

tants are sheltered in the church, school and town-hall, every other house having fallen in. Rarely before has Europe witnessed such disastrous floods. The Rhine reached the same height as in November at noon on Wednesday. Since then it has been fluctuating, rising at Bingen and Coblenz, falling at Cologne. The Main was still rising in consequence of Tuesday's storms. Bad news from Worms is still arriving. From the Reich districts, near Worms, at least 10,000 persons are homeless, and in danger of starvation. The neighboring towns are crowded with refugees. There are 3,000 at Ludwigshafen, 2,000 at Mannheim, and 2,000 at Worms, lodged in the schools and churches. A large boat, conveying supplies to the inundated villages and returning with refugees, capsized in the whirlpool. Of the 40 occupiers, only 12 were saved. A steamer, with 100 sappers and miners, has left Mayence for Worms. The situation at Mayence is extremely difficult. More dykes are broken in the vicinity. The soldiers are building additional embankments. Sixteen steam pumps are working day and night, including several locomotive fire engines. The inhabitants are much excited. The Bingen station is flooded. The island of Niderwerth, below Coblenz, is entirely submerged. The inhabitants, with their cattle, have retired to the garrets of their houses. The unsettled weather continues.

German statesmen have been considerably troubled lately by the steady flow of emigration, which is going on from the Fatherland. The returns from the United States for the past year go a long way towards justifying the anxiety of Prince Bismark and his colleagues. Out of the three quarters of a million of immigrants who sought new homes in the States in 1882 nearly a third were Germans. The great majority of this quarter of a million of German settlers were able bodied adults, and it scarcely needs to be pointed out that such an immense drain as this going on with tolerable regularity for a few years must exercise a considerable influence on the social condition of Germany. In addition to the loss of population, an eminent German authority has been calculating that these quarter of a million of emigrants take with them several millions of German money, which never returns to this country in any shape, but goes to swell the wealth of their adopted land. It is chiefly in this manner that the large sums received from France by way of indemnity have disappeared, leaving Germany virtually as poor to day as she was twelve years ago, whilst her military expenditure is far greater. It remains to be seen now whether Bismark's Socialistic bribes to his poorer countrymen will be successful in keeping them at home.

**The Christian Messenger.**  
Bible Lessons for 1883.  
FIRST QUARTER.  
Lesson VII.—FEBRUARY 18, 1883.  
CHRISTIAN COURAGE.  
Acts iv. 18-31.  
COMMIT TO MEMORY: Verses 29-31.  
GOLDEN TEXT.—"If God be for us, who can be against us?"—Rom. viii. 31.  
DAILY HOME READINGS.  
M. The Lesson, Acts iv. 18-31.  
T. Hatred of the Rulers toward Christ, Mark xv. 1-14.  
W. Rulers Taking Counsel, Psalm ii.  
T. A Later Deliverance, Acts xvi. 25-40.  
F. Deliverance for the Persecuted, Rev. iii. 7-13.  
S. Fruits of the Spirit, Gal. v. 16-26.  
S. Mutual Love of the Disciples, Acts iv. 32-37.

THE HOLY SPIRIT'S WORK IN DELIVERING CHRIST'S WITNESSES.  
LESSON OUTLINE.—I. Courage of Peter and John, Vs. 18-20. II. Weakness of the Rulers, Vs. 21-23. III. Prayer Answered, Vs. 24-31.

QUESTIONS.—What did the baffled rulers acknowledge? Why did they not yield to such evidence? What were they determined to do?  
Vs. 18-20.—What command did the rulers give? What two reasons did Peter and John give for refusing to obey? Whence came their courage?  
Vs. 21-23.—What only did the rulers do? What more did they wish to do? Why did they not? If they had, what would have resulted? (Cf. Mark xiv. 2). Where did the two apostles go? What company do Christians naturally seek? What did Peter and John relate? What power had wrought the miracle and made Peter and John bold and wise?

