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first paragraph of the article say that it is the "glorious privilege of the Christian" to enjoy this assurance in this life. "Work, prayer, warfare, watchfulness are the fruits of the Spirit in that soul which possesses the inward assurance. They may also be be considered as conditions of the maintenance, but not of the attainment of the assurance. Is this statement of "condition" consistent with "a renunciation of the world find it?"

by what process may the child of God dience or disloyalty in heart or act will come into the entire "renunciation of be attended by a corresponding loss of his old clothes and borrowed a suit from self?" Or in other words, may he not, by faith, preceded by an entire selfabnegation, believing Christ for the work to be done, receive in answer to faithfilled prayer the manifestation of the Christ, (John 14, 21), and hence the assurance that He is in-dwelt by the Holy Ghost. If we "ask we shall of practical evil?" What Scripture receive." If " we believe that we receive whatsoever things we desire when we pray," and we ask for the Holy Spirit, we shall have His Holy presence do evil," "wash you and make you to abide in us. So shall Paul's prayer be answered, "that Christ may dwell in your hearts richly by faith," &c. (Eph. 3, 14.) Then having met the true condition by consecration, and asking for God to help him more and more to do stoned and abused in a shameful manand believing, shall we not, according to says: "Every man who hath this hope in him 'shall strive to purify himself.' " Is the "purifieth" of the Scripture equivalent to " shall strive to purify?" with the work of purification belong to the creature in answer to striving, or working, or warring?

work in the blood of Christ? Is not | duty. the striving to purify one's self inharmonious with the statement at the opening of Mr. C.'s article-" a renunci. ation of the world and self," &c? Further, it is to my mind inconsistent with what follows. "The moment we knowingly and willingly yield our wills to the service of unrighteousness in any form we begin to grieve away the Holy Spirit." While thus grieving away the Ho'y Spirit, can we have and enjoy the fulness of the "inward assurance?" Or if we are striving to purify self merely from known or, willing sin, and yet are not purified from the known or willing, can we have the fulness of the assurance? Says Mr. C.: "By continuing in any known sin whatever, we do thereby continue to lose the sense of the presence of the Spirit." Hence, it is apparent, that the inward assurance cannot be enjoyed in its fulness till, pure." "Let us cleanse ourselves from all filthiness of the flesh and spirit," having "clean hands and a pure heart" to "stand in His holy place." The entering of the Spirit to abide in His fulness means the extermination of all known or willing sin from the heart-"purifying their hearts by faith. (Acts 15, 9.) "Seeing ye have purified your hearts in obeying the truth," &c. (1 Peter 1, 22.) Negatively we must be cleansed from all filtuiness of flesh and spirit, then the Holy Ghost may possess the whole heart. Thus, not grieving away the Holy Spirit, we may have the inward assurance which His presence gives, while within He attests to His Missionary for this people, but a very own work of cleansing.

mandments and keepeth them, he it is that loveth me, . . and I will manifest myself to him," &c. "If a man love me he will keep my words."

show that the keeping of the command. ments is not the condition of the love, the heart be "perfected in love," that heart "will keep His words." The keeping of the commandments might of abiding in His love, but is it not more proper to say that the heart "made

prayer, warfare, watchfulness" As I perfect in love" and that wills to do His pleasant visit to the Jungle, and we understand the article, this, work, pray- will, certainly "will," in that blest er, &c., should extend over the entire experience, "do His will," and "will Christian life. When, therefore, this keep His commandments." The manicondition is fulfilled the "inward assur- festation of the Christ to the soul, the ance" will be given. But does not the filling of the soul with the Spirit, the perfecting of the heart in love is the gift of God, through faith, which will touch the heart where self and the world are renounced at the loss of all things—the heart at the same time seeking God's assured presence by faithfilled prayer. The heart thus made perfect in love will be perfect in its "loyalty" to Jesus, and this perfected love and the loyalty which is a kind of antecedent to the perfect love may and will and self,"-" losing our life in order to be continued in that soul which does not grieve away the Holy Spirit by any The question is, how long before and disloyalty. True! the slightest disobe- in his wearing attire. She succeeded a

