

Expensive works, however, I fear will be scarce in most of our libraries. We must not forget that our Sabbath School libraries should bear the distinguishing features of our denomination. In issuing books on baptism we not only keep our young people informed on our principles, but we shall also, by this means, awaken an interest in the same in other minds. Esteeming our particular doctrines as the teachings of the Saviour of mankind, we ought to scatter them wherever the saving truths of the gospel are proclaimed.

It is comparatively easy to say what books should occupy the shelves of our libraries, and there will be little trouble in obtaining exactly such as may be of incalculable blessing to the rising generation. Our chief difficulty lies in getting them generally well read. Many young persons are determined to succeed in pursuit of knowledge; others, alas, think it "too much like work." Some avoid mental labour with the same art as a jazy man shirks muscular effort. The hardest of all work is that of the mind, but it generally yields the best fruit. Too many Sabbath scholars like something easy; I am sorry to have to say it, but they don't like to take home good books because they are too idle to study them.

What is wanting on the part of the young may soon be supplied by firmness and kindness, care and wisdom, in those interested in good literature for our schools. Doubtless the Apostle's admonition applies here as well as in any other Christian work—"Let us not be weary in well doing, for in due season we shall reap if we faint not."

Correspondence.

For the Christian Messenger. A Preacher's Annoyances.

BY GRAEME GREY.

A great American lecturer was once delivering a lecture in a country village. In the audience, and immediately in front of the speaker, sat a woman, who, with a remarkable appreciation of the value of time, had brought her knitting-work to the hall with her. The lecturer began to speak, and the old lady began to knit. Sentence after sentence came eloquently from the speaker's lips, and every glowing period was greeted with the click, click, of the needles. The sight of this woman busily knitting, and the incessant rattle of her work, began to tell on the lecturer's nerves. He found that his lecture was being spoiled; for try as he would, he could not keep his thoughts on his subject while that woman sat there before him knitting. Finally in despair he stopped, and requested her to lay aside her work; but she was not one of the weak-minded females. She had no time to waste, and must knit, let the consequences be what they might. The lecturer attempted to go on with his lecture in spite of the clicking needles; but his efforts were completely distracted. He broke down, and left the platform. Needles had conquered genius, and clicking had silenced an eloquent tongue.

If preachers of the gospel in general were as easily disturbed as this lecturer, many a sermon would never be finished. The annoyances to which pastors are often exposed, because of the thoughtlessness, or ignorance, of one or two of their hearers are most distracting and unceasing. While the majority of the people in every congregation are respectful, fully quiet, and many are earnestly and helpfully attentive, there are a few—perhaps a very few—who are thorns in the preacher's side, messengers of Satan to buffet him.

In the first place there is the man who looks at his watch in sermon time. Perhaps it is his first watch. He has had it only a few days, or weeks. It is his treasure, and where his treasure is, there his thoughts continually go. The preacher may exhort with the fervor of a Peter, or preach with the eloquence of a Paul, but this youth is not moved by any of these things. When the preacher cries "Watch ye,"—he starts and is attentive, but when he adds, "and pray," he sinks back into his seat, fumbles with his watch-chain, presently pulls out the darling time-piece, turns it over two or three times, closes it with a snap, and places it in his pocket again. But boys with new watches are not the only ones who annoy in this way. Persons that ought to know better will open their watches in sermon time; and as the preacher sees one doing this he feels, "Well, that man is tired of my preaching. I certainly can do him no good." How despiriting this is, only those can know who have experienced it. And what is the need of taking out the watch? Is the dear fellow hungry? Is he trembling lest his dinner will get cold? Has he an engagement at the close of the service?

Is Arabi Bey going to call on him in the afternoon? Or what pressing matter makes it necessary for him to commit the rudeness and impertinence of looking at his watch and snapping the case together again before the eyes of the preacher? If Eutychus had ever been guilty of the like of that, I think Paul, instead of raising him to life after that unfortunate fall, would have given thanks that he was dead. It is bad enough for a man to fall asleep in church, but it is worse for him to look at his watch every ten minutes. The one may be due to the weakness of the flesh, but the other argues depravity of the heart.

