

The Christian Messenger.

Bible Lessons for 1882. FOURTH QUARTER. Lesson XI.—DECEMBER 10, 1882. HIS RESURRECTION. Mark xvi. 1-8. COMMIT TO MEMORY: Vss. 6-8.

GOLDEN TEXT.—"Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Corinthians xv. 20.

DAILY HOME READINGS. M. The Lesson, Mark xvi. 1-8. T. He is Risen, Matt. xxviii. 1-15. W. Unbelieving Disciples, Luke xxiv. 1-12. Th. Peter and John at the Tomb, John xx. 1-10. F. Preaching the Resurrection, Act. ii. 22-36. S. The Power of his Resurrection, Phil. iii. 7-11. Sa. Raised with Christ, Col. iii. 1-17.

THE LIVING CHRIST. LESSON OUTLINE.—I. The Stone Rolled Away, Vss. 1-4. II. Wonderful News, Vss. 5, 6. III. A Joyful Message, Vss. 7, 8.

QUESTIONS.—When did Jesus die? When was he buried? How long did his body lie in the tomb? What place did his spirit visit? (Luke xxiii. 43). Did the disciples expect him to rise? (John xx. 9). What would have been the consequence if he had not risen? (1 Cor. xv. 14-19).

Vss. 1-4.—How had the door been closed? What women came early to the tomb? Their errand?

Vss. 5, 6.—What did Mary Magdalene do? What did the rest find in the tomb? What words of Jesus were recalled? What prediction of his, and what ancient prophecy had been fulfilled? What did the resurrection prove as to Christ? (Rom. i. 4). As to the completeness of the atonement? (Heb. ix. 12). As to a future life? (1 Thess. v. 10). As to the return of the dead to the earth? (1 Cor. xv. 21-23; Rev. v. 10; John v. 29). What did it make Christ? (Rom. xiv. 9). What should it lead all men to do? (Acts xviii. 30, 31). What should be its power on believers in the present life? How are they "raised with Christ" at baptism?

Vss. 7, 8.—What message did the angel send to the disciples? Why was Peter specially named? What may we learn from this? How did the women feel at first? Who appeared to them? What day commemorates it? What was henceforth the true Sabbath?

Special Subjects.—Finding an angel, instead of the dead body of Jesus. Anointing and embalming the dead. Change in the Sabbath. Angels: their appearance. The resurrection of Christ: its bearing on the present life, on the future, on human salvation.

NOTES.—I. The Stone Rolled Away, (Vss. 1-4).

Vs. 1.—When the Sabbath was past: The Sabbath ended at sunset on our Saturday evening. But the women had only time to make preparations for the anointing, before the darkness came on; and then they were compelled to await the dawn of the next morning. Thus, Jesus lay in the tomb a part of Friday, all of Saturday, and a portion of the succeeding day,—"three days,"—according to the Jewish mode of reckoning. Compare 2 Chron. x. 5, 12; Matt. xii. 40; xxvii. 63; John i. 19. Mary Magdalene, etc. Compare Luke xxiv. 10; where "Joanna," and "other women" are associated with these. The first intimation of Christ's resurrection was made to the women at the sepulchre. Bought sweet spices. Usually employed upon dead bodies. The spices is omitted in New Version. They might not have known the act of Nicodemus in securing a hundred pounds of "myrrh and aloes" (John xix. 39), which were wrapped up with the body of Jesus, or they wished to supplement his attentions.

Vss. 2-4.—Very early. Matthew, as it began to dawn. John, while it was yet dark. A substantial agreement. These women were intensely in earnest. In the morning. Omitted in New Version, and not necessary to the sense. The first day of the week. Our Sunday; called (Rev. i. 10) "the Lord's Day." Open to the sepulchre. Mark puts it more graphically (as in New Version), in the present tense, they came. They said. Rather, were saying. The matter was more than a momentary question of anxiety, but was a burden upon their hearts and tongues, as they hurried along. Who shall roll us away the stone? They were, probably, ignorant of the sealing, and the watch to guard it; and their anxiety extended only to the weight of the stone. For it was very great. But the event proved that they had "borrowed trouble" in this matter; for, when they looked, or, looking up, they saw (see) that the stone was (is) rolled away. Matthew tells us (xxviii. 2) that no human hands had rolled back this stone, but "the angel of the Lord." Not the power of death

not the Roman seal, not the bond of soldiers, nor yet the unbelief of his own disciples, could keep our Lord in the tomb, after the morning of the third day.

