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AUGUST.

Why are

compact

trated by the new wine and old bottles.

(New Version, old wine-skins). The

bottles were the skins of animals, with

the form of the animal preserved, and

the hair left on the outside. The fer-

mentation of the new wine would there-

fore burst the old skins open, and the wine

Hence the importance of putting new

with the connivance and endorsement

of their Master. The Sabbath day here

spoken of was, of course, the seventh

day,-the Jewish Sabbath. The corn

was probably wheat or barley. Luke

plucked, "rubbing them in their

hands" (vi. 2), as one rubs the grains

mentioned. Matthew relates that the

disciples were "an hungered, (xii. 1).

Their act was not one of reckless waste.

Nor was it dishonest; as the Jewish

law (Deut. xxiii. 25) permitted plucking

the standing grain by the hand, as one

passed through a neighbor's field, but

not the use of a sickle. The point of

censure was, that this was done upon

the Sabbath; and the Rabbinical rules

construed their act into a kind of reap

ing, and therefore among the things

silences them. Have ye never read?

Apparently ironical, though his manner

David did. They gloried in David, and

would not call his acts in question. For

the matter here referred to, see 1 Sam.

cakes, renewed every Sabbath, and

placed in order upon the table in the

lloly Place. It was to be eaten only in

the sanctuary, and by the priests. It

was unlawful for David and his associates

to eat it. Jesus does not endorse

David's conduct; he simply teaches

that a ceremonial regulation must give

man's highest good, and especially to

bring the Lord and man into more inti

mate communion. It is the Jesus, as

the Son of Man, who is Lord also of the

III. Doing Good on the Sabbath,

evil, to save life, or to kill? was

as a sword's thrust. No wonder

that they held their peace. Anger is

not, necessarily, a sinful emotion. Here,

it was holy indignation, mingled with

grief, for their hardness of heart.

sinners. He stretched it out. The man

obeyed without questioning as to ability,

SUGGESTED LESSONS.

Jesus is Lord over all times, institu-

The Sabbath is an institution meant

for our benefit and delight. It is ours

for our spiritual advantage and welfare,

The Lord desires perfection. No vital

part in the man with a withered hand

was affected; yet Christ healed him.

And Jesus says to us: "Be ye therefore

which the Lord supplied in the act.

tions, and human affairs.

new Head of man's race.

than Rabbinical rules.

was not lawful.

23-28.)

#### MISSIONARY INTELLIGENCE.

REV. JOHN CRAIG writes from Akidu, November 5th :- You will be giad to hear that a beginning has been made in Akidu. A middle-aged woman from the Malapilly, near the Mission-house, was baptized on the 2nd of October. Her name is Subamma. I trust many more will come out soon.

I have been writing about the baptism of thirty five men and twenty women on Thursday last. This took place in a new village a few miles South of Gunnanapudi. If God will only call them in by lifties, we shall soon have a grand

company. Yesterday, the 4th, I visited a village to the South of the village where so many were baptized on the 3rd. The men had almost all gone to work, but a great many women came out to hear the Gospel. I spoke a little while, and then Peter took up the story. While he was speaking I prayed again and again; "O Spirit of God, come and breathe upon these slain that they may live." One man said that a good many of them were already believing, but they wanted to hear more. Many of them say they have not believed, because they have been ignorant about Jesus Christ. My opinion is, that in former times they have heard but not heeded the message. Now God is giving them ears to hear and a heart to understand. I fully expect to hear soon that at least forty or fifty have come out there.

Leaving that village, I came here by palankeen. On the way I was thinking of what God had begun to do for this people. The baptism of that company the other day is only a beginning of better days, I feel sure. We must look more and more for the Spirit's power among the people.

MISS HAMMOND writes from Chicacole, to the Link, under date Nov. 4th, 1881: -Last week a letter from Bagavan Bayrah stated that three men had broken caste, eaten with the Christians, avowed their belief in the Lord Jesus and asked baptism. He said, Mr. Sanford, some of the Christians and myself, had better come out and see them. The families of the three men had deserted them, and there was considerable confusion in the villages. To-day, another letter comes, saying, that they have not yielded to any of the many influences brought to bear upon them, but seem firm in their determination to try to do right. I am expecting Mr. Sanford and Mr. and Mrs. Churchill in a few days and some, or all of us, will go out. have long been anxious to visit that village, and see the Christians who live

Appalnarrisiah, a former preacher there, and he and Bagavan Bayrah have done a good deal of seed sowing in that vicinity, and I hope the harvest time is drawing

The colporteur came in from the field to-day, and it seems he passed through a village where the mother of the wife of one of the men lives. She saw him approaching and exclaimed, "Don't come here, we are in plenty of trouble now by your people." The poor wife was shut up outside, because she was willing to go with her husband, and had eaten with the Christians. I presume she must remain isolated till they get the broken caste mended. As soon as the mother heard what the daughter was doing, she went and by some means took her home. Some of these poor creatures have much to bear that we do not know from experience.

