illustrated in the Christian world, is the planted in our land the germ of a new blessed fruit of Christianity. The spirit future; or in the present century, when of love, of resignation, of sacrifice,-the | it went before our armies, to give them fairest and highest in the moral life of freedom fron foreign servitude, or later man, has come from Christianity, from awaked the spirit of compassion, which the cross of Christ. Christianity has gathered the neglected in places of demolished the separating walls between | safety or performed the service of love men, between classes, between nations in the chambers of the sick. In all and states. Only since its advent have | these different forms it is yet the same, national rights been respected, on which | and the testimony of all the centuries is the whole stability of mankind now as intelligible to us as the word of the rests. That history is not a continual preacher of our day. And what a diwarfare of all against all, that right and | versified form Christianity and the law constitute the foundation of national | church still exhibit in themselves ! in life, that by means of general intercourse | doctrine and worship, in custom and in the world a universal human civiliza tion is rendered possible : all this we | tivated nations, the nations of the north | owe to Christianity. And with the dominion of right in individual states it the forms it may assume, and however has joined the spirit of gentleness and different the relations under which it herein reminded us that the fallen one remains still a man and should be an object of our pity, since he is an object of God's compassion, and it is God's will that his soul should be saved. With the claims of personality, which Chris. tianity has recognized, it has also estab | Father, the Son, and the Holy Ghost is lished the right of moral conviction and freedom of conscience. The first apologists of Christianity were also the first | respects there is no unity among menannouncers of liberty of conscience, and | the cross has restored that unity, so far however at times it has been opposed as men are gathered in the Church of by representatives of the church, still Jesus Christ, a unity of faith and conthis very liberty of conscience, whose | fession, of love and hope; however difclaims have become a matter of general | ferent the degrees of culture may behuman acknowledgment and conviction, the Word of the Cross is to them all the is a fruit of Christianity. But it is not one truth and wisdom; however manisimply liberty of conscience that Chris- fold the nationalities of the earth, whetianity has brought: it is more, it is the ther they be Indians or Europeans, relief of the conscience, the joy of the negroes or Asiatics, in Jesus Christ they soul, the deliverance from the feeling of all reverence their Teacher, their Reguilt, the consciousness of God's favor deemer, their King. on the basis of the eternally valid atone ment through the offering of Jesus Christ, whereby the wounds of the conscience are healed, the fear of the soul and the sorrow of the heart taken away away, and wherein lies the best consolation in all grief, the true medicine for | Christianity. Thus Jesus Christ is not all the pains of this life and at the same and acting. For the value of life rests indeed in action, but the power of joyful action rests on a good conscience, that is certain of the forgiveness of its sins by God. Thus Christianity, through in Christ Jesus has become the source of a new moral power which was previously unknown. And such characters-so true and morally perfect, so great in suffering as well as in action, in self-denial as well as in endeavor-as Christianity has produced, the old world could not in the most distant sense fashion. It was also this new moral spirit that fructified, developed and improved the entire intellectual life in science and art. The severe, earnest truth ulness and many sidedness of scientific inquiry, the lofty purity and fervor of artistic representa tion, the deep, psychological truth and fulness of poetical production, they have only first, through Christianity, been called forth from the depths of the human mind and heart. In short, Christianity has become the power of a new moral and intellectual as well as religious life for humanity.

It is true many a wrong and many disgraceful act has been perpetrated in the name of Christianity. But this was an abuse of its name and contradictory to its nature. It had itself no part therein. It is not less true that the Christian world has seen many a time of moral observation and aberration, But ever again has the Christian world extricated itself from the depths of moral degradation and thereby shown that Christianity, in distinction from all other religions, possesses a power of inexhaustible life, by which it able, in an ever new process of renova tion, to raise itself from the most lapsed condition. There dwells in it a life proceeding from an eternal source. For this reason alone it might be the power also of a new life for mankind.

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And this new life is suited to pervade all conditions of life. Just because it is of a spiritual nature and not simply of a precise external form, it can assume both the most diversified external forms and also penetrate the most diversified conditions of real life and become their soul. What a diversity of form Christianity in the different ages of the church has assumed! In the first centuries, when it celebrated its triumphs in the martyrs, its mysteries in the dark catacombs; in the times subsequent to Constantine, when it made the cross its banner and the adornment of its crown; in the middle ages, when it ruled the world from Rome as a centre outward, built lofty cathedrals and produced from its bosom a richly poetical life; in the Reformation, when with the preached Word it aroused and comforted the slumbering conscience and awaked the western nations to a new intellectual life; in the time of the furious wars of Germany, when it stood with its comforting songs at the side of our torn and down trodden | upaiba." \$1.