There are some people, too, who always take pains to show their lack of interest in a sermon, or their disapproval of anything which does not square with their notions. If the pastor of the church is not up to his usual standard, or if his place is supplied by a less talented or less experienced man, these frank souls, whose candor shines in their faces and alters the fashion of their critical countenances, proceed to indicate to all in sight of them that they are bored by such weak trash as that which is at present coming from the pulpit. One man casts down his eyes, or leans his head upon his hand, with an air that says, "I suppose I must sit this thing through, and I may as well be resigned to my fate." Another plants his head upon the back of the pew in front of him, and gives the preacher an opportunity to study the outlines of the crown of his intellectual pate. Another keeps hitching about in his seat, changing his attitude nearly every minute, and acting as if he was in pain. I remember the case of a deacon who moved about in this way so much during the pastor's of a man he disliked, that in less than a year he wore out the carpet on the floor of his pew.

The people who are guilty of this rudeness are not always bores and clowns, but sometimes the learned and wise. It is a fault of which ministers are very apt to be guilty when listening instead of preaching. But whether committed by the polished or the uncoiled, by lawyer, preacher, teacher, or coal-heaver, it is an unpardonable breach of manners,—to put it on no higher grounds.

It is the duty of every one in the audience to help the preacher all he can. It is amazing how much a preacher can be helped by his hearers. But if he can be helped, he can also be hindered, especially if he be a sensitive or inexperienced man. He moves forward with courage and enthusiasm when he sees evidences that the people are interested, and seems to gain inspiration from the earnest faces before him; but when he meets only dull eyes, or sees evidences of indifference on the part of those who ought to be most interested in his words, he loses heart, and does not preach with half the emotion and freshness that he might have under other circumstances.

For the Christian Messenger. Fulfillment of Prophecy.

"She hath done what she could." Probably this day, more than ever in one day before, has this "Gospel of the kingdom" been proclaimed.—To-day has the touching story of the loving Mary's devotion to the Master, been told "as a memorial of her" in the Sabbath schools all over the world; thus fulfilling the words of Christ. Would that each disciple could in like manner offer the "best gifts" the most precious as did Mary instead of the refuse that the young, to whom the story has been told to-day would devote the strength of their days to the Master's service,—instead of the miserable remnant of life, and thus enjoy the result—Growth in Grace.

Oct. 1, 1882.

The steamer Victoria has arrived at Liverpool from Boston, with the largest consignment of cattle shipped this year. She embarked 632 bullocks, and with one exception, all were landed in good condition.

The editor of a catholic paper called Celt warns Roman Catholics not to leave Ireland, on the pain of "damning" their children, for 60 per cent. of the children of Irish Romanists leave "the true church" when they go to America.

It will be news to some of our readers to learn that a newspaper is published in Jerusalem. Dr. Steel exhibited a copy of it at his lecture in the Protestant Hall recently. It bears the title of the Gazette. This fact indicates progress in the Holy City.

A year ago the Princess of Wales appeared at an entertainment at Buckingham palace with simple white clover as floral ornaments, and it is needless to say that the clover immediately thereafter came into fashion. Now it is all the rage in London. It is very easy to make a flower the rage when it's cheap.

The Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson V.—OCTOBER 29, 1882.

JESUS BETRAYED AND TAKEN.

Mark xiv. 43-54.

COMMIT TO MEMORY: Vss. 43-46.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark xiv. 41.

DAILY HOME READINGS.

M. The Lesson, Mark xiv. 43-54.

T. Parallel from Matthew, Matt. xxvi. 47-58.

W. Parallel from John, John xviii. 1-16.

T. The Traitor's End, Matt. xxvii. 3-10.

E. The Traitor's Fate, Acts i. 15-26.

S. Fidelity in Danger, 2 Tim. i. 8-18; iv. 5-18.

S. Giving his Life for the Sheep, John x. 1-18.

THE ARREST OF JESUS.