## Lines by Dr. Judson.

A fresh word from Dr. Judson seems a strange treasure, now that so many years have passed, and the children who watched his first work for God have become the mothers watching over ours-But these lines have, I think, never before been published. They were written during his visit to this country, for Mrs. Rebecca Kendall Fyfe, whose mother Judson, in response to her request that he would write in her album the three words, "America, Burmah, Heaven." "Oh, grant that Christ and Heaven be

What can I want beside? In Freedom's Land I'll make my grave, Or sink beneath the ocean wave,

Or live to tell His power to save Who has for Burmah died." In the light that after events shed

upon them, there seems a strange prophecy in the words, "Or sink beneath the ocean wave,"

added, as they were, when not needed either for measure or rhyme, or to embody the thought conveyed in Mrs. Fyfe's request.

Nearly two hundred young men are in the South Sea Islands, under the care place in the new doctrines of salvation in training for pastors and evangelists of the London Missionary Society.

## The Christian Messenger.

Bible Lessons for 1882. FIRST QUARTER.

Lesson V .- JANUARY 29, 1882 THE PHARISEES ANSWERED. Mark ii. 18-28; iii. 1-5.

COMMIT TO MEMORY: Chap. iii. 1-5.

GOLDEN TEXT .- " Remember the Sabbath Day, to keep it holy."-Ex. xx. 8.

- DAILY HOME READINGS. MI. The Lesson, Mark ii. 18; iii. 5.
- T. Formalism of True Worship, Matt. vi. 1-18.
- W. Christ, Lord of the Sabbath, Matt. xii. 1-13.
- T. Jesus Healing on the Sabbath, John v. 1-14. F. Vindicating his Authority,
- John v. 15-30. S. Warning Unbelieving Jews,
- John v. 31-47. S. The Christian Sabbath, Luke xxiv. 1-8,30-40.

THE SAVIOUR'S WORK IN CON-FLICT WITH THE PHARISEES.

LESSON OUTLINE .- I. Fasting at the Wrong Time, Vss. 18-22. 11. Christ, Lord of the Sabbath, Vss. 23-28. III. Christ Doing Good on the Sabbath, Chap. iii. 1-5.

QUESTIONS .- Who were the Pharisees? Why did they oppose Jesus and his

Vss. 18-22.-Is there any good in fasting as a mere observance? When is fasting useful? Why was not fasting proper for Christ's disciples at that

do? Was it stealing? Was it Sabbath breaking? By what example did Christ justity the disciples? By what principles? For whose benefit was the Sabbath instituted? What change was made in the day after his resurrection? How do we know it was right? [ Because done by his inspired apostles.] Are works of necessity wrong on the Sab-

Chap. iii. 1-5 .- What were Christ's enemies doing? How did he silence them? Were they convinced? What was the reason? (John v. 44.) What miracle did he then perform? Are works of mercy lawful on the Sabbath?

Special Subjects .- Fasting. Ecclesiastical fasts. How much do "works of necessity and mercy" include? Sunday laws. The Sabbath for the good of man. The nature of the opposition of the Pharisess, etc. Persecutions by Romish and Protestant formalists.

Akin to complaint against Jesus, in the last lesson, of undue condescension and familiar intercourse with sinners were the charges of a free and self-indulgent life to the neglect of ascetic mortifications, and of breaking the Sab. bath. These, with the answers of Jesus, are considered in this lesson.

Notes .- 1. The Question of Fasting, (vs. 18-22.)

Verse 18. Disciples of John are here associated with the Pharisees, as fault. finders. These were some of John's disciples who had not his spirit; but looked upon Christ as, in some way, a rival of their master, (John iii. 26). After John's imprisonment, and the cessation of his ministry, they continued as a party, and elevated fastings to which they had been trained, and other austerities of John's ministry, into a ceremonial which they desired to impose upon the disciples of Christ. But one fast was prescribed by the Mosaic Law, -that upon the great Day of Atone ment; but the Pharisees of Christ's day observed two weekly fasts, (Luke xviii. 12), and gave to them the sanctity of a Divine appointment. Fast not. The disciples of Jesus observed no stated fast-days. This is the matter of com.

