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attired as only such ladies can be, went in, and took the richly cushioned seats. But beside them were seen the poor of that great city, women with cheap shawls over their shoulders and Bandana handkerchiefs about their heads. Was not the gospel revealed for them? Yes, for them, as for costly attired ladies, There is no difference. The same Lord is rich unto all that call upon Him, and our little social differences are nothing to Him, and as nothing in our Solemni.

4. But once more only-See WHAT CHARACTER IS WROUGHT OUT UNDER THE SHAPING AND FOSTERING OF OUR SOLEMNI-NITIES AS OGCASIONS FOR OUR PRIDE IN

If any one falls out of good name and station, and dishonors himself and his friends, he is never heard to attribute his fall to our Solemnities. He has fallen in spite of them, not by reason of them. The confession is frequently made, that if only he had observed these Solemnities in heart and conduct, he would not now be ashamed of himself. No doubt rotten-hearted people can share in our celebrations as a form, and what is there that in form cannot be counterfeited? A devil could figure as an apostle for years, but he did not pollute the faith a particle or harm its genuine power. Peter and John were true, even Judas was a hypocrite. So much is unjustly said against our faith. The solemnities of worship are berated because sometimes the modern Judas is might complaint be made of the sun. because on summer evenings there are sun-dogs.

Now let our Solemnities have their way with one of us, and we shall not be ashamed of him, but proud of him. Only live by them, and we will challenge the scrutiny of the world: The church sorrows only for those who do not genuinely share in our festivities. Often with you at your mourning feasts, I am moved to challenge the world because of the dead, of whom the world was not worthy. What fault have you to find with him? Not perfect, no. We do not claim that perfection is wrought out under the Solemnities of our faith, but we do claim that fear of God and love to men is established. We do claim that doing justly and loving mercy and walking humbly with God is attained. We do not say there is no guile in him, but we do say he has lived "unspotted from the world," and we are not ashamed of the product. Examine him, his purposes, his loves, his aims, his endeavors Look within him and without, and as our Solemnities have ruled in his life, you must say as Pilate did of Christ, "I find no fault in Him"

Now then a tuition and a grace that develop character into its finest proportions as they are followed, I must make my boast of. The Hebrew poet has caught the right appreciation of our Solemnities, and expressed their impassioned utterance: "If I forget thee O Jerusalem, let my right hand forget its cunning. Let my tongue cleave to the roof of my mouth, if I do not pre. fer Jerusalem above my chief joy "

Now, friends, shall any of us lightly esteem these Solemnities of our faith? Shall we allow slight hindrances to interfere with a personal sharing in them? Shall we not grow weary as a stranger in a strange land, unless we often as-Shall we fail to make our boast in the Lord in these Solemnities? Our boast is not of any pomp or show, but it is of grace and power, for by the church Solemnities is to be made known the manifold wisdom of God to the ends of the earth, and even unto principalities and powers in the heavenly places. Dr. Dwight has voiced only the true

"I love thy church, O God! Her walls before thee stand, Dear as the apple of thine eye, And graven on Thy hand."

"Beyond my highest joy, I prize her heavenly ways Her sweet communion, solemn vows, Her hymns of love and praise."

#### Child-conversion and Child-membership.

"Him that cometo to me I will in no wise cast out." is a glorious, free u terance, compassing every age. There may be some little children here; indeed I am glad to see bays and girls mingling with the congregation. Lis en to me my children! I am always glad to see you, and we preachers m ke a great not think that you have to wan till you are grown up before you m y come to Jesus. We have haptized quite a number of boys and girls of ten, e even, and you that he knew more about Christ than ever so many grey heade i men do: and he level Jesus most heartily You young children are I ke rosebuds : and you know everyb dy likes a lo e-buil Jesus will gadly recive you as r se buds. Offer your elves to Him, fr He never wil .- C. H SPURGEON.

## Correspondence.

For the Christian Messenger. North West Mission.

Dear Editor .-The letter from Rev. A. Cohoon, Cor. Secretary H. M. B., published in your issue of March 12th, demands a word

from me. Our brother seems to think that our appeal for contributions from the Maritime Provinces is calculated to obstruct the work of the Home Mission Board.

Permit me to say that it was farthest from the intention of the Fyfe Mission Society to obstruct the work of any kindred society.