SCRIPTURE SEARCHINGS.—What great deliverances recorded in the Book of Daniel? What does Paul say in his Second Epistle to Timothy about deliverance for himself?  
The verses intervening between this lesson and the last, simply give the gist of the consultation of the Council, upon the case of Peter and John. They were greatly embarrassed, and could find no solution to their difficulty but a resolution to utter what were but impotent threats against the disturbers of their peace, and to warn them against a repetition of their offence.

they worshipped was the creator of all things, and hence almighty.  
Vs. 25-28.—Who by the mouth. See New Version. Why did the heathen rage? See Psalm ii. An apt quotation of a portion of a Psalm acknowledged by the Jews to be Messianic. The Council were raging against the church, as they raged against Christ. They were imagining vain things, that they could resist the course of divine truth by their empty threatenings. They stood up, or set themselves in array against the Lord, and against his Christ; i. e., against God the Father, who sent his Son as a Saviour, and had raised him from the dead; and against Jesus, who was the Anointed One, or Messiah. The church gathered courage from the fact that all this had been foretold. For of a truth, etc. These believers make the application of the Psalm in their prayer. Thy holy child. Rather, as in New Version, servant. The New Version inserts in this city, which makes the application still more specific. Herod, Pontius Pilate, Gentiles, people of Israel. A sad picture, truly! Jews uniting with the heathen of the Second Psalm, in conspiring against their own long-looked for Messiah. But the carnal heart hates God, whether it beat in a Jew or Gentile breast. To do—as they supposed, their own counsel. They were none the less wicked; but he caused their wrath to praise him. Hence these believers say, to do whatsoever thy hand and thy counsel determined before to be done. The rage of his enemies did not thwart God's purpose. It was included, and had its place in his plan of redemption.  
Vs. 29-31.—Now. Not simply a particle, but emphatic, meaning at the present time. Behold their threatenings. Why? Not to mete out punishment. They feared lest violence might induce timidity in preaching the gospel. Hence the cry is for boldness in speaking the word. By stretching (while thou stretchest) forth thine hand, not to plague their enemies, but to heal. They ask also for other miracles, signs and wonders, by the name of the holy child (servant) Jesus, which may attest his Messiahship. The request is for his glory, not their own.  
The place was shaken, as a sign of the divine presence. See Isa. ii. 19, 21; xiii. 13; Acts xvi. 26. All filled with the Holy Ghost, and they spake the word of God with boldness. Another Pentecostal season for them, and the direct and immediate answer to prayer.

SUGGESTED LESSONS.  
What men will say, is of no importance by the side of the question of what is right in the sight of God. Such teachers and preachers as are so full of the gospel that, like Peter and John, they "cannot but speak" it. Immunity from persecution that is purchased by silence, or by withholding the gospel of Christ, is most dearly bought. Dangers are blessings in disguise, when they drive the church to prayer.

Help for Parents, or for the Teacher of the Primary Class.  
LESSON THOUGHT.—Christian Courage.  
TRUTHS TO BE TAUGHT.—I. Obedience to God, at any cost. 2. Readiness to bear testimony, without fear. 3. Jesus' strength, our resource in danger. 4. Certainly that true prayer will be answered.  
Jesus will help us when we are in danger. After they had prayed, there came an immediate answer. We must not expect that every prayer will be answered at once, or exactly as we would like; for we may not ask right, and God knows what is best for us; and, because he loves us, he gives us that which is for our best good.  
Jesus will answer all true prayer. How true is the Golden Text? How can we learn to do what is right? Yes, God's Word will tell us. We should therefore seek his word always, and love it; for we are told that it is a lamp to our feet, and a light to our path.  
We must do right, because it is right.—Abridged from the Baptist Teacher.

