# MARCH 28, 1883.

number of comers and goers as before I understood that this was a meeting of church members chiefly, and the service was very fitly and very sweetly closed by the administration of the Lord's Supper This seems to be the order every Lord's day, and in a frequent observation I can say that the congregations are always equally as large and sometimes largeras, for instance, on the Watch Night when the chapel was uncomfortably crowded, and eight Italian members of the church pleaded earnestly for the Divine blessing on the then coming year. I don't like to draw comparisons, but really it struck me that some of our home church members might learn something from the simplicity and di rectness of the petitions offered. There is a branch to this church on

the Trastevere side of the Tiber, almost under the shadow of St. Peter's, which is doing a useful and even remarkable work in the midst of a very dense population. The opening night of the new room was on January 10, and was a great occasion. The room was crowded to its utmost capacity, about 300 being present. most of these probably never having been inside a Protestant place before. can testify that they appeared to be very much at home, and when Gavazzi came forward and made the closing speech, delivering one of his scathing onslaughts on the Romish Church, the enthusiastic applause of these nominal adherents of that system, as point after point was made, was a something to reflect upon. If he or any one else had delivered such an attack upon 300 Bap-

week it was calculated that about 1,000

attended the various services, and my

impression is that a large and interesting

field of labor is now being opened up

which, under the blessing of God, may

lead to the conversion of many. There

are mother's meetings and several de

partments of labour besides, which have

not come under my personal observation.

Rev. Dr. Taylor. He has the advantage

of a well-built chapel in the Via delle

Valle, next door to the Valle Theatre.

The next to refer to is the work of the

The Guristian Messenger.	ing that
Bible Lessons for 1883.	-the fi which pr
SECOND QUARTER.	picture of phecy wi
Lesson IIAPRIL 8, 1883.	day, and
PHILIP AND THE ETHIO?IAN. Acts viii. 26-40.	of his rej could sc Jerusaler
COMMIT TO MEMORY: Vs. 35-38.	event as by the po
GOLDEN TEXT" And he went on his way rejoicing."-Acts viii. 39.	an idea o the prop miliation
DAILY HOME READINGS.	A confess
M. The Lesson, Acts viii. 26-40. T. The Suffering Christ,	pret. H "In his l
W. Strangers Welcomed,	tempt, o suffered,
T. An Ancient Ethiopian Eunuch,	the right
Jer. xxxviii 6-13; F. Prompt ()bedience, [xxxix. 15-18. Psa. cxix. 17-32.	trial, whi
S. Newness of Life,	from him shall deci
Rom. vi. 1-14. S. Joy of Believers, Rom. v. 1-11.	Who will career so
THE HOLY SPIRIT ENLIGHTENS THE ETHIOPIAN EUNUCH.	ter, Who number referring
LESSON OUTLINE -I. Reading, Vss. 26-33. II. Instructed, Vss. 34, 35. III. Baptized, Vss. 36-40.	C. C. State of the second
QUESTIONS - What facts in the Lesson show the eunuch's rank, religion, and character?	coming 1 denied it filled so o
Vss. 26-33.—How did Philip and the eunuch come to meet? Where? What do we need besides the Bible? What	00-10.)

### ifty third chapter of Isaiahresents, most vividly of all, the of a suffering Messiah-a proritten 750 years before Christ's yet almost a detailed account jection and death. This man m the story of so recent an the Crucfixion ; but, affected opular sentiment, he had not of the connection of this with phecy before him. In his huhis judgment was taken away. ssedly difficult passage to interlackett understands it thus: humiliation, i e., in the conoutrage and violence which he the judgment due him, i. e., is of justice and humanity were from him." The fair, judicial nich was his due, was taken h by violence and fraud. Who clare his generation ? may mean, care to bestow a thought on a prematurely closed? Or. beto shall be able to declare the ohet this? The earlier Jewish understood this to refer to the , because it was seen to be fulcompletely in Christ.

struction and Baptism, (Vss.

32-31.-The Ethiopian was read | such an inquirer is not apt to be left by portion of the Old Testament | the Lord in the dark. And so he sends Philip. The evangelist did not stand upon ceremony, or wait for an introduction because this was a great man ; but introduced himself, and with the utmost directness proceeded to business. The great man answered, with beautiful humility and docility: "How can I, except some man should guide me?" carcely have failed to hear in Here spoke out the honest inquirer that was groping after light and was willing to be led.