II. Wonderful News, (Vss. 5, 6). Entering into the sepulchre. A glance within indicated that it was empty, and forthwith Mary Magdalene seems to have sped away to tell Peter and John. (John xx. 2). The others then entered, to examine into the matter, and there they saw a young man sitting on the right side, etc. Luke says, two men. Here the maxim holds true,—the fuller account comprises the shorter; the shorter does not contradict the fuller. Matthew, like Mark, speaks of only one, and says he was an angel. He was a young man; a hint that the redeemed shall have the vigor of perpetual youth. The angels may have both sat and stood during the interview, and have been both outside and inside, at different moments. Long white garment. Matthew, white as snow, and "his countenance like lightning." Compare vestures of redeemed in Rev. iii. 4, 5; iv. 4; vi. 11, etc.; where white is the symbol of purity. Long is omitted in New Version. Affrighted. Rather, as in New Version, amazed. The original word is so rendered in ix. 15, and xiv. 33. They were struck with awe, as was natural, at the appearance of a heavenly visitant. Compare Luke i. 12, 29. Be not affrighted. Or, amazed. Compare the Fear not of Luke i. 13, 30. He is risen. He is not here. Not only the angels knew this blessed truth, but the "keepers" who guarded the tomb were before the disciples in this knowledge, (Matt. xxviii. 4); while the disciples, who should have been expecting his resurrection, were lovingly seeking him, indeed, but in the wrong place. Behold the place where they laid him. But the place of death is empty; for the last enemy is conquered, and Jesus is alive forevermore. No explanation but the angel's triumphant declaration can explain the problem.

III. The Glad Message, (Vss. 7, 8). Go your way. The angel wisely gave them something to do. His disciples. The first duty is to enlighten the Lord's children. And Peter. As a pledge of his forgiveness. Into Galilee. According to the appointment made before his death, (xiv. 28). Went out quickly, and fled. To carry the message; but also because in trepidation and an ecstasy at what they had seen and heard. Neither said they any thing to any man. That is, by the way. Fear lent them wings, and rapture filled their hearts, as they carried the joyful message to the disciples.

Help for Parents, or for the Teacher of the Primary Class. We all ought to be happy, for Jesus lives. Jesus did die; but he isn't dead now; he's more alive than ever. These loving women and sad disciples believed what Jesus said, and expected him to keep his promise. Bring out the story of the Lesson, tell of the stone rolled away. The angels' words. Dwell on the words, "Be not afraid," and "Go, tell Peter."

Why should we be glad that Jesus lives? It shows that Jesus was sent by God. Man could not have given him life, and God would not, if he had been saying falsely that he came from God. A dead Saviour cannot help us. Another reason is, that we need not be afraid of the grave. It is one of his beauties "Be not afraid." It shows that he is stronger than death or the grave. It shows that we, too, shall rise from the grave. Take a nut, all the shell is worth is to keep the kernel in. So our bodies are the outer shell; our souls the kernel inside. Our bodies are like a box in which our souls are kept. Ever since the day when Jesus rose from the tomb, we keep it for our Sabbath; and so every week we celebrate his resurrection. If we would live with Jesus we must love him, believe on him, grow like him.

—Abridged from the Baptist Teacher. An account of an interesting ceremony, the gathering together of 4,000 Smiths, appears in the American papers, which shows how strong are family ties in some parts of the world. It appears that this is the seventh annual re-union, which makes the fact more remarkable.

An English Company offers to drain the waters of Lake Geneva, in Switzerland, into the river Rhone, and to pay \$1,000,000 for the privilege, provided they can have the land that will thus be left dry.

Mr. Holloway, an Englishman, has given \$2,000,000 to endow an institution for the higher education of women.

Correspondence.

For the Christian Messenger. From England. BY REV. JOHN BROWN.

As the rapid wheels of time roll on events of importance seem to take place in increasingly rapid succession. The war in Egypt which many thought would drag itself along for many months was brought to a victorious end when it was generally thought it was about being begun. There was naturally great rejoicing in England at the signal victory and the troops now returning in triumph are being received with extraordinary enthusiasm. As much of London as can crowd into the streets through which the returning warriors pass, are found waiting for hours to welcome them with rounds of cheers, and in such volume as seem peculiar to Englishmen.