Verse 19, 20. Children [sons] of the bride-chamber. Companions of the bride-groom,-grooms-men, who went with him to the bride's house, upon the marriage occasion, and brought her to the home of the bridegroom with rejoicing. The symbol of sorrow is inappropriate at a wedding. Then shall they was a warm friend of the first Mrs. fast. Days of sorrow will come, when the bridegroom shall be snatched away; and then fasting will be appropriate. Yet Jesus prescribes no fasts. Fasting is not to be periodical and stated, but special and occasional; not a ritualistic or ceremonial observance, but dependent upon circumstances.

Hating their sin, he still grieved for the Verse 21. Jesus illustrates the incongruity of foisting legal and traditional observances upon the new and spiritual Kingdom, by reference to the homely art of patching. The new cloth (New Version, undressed cloth) was that which was unfulled, that is, had not been thickened and cleansed, and would shrink and soon tear out the old cloth, if it should be used in patching a gar ment; so that there would be a new and greater rent than before. The system of legal fastings could have no

Verse 22. The same point is illus. For the Teacher of the Primary

Wonder if anybody ever found fault with Jesus; tell how the Pharisees-a company of men who pretended to be very good, but had very bad hearts, found fault with Jesus; once because he did not do as they did about keeping would be spilled, and the bottles marred. fasts, at another time when Jesus and his disciples gathered wheat to eat on wine into new bottles. The new truths the Sabbath day, and another time of Christ could not be confined in the when Jesus cured a sick man on the old forms. The vital spirit of Christian. ity would break through the rigid cere. Sabbath-day.

Ask the children to name some things which people should not do on the Sab II. The Question of the Sabbath, (vs. bath. Ask them to repeat the fourth Verse 23, 24. Another charge against commandment.

Jesus, by the Pharisees, was his viola-Jesus was without sin, he never did anything that people had any right to tion of the Sabbath, either in person, or through his disciples. In this instance, find fault with. The things which he it is his disciples that are at fault, yet did on the Sabbath day were right.

Jesus taught that it was necessary for him and his disciples to have something to eat on the Sabbath, and therefore they might gather grain. Tell how people break God's law about the Sabsays of these ears of corn which they bath.

Tell how Jesus cured a sick man on the Sabbath.

A good rule for keeping God's day holy, "Would Jesus do it?" -Abridged from the Baptist Teacher.

## Educational.

The Queen has been pleased to grant £50 a year to the Rev.J.Jones (Idrisyn), Vicar of Llandysilio, Cardiganshire, out of the Civil List Fund, in recognition of his valuable services to Welsh literature. Vss. 23-28.—What did the disciples forbidden. In severe tones, the Phar- The rev. gentleman, in addition to isees declare that the disciples did what numerous sermons, pamphlets, and con- longer. The rumseller has it in his tributions to the Welsh presses the grip; I hear she must move out this Verse 25, 26. The answer of Christ author of a popular Welsh commentary week. Watson is working on his new on the Bible in five volumes, which has passed through several editions. Over may have been to the contrary. What 40,000 copies of this work have been sold, a sale almost unprecedented in the history of Welsh books. Mr. Jones had the honour of being appointed a xxi. 1-6 The shew bread was in twelve few years ago to translate into Welsh her Majesty's "Journal of our Life in the

> A good story (says the Sheffield Post has come to hand from a southern town with which I am well acquainted, and may be recommended for the perusal of parents and guardians. The father of a way to the necessity of self preservation, bewen years old was summoned for not and shows that there is a higher law sending his son to school, and the School Board Inspector remarked, "the boy Verse 27, 28. For man. A great prin. was a very bad one." The chairman ciple is here stated. Man is superior to said: "Aud pray what kind of boy any institution; institutions were made were you at that age?" "I believe I for his benefit, to be set aside when inwas a good boy, sir," was the reply. consistent with it. Even the law of the "I am glad to hear you say so," retorted Sabbath is not inexorable. But, if made the chairman, "but at the same time I for man, then it is not simply a Jewish very much doubt it, and I don't think institution, but world wide in its appliit becomes a person in your position to cation; nor can it cease to exist as long make such an observation respecting a as man is in the world. It is perpetual. boy of that age." And then the "bad It is not a class institution, but is for boy," of the Post concludes, "Well high and low. And being man's day, as well as the Lord's, it is to be used for