"spiritual energy." Mr. C. further says: "There is the possibility of large attainments in practical righteousness." True indeed! but how does this appear beside "the tireless love of God wills our deliverance more and more from the bondage administrator, "on this profession of teaches that God's will relative to practical evil is a deliverance from it "more Amen." In the afternoon the little and more?" Mr. C. quotes: "Cease to Burman Church met to celebrate the clean," "put away the evil of your doing," "resist the devil," &c. How can the heart be cleansed from any and friend, not knowing how much illevery evil practice? One may not ask so. He may, however, ask God to do ner, sat with a happy countenance and His word, "obtain the promise," become it for him at once, which He will do it drank in the precious truths of the How does God make it foolish? What "filled with the Spirit"-" filled with all | in the cleansing blood of the Lamb. the fulness of God." The condition is He will "wash" and thoroughly cleanse, seen in-"If any man will do (wills "If we walk in the light as He is in the to do) His will," &c. Herein is the light. . . . He will cleanse us from obedience requisite for the assurance, all unrighteousness," and preserve us and "whosoever wills to do His will without blame before Him in love." In shall know of the doctrine." God his closing remarks, Mr. C. says: "St. accepts this surrender, this consecration, John does not mean (referring to 1st keep this new believer and make him this pledge, or vow, this committing of Ep.) a 'perfect fulfilment of the law of our way unto the Lord, this trusting in | duty." How is that? Christ fulfilled Him'to bring it to pass." (Psalm 37, 5). the law for us; we accept Him by faith. This "wills to do" His will is but the He lives within. As Paul says, "Christ commitment of our entire self to perform | liveth in me and His love constraineth His will, and such will be the result. me." Is not love the fulfilling of the We then, having "our joy full" will live law? "Every one that loveth is born in the "full assurance of faith," having of God and knoweth God." (1. John 4, boldness to enter into the holiest," and 7.) "If we love one another God shall maintain a full "assurance of dwelleth in us, and His love is perfecthope." Concerning this hope, Mr. C. ed in us." (v. 12.) "He that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect." (vs. 16, 17.) Surely living a life of selfabandonment to God, having renounced Let me ask, does anything connected the world and self, to live by the faith of the Son of God, to do His will only, loving God with all the heart and our neighbor as ourself, God will accept as Does not the Holy Spirit effect this | the perfect fulfillment of the law of

Yours and His, In the love of the truth, G. N. BALLENTINE.

For the Christian Messenger. From Burma.

Tavoy, Dec. 27th, 1883.

DEAR BRO.-Seven years in Burma-a complete number, and quite a long time to be privileged to work for the Master among these needy people. How little we have accomplished, however, compared with what we hoped would have been done when we first arrived. The good tidings have been carried to some new places, and a few new churches have been formed, eight young men have entered the ranks as teachers and preachers, and several others are under instead of striving to purify, the Chris- instruction for this work, in all of which tian "purifieth himself even as he is we have had the pleasure of lending a helping hand. In our field, however, the heathen Karens outnumber the Christians more than tenfold, and we often fear they are becoming harder and harder to reach. While the fear of evil spirits has greatly decreased among them, many have learned the religion of the Burmans, or have become indifferent to all forms of worship. There is the utmost necessity for a large increase of laborers, with an increase of prayer and faith on the part of those at home who sustain them.

I have at length some good news to report of the work among the Burmese of Tavoy. There is yet no American earnest and efficient Burman preacher Yes, true! "He that hath my com- Soo Din-has been at work for several months, and quite a few are inquiring the way of life. The interest seemed so great that I wrote to the Rev. E. O. Stevens, of Prome, a few weeks ago, to A glance at the above quotation will come down and help us. He reached here the 26th, and has gone to work with his usual zeal. Dr. Smith, of the but is the outcome of the love, and if Karen Theological Seminary, is also with us, and he and I leave to-morrow for Myttah and the regions round about to visit some of our Karen Churches. be considered as among the conditions I will pause here, and give you a few notes of progress on our return.

hope some good was done. We baptized one convert and married Teacher Za Bee Pau to one of our school girls. We have reason to hope his usefulness as well as happiness will thus be greatly