LESSON OUTLINE.—I. The Traitor's Kiss, Vss. 43-45. II. The Apostles' Failure, Vss. 46-50. III. Jesus a Prisoner, Alone, Vss. 51-54.

QUESTIONS.—When and where was Jesus arrested? Where led first? To whom then sent?

Vss. 43-45.—What was Jesus saying to his disciples? (Vs. 41, 42.) Who came? By whose authority? Why had the rulers changed their plan? How were they able to arrest Jesus privately by night? What signal had been agreed on?

Vss. 46-50.—What had the eleven declared? (Vs. 31.) What rash act was committed? Give further particulars from references. How did Jesus protest against such an arrest? Why did he submit?

Vss. 51-54.—What is related in vss. 51, 52? Who is this supposed to have been? How did he show more courage than the apostles? When the young man had fled, had Jesus any friend near him? Where was he led? For whom did Jesus bear all this alone? Who was with him and supported him? (John xvi. 32.)

Special Subjects.—Frightful hypocrisy of Judas. Carnal weapons and means in Christ's cause. Weakness of Christians; how and why they often fail. "Following afar off." Rashness naturally turns to cowardice.

NOTES.—I. The Traitor's Kiss, (Vss. 43, 45).

John says that Judas knew the place where Christ was: "for Jesus oftentimes resorted thither with his disciples" (xviii. 2). Our Lord made no attempt to escape or postpone the "hour." Immediately. Treason and hate work quickly. One of the Twelve. A fact again made sadly prominent. A great multitude. A heterogeneous company, consisting of a Roman band of soldiers, (John xviii. 3); some of the "chief priests and captains of the temple, and the elders," with their retainers, (Luke xxii. 52); servants, such as Malchus, (John xviii. 10); and a company of hangers on, who were eager to see the capture. With swords and staves. John (xviii. 3) speaks also of "lanterns and torches," by which they would make thorough search of every dark retreat. All this array naturally called forth Jesus' remark: "Are ye come out as against a thief? (Vs. 48). From the chief priests, etc. These were the instigators, though Judas and the crowd were the wicked instruments employed. A token. Or preconcerted signal. Kiss. The sacred sign of affection prostituted to the basest purpose. No depth of wickedness was un sounded in the circumstances of Christ's seizure and death. Take him. Seize him,—as they would a troublesome and dangerous malefactor. Led him away safely. Fearing that he might escape, as he had at other times, (Luke iv. 30; John viii. 59; x. 39). Master. Better, as in New Version, Rabbi; the designation by which our Lord was usually addressed by his disciples. Kissed him. The compound word in the Greek expresses emphasis of action. He kissed him gushingly, or in an ostentatious manner.

II. The Seizure, (Vss. 46-54).

Vs. 46.—John relates the remarkable circumstance that the appearance and words of Christ produced such awe, those who came to take him "went backwards and fell to the ground." But rallying, they laid their hands on him and took him.

Vs. 47.—The one of them that stood by, that drew a sword, and cut off the ear of the high priest's servant, was none other than the impetuous Peter, (John xviii. 10). The servant's name was Malchus. John also specifies the ear, as his right ear.

Vs. 48, 49.—Jesus answered. To their actions, which "speak louder than words." Against a thief. Rather, a highway robber, or brigand, in the temple, teaching. He had not

secreted himself, that he needed to be hunted like a fugitive from justice. Ye took me not. Because they dared not do so flagrant an act of injustice in broad daylight. But the Scriptures must be fulfilled. This was sufficient explanation for the Saviour. This was one of the "many things" which he was to suffer.

Vs. 50.—All forsook him and fled. A sad picture of terror on the part of his disciples.