When the F. M. S. resolved to undertake a somewhat large work in the North-West for the summer, it was in response to the loud and urgent cry for some immediate action, with which those who read the Canadian Buptist are familiar. The recent discussions through its columns has revealed a crisis in the Baptist interests; and, if the Gospel Truth is to be maintained in its purity and simplicity in that vast region, something must be done at

When the circular sent bro. C. and a few others was drafted by our President he had particularly in mind the Home Mission Board of the Upper Provinces in the constitution of which there is an article virtually prohibiting them from treasurer. Is there any validity in the doing North-West work. The sentences argument? Nay, not a whit. As well to which bro. C. takes exception are too strong when applied to the Maritime Provinces and would have been erased from the circulars sent east had all the facts been before us. Neither our Secretary or myself was aware that the Home Mission Board was in any way identified with North-West work. We had either overlooked or entirely forgotten the call for special contributions to which bro. C. refers.

The Fyfe Missionary Society is an institution of McMaster Hall; we have always one member of the faculty on our executive, and no important step is taken without the approval of the President of the College; and considering the present relationship between the College and the Maritime Provinces. we considered it perfectly proper to solicit contributions from the latter; and especially in this case, since two of heart of the town on the main street the six men under nomination for the summer's work are eastern men, one of whom we hope will settle as a permanent

I am not aware of any missionary from the Lower Provinces in the North-West. and I venture to suggest that in the event of this brother's deciding to remain he might be employed by the Home Mission Board.

whom the contributions are sent or by whom the work is done, so long as the Master's cause is not left to suffer.

Yours in fellowship, S. H. CAIN, Vice President, F. M. S.

For the Christian Messenger. A belief which needs defending is not worth defending."

So said a minister of another faith while preaching to a congregation of Baptists. The insinuation seemed to be that our peculiar beliefs are worthless

because they need defence. This would be an admirable principle for aggressors, as it would ever disarm those of the vestry, are sound. The all resistance, and permit them, how ever weak they were, to scale the strongest holds of those they wished to subdue. It would be a very nice principle for the wolf to teach the shepherds as it would leave the sheep his prey. It is peculiarly fitted, therefore to serve the purpose of those who know they must be repulsed, if Baptists defend their beliefs, as it assures them victory without risk of resistance. Is it not a wonder that this principle so long and urgently needed by our Pedobaptist friends in their attempts to win Baptists has not been discovered before?

What needs defence is not worth defence!! This means that all beliefs which are attacked are not worth debe defended. What a worthless book the old Bible is then; for it has had to resist more attacks than any other. The mistake if we no not preach to you. Do divinity of our Lord, justification by hands of the helpless and the lost have clung in dying are worthless. The old I poke the othe day with a belief then, that the better the doctrine little boy nine years of age : and I tell the more it will be assaulted by the rep resentatives of evil, is all a mistake. What is excellent is never attacked; it is only what is evil that has to resist What a good world this is after all, if better than a full blown tosa. My Lord | this principle be true! But the Apostle will never cas you away. I am sure He | wrote, "contend earnestly for the faith once delivered to the saints," and he

proved the worthlessness, not the value of the doctrine of justification by faith, as he supposed, when he defended it with all his might from the attack of Judaizing teachers. He should have known that by virtue of being attacked, justification by faith was of no worth!

But seriously, is it not pitiful that Christian teachers will propound such absurdities as the statement at the head of this communication. If they cannot serve their purpose but by such means. let them be sure their purpose is not worth serving. The true principleone which will stand every test is "The belief which is not worth defending is not worth holding."

C. GOODSPEED.

#### For the Christian Messenger. The Chicacole Mission Chapel.

BY REV. J. R. HUTCHINSON.

Years ago the London Missionary Society established a mission in Chicacole. For a time it was attended with success. Twenty years ago the native church had over one hundred members. Then reverses came, the station was left uncared for or but poorly manned, and the church wasted away. At present not a single member of the original church is left, the station has been without a missionary for several years, and the mission property is fast going to

In view of these circumstances and of the fact that the station is now occupied by Baptist missionaries the Board of Directors of the L. M. Society resolved, near the close of last year, to abandon Chicacole as a station and to sell the property here. A year before this decision was reached we learned what was under contemplation and after consulting the Board opened negociations for the L. M. Chapel. Last week the bargain was closed and we are to get possession on March 1st.