Bro. Stevens has been hard at work and yesterday had the pleasure of baptizing one convert, and the first that has been gained from among the heathen for many years. He is suffering much opposition from his wife and others of his relatives, but is very bold and determined. Ever since he began to go to worship on Sabbath his wife has counted the days, and managed to hide away all his good clothes, in order to prevent him from going among others few times. Yesterday he came out in a Karen in order to be baptized. When he stood with Bro. Stevens in the water he was asked by the latter, "Do you believe with all your heart in the Lord Jesus Christ?" "I do," sounded out so that all could hear. "Then," said the your faith, I baptize you into the name of the Father, Son, and Holy Spirit Lord's Supper. It was a memorable occasion. The new convert, forsaken and spurned by every relative and treatment awaited him, as he had been Gospel. When Bro. Stevens stepped down to give him the right hand about God? What nation alone knew of fellowship, he, Bro. S., was so moved that he stood speechless for some time, as he thought of what God had done for this man, so lately in darkness. We can only pray that God will a great blessing to his heathen friends and neighbors.

This evening Dr. Smith, Miss John son, our new young lady assistant, Mrs. M. and myself leave for our Karen Association. Bro. Stevens will remain another week in Tavoy, but will have left for his home before we return from the Jungle. I wonder is there no educated young man in Nova Scotia who will come to this work among the Tavoy Burmans. So far as we know the M. Union is ready to send when suitable man appears. May be God will use these few hasty lines as a call to some one of His servants.

> Yours fraternally, H. Morrow.

Signing away Salvation.

It was in a country store one evening. A number of young men were sitting together about the stove, telling what they didn't believe, and what they were not afraid to do. Finally the leader in the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interest in Christ for a five dollar bill.

What did I understand you to say? asked an old farmer who happened to be in the store, and who had overheard the remark.

'I said that for five dollars I would sign away all my interest in Christ, and so I will.

The old farmer, who had learned to know the human heart pretty well, drew out his leathern wallet, took therefrom a five dollar bill and put it in the storekeeper's hand. Then calling for and paper he said: 'My young friend, if you will just step to the desk now and write as I direct, the money is

The young man took the pen and began: ' In the presence of these witnesses, I, A---, for the sum of five dollars received, do now, once for all and forever, sign away all my interest'-then the dropped he pen and with a forced smile said: 'I take it back I was only fooling.'

That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian some time.

And so do you, reader. Notwithstanding your apparent indifference, your trifling conduct, your boasting speech, you would not to-day for ten thousand dollars sign away, if such a thing were possible, your interest in Jesus Christ. You do not desire or expect to lose heaven .- Congregational-

There is nothing so strong or safe in an emergency of life as the simple Monday, Jan. 7th, 1884.—We had a truth.—Dickens.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER. Lesson III.—APRIL 20, 1884.

PAUL'S PREACHING. 1 Corinthians i. 17-31.

COMMIT TO MEMORY: Vs. 17-19.

GOLDEN TEXT .- " But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. -1 Corinthians i. 23.

DAILY HOME READINGS.

M. The Lesson.

the Lord, Vs. 26-31.

T. Preaching Christ Crucified .- 1 Cor.

W. This Truth the Wisdom of God .-1 Cor. ii. 6-13. T. This Truth Spiritually Discerned .-

1 Cor. ii. 14-16. F. The Jews Seeking a Sign.—Matt. xii. 38-45.

The Greeks Seeking Wisdom .-Acts xvii. 18-23. Whom God Calls.—Isaiah lv. 1-7;

Matt. xi. 25-30. ANALYSIS .- I. The Preaching of the Cross, Vs. 17-25. II. The Chosen of

QUESTIONS .- Vs. 17-25. - Why did Paul not wish to baptize? Did he think lightly of baptism? What was his special mission? What did he wish to avoid in preaching? Why? Who are them that perish? What is the preaching of the cross to them? Why? What is it to them that are saved? What is meant by the wisdom of this world? great mistake did all the nations make of God's unity? How did they know it? Could man discover a way to be saved? How does God save men? Why did the Jews reject Christ? Why did the Greeks? Why do men now What is meant by the foolishness and weakness of God? What is said about them?

Vs. 26-31.—By what means has Christianity advanced? Whom does the apostle mean by wise men? By mighty and noble? What does he mean by foolish things, and weak things, and base things? What is meant by things that are not? By things that are? Have men of themselves discovered any spiritual wisdom? What is it to be n Christ?

The only special connection between this lesson and the last is chronological. It was during Paul's stay at Ephesus, of A. D. 57. After his manner, he first gives loving greetings and words of praise. Then he speaks of divisions among the brethren, some of them of the faith, and to the one central mighty power of these means. doctrine of Christ crucified.

