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#### Reading. Sunday

A Hymn of Love.

[" Ich bete an die Machi der Liebe;" Hymn 1796, in Knapps' "Liederschatz." Love has revealed its matchless might

To love so free I give its right, I give myself, mine own no more. No longer on myself I'll think! Deep in the sea of love I'll sink.

In Jesus: O my soul, adore!

How highly hast thou thought of me How for my love thy heart did long Lo! my whole soul draws near to thee, Compelled by love sosweet and strong Thou, precious Love, hast chosen me; My heart, O God, has chosen thee.

Lord, thou art He. Thee must I have I cannot rest; thine must I be. No gift or work of thine can save; My soul can live alone in thee. Here is my peace, here is my rest; Therefore I come; here ends my quest.

Be thine my heart, be thou my heaven Redeemer, thou my only good. For me thou hast thy whole self given For me hast shed redeeming blood. Thou Saviour from the deepest fall, Thine ever be my life, my all.

I lived and loved like the great throng, When to myself I lived, not thee. I would not have thee, ah, so long! Yet still thou lov'dst and soughtest

Oh, if but this the sinner knew, Quickly would love his heart subdue.

O Jesus! -name that means but love-Dwell deeply in my inmost heart; Let thy pervading presence prove, The spring of love in every part. On life and soul, on word and deed, Write thine own name, that all may read.

Jesus, in thy dear, holy name, Thy Father's heart is opened wide. Yea and amen I find in Him,-Health, comfort, refuge, at His side. Oh, this might every sinner know, Surely to thee all love would flow.

Praise be to Jesus' holy name, In which bursts forth the fount of love

Whence here all streams of mercy came Whence drink the blessed host above How bow they there through endless days!

How fold their joyful hands in praise! GERHARD TERSTEEGEN, Translated by W. N. Clarke. Montreal, Feb. 7th, 1883.

# In His Name.

What a wonderful revelation ou blessed Lord made to his disciples when he said, 'Whatsoever ye shall ask the Father in my Name he will give it you. There are reasons for believing that many praying people have not yet come to appreciate in a full sense His Name as the only way of access unto the Father. It is not enough to say at the conclusion of our petitions, For Jesus sake. This may be with us a mere vain repetition. personal appreciation of this great truth in the very exercise is essential. This may explain, in part at least, why our prayers are so often unsatisfactory, That Name represents his glorious person, his present intercession, and especially his sacrificial merit. If we do not appreciate it while prostrate in prayer, our faith will be necessarily weak; the infinite love of God will not affect us; we will not feel that our worship is the certain way to obtain spiritual blessings, and a spirit of deterence to the Divine pleasure in reference to the things we ask, will be wanting. In fact, without the knowledge of Jesus' Name, we are in no condition to ask and to receive. Weakness is apparent at every point. Cowper under temporary depression could exclaim, 'I am too perverse to be other than reprobated. But when the dear Name of Christ Hed his soul, he rose to a new spiritual life, and sang, 'There is a fountain filled with blood.'

What is the Divine method of impartng to us that sweet Name while we are n prayer? How are we to retain, amid all the pressing engagements of this mortal life, the definite and conscious only in His Name?

The Holy Spirit is competent and ready | prejudice, especially when the higher to do all this. It is declared that he and spiritual aspects of the ministry will show Christ unto us. O bless- are not presented to them. They are ed truth! It is said of Him that 'he sometimes thought that anything is dwelleth with you, and shall be in you. preferable to such a calling. They are been i d to observe the Sabbath, and Not that this permanent indwelling of led to regard it with inward contempt | regul. rly attend chapel service. . . . I the Holy Spirit will raise the soul to as the sure highway to discomfort and ploy of the mission during the coming support of their religion in the United the realm of absolute infallibility; rather, poverty. It would be easy to show to quarter. Their request for prayers that States.

he abide- within, to intensify the convictions more and more as to the great truth, ' Jesus died for me.'

How the soul can carry the Name of Jesus thus, we may only state as fact on scriptural authority. Beyond the simples statement, as verified in human consciousness, we are not permitted to explain. Here is, to finite mind, an insolvable mystery. 'The wind bloweth where it listeth," etc., 'so is every one that is born of the Spirit. While in prayer, Christ's blood touches our conscience through the power of the Holy Spirit; aspirations to seek holiness are planted within through him; and under the same divine impulse we open our eyes to behold Christ, our example, ' the one altogether lovely, and, 'even by the Spirit of the Lord, we are changed into the same image from glory to glory.' Nor need we ask for some outward sign or visible token. Here is power exerted within the do main of the invisible human spirit. In all such processes speculative philosophy is mute. It is sufficient to know that this inward revelation of Jesus at the moment of prayer is carried on by an all-wise, and infinitely loving Comforter, who maketh intercessions within us according to the will of God.'