Tact is a good thing in a teacher, and so also is "pluck." Both of these qualities are prevalent enough, but it is by no means a common occurrence to Sabbath. As it is for man, it must be find them receiving public recognition. subject to the "Son of Man who is the We are glad, therefore, to read that the Queen has conferred the Albert Medal of the Second Class, on Miss Hannah Rosbotham, twenty-three years of age, Again. See i. 21. The synagogue assistant schoolmistress, Sutton National was probably the one in Capernaum Schools, who when the stone belfry of alluded to in the above reference. the National schools there, was blown Withered. Dried up,-the effect of disease or accident. Luke (vi. 6) notes down, and the lives of the children that it was the right hand. See the jeopardised, "deliberately ventured acase of Jeroboam, in 1 Kings xiii. 4-6. mong the falling mass and cloud of dust, and remained on the spot until every Malignant Pharisees watched him, seek. ing occasion to find fault, and to accuse | child was placed in safety." The fact is him before the authorities. Again, the duly chronicled in the London Gazette, point of censure was his healing on the the official medium for such announce-Sabbath day. Calmly our Lord does his ments. We are pleased to find that honour has been thus conferred; but work, although he knows their hostility. we feel assured that the case of the He skilfully turns their own question Sutton school-mistress is only a fair (Matt. xii. 10) against them. Is it law. specimen of the way in which teachers ful, etc. Knowing that they meditated are prompt in the defence of their evil against him, on this Sabbath-day, pupils, when the emergency arises for ple's pledges, humane laws? One al while he meditated only good to the their self-sacrificing attention .- School. afflicted man, the question, Is it lawful to do good on the Sabbath-day, or to do

> UGH !-- Hugh Gough, of Boroughbridge, was a rough soldier on a furlough, but a man of doughty deeds in war, though before he fought for this country he was a thorough dough-faced plough-man. His horse having been houghed in an engagement with the enemy, Hugh was taken prisoner, and, I ought to add, was kept on a short enough clough of food, and suffered from drought as well as from hunger. Having on his return home, drunk too large a draught of usquebaugh, he became intoxicated, and was laughing, coughing, and hiccoughing by a trough, against which he sought to steady himself. There he was accused by another rough, who showed him a cough which he had caught on a clough near; also the slough of a snake, which

eugh-tree, and which his shaggy shough had found and had brought to him from the entrance to a sough which ran through and drained a slough that was close to a lough in the neighborhood.

Experience has shown that there is no method of teaching geography comparable to map-drawing. Let the class study a given State or country-say France. Let one pupil be sent to the blackboard and required to outline the country; another to put in all the rivers; another to add the principal towns-the class meanwhile criticizing promptly and freely the work as it proceeds. The teacher will be surprised to see how fascinating the study will become, and how thoroughly the facts will be impressed on the mind through this training of the eye and hand. Learning questions and answers by rote from the atlas is a relic of the dark ages.

## Bemperance.

#### Let it Alone.

"No, liquor won't hurt you, if you let it alone," said one man, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. others take it that is their look out."

' But liquor does hurt thousands who let it alone, who hate it utterly, and never set foot in a saloon."

"I should like your evidence," said the other, a little puzzled.

"Just step around the corner into Mrs. Watson's house-a pretty little house, but it will not be hers much veranda, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard, and fight hard if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our fature lawmakers. Let them be well established in temperance principles. Let them look on a liquor license just as they would on a license to commit any sort of crime. All these, and far more, are included in every permit to sell rum -The Presbyterian.

One of our contemporaries publishes an article by the Rev. Dr. John Hall, called "A Thing to Cry Over," which touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbour. Not far off was a well-dressed but tipsy young man. Beside the Dr. was a plainly dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbour's eyes such a sad pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Mr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the Doctor hoped that he had comfort in the children he said, "One, the second, is; she is a good child. The oldest is not steady, I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio -where, I am told, no liquor can be had-to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers' sermons, young peomost cries out for anything that will stop this slow cruel murder of homelove of men, of women, of little children, of hope, of peace, of immortal

### The Wife's Lecture.

Said she: "I want the chance to supply you with your drink. I want to sell to you and save the profit. I am compelled to go in rags and have the poorest to eat, while the saloon-keeper's wife has the grandest shawls and bonnets and silk dresses, with fine furniture and the best for the table. Let me sell to you, and I will have all this. I will get a keg of beer or a cask of whiskey, whatever you may prefer, and sell to you at so much a drink—the same price you pay the saloon-keeper.' The experiment was tried for a while, when the husband himself saw how much money he had been throwing away, and concluded not to make any further purchase of any one. But his wife had already gained a nice bonnet he held at the end of a tough bough of and dress and other comforts of her life.

#### "THE MAGAZINE CHILDREN'S AMERICA."

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St. John, Oct. 20, 1881.

To Dr. BENNETT, Holman Pad Company, Halifax. 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 The action of my heart, which was ter-

rific, 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

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

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