Notes .- Vs. 17 .- Not to baptize. Pau never speaks lightly of baptism; on the contrary, he exalts it, and brings out with clearness its special symbolism (Rom. vi. 3, 4; Col. ii. 12; 1 Cor. xv. 29). But his one work was to preach the gospel, and to introduce it into as wide a region as possible, leaving the baptism of the converts to his assistants. Peter acted in the same way (Acts x. 48), and perhaps all the apostles. Baptism, as an external ordinance, required no special apostolic gift to administer it. Paul says that he had baptized a few with his own hands; but he was thankful that it was only a few, lest it might be said that he had baptized in his own name. Not with wisdom of words. The plainness and simplicity of Paul's speech, had been one cause of the alienation of the Corinthians from him. Apollos was "eloquent"; but sent me not to baptize." Paul's speech was "rude" (2 Cor. xi. 6), "of no "account" (New Version rendering, in 2 Cor. x. 10). He discarded the philosophic garb, the speculative skill, the rhetorical ornament, the showy setting of truth, lest the attention of his hearers should be taken up with oratory, with his style and manner; and the cross of Christ should be made of none effect. His theme was not, nor must his style of speech seem to indicate that it was, a Christian philosophy of religion; but the humbling doctrine of salvation alone through the crucified Christ-a doctrine which, so far from exalting human wisdom, brings it to naught.

Vs. 18 .- The preaching (word) of the cross. Not the word of human wisdom; but the word of the cross is that which Paul preached. The cross here includes an atoning sacrifice for sin. That perish. Are perishing, because they prefer man's wisdom to God's. Saved (being saved, New Version). Salvation is the present and habitual condition of the but the power of God.

is the wise? Nowhere, they are clean about Jesus .- Primary Quarterly.

gone, all the sages, all the scribes (Greek learned men). They have all failed to discover spiritual truth, and are brushed aside. God has, by the cross, shown man's wisdom to be foolish-

Vs. 21, 22.-After that. Seeing that. In the wisdom of God. As a part of the wise arrangement of God, which we are not called upon to explain, he left the world, for a long period, to its own wisdom, that this being fully tested, its insufficiency might be clearly shown. The result was that the world by wisdom knew not God. Its wisdom did not even discover God's unity, much less a way of salvation. The increase of wisdom only led men farther away from God, by multiplying the number of deities—as in the case of the Athenians. Foolishness of preaching. But not foolish preaching. That preaching of the cross which the world calls folly. Them that believe. See Rom. i. 16; John iii. 15, 16, 36, etc. Notice the restriction. This great power of God cannot save unless we receive it.

Vs. 23.—Sign. Or, signs. See Luke xi. 16, for the kind of signs demanded by the Jews. They were not satisfied with miracles of healing; but demanded direct and dazzling tokens from heaven that Jesus was the Messiah. Wisdom, Tue Greeks demanded a philosophical demonstration of Christianity, exalting reason above faith. Christ crucified. Not the crucifixion of Christ; for the apostles dwelt the rather upon his resurrection; but Christ, as slain for our sins, and our Saviour only because he tasted death for us. Stumblingblock. The Jews anticipated a glorious temporal prince; and to call him the Messiah who was put to death as malefactor, was an offence.

Vs. 24, 25.-Called. The saved of verse 18. Those effectually moved upon, by the Holy Spirit, to receive the truth. Christ. Not simply in doctrine; but in person, also. In receiving the truth of a crucified Saviour, the called received him in person; and he is both the power and the wisdom of God.

Vs. 26-29.—Not many wise. The apostle points to the facts of the case as an illustration of the foregoing. Christianity did not begin its career with the high-born, the educated, the people of social position. There were that he wrote this Epistle; in the spring a few of these who believed; but the great company of converts was from among slaves and persons of humble rank. Things that are not, etc. A climax. Language cannot be stronger using his name as a party cry; some the | to express at once the contempt which name of Apollos, of Peter, and of Christ. | the world has had for the means by He directs their attention to the unity which Christianity advances, and the

Vs. 30, 31.-Those who are in Christ Jesus (united to him) have become so not by their wisdom, but by his agency. Christ is the representative of those in him, to the Father; and he is the representative of God to them; and hence, is made unto them from God. wisdom, etc. He is the true wisdom which restores to us our lost righteousness, by granting us forgiveness and justification; which makes us holy by taking away sin and regenerating us in spirit, tastes, desires, and affections; which redeems both soul and body from the thraldom of sin. And Christ is this. He is made unto us sanctification. Glory in the Lord. In what Christ is to every believer.