O, who can measure the fullness of Christ when thus revealed in the Holy Ghost, Christ in the moment of prayer to the Father, is made unto us 'wisdom;' all through the hours of busy life, we may be kept in this conscious contact with himself by that Holy Ghost, who is 'of one substance, majesty, and Glory with the Father, and the Son, very and eternal God.' - Ch. Advocate,

> The Christian Warfare. BY C. H. SPURGEON.

It is a tough battle which the Christian is called to fight; not one which carpet knights might win; no easy skirmish which he might gain, who dashed to battle on some sunshiny day, looked at the host, then turned his courser's rein, and daintly dismounted at the door of his silken tent. It is not a campaign which he shall win, who, but a raw recruit to-day, foolishly imagines that one week of service will insure a crown of glory. It is a life. long war; a contest which will require all our strength, if we are to be triumphant; a battle at which the stoutest heart might quail; a fight from which the bravest would shrink, did he not remember that the Lord is on his side; therefore whom shall he fear; God is the strength of his life: of whom shall he be afraid? This fight is not one of main force, or physical might; if it were, we might the sooner win it; but it is all the more dangerous from the fact that it is a strife of mind, a contest of heart, a struggle of the spiritofttimes an agony of the soul.

Do you wonder that the Christian is called to conflict? God never gives strong faith without fiery trial; he will not build a strong ship, without subjecting it to very mighty storms; he will not make you a mighty warrior, if he does not intend to try your skill in battle. The sword of the Lord must be used; the blades of heaven must be smitten against the armor of the evil one, and yet they shall not break, for they are of true Jerusalem metal, which shall never snap. We shall conquer, if we begin the battle in the right way. If we have sharpened our swords on the cross, we have nothing whatever to fear; for though we may be sometimes cast down and discomforted, we shall assuredly at last put to flight all our adversaries, for we are the sons of God even now. Why then should we fear? Who shall bid us 'stay' if God bid us advance?

## The Christian Ministry.

There is a wide-spread impression that the Christian Ministry is a toilsome and thankless lot. This is often a conviction that prayer is acceptable theme of conversation in religious families. It is but natural that our The answer is most plainly revealed. youth should sympathize with this

an intelligent Christian how erroneous is this view of the Go-pel ministry. It is the noblest of all callings. That parent may deem himself honored, indeed, who has a son in such a work. His mind is continually engaged upon the most delightful themes. His heart expands amid improving and congenial studies. Even those official engage ments that are sometimes displeasing to the flesh originate a sweet consciousness of Divine approval when performed for the Saviour and the good of immortal souls. He has no sense of meanness in toiling for mere transitory pleasure. When he dies, there are no bitter reflections from having engaged in a work of doubtful character. He can say in truth, "I have fought a good fight, henceforth there is laid up for me a crown of rejoicing." How strange that we, who are soon with all our households to disappear from this active scene, should depreciate such an allotment. How pernicious is this low view of the ministerial office. It is to be feared that many a young man has been diverted from his true life-work by these prevalent misconceptions.

#### The Aged Christian.

"At evening time it shall be light."-Zech. 14: 7.

Oftentimes we look with forebodings to the time of old age, forgetful that at even-tide it shall be light. To many saints old age is the choicest season in their lives. A balmier air fans the mariner's cheek as he nears the shore of immortality; fewer waves ruffle his sea, quiet reigns, deep, still, and sol. emn. From the altar of age the flash es of the fire of youth are gone, but the flame of more earnest feeling re-

The pilgrims have reached the land of Beulah, that happy country whose days are as the days of heaven upon earth. Angels visit it, celestial gales blow over it, flowers of paradise grow in it, and the air is filled with scraphic music. Some dwell here for years and others come to it but 2 few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves, and be satisfied with hope until the time of fruition comes.

The setting sun seems larger than when aloft in the sky, and a splendor of glory tinges all the clouds which surround all his going down. Pain breaks not the sweet calm of the twilight of age, for strength made perfect in weakness bears up with patience under it all. Ripe fruits of choice experience are gathered as the rare repas of life's evening, and the soul prepares itself for rest.