OUR NEED OF A CHAPEL is, we think, great. The building at present used for our services (as well as for day school) is on the mission compound at some distance from the business part of the town. Where business and trade are carried on, there Hindus most do congregate. But few are induced to walk a quarter of a mile out to our Sunday Services. The Chapel should be in the where by the regular coming together of the Christians and by singing, large numbers of heathen could be induced to enter the building or stand on the verandahs during service. Besides, our present building is too small for our regular congregation, is ill lighted, and badly adapted to singing and speaking.

THE NEWLY PURCHASED CHAPEL meets

all these needs. It is located on the It is of little moment to us through main street and only a few rods from the cheuk or business cen terof Chicacole. It cost when new over 2000 rupees and is still a substantial building. The compound has a street frontage of 94 ftand a depth of 160 ft. The width back is some 45 ft. more than on the street The whole compound contains something less than one half acre. The F. M. Society's title to the land is good. There is a well, and a native house of two rooms on the compound. The audience hall of the chapel measures 211 x 551 ft. A verandah 10 ft. wide surrounds the front and two sides There is a vestry behind, 211 x 11 ft The total length of the building over all is 113 feet. It is built throughout of brick and mortar, and the walls, except roof is of tiles timbered with teak trusses. This also is sound. The doors and windows are all of teak and in good coudition. Here and there the plastering with which the walls are covered is defaced, and the plaster floors are somewhat broken. There is a nice pulpit, some cane seated benches, some lamps, and a baptismal font-too small, alas, for our use! The verandahs are unsound. One will need extensive repairs. The other will need new tiles. The street fence is gone, but the brick and mortar pillars are still sound.

property is 1000 rupees, equal at the present rate of exchange to \$400. This is probably the full market value of the fence, for all that are assailed need to place as it stands; but to us it is worth much more than the market value. The terms of payment are not yet arranged, but they will not be hard. Mr. March, the secretary of the Foreign Mission Board faith, and all the doctrines to which the will probably open a subscription at once for the above amount. Will not all who are interested in us and our work

tour I hope to make in March. Necessary repairs will cost at least 200 rps.

Paul made a great blunder when he have already 111 rps. in hand. Of this break the bonds which enthralled this amount the native church gave 14 rps. Chicacole, India, Feb. 5, 1884.

## The Christian Messenger.

Bible Lessons for 1884. SECOND QUARTER. Lesson II.-APRIL 13, 1884.

PAUL AT EPHESUS. Acts xix. 8-22.

COMMIT TO MEMORY: Vs. 8-10.

GOLDEN TEXT. - " And many that believed came, and confessed, and shewed their deeds."-Acts xix. 18.

DAILY HOME READINGS. W. The Lesson.

T. Paul's Sermon at Antioch in Pisidis Acts xiii. 14-41. W. One of Paul's Miracles. - Acts xx

T. Simon Magus.—Acts viii. 18-24. F. Elymas, the Sorcerer. - Acts xiii S. Jesus and the Evil Spirits.-Luke

viii. 26-39. Fruits of Conversion. - Luke xix. 8, 9; Matt. ix. 9.

ANALYSIS .- I. Paul's Preaching and Miracles, Vs. 8-12. II. The Jewish Exorcists, Vs 13-17. III. The Burning of the Books, Vs. 18-20. IV. Plans of Labor, Vs. 21, 22.

QUESTIONS. - How long was Paul's ministry in Ephesus? How divided? Vs. 8-12.-What was Paul's theme? How did the unbelievers act? Did Paul was Tyrannus?

Vs. 13-17.—What is the meaning of every name" vagabond and exorcists? How did they regard Paul? How did they regard the name of Jesus? What did they take upon them to do? What form of address did they use? Who was Sceva? What hard treatment did they receive? Why did they not succeed in casting out the evil spirit?

Vs. 18-20.-What evidence did those who believed give of their sincerity? What evidence is given in verse 19 of genuine conversion?

Vs. 21, 22.-Where did Paul propose to go? What places would he visit Where were Macedonia and

Application .- 1. One who is truly converted will show it by forsaking evil at any sacrifice. Two confessions are needed-1. A confession of sin. 2. A confession of Christ.