CHRISTIAN MESSENGER.

The question of baptism .-- It is clear that Philip, in preaching Christ, preached baptism as a part of the gospel; he baptized him just as soon as he believed. and if we do not imitate his example, we are not in the line of "apostolic succession."

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

LESSON THOUGHT: - Obedience and its results.

TRUTHS TO BE TAUGHT :- 1. Right seeking. 2. Divine direction. 3. Willingness to receive. 4. Unquestioning obedience. 5. Joy in following.

We have given us a beautiful story of how one who felt his need was shown of his spiritual descendants? the way to Jesus, and in taking Jesus g the rather to the triumphant into his heart was made happy. (Tell f his death. Of whom speaketh | the story somewhat in detail, impressing the fact that the man was an earnest seeker. His long journey to Jerusalem, and its object, proved this. Then pic-Messiah; but the later Jews ture Philip, whose preaching had accom plished so much ; show that he too, was seeker, though not like the other. Each was desirous to do the will of God Read slowly vs. 36-38, and describe the ordinance plainly to the children.

Show that until they believe on Jesus Vss. 35-37. - Preached unto him

	vance, one remove in ascendin
or de	scending."
My	1, 2, 3, 4, 5, 6, 7, " proceeding."
My	8, 9, the abbreviation for " a pave
way (	or road."
My	10, 11, 12, " a single thing."

an advance " " one ron

My 8, 9, 10, 11, 12, "a mass of concreted earthy or mineral matter."

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. 216 Biblical Acrostic.

and the state of the	Contraction of the Action of Contraction of Contraction of Contractions
7.	Wave-offering.
8.	Frontlets.
9.	Tola.
10.	Beersheba.
. 11.	Othniel.
12.	Taralah.
wood.	Acts xv. 18.
	8. 9. 10. 11. 12.

### ANSWERS TO CURIOUS QUESTIONS.

No. 34. Examples. DL.=550, noon=London. MDDI.=2001 ar=Madrid, &c., &c.

London. Dublin. Madrid. Lisbon. Milan. Cologne.	Venice. Seville. Moscow. Dover. Limerick. Berlin.
MO	35. SES PAH
S A E N	RAH OCH MOM
No.	36.

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LLS. They cure constipation, b ity of the liver. 25 cents per box.

inquiry. Enclose 3ct. stamp. Send for pamphlet.

## Rome.

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nearly a score of times before finding Italianout how precious a light it was shedding and the on its immediate neighborhcod. Dr. lian. Taylor's labours appear to be devoted because chiefly to a more cultivated congregation, and when I visited the chapel first, on a ion hav-Sunday morning, the audience numfter the bered about forty. During the service Pope. several took part, but I was most struck whether with the eloquence of a young printer, who commented on the passage under it runs review. The general work here appears No. 35, to be settled and solid, perhaps as much d over it, so as in most of our chapels. painted The third in order is the work of Mr. Shaw. He has been here about two t, is the years, and represents the General Bipwhich is tist section of our denomination, though the comwhy the fiction of that distinction is still kept up at home I think it would ntry. puzzle most of our younger members to vas on a discover, and some of their elders to o'clock explain. His chapel is in the Via Uror about bana, next door to the Manzoni Theatre; , I found and it has a special interest to most Bible readers, as it stands on the founstructed dation of part of the house of Pudens, ll for the (see 2 Tim. iv. 21). Forbe-' Rambles in e chairs Rome, p. 231, has a very interesting ws), and paragraph on the church of St. Pudenziana, which is also within the grounds doorway. of the property of Pudens, and indeed in evanstands, like many others in Rome, ice, and over the ancient original church. It is 0 to 150 close to this Baptist chapel, and a fitter proximity one can hardly imagine; as with a Forbes says, the ancient church existed besides, in Paul's time, and if so, undoubtedly much as it was then a Baptist church, and must churches have remained so until the general perversion. The same writer says that minutes Aulus Rufus Pudens (see Rom. xvi. 13) nd then who married Gladys (Claudia), daughter omanism of Caractacus, the British chief, was the ual kind father of Linus, who was first bishop of Rome (see 2 Tim. iv. 21). The modern spirit of chapel is thus on classic ground, and a ne habit. a fitter motto could nowhere be found ody and than that written up behind the pulpit, Wall pre-"One Lord, one faith, one baptism;" or the side mottoes, " Buried with Him,' monium, Risen with Him." My first visit to y of the this, the prettiest of the three chapels, me add was in the morning, when the congree seldom gation numbered between fifty and sixty, and the floating addition of comers and une was ng," and ung with thm was iar, but e prayer ie Amen together has been e congree sermon ne whole ttle over ubt about worship fficult to ay morne service isisted by his dea one hunon with a