**Boys' Department.**

Original and Selected.  
Scripture Enigma.  
No. 210.  
1. To what did prophets twain compare that race  
Who hewed proud Petra for their dwelling place?  
2. What king bids kings from drinking wine abstain,  
And teaches wives a crown of praise to gain?  
3. Sim of four valiant sons, to Esau's heights  
Who led their tribe, and smote th' Amalekites.  
4. Who from the law judged Gentile Christians free,  
Yet in Paul's case advised conformity?  
5. What brother over seventy brethren slain,  
Usurping climbed to brief and blood-stained reign?  
6. That king who Israel's throne ill-got, ill-kept,  
Till God's slow wrath all into bondage swept.  
These finals and initials find, and read  
Two prophets, mighty both in word and deed.  
CURIOUS QUESTIONS.  
No. 14. New Testament Historical Questions for boys and girls:  
1. Who was emperor in Rome when Christ was born?  
2. Who was king of the Jews at that time?  
3. Under what emperor was Christ crucified?  
4. Were the Jews then an independent nation?  
5. Who was governor in Judea then?  
6. Under what Roman general were Jerusalem and its temple finally destroyed?  
7. Were there any Christians slain in the siege of the city?  
No. 15. Find out the proper place to begin, and read the following as a familiar couplet:  
A E W Y H T L  
L R O T Y L A  
T I O T Y R E  
H S B E L A H  
Y E E A R E N  
A M D A N D A  
N A K E S A M  
D W I S E . . .

No. 16. My first and last are half my second. My second and third are equal. My fourth is one-third of my first and second. My last is three times my first.  
One-twelfth of my whole is departed and eleven-twelfths are hurrying after the one that is already gone.  
No. 17. Make eleven words with the letters e, n, i, transposed as they three last letters.  
Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigmas.  
No. 209.  
1. I saiah,  
2. A mos,  
3. Micah,  
4. T ekel,  
5. H osez,  
6. A masiah,  
7. T artak,  
8. B alsam,  
9. R amoth,  
10. E than,  
11. A lmond,  
12. D artus,  
13. O thniel,  
14. F elix,  
15. L ois,  
16. I saac,  
17. F estus,  
18. E lizabeth.  
"I AM THAT BREAD OF LIFE."  
ANSWERS TO CURIOUS QUESTIONS.  
No. 11. Completed Poetry.  
No action, whether foul or fair,  
Is ever done but it leaves somewhere  
A record written by fingers ghostly,  
As a blessing or a curse, and mostly  
In the greater weakness or greater strength  
Of acts which follow it, 'till all length  
The wrongs of ages are redressed,  
And the justice of God stands manifest!  
From "The Golden Legend."  
No. 12.  
E A S T    A L S O    O A T S  
A R E A    L E A D    A K I A  
S E A L    S A N D    T I F F  
T A L E    O D D S    S A F E  
No. 13. Full many a flower is born to blush unseen, and waste its sweetness on the desert air.  
A good story is told of Mr. Grey, who is an epicure in coffee. One day, out hunting, he entered a roadside house. "Have you any chicory?" he asked. "Yes, sir," "Bring me some." The man of the house returned with a small can of chicory. "Is that all you have?" asked the President of the Republic. "We have a little more." "Bring me the rest." When he came with another can of chicory, Mr. Grey said, "You have no more?" "No, sir." "Very well; now go make me a cup of coffee."