The Lord's people shall also enjoy light in the hour of death. Unbelief laments, the shadows fall, the night is coming, existence is ending. Ah! no, crieth faith, the night is far spent, the day is at hand. Light is come, the light of immortality, the light of a Father's countenance. Gather up thy feet in the bed; see the waiting band of spirits. Angels wast thee away. Farewell, beloved one, thou art gone, thou wavest thy hand. Ah! now it light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen; adieu, brother, thou hast light at eventide, such as we have not

ong expected day, begin, Dawr on these realms of woe and sin; Fain would we tread the appointed road And sleep in death and wake with God. -Spurgeon.

## FOREIGN MISSIONS.

From China.

Miss Norwood writes from Swatow: "We had a great crowd here last week for the communion service. During the week I had seventy at the women's house. Saturday night, it was thought there were three hundred in the compound, and on Sunday about five hundred to witness the baptism. Forty-two were baptized, twenty two of whom were women, most of them from the chapels in which the

Society of the West are most interested. . . . The Bible-women brought most encouraging reports of the quarter's work, having visited in one hundred and fifty villages, besides those where the chapels word to which they were sent, and reported twenty-three women who had

they may have wisdom given them in their work, and have the continual presence of the Holy Spirit, I ask the home sisters to remember. To morrow morning, I start for the country, hoping to visit a number of stations, and be home by the last of the month, in time to welcome Dr. and Mrs. Ashmore home. I leave the class of seven women in care of Toa Peh, daughter of the ordained preacher Po Sau, who is proving herself a most valuable helper. . . . I take one of the Bible-women to the country with me, and hope to find so much interest in my work and so much to do that I will not mind very much going alone."

The American Baptist Missionary Union has been making enquiries as to the liberality of the converts and the amount of their gifts for Christian purposes, as compared with the cost of their former heathen worship. Some of the answers are quite interesting. Rev. E. O. Stevens says: "I believe that some converted men pay more for Christian purposes than they did for heathen religious purposes. There is a very healthy sentiment among the missionaries in Burmah on the subject of Christian giving."

Rev. C. H. Carpenter, of Bassein, says: "In times of trouble, as in sickness, deaths, threatened loss of crops or cattle, the heathen Karen is fleeced without mercy by doctors, soothsayers, and priests. His superstitious fears also cost him a great deal. For instance, he will abandon his house forever; and no one, unless it be a reckless missionary, will ever occupy it again, if a white paddy-bird has lighted upon it. With great toil, he may have cut and dragged set of valuable houseposts from the distant forest; but if, in hewing them, a hidden knot hole is uncovered in one of them, he dares not use it, lest death should visit his family or himself.

"I do not believe that the most libe ral of the Bassein Christians give more for the support of Christianity and Christian institutions than they would have to give or lose in the heathen state. Probably, the majority do not give as much; but they give liberally. The average per member for men, women and children, ranges in Bassein from two to five dollars a year, in cash or its equivalent. This, considering their comparative poverty, is considerably higher, probably, than the average of Christians in America. But God blesses them; and thoughtful men among themselves often acknowledge that the more they give, the more they receive from the bountiful Giver above."

Rev. M. C. Mason, of Tura, Assam says he thinks the Christians pay several times more to the cause of Christ than they did for their demonology. The average donation per member for purely mission work beyond their own vicinity, for the last four years, has amounted to ten cents. At the regular monthly col lection almost every one gives at least a

While comparing their present offerings with those formerly made, we should include expenses which are the result of their Christianity. Decency requires additional expense for clothes. Most of the Christians buy Scriptures and other religious reading. The poor are also remembered, as they were not before. Education also is to the Garo a Christian institution, and its expenses are included by them under the expenses of the new religion. And yet, in one village, an endowment has been raised sufficient to begin an English school with the

Rev G. L. Mason, of Ningpo, China, has given much pains to the investigation of the subject, and thinks that the family of an average mechanic or shopkeeper spends about three dollars and a half yearly for the regular usual idolatry. This amount does not include cost of food offered to idols, because that is consumed hy the worshippers and guests. Neither does it include the heavy expenses in connection with sickness, funerals, and marriages, since these may be said to go for social purposes. Add, say one dollar more for these occasional a half a year, one tenth of his earnings, given by the average Chinaman. He is able to spend this (to him) large amount, because it is given in small sums several times each month, as the birthdays of come. The amount paid by the converted Chinese for Christian purposes is much less. Mr. Mason says, in his own association, the average is eighty-five statistics of eight mission stations of several denominations in different parts of China, for the year 1875, he obtained an average of \$1.09 per member.