invitation given to Philip? tists we should have astonished him at Vss. 34, 35.-Did the eunuch undershort notice; but the people evidently

felt its truth, and both clapped and preach Jesus? Yss. 36-40.-Did the eunuch receive stamped and laughed. During that

the gospel? To what did they come? What was the act of baptism, as learned from the word "baptize"? From the water, or, as in New Version, Behold description here? How strong is the evidence for immersion? Who alone ought to be baptized? Is it right or safe for them to neglect baptism? Is it right or safe to receive pouring or sprinkling, instead of baptism?

one precept or example in the New Testament for "infant baptism," or for pouring or sprinkling as baptism ?

Notes. - I. The Anxious Inquirer, (Vss. 26-34)

There is no notice on the chapel when Vss. 26, 27.-The angel. An angel, the outer door is closed, and I passed it as in New Version. Go toward the south, i. e., from Samaria. This angel gives Philip explicit directions where he is to go. It is to the road leading from Jerusalem to Gaza: and as there was more than one road, it is the desert, or uninhabited way. Gaza was the southernmost city of Palestine, in the territory of the ancient Philistines. It was the key to Palestine from Egypt-50 miles southwest of Jerusalem, and 3 miles from the Mediterranean. He arose and went. Obedient to what might have seemed a strange command-one which sent him away from a throng of hearers to a desert, nor gave him the reason for so doing. But to this servant of simple and strong faith, the Lord soon reveals the purpose of the sending. Ethiopia, a kingdom of Africa, lying south of Egypt. In eunuch of great authority. Prime minister, or first lord of the treasury in his own country, having the same position that Joseph had under Pharoah. Most likely, the word eunuch is to be taken with its usual sense; and as such an one was, by the law of Moses, excluded from the congregation of the Lord, it was fitting that, at this time, it should be shown that the gospel breaks down every wall and includes all classes in the blessings salvation. Candace. This name, like

Jesus. The text was supplied in the Scripture which the Ethiopian was readstand what he read? What is it to ing, and the evangelist showed how all the predictions met in Jesus. A certain water. A body of water-a pool or stream met on their way. See, here is water. The new convert is eager to obey all of Christ's commands. What doth hinder? Nothing should hinder the full confession of Christ by the believer, and in Christ's own appointed Scripture Searchings - Can you find way; the early preachers knew nothing of the art of strengthening a convert's faith by counselling delay in obedience.

Vss. 38-40.-Into the water. "The original unquestionably implies a going not to, but into the water."-Abbott-"No sufficient reason can be given why the parties went down into the water, but for the sake of an immersion of the new convert.'-Ripley. He baptized him It is distinctly asserted that they went into the water, and the one Greek word which invariably means to dip is used to describe the baptism; and yet there are commentators who say that "nothing is said about the mode of baptism." If the Scripture writer had desired to intimate mode, what other language could he have possibly used ? Caught away Philip. A sudden, and, perhaps, supernatural disappearance See 1 Kings xviii. 12; 2 Kings ii. 11; and Luke xxiv. 31. He went on his way rejoicing. Philip was no more needed by the convert; for he had Christ. Tradition makes him the first preacher of the gospel in Ethiopia. Found at Azotus. A city north of Gaza, near the Mediterranean. Preached in all the cities. He who obediently left crowds to preach to one man, was called back to cities and crowds again.

SUGGESTED LESSONS.

This is a lesson on obedience. Both Philip and the Ethiopian heeded the movements of the Spirit, and hence the blessed results.

It is not church-going that saves, but the receiving Christ into the heart. The eunuch had been up to the temple, but turned away from it as darkened in mind as he went.

and are ready to obey him, they are not prepared for baptism. Show, too, that paptism is a proof of obedience. What made this man happy ? Because he had learned of Jesus; because he had followed, or obeyed, Jesus. -Abridged from the Baptist Teacher

No. 217.