charity. The care of the poor and the people, or then freed the intellect for sick, which has been so splendidly keen philosophical enquiry, or quietly usage ! among the cultivated and unculand of the south! But however diverse may live-it is ever one and the same : the confession that Jesus Christ is the Saviour of sinful men! However torn the church may be-in this one verdict all the churches agree; the apostolic confession of faith, faith in God the in all churches and among all Christians the same common faith; if in other

This is the universal position of Christianity in the world. It is a divine power, renovating human life in all its conditions. Christianity however proves, | do? exhibits Jesus Christ. For it came with him, and is present in him. He is a man as are other men, placed under time the true moral power for working narrow and confined conditions, but of universal worth and the bearer of a divine life. How can one utter the language of Renan: he was a visionary and fanatic and his disciples were such still more. A stream of such pure and rich its announcement of the grace of God | blessing cannot proceed from an impule source. The blessing that has gone forth from him and still ever goes forth, proves; here is the Revelation of God; hence he is the light and life of the world. He is the eternal life; in him we have God. So the gospel also bears

Colportage.

My labours thus far have been in back populated. I have visited no place where there is not regular preaching or prayer meeting excepting a French settlement. The people seem anxious for religious literature, and purchase as their means will allow.

Money is extremely scarce, and in many cases the parents and children gather around and feast their eyes on the tempting volumes, and then turn away unable to buy; and then the grant of a tract or one of the illustrated leaflets for children will be received with unfeigned thankfulness, and will be often read several times before I leave the house. One little girl said "Oh, how good it looks to see a colporteur coming again "! I have seen different persons after visiting their homes, who have addressed me in this manner Ah that was a good tract you gave me the other day." "I know it did me good." I have as yet no special in. cidents of conversation to relate. I have visited quite a number of Roman Catholic families. They have received me kindly and in two instances asked for copies of the Bible. I am led to think that the prospect of good being done among this people is not so hopeless as it is generally supposed. There does not appear to be as much spiritual life among professing Christians as I would wish to see, but God is now visiting parts of this country, and we can pray that there may be a resurrection to new life and earnestness in the hearts of God's children here, as well as many unbelievers led to Jesus.

> Yours in Christ. J. H. SABEAN.

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CATARRH OF THE BLADDER. -Stinging irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buch-

ine Enristinn Messenger,

Bible Lessons for 1883. SECOND QUARTER. Lesson III.-APRIL 15, 1883. SAUL'S CONVERSION.

COMMIT TO MEMORY: Vs. 1-6.

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

Acts ix. 1-18.

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, 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 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?

sent him to Stul? What is a "vision?" What did Jesus say of Saul?

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

Scripture Searchings - Find and com pare 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). harder and quicker. A vivid expression | care of his messengers. of the hatred to Christians which yet Vs. 15 .- Go thy way. Do as thou art filled him. See viii. 3. See also xxii. bidden, without questioning. Chosen 4; xxvi. 10, 11, for the extent of the vessel. A selected instrument. He tent on slaughter, he was as intent on from the devil's hands because he had obedience to constituted authorities. elected or chosen him for his own ser-Hence he went unto the high priest, vice. Unto me. He has changed mas authorize him to execute his purpose settlements. These districts are thinly fugitives from Jerusalem had gone sufferings for Christ's sake in 2 Cor xi. there for refuge. To the synagogues, or officers of the synagogues, whose sufferings in Phil. in. 8. duty it would be to aid him in the work of punishing deserters from the Jewish the Christian faith. See xix. 9, 23; xxiv. 22. Women. Three times are women mentioned as objects of his

cruelty, as an aggravated feature of it. Vs. 3, 4.- A great light from heaven. glorified Jesus, beheld also by Stephen, Apocalyptist, in Rev. i 13-17?" He ends with his baptism 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 persecutest 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. 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 bonor," 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

does not legitimately belong here, it is approval, consenting to his death (Acts but another form of the question which | vii. 58; viii. 1), and soon afterward Paul says he did ask at this time. See this same man did dreadful thing: to xxii. 10. Go into the city (Damascus), those who loved and followed Jesus. and it shall be told thee what thou must (Read Acts viii. 3). He left Jerusalem, 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 What wilt thou have me to do? ' But 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 descrip tion of him in xxii. 12. He was one of Saul's intended victims. To him, as to Saul, the Lord had a message. As 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 thorough fare, running from east to west. Inquire in the house of Judas. Whither think of Jesus? Was he sincere? Was 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 birth-Vs. 10-17 - Who was Ananias? Who place. 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 men-Vs. 1, 2.—Breathing out threatenings | tioned him as the most relentless enemy and slaughter. Breathing threatening, of the Christians. And here he hath etc., as one breathes his vital air; or, authority. But the Lord knew all as one under strong emotion, breathes about it, and could be trusted to take

