

charity. The care of the poor and the sick, which has been so splendidly illustrated in the Christian world, is the blessed fruit of Christianity.

Colportage. FROM ONE OF THE COLPORTEURS OF THE BRITISH AMERICAN BOOK AND TRACT SOCIETY. My labours thus far have been in back settlements. These districts are thinly populated.

people, or then freed the intellect for keen philosophical enquiry, or quietly planted in our land the germ of a new future; or in the present century, when it went before our armies, to give them freedom from a foreign servitude, or later awakened the spirit of compassion, which gathered the neglected in places of safety or performed the service of love in the chambers of the sick.

This is reliable—R. N. Wheeler, merchant, of Everton, was cured of a severe attack of inflammation of the lungs by Hayward's Pectoral Balsam.

The Christian Messenger.

Bible Lessons for 1883. SECOND QUARTER.

Lesson III.—APRIL 15, 1883.

SAUL'S CONVERSION. Acts ix. 1-18.

COMMIT TO MEMORY: Vs. 1-6.

GOLDEN TEXT.—"And he received sight forthwith, and arose, and was baptized."—Acts ix. 18.

DAILY HOME READINGS.

- M. The Lesson, Acts ix. 1-18. T. Paul's Account of his Conversion, Acts xxii. 1-16. W. Another Account by Paul, Acts xxvi. 1-20. T. A Convicted Sinner, Rom. vii. 8-25. F. A Delivered Sinner, Rom. viii. 1-17. S. All for Christ, Phil. iii. 1-14. S. A Retrospect, 1 Tim. i. 9-17.

CALLING OF AN APOSTLE FOR THE GENTILES.

LESSON OUTLINE.—I. Christ Revealed, Vs. 1-9. II. Ananias Sent, Vs. 10-17. III. Saul Baptized, Vs. 18.

QUESTIONS.—Vs. 1-9.—What was Saul's state of mind? What did he think of Jesus? Was he sincere? Was he guilty? What does this teach us? What was the effect on Saul? What change in his mind as to Jesus? As to his opinion of himself?

Vs. 10-17.—Who was Ananias? Who sent him to Saul? What is a "vision"? What did Jesus say to Saul?

Vs. 18.—What fell from Saul's eyes? What was cured? What direction did Ananias give? Acts xxii. 16. What did Paul do at once? What did this signify? What should every believer do?

Scripture Searchings.—Find and compare with this account two other accounts of the same thing. What does Paul say of himself as an example to encourage others?

NOTES.—I. Saul and Jesus, (Vs. 1-9).

Vs. 1, 2.—Breathing out threatenings and slaughter. Breathing threatening, etc., as one breathes his vital air; or, as one under strong emotion, breathes harder and quicker. A vivid expression of the hatred to Christians which yet filled him. See viii. 3. See also xxii. 4; xxvi. 10, 11, for the extent of the cruelties which he practiced against the disciples of the Lord.

Vs. 3, 4.—A great light from heaven. In xxvi. 13, Paul says that this was at midday, and that it was "above the brightness of the sun," and that it shined not only round about him, but also about his attendants. What could this great light be which was above the glare of an Eastern sun, but—as Conybeare and Howson say—"the Shekinah or divine lustre of the person of the glorified Jesus, beheld also by Stephen, and magnificently described by the Apocalypticist, in Rev. i. 13-17? He fell to the earth; and his companions with him (xxvi. 14). Heard a voice. All heard the voice (vs. 7), but to Saul alone it came with intelligible language. Why persecuted thou me? Observe Christ's identification of himself with his church. "We are members of his body, of his flesh, and of his bones" (Eph. v. 30).

Vs. 5, 6.—Who art thou, Lord? As a Jew, hearing one speak from heaven, he would address him as Lord, or Jehovah. How overwhelming to him was the answer which identified the Lord with the crucified Nazarene. I am Jesus whom thou persecutest. We observe that Christ here takes the name of his earthly humiliation that Saul may know that it is he, now "crowned with glory and honor," who spoke to him. It is hard, etc. This clause and the first clause of vs. 6 are omitted in New Version; but this is found in Paul's recital, in xxvi. 14, from whence it was, most likely, inserted here. Pricks. Goads used in driving cattle. The ox kicking against them inflicted injury upon himself. What wilt thou have me to do? Though this sentence

does not legitimately belong here, it is but another form of the question which Paul says he did ask at this time. See xxii. 10. Go into the city (Damascus), and it shall be told thee what thou must do. And by one of the sect that he had despised and desired to exterminate.

Vs. 7-9.—Hearing a voice, but unable to attach a meaning to the sounds, for the message was to Saul alone. See xxii. 9. Seeing no man. But Saul saw Jesus. Compare vs. 17 and 27, xxvi. 16, and 1 Cor. ix. 1. When his eyes were opened, he saw no man. Made blind by the excessive light, he could see nothing whatever when he arose, and had to be led by the hand, by his companions, into Damascus. Three days. Suggestive of death and resurrection.

