

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. The spirit of love, of resignation, of sacrifice,—the fairest and highest in the moral life of man, has come from Christianity, from the cross of Christ. Christianity has demolished the separating walls between men, between classes, between nations and states. Only since its advent have national rights been respected, on which the whole stability of mankind now rests. That history is not a continual warfare of all against all, that right and law constitute the foundation of national life, that by means of general intercourse in the world a universal human civilization is rendered possible: all this we owe to Christianity. And with the dominion of right in individual states it has joined the spirit of gentleness and 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 Christianity has recognized, it has also established the right of moral conviction and freedom of conscience. The first apologists of Christianity were also the first announcers of liberty of conscience, and however at times it has been opposed by representatives of the church, still this very liberty of conscience, whose claims have become a matter of general human acknowledgment and conviction, is a fruit of Christianity. But it is not simply liberty of conscience that Christianity has brought: it is more, it is the relief of the conscience, the joy of the soul, the deliverance from the feeling of guilt, the consciousness of God's favor on the basis of the eternally valid atonement 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, and wherein lies the best consolation in all grief, the true medicine for all the pains of this life and at the same time the true moral power for working 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 its announcement of the grace of God 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 truthfulness and many-sidedness of scientific inquiry, the lofty purity and fervor of artistic representation, the deep, psychological truth and fullness 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 a 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 is able, in an ever new process of renovation, to raise itself from the most lamentable 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.

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 awakened 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

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. In all these different forms it is yet the same, and the testimony of all the centuries is as intelligible to us as the word of the preacher of our day. And what a diversified form Christianity and the church still exhibit in themselves! In doctrine and worship, in custom and usage! among the cultivated and uncultivated nations, the nations of the north and of the south! But however diverse the forms it may assume, and however different the relations under which it 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 Father, the Son; and the Holy Ghost is in all churches and among all Christians the same common faith; if in other respects there is no unity among men—the cross has restored that unity, so far as men are gathered in the Church of Jesus Christ, a unity of faith and confession, of love and hope; however different the degrees of culture may be—the Word of the Cross is to them all the one truth and wisdom; however manifold the nationalities of the earth, whether they be Indians or Europeans, negroes or Asiatics, in Jesus Christ they all reverence their Teacher, their Redeemer, their King.

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, exhibits Jesus Christ. For it came with him, and is present in him. He is Christianity. Thus Jesus Christ is not a man as are other men, placed under 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 blessing cannot proceed from an impure 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 witness to us.

### 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. 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 incidents 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. SABBAN.

THIS IS RELIABLE.—R. N. Wheeler, merchant, of Everton, was cured of a severe attack of inflammation of the lungs by Hays' Pectoral Balm. This great throat and lung healer cures weak lungs, coughs, hoarseness, bronchitis, and all Pectoral complaints.

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### 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 was 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 at once do? 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. But, though intent on slaughter, he was as intent on obedience to constituted authorities. Hence he went unto the high priest, and desired of him letters, which should authorize him to execute his purpose. See "having received authority from the chief priests," in xxvi. 10. Damascus. The oldest city of the world, about 140 miles S. Many Jews lived there, and probably some of the fugitives from Jerusalem had gone there for refuge. To the synagogues, or officers of the synagogues, whose duty it would be to aid him in the work of punishing deserters from the Jewish faith. Of this way. New Version, of the way. A phrase then designating 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. 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 Apocalyptic, 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. Goats 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 wreaths 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.

### Bonths' Department.

Original and Selected.

Scripture Enigma.

No. 218.

A DOUBLE ACROSTIC.

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 bridle, 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 among 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 —.

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.

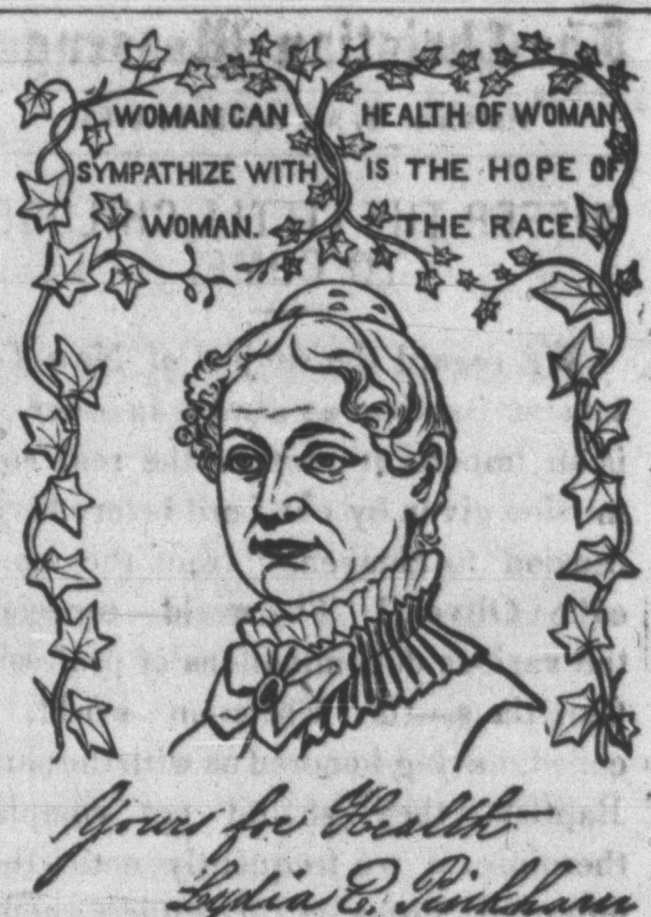
No. 217.

1. Me-al. Matt. xiii. 33.
2. Mo-th. Isa. l. 9; Matt. vi. 19.
3. Ri-ng. Gen. xli. 42; Esth. 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.

ANSWERS TO CURIOUS QUESTIONS.

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



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Nov. 1.

### 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 periodical as will prove a blessing in any family where it is taken and read.

J. F. AVERY, of Halifax, editor of BUDS & BLOSSOMS, sent us a copy of his magazine. We were very much pleased with it. It is a nearer approach to the English magazines of the same class than anything published here. Its illustrations are good and its reading matter such as must do good. We wish it success.

THE PRESBYTERIAN WITNESS in its last issue had a word for "Buds & Blossoms." It is a good family magazine.

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