cruelties which he practiced against the had been a zealous tool of Satan, efficient disciples of the Lord. But, though in- in his work, but the Lord wrests him and desired of him letters, which should ters. To bear my name, etc. The exalted service for which he is intended See "having received authority from is here set forth. Before the Gentiles. the chief priests," in xxvi. 10. Damas- See xiii. 46; xv. 12. Kings. See Paul cuse. The oldest city of the world, before Agrippa (xxvi). Probably also about 140 miles away. Many Jews before Nero at Rome. How great things lived there, and provably some of the he must suffer. See catalogue of his 23-28. Observe his estimate of such Vs. 17, 18 .- Went his way, i. e., de-

parted to the house of Judas, where faith. Of this way. New Version, of Saul was. Brother Saul. No longer the way. A phrase then designating 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 In xxvi. 13, Paul says that this was at | would need as an apostle. The as it midday, and that it was "above the had been (New Version, as it were) brightness of the sun," and that it shows that the scales were in appearshined not only round about him, but ance, not in reality. His eyes were also about his attendants. What could closed, as to sight, as effectually as if this great light be which was above the scales had grown upon them. Now glare of an Eastern sun, but-as Cony- they were opened, and he received sight beare and Howson say-"the Shekinah | forthwith. Not even one called to be or divine lustre of the person of the an apostle may neglect the ordinance in which he confesses his faith, and how and magnificently described by the naturally the story of his conversion

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

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

LESSON THOUGHT: - From darkness to

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 have me to do? Though this sentence young man named Saul stood

where he lived, to go to Damascus with power to injure and destroy those who were followers of Jesus. (Read vs. and 2.) His journey was interrupted. (Tell the story in detail, including verse 9.) His question to the Lord was, 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 be 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, Obedi ence. Second, Sight. (Read vs. 18). A Sure Cure for all FEMALE WEAK-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.)

Bouths' Department.

-Abridged from the Baptist Teacher.

Original and Selected. Scripture Enigma.

No. 218.

A DOUBLE ACROSTIC. 1. Bitter her cup, and dreary seemed

Joy came, though late, and sorrow was forgot.

Stubborn of soul, thou must for ever The bridle, and man's yoke for aye

3. The King of Israel seeks thy help, O

Rich gold and silver bribes his envoys 1. The King of Israel lay in fetters

Because in him conspiracy was found Man sees but this, the outward form so fair : Before the Lord the inmost heart lies.

She put her hand to this, and softly

Where soon her weary guest his death-sleep slept. 7. The accursed thing is in the midst of

Hence from you city's gate thy thousands flee. 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

Till Babel's tower had dire confusion

Sure he is this; such guileless souls Sing the new song before the heavenly

To God and to the Lamb the first-fruits Such on their brow the Father's name

CURIOUS QUESTIONS.

Anagrams. Find in these several words the names of eight animals:

Bales.

Rap then.

All Ma. Nay he.

5. Am up.

6. Toplace. 7. Old pear

8. Hug yonder.

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.

it made the --- start so that I lost the - of paper. 4. Tom is a fearful — he said there

3. I heard them singing old ---- and

was a wild beast's --- and kept away from the ----

Find answers to the above-write them down-and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 217.

1. Me-al... Matt. xiii. 33. 2. Mo-th. . Isa. 1. 9; Matt. vi. 19. 3. Ri-ng...Gen. xli. 42; Esth. iii. 10 viii. 2: Luke xv. 22. 4. Al-ms. Matt. vi. 1-4; Acts iii. 1-6.

The whole-ME-MO-RI-AL, Acts x. 1-4. ANSWERS TO CURIOUS QUESTIONS.

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

No. 39. Stepping-stone.

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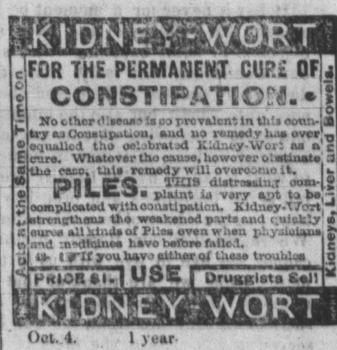
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neat and attractive illustrated religious monthly magazine, published in Halifax, N. S., and edited by Rev. J. F. Avery. pastor of the Third Baptist Church of that city. It is now in its seventh vol., and does credit to both publisher and editor. It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

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