Banquets, receptions, and so forth, are the order of the day, to celebrate the victory and the bravery of the victors, who are receiving their full share of praise. Of course one cannot but rejoice that British arms have been victorious, but one cannot help thinking at the same time that there is a dark and sad side to all this, which is and always must be inseparable from war on whose side soever the victory may fall. A visit a short time ago to the Royal Military Hospital at Netley, near Southampton gave me a bitterer hatred of war than ever, and led me more earnestly than ever to pray,—"Thy kingdom come."

There lay scores of the wounded who had just returned from Egypt; some looking as if their life's course was nearly over, pale, worn, sad, and dejected. Others with bandaged leg or arm or head, are seen in all directions, some reclining on their bed, others sitting on the bedside, others again are able to move about though very lame; while some again are sitting outside on the seats provided for them. It is a very poor sight. I cannot describe it if I would; I would not if I could. All possible care is taken of them and every comfort provided; and if the sight under such circumstances is so painful what must the scene at Tel-el-Kebir have been like after the struggle? (By way of parenthesis let me here say that the "false report" referred to in my last did not refer to the Messenger as giving it, but as coming from Egypt to the paper from which it was taken, and I wished to point out how singular it was that a false report should afterwards become true.) May God speed the reign of universal peace, and may His people everywhere pray and labour so far as they have any opportunity in order to bring it about. The clock of time seems to move more rapidly than once it did, and the time when the hand will point to "Universal Peace" may be nearer than some suppose.

Perhaps when the universal church becomes more united, that day may begin to dawn, when with a determined purpose she with earnest heart and hand sets herself to the work, and when her voice is made to be heard in our Parliament (where the military element is at present far too powerful) above all other voices speaking in tones distinct and clear, "War must not be."

The unity of churches or at any rate a better understanding between the Church of England and Dissenters, involving closer unity, appears to have had some stimulus given it at the late Congregational Union at Bristol. A deputation of over thirty representing about half of the clergy of Bristol presented themselves at Broadmead chapel, (where Mr. Gange preaches) and the following address was read by Dr. Ellicott, whose name must be familiar to not a few on your side the sea:

"We, the undersigned clergymen of the Church of England resident in Bristol, desire to take part in welcoming the Annual Conference of the Congregational Union to our city, and to give public expression to our respect for our fellow workers in the cause of Christ."

"Heardly attached as we are to that historic branch of Christ's Church in England of which we believe to retain institutions derived from the Apostolic age, we nevertheless willingly recognise the work which you are doing in spreading the fundamental truths of the Kingdom of God. We acknowledge with gratitude the piety and zeal, the learning and eloquence of members of your ministry, and the abundant blessing with which it has pleased God to prosper your work, both in English-speaking countries and in the missions which your congregations assist in some of the most remote quarters of the globe."

"We desire that all who hold the truth as it is in Jesus Christ should live in brotherly love with one another, and as far as possible strive to unite their forces for the furtherance of the Gospel. We pray in our liturgy that God would inspire continually the Universal Church with the spirit of truth, unity and concord, and we are sure that in this prayer you heartily join. We have one Lord, one faith, one baptism."

"We wish you God speed in every

good work, and we pray that the Holy Spirit may guide you in all your deliberations to the furtherance of the Gospel of our common Lord and Master."

There is much that is suggestive in this address, . . . "that branch of Christ's Church in England," for instance. The old claims of being the Church of Christ, and the Church of England, gives place to its claim as a branch of that Church in England. Whoever the venerable Dr. meant by the 'We' in the sentence, "We have one Lord, one faith, one baptism," there is one body of Dissenters who decline the honour of being included in that plural personal pronoun, at least as far as regards the baptism.

One of the deputation Rev. L. M. Wilson, Head Master of Clifton College, said among other things:—"The hand of the clock has moved on. Three centuries ago it pointed to persecution; two centuries ago it pointed to unjust and tyrannical Acts of Parliament; one century ago it pointed to a grudging and imperfect toleration; now it points to a complete religious equality." This last sentence called forth loud cheering. It was however not quite correct, for religious equality is yet some way off, or if the hand points to it the clock has not yet struck, and I think a good many events of importance will take place before it does strike. It shows at any rate what our brethren of the Establishment are making up their minds to. Before there can be religious equality, there must be Diestablishment, and the total separation of Church and State, a consummation devoutly to be wished, but one which the majority of the clergy will endeavour to avoid so long as they possibly can. That it is coming there is no doubt at all; at any rate in the mind of the Baptist Bishop of the Metropolitan Tabernacle who looks upon death and disestablishment as equally certain.