Vs. 51, 52.—A certain young man. Who this was, is a matter of much conjecture. It is sufficient to say, that it is not revealed, and speculation is useless. Some suppose that Mark is here relating an incident in his own history. The young man was evidently a friend of Jesus, and seems to have stood by him, even after the disciples fled. The linen cloth was his night wrapper. He may have been aroused from his sleep by the commotion, and have rushed out with but his night garment upon him; and this he lost by rude hands.

Vs. 53, 54.—Led Jesus away. That same night. The authorities were awaiting his arrest with great eagerness and anxiety, determined to hasten the matters of trial and condemnation. To the high priest. First, however, (John xviii. 13), to Annas, ex-high priest, and father-in-law to Caiaphas, who was the high-priest that year. Thence to Caiaphas who was sitting with the Sanhedrim in session, ready to go through the forms of the mock trial. Peter followed him afar off. Matthew, "to see the end." Not mere curiosity, but also a sorrowful anxiety, moved him. Yet a true and noble devotion would have led to a bolder course. Sat with the servants, etc. Rather, officers, as in New Version. Out of the post and path of duty, he is in the way of temptation. Better the taking his stand with Jesus, or even at home in repentance and prayer, for here is the tempter's opportunity to secure his fall.

SUGGESTED LESSONS.

Sin oftentimes becomes grotesque and absurd. Hundreds of armed men to seize one unarmed, inoffensive, gentle, and loving Teacher!

Peter's sword was calculated more to harm, than to defend, the cause for which he drew it. The weapons of the church's warfare are not carnal.

Discretion is sometimes the better part of valor, as seen in the case of the young man in his night-robe.

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

Why could they not put Jesus to death at once? They were afraid of the people. They knew that Jesus had many friends. They knew that they must take him by night, when his friends were asleep. What did Jesus say at the Supper? Where did Judas go after Supper? He went to tell the priests that if the soldiers were ready, he would take them where they could capture Jesus. Do you think he was going to take them back to where Jesus was at Supper? No; Judas knew that Jesus meant to go to the Garden of Gethsemane.

Why did Jesus go to Gethsemane? How many times did he pray? After he came back the third time, what did he say? "Rise up, let us go; so, he that betrayeth me is at hand." The disciples looked up, and there, coming through the gate, was a great crowd of men and soldiers, carrying torches and lanterns in their hands. Judas had given the soldiers a sign. He said: "Whomsoever I kiss, that is the one for you to take." Read vs. 43-45. That is the most wicked kiss ever heard of. Then these soldiers "laid their hands on him, and took him."

One of the disciples drew his sword, and cut off the ear of a servant of the high priest. But Jesus touched the man's head, and healed him. Jesus said it was not time for his disciples to fight. Then Jesus asked the soldiers why they came out with swords to take him, as if he were a thief. Jesus asked them why they did not take him as he taught in the temple.

Then all of Jesus' disciples left him. He was alone with his enemies. One young man, who loved Jesus, followed him a little way; but the soldiers tried to capture him. Read vs. 51, 52. Where did the soldiers take Jesus? Yes, back to the palace in which lived the high priest. There were gathered the chief priests and the elders and scribes, waiting for Jesus to come. It was in the middle of the night when the crowd entered, bringing Jesus.

Does it not seem very sad to think that even those who have the best of teachers may become very wicked men or women? Judas knew what was right; but he did not follow the right. His path led down to a wretched death.—Abridged from the Baptist Teacher

Temperance.

Mr. Surgeon on Drinking and Abstinence.