Paul's ministry in Ephesus lasted altogether three years (xx. 31), from A.D. 54 to A. D. 57; and was attended with large success. Ephesus was the capital of a province of Asia, and the city of the greatest importance in all Asia Minor, in a commercial point of view. It was also the seat of the great temple of Diana, which was reckoned as one of the wouchers of the world. Its magnificence was a proverb everywhere. It took two hundred and twenty years to complete it. It was built of the purest marble, was four hundred and twenty-five feet long, two hundred and twenty broad and was supported by one hundred and twenty. seven columns, each of them sixty feet high, and each contributed by some prince. Its halls were adorned with the most wonderful statuary and painting.

Notes -Vs. 8-10.-Paul began hi work at Ephesus, as usual, with the Jews, and in the synagogue. The Jews had previously invited him to do so (xviii. 20). Disputing. Reasoning. Persuading. Paul's discourse was argument mingled with appeal. The king. dom of God. Paul met the universal expectation of the Jews concerning a king lom, by explaining what that kingdom was-not one of temporal sovereign ty, but of grace and spiritual power. But this did not satisfy their carnal views, and some were growing hardened under the truth, and were disobedient to it, and began to speak evil of that way (the Christian doctrine and practice) before the multitude. As public debate with prejudiced and evil-minded men was not profitable, Paul departed from them. He left the synagogue, taking with him the discples, those favorable to the truth, and continued his teaching in the school of one Tyrannus, i. e., in the place where this man taught. Nothing is known of him except what is here mentioned. We only know that THE PRICE to be paid for this valuable he allowed Paul the use of his rooms, and that there for two years Paul preached and discussed daily with such persons as came to hear him.

Vs. 11, 12.-Special miracles. All miracles are extraordinary acts, but these had the uncommon feature of being performed away from the presence of the apostle Hanakerchiefs - such as Paul used in wiping his brow-or aprons -such as he had worn in his daily toil -were carried to the sick, and through here make an immediate and liberal them diseases were cured, and evil spirits were cast out. " Ephesus was a REPAIRS will be commenced on the centre of magic and witchcraft, as well chapel on my return from an extended as idolatry; and as Moses wrought special miracles to break down the power of the magicians of Egypt, so This amount will be raised here. I here was given to Paul special power to

superstitious people "-Abbott.

should not of itself carry a bad sense. The men referred to were strolling or travelling about. Exorcists. They pro- he is sorry, and ask her to forgive him. fessed to exorcise evil spirits. Accustomed to borrow magical tricks from one another, they essayed to use the name of Jesus whom Paul preached, over such as had evil spirits. Nothing more is known of Sceva than the mention of him here. His seven sons attempted this sorcery with the name of Jesus.

Vs. 15 .- Render, I know who Jesus is; and as for Paul, I am well acquainted with him, but ye (who use a name you don't believe in) who are ye? Compare Mark i. 24; Luke iv. 34; Mark v. 7; Acts xvi. 17. Of Paul, as identified with Jesus by faith, the evil spirit was afraid; but not of those who had no vital connection with him whose name they used.

Vs. 16, 17.—The man in whom the evil spirit was, and impelled by that spirit, leaped on them, with the same more than natural power, displayed by the demoniac of Gadara (Mark v. 3, 4), and by madmen generally. They fled in dismay. Naked. Their garments were torn and partially stripped from them This was (became) known, etc. Such an event would naturally be bruited abroad. The result was two-fold. Fear. or a feeling of awe, fell on them all, and, what was more important, the name of the Lord Jesus (not of Paul, but of the remain to contend with them? Who Master), was magnified. It was seen that that sacred name was "above

> Vs. 18-20.-Many that (bad) believed. The intimation is that many who had before received Christ, had still clung to their faith in magical arts; but this demonstration effected their cure, and they came, and confessed (their participation in such things), and showed their deeds. They acknowledged their wrong in holding on to old superstitions. Many . . . . which used curious arts. The work of confession reached not only the duped or deceived ones, but also those that were engaged in practicing magical arts. These gave full proof of their conversion by bringing their books of incantations, and magical recipes, and formulas, and burning them before all men. They did not get rid of them by selling them, but incurred the loss of their destruction. And this was a heavy loss, pecuniarily, for the money value of the books was fifty thousand pieces of silver, equal to from \$8,000 to \$10,000-a large amount for that day. when each piece of silver (drachma) represented the wages of one day's labor. The result of this thorough work was what we call a great revival.

Vs. 21, 22.—Purposed in the spirit.

