. 15, we are told that Jesus knew of this plot; and hence it was that he withdrew himself, with his disciples, to the sea. That is, from Capernaum and other towns, to the coast of the Sea of Galilee, where he could take a boat and push off from the shore. There he would be less exposed to craft or violence, and better able to escape without a miracle. This was the period of Christ's popularity; and, wherever he went, a great multitude followed him. Galilee. The northern province of Palestine, where his ministry was chiefly exercised. Judea. The southern province. Jerusalem. The great religious capital and centre. Idumea. The country of Edom, on the southeast border of Palestine, inhabited by the descendants of Esau. Beyond Jordan. The country east of the Jordan, sometimes called Perea, and originally settled by "the Reubenites, the Gadites, and the half-tribe of Manasseh," (Josh. i. 12). Tyre and Sidon. The two chief cities of Phœnicia, on the northwest coast of Palestine, bordering on the Mediterranean Sea. "To it shall the Gentiles seek," (Isa. xi. 10).

Verse 9, 10. Small ship. New Version, little boat. In Luke v. 3, it is intimated that he entered the boat and pushed a little way from shore, so that he could speak to the people without being hindered by the throng. And this he did upon this occasion. He had healed many; and others were anxious to secure the same blessing of healing. Pressed upon him. Literally, fell, or threw themselves upon him. A graphic picture of intense desire upon the part

of the afflicted to get near enough to touch him. They were moved, not by superstition, but evidently had some such faith as the woman spoken of in Matt. ix. 21. See also Matt. xiv. 36. Plagues. Literally, scourges, as in margin of New Version. All diseases were regarded by the Jews as Divine chastisements, or scourges from God.

Verse 11, 12. Unclean spirits. The casting out of evil spirits by Christ always excited special attention. There seem to have been many in that day who were possessed by, and under the control of, evil spirits. These spirits knew and confessed Jesus as the Son of God; and were greatly alarmed at his appearance, fearing that he had come in judgment. There is significance in the epithet unclean, as applied to them. We see them here confessing Christ's Divinity. But Jesus checks their presumption; for this gave occasion to the Pharisees to charge him with being in league with them, and even with being himself possessed by the prince of demons.

III. The Apostles Called, (Vs. 13-19.) Verse 13-15. Jesus "went into a mountain to pray, and continued all night in prayer to God," before appointing the twelve to their great work, he sought guidance and strength from above. First, they should be with him, be instructed; then, to go forth to preach; with power to heal sickness.

Verse 16-19. Four lists are given of the names of these Apostles. See Matt. x. 2-4; Luke vi. 14-16; Acts i. 13, and the list in this lesson.—There are three pairs of brothers,—Peter and Andrew, James and John, and the sons of Alphaeus, James and Thaddeus, or Judas (not Iscariot). Philip and Nathanael were old friends (John i. 45), and several had been associated as disciples of the Baptist. Whom he would. They were not self-chosen, nor appointed by popular election. The Master chooses his own co-laborers. Twelve. This number suggests the twelve tribes of an unbroken Israel. Simon... Peter. First in order, but "a servant and an apostle of Jesus Christ," (2 Peter i. 1). Boanerges... Sons of Thunder. A title given to James and John, probably because of their fiery temperament, of which we have indications in Mark ix. 38, and Luke ix. 54. Thaddeus. Called also Lebteus, and Judas. Simon the Canaanite. In Luke, called Zelotes, the Zealot.

SUGGESTED LESSONS.

Neither innocence nor benevolent deeds can preserve us from the hatred of the envious. The disciple is not above his Master.

There is wisdom, sometimes, in withdrawing from those who oppose our work.

There is nothing so attractive as the simple gospel of Christ; as there is nothing else that can save men.

For the Teacher of the Primary Class.