Mark what that evil woman takes,

Type of God's kingdom soon to be

Corrupted with earth's sophistry.

Type of destruction and of dust,

For those who in their substance trust.

Mark that small circlet made of gold,

Placed on the hand in days of old.

Mark that free gift of mercy pure,

Bestowed on sinners from above.

And in one word the parts combine ;

Then mark the angel's words, and see

What even your prayers and alms may

CURIOUS QUESTIONS.

A Riddle.

The Whole.

Type of God's richer grace and love,

Type of authority conferred :

In secret given to the poor;

Take the first half of every sign,

In youth exalted high in air.

Or bathing in the waters fair,

Nature to form me took delight.

And clad my body all in white;

Till me that tyrant man espied.

No wonder now I look so thin,

My person tall, and slender waist,

On either side with fringes graced ;

And dragg'd me from my mother's

The tyrant stripp'd me to the skin,

And then, with heart more hard than

He picked my marrow from the bone.

To slit my tongue and make me speak;

to vex me more, he took a freak

No. 37.

side.

stone.

A signet for a sovereign's word.

makes:

A Catholic priest was approved by a Bouths Department. vulgar fellow who wanted to know what he thought of purgatory. . I think, was the reply, ' that you may very like-Original and Selected. ly go further and fare worse.' Scripture Enigma.



The Greatest Blood Purifier EXTANT IS GATES' LIFE OF MAN BITTERS, But for Chronic Diseases the **Invigorating Syrup** Should be used in connection.

NORTON, KINGS Co., N. B., Aug. 2, 1879. MESSES. C. GATES, SON & Co.,-

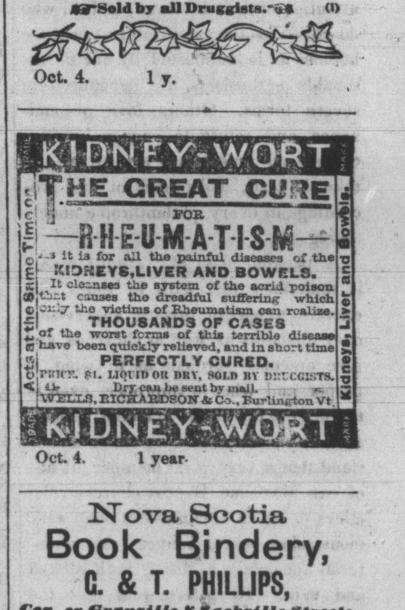
GENTLEMEN :- This is to certify that I have been afflicted for over twenty years with liver complaint, and have tried different doctors and preparations, and was treated by an Indian doctor, but all to no good effect until a year ago I commenced taking your

Lite of Man Bitters, No. 2 and Invigorating Syrup No. I, using your Nerve Ointment and Acadia Liniment.

externally, and with God's blessing I can candidly say that I have not been so well for twenty years as I am at the present time, and would heartily recommend your medicine to all suffering with the liver complaint and impure blood. You are at liberty to use this as you deem best for the benefit of the afflicted, and I will give further particulars to any one wanting to know about them.

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goers was perhaps larger than in either of the other cases. Mrs. Shaw presided at the harmonium, and the musical part seems to have a very useful faculty in that department. My next visit was in the evening, when the Italian evangelist was conducting the service, while Mr. Shaw acted as an energetic doorkeeper. This is a newly constructed part of the city on the Esquiline Hill, but already it is surrounded by a dense and various population-old on one side, new on the other; and under the Master's blessing I think we may look for considerable results. Glasgow North Presbytery has adopted a report of their committee on Disestablishment, recommending ministers to bring before their congregations the teaching of Scripture in regard to the spirituality of the Church as bearing on the unsoundness and evils of Established Churches, and the duty of their removal.

Cæsar in Rome, indicated a dynasty rather than a particular person. From secular history, it is known that there were several queens of that country who bore this title. Had come to Jerusalem to worship. Most likely he was a proselyte to Judaism, and was, evidently, a devout, earnest inquirer after the truth.