How strangely the above address which breathes the spirit of Christian love reads in the light—or darkness—of two hundred years ago, when from that very place (Broadmead) representatives of the Church of England dragged and imprisoned those who dared to differ from them. Thus in 1663 we find according to the Broadmead Records that "The constables frequently disturbed them, and many were imprisoned and fined. Sometimes, when they learned the officers were coming, they evaded them by taking refuge in a cellar, and sometimes by climbing into a garret. In 1665 is this record found: "we had many disturbances, and divers imprisoned, but the Lord helped us through." In 1674 the Bishop of Bristol "though aged and grey, a violent man against good people that separated from that which he called the Church, resolved to destroy all meetings, stating that he would not leave a track of a meeting in Bristol; but would make all come to church as he called it." In Feb, 1675, Mr. Hardeastle their minister "was committed to jail, for six months." Towards the close of the same year, the Records state that "the meetings were grown very poor and lean, through fines, imprisonments, and constant worrying of us every day." In July, 1682, this record appears: "Our pastor preached in another place in the wood. Our friends took much pains in the rain, because many informers were ordered out to search, and we were in peace, though there were near twenty men and boys in search;" and in Nov. 1685 is found this entry:—"Our pastor, brother Fownes, died in Gloster jail, having been kept there for two years and about nine months a prisoner, unjustly and maliciously, for the testimony of Jesus, and preaching the Gospel."

What a change two hundred years have wrought! Broadmead Chapel will ever have associated with it a deep and sacred interest. A very interesting chapter on this church is found in Dr. Cramp's Baptist History, page 304-312, where is a large number of extracts from the Church Records. Let me very strongly recommend those who have not the aforementioned History to get it by all means. The chapter referred to is itself worth the cost of the book, apart from its value as a Baptist History, while the Broadmead Records alone is a volume of thrilling interest.

Melksham, G. B., Nov. 3, 1882.

For the Christian Messenger. Cheerfulness in Affliction.

A PROFITABLE HOUR SPENT. For seventeen long years has Sister Harriet Cole been an invalid. Yet patiently, ever cheerfully, has she borne her severe sufferings. Her cheerful countenance beaming with joy, as words of comfort from Holy Writ and Christian friends were uttered. This good Sister, it will be remembered, has penned a number of excellent poems. Which Rev. J. Brown, now in England, arranged

in a volume, and had published. This Sister richly enjoys correspondence (from different parts of the world). With those similarly afflicted—being connected with the "Invalids' Association."

Surely those enjoying health, ought to be contented and happy, when such an one can be. She seems to have "grace sufficient."

W. J. G. Milton, Queens, Sept., 1882.

The following is a contribution from the pen of the above mentioned, just received: Come to Jesus:

O come at once to Jesus, How can you stay away? When so lovingly He calleth, And waiteth day by day.

Is there nothing in the Saviour, Or the cruel death He died, To save poor guilty sinners, To win you to His side?

Is there nothing in His favour Which He offers you to-day? To make your soul desire it? Come, answer me, I pray.

For your heart He long has pleaded, How long you've made Him wait! O what if He should leave you, In your lost and sinful state!

O come at once to Jesus, That faithful Friend above; Who is waiting now to bless you With the sweetness of His love.

Perhaps you may be thinking, You will seek Him by and by; But my friend—ere you are ready— You may be called to die.

O leave the path of folly; At once to Jesus flee; Say "I'm a guilty sinner I give myself to Thee."

O let the cleansing fountain, Wash all my sins away; And lead me, gracious Saviour, To the land of endless day.

I take Thee for my Saviour, My Shepherd, Shield and King; My heart to Thee I render To Thee alone I cling.

H. Cole. Milton, Queens, Co.

WOMAN CAN HEALTH OF WOMAN SYMPATHEZ WITH IS THE HOPE OF WOMAN. THE RACE OF WOMAN.



For Health Lydia E. Pinkham's

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c.

It is pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and as regular periods.