At Mr. Booth's meeting recently at the Metropolitan Tabernacle Mr. Spurgeon presided, and, on rising to address the audience, was greeted with hearty cheering. After a few preliminary observations, he said—Drunkenness is one of the greatest of sins. First, it is a sin of itself. Against which Commandment does it transgress? Well, first, against that one, "Thou shalt have none other gods before me." I am sure that the worship of Bacchus is one of the most degrading of all idolatries, and the man that drinks to excess makes his belly to be his god. He does not put God first, but he puts his own carnal sensual enjoyment where God ought to be, and so he becomes guilty of idolatry. You think that it is very degrading for a man to worship a block of wood or stone. Is there no degradation in worshipping a pewter pot or a champagne bottle? Again, every man who is a drunkard is killing one who is very important to himself, namely, himself. I have seen drunkards reclaimed. I bless God for it; but I have very seldom seen a drunkard able to shake off the injury which he has done himself. But the sin of drunkenness lies not only in its being itself a sin, but perhaps its greatest guilt lies in its bringing so many sins in its train. It brings with it not only seven, but seventy devils more wicked than itself, and they enter in and dwell there. This is the burglar that breaks open the door, and then other sins come in to rifle the man, and so spoil all that is godlike in him. Look at him! "Why," said a dear wife to me a little while ago, "my husband, sir, is one of the best husbands that ever lived. I cannot speak too well of him when he is sober; but when he is drunk, sir, oh! the children know it, and they fly away; and as for me, I know my life is not safe a single minute with him. Oh, wretched woman that I am!" Have you not heard the same story from other women? Look at the example of a drunkard to her children—to his children. I said her. It was a mistake that had more truth in it than some might think. Even from their mother's breasts young children get the love of drink. There is no doubt about it. The very things which are said to be so nourishing are in a great part defiling even to the suckling as it hangs upon its mother's breast; and as for the father's drunkenness, it is possible that the boy shall not imitate it? It is a very great happiness to me to have two sons in whose blood there does not flow a drop of it. I do not know whether they have signed any pledge, because they have had nothing whatever to do with the drink needing them to protest against it. I said, if they want drink they can always have it for themselves when they are grown up, but certainly it is not for me to teach them to drink it, and to be the dispenser of it. Many a child has been instructed for the good and for perdition by the habits of his father, and God save the drunkard from doing that.

And as to duties to God: how drunkenness destroys the possibilities of these! Shall the man repent? Shall he believe in Christ? Shall he learn to pray? Shall he praise God—he that has not all his wits about him? If he has been drinking and is but half-gone, he is lost to such work as that. He that is altogether gone in this vice let him be set outside the sanctuary, for how can he present a sacrifice that God can accept? Oh, my dear friends, if you feel that I am trading on any of your tears, and you feel that I am describing you, that is the very thing which we are bound to do. I never like to be preaching to the people that live in Kamtschatka when I am standing here, because, although I could very much edify them, no doubt, and improve them, yet they will not hear what I have to say. I think that it is best to begin ploughing where I can get my plough in, and I want to speak very pointedly and very personally to you that are here. Oh, come you to the Saviour—you that have been deluded by this transient pleasure—come and ask the Lord to renew your heart and mind, and to give you new tastes and new delights! Believe me, there is more joy in setting foot upon an evil passion than that passion can ever bring you. There is infinitely more delight in saying "The snare is broken and I have escaped," than you ever can find in the snare itself. Ask God to set you free to night; free to be what He has made you to be—free to enjoy His love and His favour—free to become like Him, and free to be fit to dwell with Him for ever above. The Lord hear that prayer as you breathe it, and then give you such strong confidence in the man Christ Jesus that, resting in His blood and in His wounds, in His life, and in His death, you may find descending upon you to-night a power you never felt before—a power invincible, which shall

first conquer you, and then help you to conquer your-self and all sorts of sin! During the whole week the mission was continued with encouraging success, the large Tabernacle being packed night after night. About a thousand, at an average, adopted temperance principles each night. Mr. Spurgeon's morning congregation on Sunday bore manifest tokens of the way in which the work has spread, for one-third of the audience appeared to wear the little badge of blue. On Sunday, in addition to the two regular church services, there were two Gospel temperance gatherings in the Tabernacle, as well as an overflow gathering in the Elephant and Castle Theatre. The mission was concluded on Tuesday by a special gathering. It is stated that the total of new pledges taken has been 9 388, while 18,333 blue ribbons have been put on.

"An honest man is the noblest work of God." Nothing is said about a woman, because she isn't such an astounding scarcity.—Burlington Hawk-eye.

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