

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 Bandanna handkerchiefs about their heads.

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.

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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 Baptist are familiar.

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.

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.

Correspondence.

For the Christian Messenger. North West Mission.

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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.

The newly purchased chapel meets all these needs. It is located on the main street and only a few rods from the chook or business center of Chicacole.

It cost when new over 2000 rupees and is still a substantial building. The compound has a street frontage of 94 ft. and a depth of 160 ft.

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.

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.

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.

C. GOODSPEED.

For the Christian Messenger. The Chicacole Mission Chapel.

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Notes—Vs. 8-10.—Paul began his work at Ephesus, as usual, with the Jews, and in the synagogue. The Jews had previously invited him to do so (xviii. 19). Disputing. Reasoning. Persuading. Paul's discourse was argument mingled with appeal.

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.

The Christian Messenger.

Bible Lessons for 1884. SECOND QUARTER.

Lesson II.—APRIL 13, 1884.

PAUL AT EPHEBUS.

Acts xix. 8-22.

COMMIT TO MEMORY: Vs. 8-10.

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

DAILY HOME READINGS.

W. The Lesson.

T. Paul's Sermon at Antioch in Pisidia. Acts xiii. 14-41.

W. One of Paul's Miracles.—Acts xx. 7-10.

T. Simon Magus.—Acts viii. 18-24.

F. Elymas, the Sorcerer.—Acts xiii. 8-12.

S. Jesus and the Evil Spirits.—Luke viii. 26-39.

S. 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 remain to contend with them? Who was Tyrannus?

Vs. 13-17.—What is the meaning of 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 Scæva? What had he 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 first? Where were Macedonia and Achaia?

Application.—I. 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.

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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. Hanukerchiefs—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 them diseases were cured, and evil spirits were cast out.

should not of itself carry a bad sense. The men referred to were strolling or travelling about. Exorcists. They professed 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.

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 Master), was magnified. It was seen that that sacred name was "above every name"

Vs. 18-20.—Many that (had) believed. The intimidation 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, peculiarly 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 Paul'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. Thus, 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).

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wards sorry, what must he do? Tell Jesus. Is that enough? Tell mamma he is sorry, and ask her to forgive him. 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 Teachers.

Bouths' Department.

Original and Selected. Bible Enigma.

No. 271.

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 finds upwards will give you one of the best friends that come to the family:

- 1. A quality far better than reputation.
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 anticipation 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 others.
9. A beautiful flower of which the seed is pickled.

No. 218.

Find a word that describes a movement of part of the face: Behold, and you have a fluid; Transpose, and it becomes related. Behold 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?

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

ANSWER TO BIBLE ENIGMA.

No. 270.

- 1. M oes.
2. E tam.
3. T abor.
4. H ananiah.
5. U zaiab.
6. S isera.
7. E phraim.
8. L ibnah.
9. A human.
10. H uldab.

MEPHUSELAH.

ANSWERS TO CURIOUS QUESTIONS.

No. 213.

1. Ship; 2. Ears; 3. Luna; 4. Abel; 5. Ham.

SELAH, PSALM.

No. 214.

G R A C E R A V E N A V A S T C E S A R E N T R A

No. 215.

B D I E B I B L E E L I E

No. 216.

H D I M D E V T L H I V I T E S M I T R E L E E S

A Freshman wrote home to his father—"Dear Papa—I want a little change." The reply came: "Dear Charlie—Just wait for it. Time brings change to everybody."

Child-conversion and Child-membership.

"Him that cometh to me I will in no wise cast out." is a glorious, free utterance, compassing every age. There may be some little children here; indeed I am glad to see boys and girls mingling with the congregation. Lis on to me, my children! I am always glad to see you, and we preachers make a great mistake if we do not preach to you. Do not think that you have to wait till you are grown up before you may come to Jesus. We have baptized quite a number of boys and girls of ten, eleven, and twelve. I like the one day with a little boy nine years of age; and I tell you that he knew more about Christ than ever so many grey-headed men do; and he loved Jesus most heartily. You young children are like roses; and you know every day like a rose-bud better than a full-blown rose. My Lord Jesus will gladly receive you as roses buds. Offer your selves to Him, for He will never cast you away. I assure He never will.—C. H. SPURGEON.

"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 all resistance, and permit them, however 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 defence, for all that are assailed need to be defended. What a worthless book the old Bible is then; for it has had to resist more attacks than any other. The divinity of our Lord, justification by faith, and all the doctrines to which the hands of the helpless and the lost have clung in dying are worthless. The old belief then, that the better the doctrine the more it will be assailed by the representatives 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 this principle be true! But the Apostle Paul made a great blunder when he wrote, "contend earnestly for the faith once delivered to the saints," and he