The people pressed very close to Jesus; many were sick; they believed that Jesus had "power to heal," and so they tried to touch him. Jesus wished to teach the people as well as heal them; but how could he do it when they crowded upon him? Jesus had to tell his disciples to have a little boat ready, so that he could push out from the shore and talk to the people from the water. Jesus left the sea and went up into a mountain. In the morning, Jesus called certain of his friends to come to him. Then Jesus chose twelve men to be with him; they were to give up other work and stay with Jesus to learn of him. There were some things that Jesus wished to teach these twelve men. After Jesus had taught them, he would send them to preach to the people. He would also give them power to heal and to cast out devils.

Jesus does not choose every one to preach, but he has some work for every one of his disciples. —Abridged from the Baptist Teacher.

IMMEDIATE WANTS.—Wanted! People enough at church to test the seating capacity.

Wanted! The Sunday-school and prayer-meeting attendance doubled, and enthusiasm in their behalf quadrupled.

Wanted! Those who have not sought "first the kingdom of God and his righteousness," to become reconciled to their God and Maker, leading Christly lives from this time onward.

Wanted! Secret Christians to openly profess their faith, join Christ's followers, and cease to be stumbling-blocks to both the world and the church.

Wanted! The church of Christ to manifest an increased spirit of humility, of agonizing prayer, and of whole-souled consecration to the Maker's work.—Church Mirror.

Educational.

Useless Studies for Girls.

The other day a young girl of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she should take up next term. While consulting about the matter she read over the long list of text-books on science, language, literature and mathematics, when suddenly she exclaimed, "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practise, but to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation? But we can't run for a doctor every time anybody sneezes or coughs, and I would like to know what to do for anyone who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge which will help them to meet calmly and intelligently the every-day experience of accidents and illness which are inevitable in every family?—Harper's Bazar.

Some vulgarities of "Good Society."

Asking questions, private and personal, is one vulgar habit, and telling your own business, which no one wants to hear, is another. Asking the cost of a present that has been made to you; loud talking in public; hard staring at table; insolent disrespect to husband, wife, sister or brother; showing temper in trifles and making scenes in public; shutting an embarrassing amount of fondness and making love in public; covert sneers, of which people can see the animus if they do not always understand the drift; persistent egotism, which talks forever of itself, itself, only itself, and cannot even feign the most passing interest in another; detraction of friends and it may be of relations—a husband telling of his wife's unpleasantness, a wife complaining of her husband's faults; the bold assumption of superiority; and the servile confession of infinite unworthiness; all these are signs and evidences of vulgarity—vulgarity of a far worse type than that which eats its fish with a steel knife, and says "you was" and "each of the men were."

In fact, true vulgarity resolves itself into that central point of evil—selfishness. The unselfish can never be really vulgar. They may be uncouth, but they cannot be more; while the best top-dressing of manner to be found in the whole world cannot make the substance refined, where that one foul cancer of egotism and indifference to others lies at the heart of things.—The Queen.

The Power of Habit.

A writer in the Youth's Companion, whose purpose is to point out the power of good habits as well as of evil ones over the soul, says:

A well known financier in New York, who died lately, was noted during life for lavish and unceasing liberality, as well as for the wisdom with which he gave to individuals, to charitable and religious purposes—in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said, bluntly,

"You mistake. I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give."

"At first, I declare to you, it was torture to me to part with a penny, but I persisted until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

It is a singular fact that preachers and moralists, while they urge upon young people the power of bad habits, say comparatively little of the equal force of good habits.

Every young man has heard of the strength which the habit of smoking,

drinking, or card-playing will have to drag him down, but he is apt to underestimate the resistant power which the habit of reading the Bible, of prayer, of frequenting the society of pure, good women, will give him. Goodness must come to him, he thinks, in sudden waves of emotion, of pious aspiration. He will go down the easy descent to ruin by steady, imperceptible steps, but rise to heaven only in spasmodic flights.

The truth is that the soul, like the body, can be trained to the habitual exercise both of good or of evil. A baby, learning to walk, or talk, is conscious of every motion of its legs or tongue; a child in its first musical lessons thinks only of its unwilling, clumsy fingers; but an adult walks, speaks or plays unconsciously, automatically; he has his purpose only in view. The body is so well-trained that it serves him as obediently as a mindless machine to reach his home, to utter his thought, or to fling his emotion into music.