Whatever Paui's plans, he held them in

abeyance to divine direction, and was sometimes overruled by the Holy Spirit. See xvi 6, 7. Macedonia and Achaia. Where he had planted churches in his second tour, that now needed his care. especially the church at Corinth, to which he wrote two Epistles from Ephesus. To go to Jerusalem. Among other reasons, to carry contributions from the Gentile churches to the poor saints there. I must also see Rome. A desire which he had cherished a long time (Rom. i. 13). How strangely this desire was fulfilled. He went to Jerusalem, and was there arrested, and sent as a prisoner to Rome. Erastus. Not the treasurer of Corinth (Rom. xvi. 23), but probably the one mentioned in 2 Tim. iv. 20. Light is thrown on the mission of Timothy, in 1 Cor. iv. 17. He was sent to Corinth in advance to warn and exhort the church, some of whose members had fallen into grievous sin. Tous, while Paul felt that he must remain awhile in the province of Asia, he had upon him "the care of the churches" (2 Cor. xi. 28).

## SUGGESTED LESSONS.

God gives special power and grace to those of his servants who are placed in special circumstances of need. Evil spirits are a reality; but though

fierce and strong they cannot prevail against one who has refuge in Christ.

Would we have a revival? Let the church gather up its indifference, and its covetousness, and make a public burning of them.

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

People speak by their actions: and very little things show whether we honor Jesus or not. Tell about the sorcerers . how they deceived others by playing tricks. Children often pretend to be able to do things they cannot, or to be better than they really are.

If they have such evil spirits in their hearts, what must they do? Little folks do not like, any better than big ones, to own that they have been naughty, Vs. 13, 14.- Vagabond. This word mamma in a room full of people; after- everybody."

wards sorry, what must he do? Tall Jesus. Is that enough? Tell mamma Is that enough? Most will probably think it is, but others will see that he ought to confess his naughtiness before those who heard him. They will know that it is a hard thing to do. -Abridged from the Baptist Teacher.

# Bouths' Department.

Original and Selected:

Bible Enigma.

Find out the following described names, and the prophet formed by the initials:

1. The most fruitful land of Africa. 2. A name of one of the apostles. 3. The tribe which knew what Israel

ought to do. 4. The mountain in Palestine which had a snowy top. 5. The King of Tyre who sent men and material to help Solomon build the

Temple. 6. He who troubled Israel by his stealing.

CURIOUS QUESTIONS.

No. 217.

Find out the following described words and the initials downwards and finals upwards will give you one of the best friends that come to the family: 1. A quality far better than reputa-

2. What should be the best place for young people and old.

3. Good exercise for boys and girls. 4. What young people like in antici-

pation of some expected pleasure. 5. A quality of all young animals.

6. An excellent quality of sensible people that pays well. 7. Clever at contriving.

8. What all should try and be to

9. A beautiful flower of which the seed is pickled.

Find a word that describes a move ment of part of the face: Behead, and you have a fluid; Transpose, and it becomes related. Behead again, and it is under cover. Restore as at first and curtail, and you gain a victory.

> No. 219. A Charade. First. You call me a parcel, A piece, or a spot Of land on the hillside. Containing your cot.

Second. Employment, exertion. To labor, to toil; For example, you're at it When tilling the soil.

Whole. I'm sort of a medley Formed of different parts. 'Twas made in our childhood .--Not among the fine arts.

No. 220. 1. Who was emperor in the Roman world when Peter enjoined upon all Christians to "honor the king"?

2. Where and by what name is the emperor Nero alluded to in the New Testament?

3. What verse in the Old Testament contains only twelve letters?

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

Find answers to the above—write them

Answer to Bible Enigma

No. 270.

1. M oses. 2. E tam.

3. T abor. 4. H ananiah.

6. S isera. 7. E phraim.

5. U zziah.

8. L ibnah.

9. A himan. 10. H uldah.

METHUSELAH.

ANSWERS TO CURIOUS QUESTIONS. No. 213. 1. Ship; 2. Ears; 3. Luna; 4. Abel;

> SELAH, PSALM. No. 214.

GRACE RAVEN AVAST CESAR ENTRA

No. 215. BIBLE

No. 216.

DIM DEVIL HIVITES MITRE LEE

A Freshman wrote home to his father -" Dear Papa-I want a little change." and ask to be forgiven. Tell story of The reply came: "Dear Charlie-Just child who said impertinent words to wait for it. Time brings change to