Vss. 28-31.-Read Esaias the prophet. Still seeking light, he went to the source of light, the Word, and was reading it aloud on his way home. The Spirit said to Philip. Not now the angel, but a greater than an angel; for of the service was led by Mr. Shaw, who the matter is not of the place to go, but of a spiritual work to do. Join thyself to this chariot. Philip was not merely to accost him and drop a word of truth, but to stick to him till the man was brought into the kingdom. Ran thither. Witness his joyful alacrity. Understandest thou? The form of the question implies a negative answer. Though the words seem abrupt, the Ethiopian saw the genuine interest for him in Philip's face and tones, and can I? etc. Notice the absence of that and had waited upon the temple serself sufficient spirit and conceit which vices, but had failed to find just what are the foes of true knowledge. The he wanted. He did not content himman is willing to be taught. The invi- self with public services; but continumility.

Poilip and the apostles did not hesitate to preach baptism as well as faith. They knew nothing of that foolish sensitiveness which would make baptism a forbidden subject.

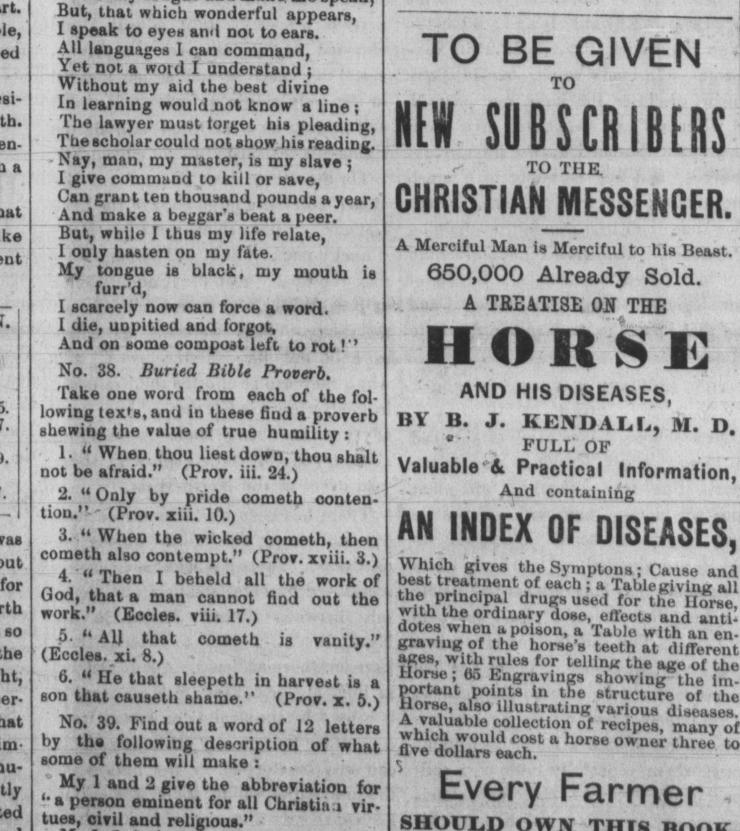
Religion is not the gloomy thing that unbelievers call it. This convert, like all who receive and obey Jesus, " went on his way rejoicing."

#### THE STORY OF A CONVERSION. Sought Diligently. vs. 27. Searched the Scriptures. vs. 28. Asked for Instruction. vs. 31. Had Jesus Preached to him. vs. 85. Believed with all His Heart. vs. 87. Was Baptized. vs. 38.

Went on his Way Rejoicing. vs. 39

SEEK and YE shall FIND. Matt. vii. 7.

An honest inquirer .- The Eunuch was a man of great authority and wealth, but his unsatisfied soul was yearning for something nobler and better than earth could give. He was an inquirer, and so withal was himself bewildered in mind he had gone up to Jerusalem, the and anxious to be directed aright. How world's great centre of religious light, tation to Philip to come up and sit with ing his search, he was reading devoutly him, reveals his deep interest and hu- the Word of God. He seriously wanted to know what was truth and duty, and



HORSE AND HIS DISEASES, BY B. J. KENDALL, M. D. FULL OF Valuable & Practical Information, And containing INDEX OF DISEASES, Which gives the Symptons; Cause and best treatment of each ; a Table giving all with the ordinary dose, effects and antidotes when a poison, a Table with an en-graving of the horse's teeth at different ages, with rules for telling the age of the Horse; 65 Engravings showing the important points in the structure of the Horse, also illustrating various diseases. A valuable collection of recipes, many of which would cost a horse owner three to **Every Farmer** SHOULD OWN THIS BOOK. My 1, 2, 3, 4, " to go forward," .. gain

Dec. 20.

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