II. Saul and Ananias, (Vs. 10-18). Vs. 10-12.—A certain disciple named Ananias. See Paul's description of him in xxii. 12. He was one of Saul's intended victims. To him, as to Saul, the Lord had a message. As in Saul's case, he called him by name. Observe the different reply of one who already knew the Lord and did not have to say, "Who art thou?" It is the answer of ready obedience. Behold, I am here, Lord. The Lord gives specific directions. Into the street called Straight. The main thoroughfare, running from east to west. Inquire in the house of Judas. Whither Saul had been led. Judas may have been an innkeeper in this chief street of the city, Saul, of Tarsus. The first mention of the apostle's birthplace. Behold, he prayeth. An almost incredible announcement, made to reassure Ananias and hath seen in a vision a man named Ananias, etc. How thoroughly the Lord had prepared the way for the work of instruction.

Vs. 13, 14.—Ananias answered. His astonishment is so great that he seems for a moment to question even the Lord's word. I have heard by many. Saul's name was a terror as a persecutor of the saints. How much evil. . . to thy saints at Jerusalem. The refugees at Damascus had doubtless mentioned him as the most relentless enemy of the Christians. And here he hath authority. But the Lord knew all about it, and could be trusted to take care of his messengers.

Vs. 15.—Go thy way. Do as thou art bidden, without questioning. Chosen vessel. A selected instrument. He had been a zealous tool of Satan, efficient in his work, but the Lord wrests him from the devil's hands because he had elected or chosen him for his own service. Unto me. He has changed masters. To bear my name, etc. The exalted service for which he is intended is here set forth. Before the Gentiles. See xiii. 46; xv. 12. Kings. See Paul before Agrippa (xxvi). Probably also before Nero at Rome. How great things he must suffer. See catalogue of his sufferings for Christ's sake in 2 Cor. xi. 23-28. Observe his estimate of such sufferings in Phil. iii. 8.

Vs. 17, 18.—Went his way, i. e., departed to the house of Judas, where Saul was. Brother Saul. No longer looked upon with distrust, but welcomed with the tender name of brother. Ananias brought to him two great blessings—light and the Holy Spirit. To him was granted at once the extraordinary powers and qualifications which he would need as an apostle. The as it had been (New Version, as it were) shows that the scales were in appearance, not in reality. His eyes were closed, as to sight, as effectually as if scales had grown upon them. Now they were opened, and he received sight forthwith. Not even one called to be an apostle may neglect the ordinance in which he confesses his faith, and how naturally the story of his conversion ends with his baptism.

SUGGESTED LESSONS.

God has many ways of converting men. It is foolish to demand such startling demonstrations as came to Saul. The quieter method of dealing with the Ethiopian was just as effectual. No cases are too hard for God. The least likely person to become a Christian was this cruel persecutor. Suffering for Christ is often connected with successful labor for Christ. But if we suffer with him we shall also share his glory.

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

LESSON THOUGHT.—From darkness to light. TRUTHS TO BE TAUGHT.—1. We may be perfectly changed in heart. 2. We may be emptied of selfishness and wickedness. 3. We may be filled with the Holy Spirit. 4. If children of God we are one with Christ. When Stephen was being stoned, a young man named Saul stood by with

approval, consenting to his death (Acts vii. 58; viii. 1), and soon afterward this same man did dreadful things to those who loved and followed Jesus. (Read Acts viii. 3.) He left Jerusalem, where he lived, to go to Damascus with power to injure and destroy those who were followers of Jesus. (Read vs. 1 and 2.) His journey was interrupted. (Tell the story in detail, including verse 9.) His question to the Lord was, "What wilt thou have me to do?" But the Lord's answer was that he must suffer great things for him (vs. 16). What was it that appeared to him on his journey? (A light from heaven.) Yes, it was so bright that Saul became blind at once, so that he had to be led by the hand, to Damascus. His heart was all in darkness. In Damascus there lived a good man named Ananias, to whom God spoke in a sort of dream. God told him to "Arise and go" to a certain street and house, to meet Saul. Ananias was almost afraid, perhaps, at first, but went to Saul. (Read vs. 17.) Now see what happened: first, Obedience. Second, Sight. (Read vs. 18). Third, Baptism. Fourth, Filled with the Holy Spirit. He was made a child of God. His lion nature was changed to that of a lamb. Now we have learned something about Jesus that must not be forgotten. He said to Saul, "Why persecutest thou me?" It proved that Jesus lives, and that whoever hurts one of his disciples, hurts him. It proved that his children may always trust him, because he sees and knows everything. (Repeat, in closing, the Truths to be Taught.)—Abridged from the Baptist Teacher.

Bouths' Department.

Original and Selected. Scripture Enigma.

No. 218. A DOUBLE AGOSTIC.