**Letter from Rev. I. C. Archibald.**

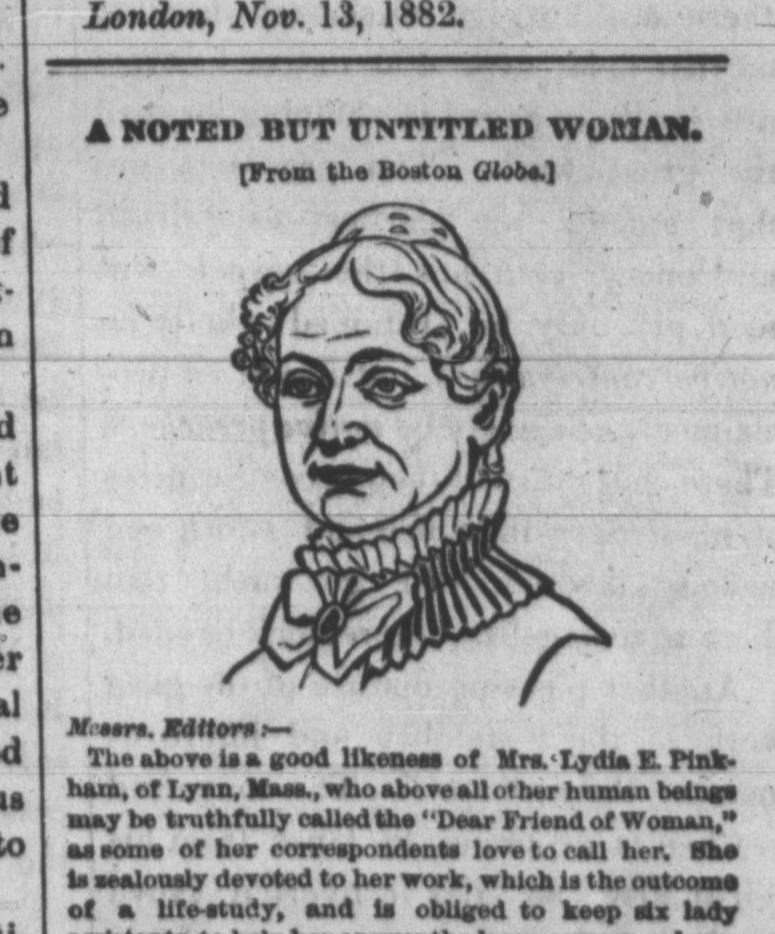
FROM QUEBEC TO LONDON.  
Dear boys and girls,—  
Having had abundance of refreshing sleep and wishing to improve a morning hour in writing to you, I have just lighted the gas expecting to find it five o'clock, but it is seven. Here they often have no clear daylight in the twenty-four hours on account of the dense fog. Yesterday in Spurgeon's Tabernacle, although hundreds of gas-jets were burning, none of the faces of those in the opposite gallery could be clearly distinguished, and the minister thanked the Lord that Spurgeon was away that he might not experience its injurious effects.  
Before leaving Quebec, I visited the Falls of Montmorenci, in the company of a young Methodist minister, afterward my stateroom-mate on the voyage to Liverpool. The day was fine and the ride of eight miles from the city proved very pleasurable. As we stood on the steps near the base of the Fall—gazing upon the water in its descent of two hundred and fifty feet, "shaking its loosening silver to the sun" and almost entranced with the gorgeous splendor of the rain-bow a little way to our right we called to mind the address of Wordsworth to a higher and more noted fall in Switzerland:  
"Thou bold, thou pure, thou skyborn waterfall!"

also the expression of the American in looking upon the same fall—It seems as if Dame Nature were pouring forth from her lap of plenty a torrent of dry oatmeal.  
An hour passes and we are on the Plains of Abraham, viewing with special interest, Wolfe's monument. As a work of art it is of no account—but how suggestive the inscription which it bears!—"Here died Wolfe victorious." Yes he died victorious, but we, if possessed of faith in Christ, which overcometh the world, are living victors. "Nay in all these things we are more than conquerors."  
Sunday brings with it much rain and many opportunities of usefulness. Chief among these is, perhaps, that of speaking to the Baptist people gathered in their commodious place of worship.  
Monday dawns upon us clear and bright and we bid farewell to this quaint old city. As we are borne on the bosom of the noble St. Laurence oceanward we view with special interest the Falls seen on Saturday, and many other objects which come to be of especial interest through the information afforded by Rev. Mr. Marquis, a most courteous and gentlemanly priest on his way to Rome.  
On Tuesday evening we sight Anticosti in the distance. Wednesday morning it is many miles astern. A day goes by and we find ourselves in the broad Atlantic. For seven days we see neither land, vessel, nor living thing save sea fowl. That bright Thursday morning upon which land was first seen through the mist will not soon be forgotten. All rush on deck and gaze most intently. It proves to be the Isle of Arran off the north western coast of Ireland. As the day wears away we pass Inistrahull and Lough Foyle, bringing to mind the memorable siege of Derry. During the night we coast along by the Giant's Causeway, the Isle of Man, and at noon on Friday are in dock in Liverpool. Just how invigorating and palatable was the glass of pure fresh water and the home-baked bread we had for dinner at the temperance hotel, only you who have been without them for several days can know.