Rev. F. S. Dobbins says: "In Japan, ix. 54.) tee 'ordinary heathen' worshipper generally throws into the temple coffers, before beginning his worship a coin or some sects in Japan go about with begging-bowls, and collect their daily food. Almost always, before a new temple, a framework is erected, on which are fastened boards on which the names of donors and the amounts of their gifts are painted. In the case of the larger temples, these gifts run from one to one thousand yens (dollars). In proportion to his ability, it is my judgment, hesitatingly expressed, that the heathen man gives about as much for his false have nineteen Bible-women in the em- religion as Christian people give for the

The Christian Messenger

Bible Lessons for 1883. SECOND QUARTER.

SIMON THE SORGERER. Acts viii. 14-25

Lesson I.-APRIL 1, 1883.

COMMIT TO MEMORY: Vs. 20-23.

GOLDEN TEXT -" Thy heart is no right in the sight of God."-Acts viii. 21

DAILY HOME READINGS. Acts viii. 14-25. M. The Lesson, T. Philip in Samaria,

Acts viii. 1-13. W. The Samaritans, 2 Kings xvii. 18-41 T. Jews and Samaritans. John iv. 1-26.

F. Jesus and the Samaritans, John iv. 27-42. S. Magic and Spiritualism. Isa, viii. 9-22.

S. False Professors, Matt. vii. 13-29.

THE HOLY SPIRIT GIVEN TO THE

LESSON OUTLINE .- I. Samaritans Converted, Vs. 14. II. The Laying on of Hands, Vs. 15-17. III. Wickedness of Simon, Vs. 18-25.

TIME, about A. D. 35. PLACE, City of

QUESTIONS .- Object of the Book of Acts? What does the First Quarter show concerning the work of Christ? Concerning the Jewish nation? What comes of consulting sorcerers, clairvoyants, spiritual mediums, etc.? (See Home Readings). Give Analysis and Golden Text.

Vs. 14, (also Vs. 6-13.-Who were the Samari'ans? What their religion and position? What did Philip preach about? The result? What is said about Simon? How do we speak now of professed converts?

Vs. 15-17.—Can any one be converted without the Holy Spirit's power? What beyond this is promised to the believer? Who were empowered by the Lord to bestow this gift? How did they do

Vs. 18-25.—Was Simon really converted? What was his true character? How did this come to light? Will profession of faith and baptism alone save us? What did Simon ask? Can we be saved by the prayers of Christians?

Scripture Searchings .- What other false professors are named in the New Testament? Where can you find "six first principles," (or elementary things in Christianity), stated?

Philip, deacon and evangelist, went down to a city of Samaria, preaching the gospel. His success was marvelous. "The people with one accord gave heed" and believed, and, as a conse quence, "there was great joy in that city." There he encountered Simon the Sorcerer, who, by certain magical arts, was deceiving the people, who began to look upon him as the Messiah But Philip's miracles were so superior and Simon was soon deserted. To rein state himself, he joined the convert and was baptized, and began to study Philip, to try and discover the sacred power by which he did such mighty wonders.

Notes .- I. The Work in Samaria,

(Vs. 14-17.)

Vs. 14.-While the church was "scattered abroad," the apostles remained in Jerusalem (vs. 1). There they heard that Samaria had received the word of God. In this case, through the preach ing of Philip, the deacon and evangelist (vs. 5). The Samaritans not only heard, but received the word, i. e. believed and were baptized (v. 12). See also ii. 41; John i. 12. We do not know the city referred to, but the success of the gospel there was hailed by the apostles as a pledge of its success in all Samaria. They sent Peter and John. Peter was sent as well as John; expenses, and we have four dollars and for, in official position, all the apostles were on an equality. These two had been most prominent, and their influence would, therefore, be the most weighty. Notice that our Lord's plan the gods and other seasons of worship (Mark vi. 7) of sending "two by two" was adopted here, as elsewhere in the Acts. See xiii. 2; xv. 39, 40. It is fitting that our last glimpse of John, in cents for each member; and, taking this book, should be in his act of taking the fire of the Holy Spirit to a people upon whom he once desired to call one," and astonished the people, who down the fire of vengeance (Luke

Vs. 15-17.—From Jerusalem to Samaria was down in a physical as well as coins representing about one-hundredth religious sense. These apostles went part of his day's wages. The priests of for the purpose of imparting the special gift of the Holy Spirit, and was accompanied by power to speak with tongues and perform miracles. See i. 8; x. 44; xi. 15. The apostles could not of themselves communicate this power, but they prayed for them, seeking it from the one great source from which it at first came. The gift was imparted through the laying on of hands.