- 1. Bitter her cup, and dreary seemed her lot; Joy came, though late, and sorrow was forgot. 2. Stubborn of soul, thou must for ever wear The bride, and man's yoke for aye must bear. 3. The King of Israel seeks thy help, O King! Rich gold and silver bribes his envoys bring. 4. The King of Israel lay in fetters bound Because in him conspiracy was found. 5. Man sees but this, the outward form so fair; Before the Lord the inmost heart lies bare. 6. She put her hand to this, and softly crept Where soon her weary guest his death-sleep slept. 7. The accursed thing is in the midst of thee; Hence from yon city's gate thy thousands flee. 8. When famine sore spread over all the earth, This favoured land knew not the pangs of dearth. 9. One only 'mong the sons of men was known Till Babel's tower had dire confusion sown.

Sure he is this; such guileless souls alone Sing the new song before the heavenly throne. To God and to the Lamb the first-fruits fair, Such on their brow the Father's name may bear.

CURIOS QUESTIONS.

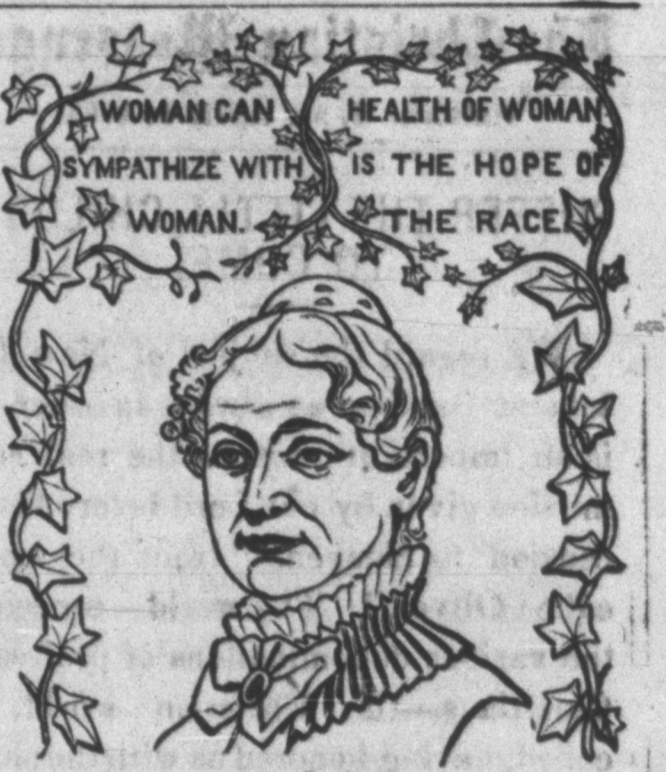
- No. 40. Anagrams. Find in these several words the names of eight animals: 1. Bales. 2. Rap then. 3. All Ma. 4. Nay he. 5. Am up. 6. Toplace. 7. Old pear. 8. Hug yonder. No. 41. Form a word square: 1. A small reptile. 2. A rebounding sound. 3. A buzzing noise. 4. An old fashioned politician. No. 42. Fill up the blanks with words formed of the same letters: 1. When I first heard the — of bells I began to — but Mary turned —. 2. I went for a — with Dr. — but met with a — calamity. 3. I heard them singing old — and it made the — start so that I lost the — of paper. 4. Tom is a fearful — he said there was a wild beast's — and kept away from the —.

ANSWERS TO CURIOUS QUESTIONS.

- No. 37. A Quill pen. No. 38. "When pride cometh, then cometh shame."—(Prov. xi. 2). No. 39. Stepping-stone.

Answer to Scripture Enigma.

- No. 217. 1. Me-al...Matt. xiii. 33. 2. Mo-th...Isa. l. 9; Matt. vi. 19. 3. Ri-ng...Gen. xli. 42; Eath. iii. 10; viii. 2; Luke xv. 22. 4. Al-ma...Matt. vi. 1-4; Acts iii. 1-6. The whole—ME—MO—RI—AL, Acts x. 1-4.



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EDITORIAL NOTICE FROM THE N. Y. WATCH TOWER.

BUDS AND BLOSSOMS is the title of a neat and attractive illustrated religious monthly magazine, published in Halifax, N. S., and edited by Rev. J. F. Avery, pastor of the Third Baptist Church of that city. It is now in its seventh vol., and does credit to both publisher and editor. It is such a perceptive as will prove a blessing in any family where it is taken and read.

THE PRESBYTERIAN WITNESS in its last issue had a word for "Buds & Blossoms." It is a good family magazine. A Baptist Minister writes: "Buds & Blossoms is nearly perfect in get up, the quantity and price is also a great temptation and surprise. If known it must gain subscribers." 12 pictures monthly. A 36 page magazine for 75 cents a year. Specimen copy 7 cents. Jan. 24. A Cabinet Photo of the Editor and his wife is offered for 3 new subscriptions. \$66 a week in your own town. Terms \$66 and \$5 outfit free. Address H. HALLET & Co., Portland, Maine. Sept. 20, 1880.