The soul, in the same way, may be so educated during youth, in habits of truth, generosity, modesty and honesty, that any departure from these habits will give it, at adult age, a painful wrench. These good habits once acquired both help the man, and leave him free to seek out the highest truth or aspiration possible to him in life, and to reach his heavenly home.

Seasons of religious exaltation are rare in a man's life, when he can climb like Moses to the mount and see God face to face: but every day—if he will—he can, in a thousand little ways, make his own dwelling clean and pure, and bring the Master in to abide with him.

Temperance.

Six Hundred Victims of Whiskey.

The "Corwin" landed on St. Lawrence Island, having orders to investigate the wholesale starvation of the natives. At the first village at which they landed all were dead; so, also, at the second. At another place one hundred and fifty persons—men, women and children—were dead. At the next settlement twelve dead bodies, and at the following thirty were found. All the inhabitants on the north side of the island, where whiskey traders sold liquor, are dead—not one escaping. The general starvation occurred two years ago last winter. Since then the presence of the "Corwin" in the Arctic has broken up this inhuman whiskey trading. The empty whiskey kegs were strewn all about. The total number of dead bodies found on St. Lawrence Island was over six hundred. The survivors say that white traders from Honolulu sold whiskey, whiskey which the natives bought and got drunk, remaining so during the season for laying in their winter supply of walrus and seals. Photographs of these groups of dead bodies, as they yet lie about, frozen stiff, were taken.—Cal. Paper.

Intemperance in Russia.

The commission which is now sitting in St. Petersburg, to consider what measure should be taken against the spread of drunkenness in Russia, will have to deal with a question which has hitherto baffled all the efforts both of public and private enterprise in the empire. Some idea of the extent of the evil may be obtained from the fact that in the year 1880 the receipts from the tax on spirits amounted to 225,000,000 rubles, or more than a third of the whole revenue. Public houses have been closed, private societies have endeavored to induce the peasants to drink tea instead of brandy, the duties on spirits have been largely increased; but the consumption of brandy is as great as ever. Nothing (observes the St. Petersburg correspondent of the Cologne Gazette) is to be got out of a Russian peasant without brandy; with-out it he will not strike a bargain, start on a journey, or undertake any work. Every holiday is an occasion for drink, and in the Russian Church there are about one hundred and forty-five holidays in the year. The peasants' earnings are almost all spent in brandy; and this is the chief cause of the famines which periodically devastate the country. When last year subscriptions were collected all over the empire to provide the southeastern provinces, which were suffering from famine, with seed-corn, it was proved that the inhabitants of those provinces had in that year paid 7,000,000 rubles in taxes, for the brandy they had made for their own consumption out of the corn which would otherwise have prevented them from starving.

If thine enemy hunger, feed him; if he thirst, give him drink. Recompense to no man evil for evil.

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ST. NICHOLAS.

This illustrated magazine for young folks has now attained a circulation larger, probably, than that of any other monthly magazine of its class. It has been called "a marvel of perfection, both as regards its literary excellence and its artistic merit." It was the first to give to boys and girls the very best illustrations that could be had, and has earned the name of

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Nov. 16.

St. John, Oct. 20, 1881.

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DEAR SIR,—I am happy to say I am, after 12 years of suffering, quite well, and enjoying good health. Before I came to you I was given up by the doctors who attended me, all of whom knew my case well, and did their best for me, which had no effect on my disease. I believe mine is one of the first cases of Bright's Disease of the Kidneys ever known to have been cured. Your treatment was recommended to many other sufferers who had tried it with good effect.

The action of my heart, which was terrific, and which was said to be organic disease, but which you denied, is perfectly right now. Indeed, everything in my case turned out exactly as you said it would.

I remain, Yours very truly, W. S. WILSON, Late of 81 Barrington St.

Oct. 26.

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