Called in the evening upon Mr. Howard Bars, my genial class mate at Acadia of ten years ago. Tea over, we go together to the home of Rev. G. M. W. Carey, where we received a cordial welcome and spend a delightful evening. Are pleased to learn of the recent prosperity of the church of which Bro. C. is pastor, and of the good prospects of future growth.  
Having made all necessary arrangements with reference to my baggage I had on Saturday evening a five hours ride to London, a distance of two hundred miles. How do you think you would feel in entering at night this spacious city not knowing where to find a single familiar face. I surely would have felt very lonely had it not been for the friend that is "ever near."  
Sunday comes. The hour for worship draws near. The bells ring out peel on peel and fill the air with music. Can scarcely realize that an ocean rolls between me and those with whom I have been wont to worship in my native land.  
The singing of the thousands gathered at Spurgeon's Tabernacle at first so impressed me that I was unable to join. This feeling was followed by one by which I was impelled to join most heart-

tily. The preacher was one of the first graduates of the Pastor's College, the sermon a pithy, earnest, and intelligent setting forth of gospel truth, as taught in the text, "Whom not having seen we love," etc. The service is followed by the communion in the vestry. The twelve deacons sat upon the platform, and in the absence of the pastor, one of their number took the leading part.  
At half-past two the afternoon Sunday School begins. It is held in the various rooms of the vestry of the Tabernacle, and in several of those of the College building, which is quite near. The opening exercises over, I begin with the Infant Class, and make a brief stay in as many rooms as possible before the time which the Secretary of the School has set for me to address the children of the Elder Girl's Department, which numbers about two hundred, and is held in Spurgeon's class-room in the College. Am pleased with my visit, but think I can see several respects in which our American schools are better calculated to interest and profit children.  
During the afternoon I made the acquaintance of a member of the Senior Class in the College, who appears to be a man well fitted to take up and carry on the good work in that very promising mission field I have left in P. E. Island. He is willing to go if our Home Mission Board are willing to give him the appointment. Early in the evening we visited a Ragged School numbering three or four hundred. Later we found ourselves listening to a very impressive and practical sermon upon the "Prodigal Son," from Dr. Stanford, (Baptist), whose preaching, since his recent blindness, has been more effective than ever before in winning souls.  
After all I saw and heard on this, my first Sunday in London, you will not wonder that I felt the need of the refreshing sleep from which I awoke an hour or two ago.  
Your true friend,  
I. C. ARCHIBALD.  
London, Nov. 13, 1882.

**A NOTED BUT UNTITLED WOMAN.**  
(From the Boston Globe.)  
Messrs. Editors—  
The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours upon her, each bearing its special burden of suffering, or joy at passing from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.  
On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says, "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."  
It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bleeding, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.  
It costs only \$1. per bottle or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.  
For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.  
"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."  
"I must respect her as an Angel of Mercy whose sole ambition is to do good to others."  
Philadelphia, Pa.      Mrs. A. M. D.  
Oct. 4. 1 y.



**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. Whatever the cause, however obstinate the case, this remedy will overcome it.  
**PILES.** The distressing consequences of this complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when the phlebotomy and medicine have before failed.  
PRICE 50 CENTS. USE DRUGGISTS' BOTTLES.  
**KIDNEY-WORT**  
Oct. 4. 1 year.

**Nova Scotia Book Bindery,**  
C. & T. PHILLIPS,  
COR. OF GRANVILLE & BACKLICK STREETS.  
BOOK BINDERS, PAPERS RULERS, BLANK BOOKS, MANUFACTURERS, PERFORATORS, STEAM MACHINE PAPER, BAG MANUFACTURERS. CHEAPEST IN THE MARKET.  
Jan. 31.