II. The Case of Simon, (Vs. 18-25). Vs. 18, 19.-Simon. See his character and influence among the Samaritans

in vs. 9-11; has faith and baptism ; vs. 13. A skillful and accomplished juggler, who came among a simple and credulous people with boastful words and pretensions to magical powers from the spirit world. As the Samaritans as well as the Jews were looking for the Messiah, it appears likely that he announced himself as the Messiah, and supported his claims by feats of magic, which, being inexplicable to the people, seemed to them miraculous. Philip preached Christ and wrought true miracles of healing, which contrasted so strongly with the false, that the people forsook Simon and believed his word. The tide was too strong for Simon to resist, and he gave in his adherence to Puilip's teaching and was baptized with the rest. This is generally considered a case of fictitious faith. He offered money. To buy the apostolic power of communicating the gift of the Holy Spirit, because he saw the effects on those to whom it was given. That power seemed to him to be some magical art which far transcended his; and, as magicians were accustomed to sell their arts one to another, he desired to purchase it. Vs. 20, 21.—Thy money perish with

thee, is the indignant response of Peter Peter was moneyless (iii. 6), but he was too full of the divine Spirit to be affected by such a temptation. We are not to understand even these words of righteous indignation as a curse, or consignment of Simon to perdition; for Peter exhorts him afterwards to repent, that he may be forgiven; but it is a strong expression of horror at the suggestion, and of the guilt of such thought. Thou hast neither part nor lot in this matter. Literally, in this word. This would characterize him as an unconverted man. Not right. Not straight, but crooked. He had not received the Spirit to straighten his

Vs. 22, 23.-Pray God. Kather, as in New Version, the Lord, i. e., Christ, who shed down the gift of the Holy Spirit. If, perhaps, there is no if or perhaps on the part of God as to the salvation of any repenting sinner. It seems to me, Peter may have had reference to a specific penalty to this gross sin, which may have been death, as in the case of Ananias. See 2 Sam. xii. 13, 14; 1 Cor. xi. 30; Acts v. 5, 10. The thought of thine heart. The sin was not simply in the overt act, but lay deep within. Gall of bitterness-bond of iniquity. Peter perceived little hope for Simon; not that God was not willing to forgive, but that Simon was tending, in his disappointed covetousness and ambition, towards bitter hatred of the truth, and would become bound in sin's

fetters-confirmed in his iniquity. Vs. 24, 25.-Pray ye to the Lord for me, etc. It would seem that Simon's fears were excited, rather than that his heart was touched with genuine repentance. Returned to Jerusalem. Peter and John had not come to Samaria to do Philip's work; and having preached for a time in the city where he was laboring, they returned, taking occasion, however, to preach the gospel in many of the villages of the Samaritans, on their way back-

Many a church is in danger of selling the truth by an offer of money. Any sacrifice of spiritual power for worldly influence or patronage is a legitimate case of Simony.

There is no royal road into the kingdom of heaven. Entrance cannot be purchased either by money or good

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

LESSON THOUGHT .- Being right in the sight of God.

TRUTHS TO BE TAUGHT: -1. The na tural heart needs change. 2. Mere profession has no value. 3. Sin makes slaves of all who yield to it. 4. Only God can make the heart right.

With Bible in hand, begin at verse five. Speak briefly of Philip, and of Samaria, and show how persecution scattered the disciples and so diffused a knowledge of Jesus.

Simon pretended to be "some great said, "This man is the great power of God." When the people heard Philip, and saw the miracles which he did in the name of Jesus, they believed and were baptized. Simon was among the hearers. He professed to be a Chris tian, and hence was taken into the church. Perhaps he did think himself a Christian. If so, he made a great mistake, as we shall see. (Explain that the mere act of baptism does not make any one a Christian; and that joining the church will not do it.) It is not what we profess to be, but what we really are, that makes us right in the sight of God, who altogether knows our hearts. Simon asked them to pray for him. But he ought also to have prayed for himself; and he should have prayed for a change of heart, more than for anything else.

-Abridged from the Baptist Teacher.