PHYSICIANS USE IT AND PRESCRIBE IT FREELY. FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the kidneys it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use. LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every taint of Humors from the system. At the same time will give tone and strength to the system. As marvellous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 238 and 250 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 5 cent stamp. Send for pamphlet. Mention this Paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. 50 cents. Sold by all Druggists.—G. O. Oct. 4, 1882.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated KIDNEY-WORT as a cure. Whenever the cause, however obstinate the case, this remedy will overcome it.

PILES. Piles, a distressing complaint in very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

PRICE 50 CENTS. USE Druggists Sell KIDNEY-WORT Oct. 4, 1882.

\$66 a week in your own town. Terms \$100 and \$50000 free. Address: H. HALLIBURTON & CO., Portland, Maine. Sept. 20, 1882.

NEW ADVERTISEMENTS.

1883. HARPER'S WEEKLY. ILLUSTRATED.

Harper's Weekly stands at the head of American illustrated weekly journals. By its impartial position in politics, its admirable illustrations, its carefully chosen serials, short stories, sketches, and poems, contributed by the foremost artists and authors of the day, it carries instruction and entertainment to thousands of American homes. It will always be the aim of the publishers to make Harper's Weekly the most popular and attractive family newspaper in the world.

HARPER'S PERIODICALS. Per Year: HARPER'S WEEKLY \$4.00 HARPER'S BAZAR \$4.00 THE THREE above publications \$10.00 Any TWO above named \$7.00 HARPER'S YOUNG PEOPLE \$1.50 HARPER'S MAGAZINE \$5.00 HARPER'S YOUNG PEOPLE \$5.00 HARPER'S FRANKLIN SQUARE One Year (52 Numbers) \$10.00 Postage Free to all subscribers in the United States or Canada.

The Volumes of the Weekly begin with the first number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of order. The last Four Annual Volumes of Harper's Weekly, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume. Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1.00 each. Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement without the express order of HARPER & BROS'. Address HARPER & BROTHERS, New York. Nov. 29, 1882.

1883. HARPER'S YOUNG PEOPLE. An Illustrated Weekly—16 Pages. SUITED TO BOYS AND GIRLS OF FROM SIX TO SIXTEEN YEARS OF AGE. Vol. IV commences December 7, 1882.

The Young People has been from the first successful beyond anticipation.—N. Y. Evening Post. It has a distinct purpose, to which it steadily adheres—namely, of supplying the vicious papers for the young with a paper more attractive, as well as more wholesome.—Boston Journal.

For neatness, elegance of engraving, and contents generally, it is unsurpassed by any publication of the kind yet brought to our notice.—Pittsburgh Gazette.

TERMS. HARPER'S YOUNG PEOPLE \$1.50. Per Year, Postage Prepaid. SINGLE NUMBERS Four Cents Each. Specimen copy sent on receipt of Three Cents.

The Volumes of Harper's Young People for 1881 and 1882, handsomely bound in illuminated cloth, will be sent by mail, postage prepaid, on receipt of \$3.00 each. Cover for Young People for 1882, 35 cents; Postage, 15 cents additional.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS. Address HARPER & BROTHERS, New York. Nov. 29, 1882.

1883. Y. 432. P. 75. C. B & B F. G.

"BUDS & BLOSSOMS" during 1883 will contain 432 pages and the price will be Seventy-five Cents, if prepaid.

It is an ILLUSTRATED 36 PAGE MONTHLY for the CHURCH and HOME.

Editor Rev. J. F. AVERY, MIZPAH COTTAGE, Halifax, N. S. Nov. 22, 1882.

CHURCH AND SCHOOL BELLS. SIZES AND PRICES: Diam. W. with Cost: of gals. & Ring: Bell, frame & hanging: No. 9, 25 in., \$230.00 \$25.00 No. 10, 30 in., \$340.00 \$35.00 No. 11, 36 in., \$400.00 \$40.00 No. 12, 42 in., \$480.00 \$48.00 No. 13, 48 in., \$580.00 \$58.00 No. 14, 54 in., \$700.00 \$70.00 No. 15, 60 in., \$850.00 \$85.00

HUMSBY & CO., Seneca Falls, N. Y., U. S. A. Oct. 4, 1882.

AGENTS WANTED EVERYWHERE to sell these Machines ever invented. Will send a pair of stockings with 12000 and 20000 complete, in 20 minutes. It will also knit a great variety of hosiery work for ladies. These Machines are ready-made. Send for circular and terms to the "Improvement & Manufacturing Co., 222 Broadway, New York, N. Y." Sept. 13th, 1882.