**Why?**  
'I think I must give up my class,' said a Sunday school teacher.  
'Why?' asked the superintendent.  
'My scholars do not appear to be interested in their lessons, and do not seem to care for any good thing.'  
'Why?' said the superintendent.  
'I don't know why.'  
'Do you care for them?'  
'Why, yes, I think I do.'  
'You think you do! Don't you know whether you do or not? Do you ever pray for them personally, calling each one up to your mind and presenting them to God by name?'  
'I have never thought of that.'  
'Are you much interested in your lessons?'  
'Sometimes.'  
'How long does it take you to get your lesson?'  
'Not long. I can generally get it in half an hour by reading it over just before going to school.'  
'Suppose, instead of giving up your class because they are not interested, you try this plan awhile, namely, 'Begin this Sunday, right after school, to study your lesson for next Sunday.'  
'But I like to read my library book then.'  
'Do not be surprised then, if your scholars should want to read library books during school-time, for 'with what measure ye mete, it shall be measured unto you.' Keep the lesson on your mind all the week, and try to find something new and interesting in reference to it. Keep your lesson and your class before God in earnest, constant prayer. Will you?'  
'I will try.'  
A few weeks pass. Do you see that class of boys—how they crowd around that teacher? How eager they look! How bright their eyes! They are interested. Why?  
Hear their testimonies in school and prayer-meeting. They are converted. Why?  
Note the teacher—how his mind develops. Why?  
How his zeal increases! How his joy abounds! Why?—Rev. A. H. Brown.

Novus.—I. The Question of Right, (Vs. 18-22).  
Vs. 18-20.—Having had the apostles withdraw during consultation upon their case, the Council called them back to acquaint them with their decision. Commanded them. A lame and impotent conclusion, not to speak at all nor teach in the name of Jesus. As well bid them not to breathe. Peter and John answered, neither boastfully nor threateningly in return, and lifted the whole question up to the plane of right and duty. Whether it be right in the sight of God, etc. They remind the Council that God is present, and that he has given them a message to speak. A higher authority than the Sanhedrim has bidden them declare the gospel. The question is one of obedience to God. We cannot but speak. As in Paul's case, (1 Cor. ix. 16), a necessity was laid upon them to preach the gospel, and to be true to the voice of conscience and of God. The things which we have seen, (the character and work of Christ), and heard, (their Lord's command), were as a fire in their bones.  
Vs. 21, 22.—Unable to answer this appeal, the Council could only threaten them, and let them go. They could find no pretext for punishing them which would satisfy the people. All men glorified God. The miracle had made a profound impression, because the man was well known, being above forty years old, and having sat many years, as a helpless beggar, in the public way at the gate of the temple.  
II. Prayer and its Answer, (Vs. 23-31).  
Vs. 23, 24.—They went to their own company. Christian hearts are strengthened by association with their brethren. Reported all, etc. Not complainingly nor vindictively, as is seen by the sequel. Lifted up their voice to God. This new danger drove the church to prayer. We notice that they did not sit down, and bemoan their fate, but went at once to God. With one accord. Perhaps one voice led in what was the heart-prayer of all. They fulfilled the conditions of the promise in Matt. xviii. 19. The God

will answer all true prayer. How true is the Golden Text? How can we learn to do what is right? Yes, God's Word will tell us. We should therefore seek his word always, and love it; for we are told that it is a lamp to our feet, and a light to our path.  
We must do right, because it is right.—Abridged from the Baptist Teacher.  
A grave and dignified D. D., after listening to the recitation of a catechism by a class of children, was asked to make a few remarks to them. Whereupon he arose and said: "I desire my young friends, to express an unqualified approbation of this exercise. I regard the catechism as the most admirable epitome of religious belief extant." The superintendent pulled his sleeves, and asked him to explain the word epitome, which he elucidated as follows: "By epitome, children, I mean—that is—it is synonymous with synopsis."