SUGGESTED LESSONS.

If infants or adults were regenerated by baptism, Paul would not say, "Christ

If Christ is the power of God and the wisdom of God, he is God; for power and wisdom are inseparable from God. -Abridged from the Baptist Teacher.

The Lesson Story for the little

While Paul was in phesus, he wrote a long letter to the church in Corinth. You remember Paul lived about two years in Corinth, working at tent making, with his friends Aquila and Priscilla. He says this letter is for "all that in every place call upon the name of Jesus Christ our Lord." When Paul was in Corinth, he loved to tell often the story of how Jesus died on the cross to save us. Corinth was in Greece. The Greeks thought themselves very wise, because they knew a great deal of the learning that is in books. They called the simple story Paul told, foolishness. The Jews wanted a great king, and were angry when Paul said their believer. Power of God. The cross is king hung on the cross, and died such not weakness, as the world supposes, a shameful death. But God was so kind, that he made his gospel so simple Vs. 19, 20 .- It is written. See Isaiah | that a little child may understand the xxix. 14. Paul gives the sense of the way to be saved. He did not choose passage, not the exact wording. Where that only learned people should know

(Jewish learned men), the disputers Bouttes Department.

Original and Selected: Bible Enigma.

No. 272. THE LOVELIER "NINE." The ancient Greeks had "Muses" nine. Whose sway o'er men was esteemed

We are told they had also "Graces" Excelling those others in dignity. But the Christian Muses outshine them

As the sun eclipses the morning star. These fit each soul endowed with them For life in a holy and blissful sphere; And in one cluster the nine are enrolled,

Commended by Paul to the church of In another place he has also given Three "Graces"—possessed by all heirs

of Heaven. The Greeks styled their "Muses" the "Lovely Nine,"-Most lovely are ours for they are divine.

Young reader! can you in the Scrip tures find These virtues that bless and adorn man kind?

-Watchman.

CURIOUS QUESTIONS. No. 221.

Bible Questions. 1. Find a verse in the New Testament in which there are only nine letters?

occur in Scripture? 3. What was the name of the High Priest, Aaron's wife?

2. Where does the word "Jews" first

No. 222.

Form two easy diamonds of words:

1. The tiger's tail. 2. To take against the will of the

3. A welcome spring bird.

4. A large box. 5. The lion's tail.

1. Ego. 2. Anger.

3. A lady's name. 4. The last of all. 5. Half of me.

No. 223. Form two easy squares of words of four letters:

1. A lonely island in mid-ocean.

2. A fierce wild animal. 3. An advantage.

4. A woman's name.

1. A short measure. 2. A long river.

3. A relationship. 4. The birdies' mothers.

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. 216.

1. E gypt. 2. L ebbeus.

3. I seachar.

4. S almon.

5. H iram.

6. A chan.

ELISHA.

ANSWERS TO CURIOUS QUESTIONS.

No. 217. 1. C haracte

unnin

4. I nvitatio

5. S portiv E 6. Truthfulnes S

7. I ngeniou S

8. A greeabl E

9. N asturtiu M CHRISTIAN MESSENGER-

No. 218. Wink, ink, Kin, wine

> No. 219. Patch-work. No. 220.

1. Nero was the reigning Emperor when Peter wrote his 1st Epistle in which he enjoined on Christians to " Honor the king." 2. Nero is called Augustus and Cesar

in Acts xxv. 21. It was to him that Paul appealed when wrongfully accused by the Jews, Acts xxv. 10. 3. 1 Chron. i. 25.

A young mother, travelling with her infant child, writes the following letter to her husband at home :- "We are all doing first rate, and enjoying overselves very much. We are in fine health. The boy can crawl about on all fours. Hoping that the same may be said of you, I remain, &c., Fanny.

We sorely complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them .- Seneca.

"I print a kiss on your soft, white cheek," says the type to the paper "The impression you make is good," is the reply.

Whoever is sensible of his own faults craps not at another's failings. - Persian.