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We can

To-day the usual work while among the churches begins. This is my first tour alone, and I by no means approve of the experiment. If any one doubts the truth of Gen. ii. 18, he should try a trip in the jungle in Burma. Here are the usual requests for medicines for a great variety of ailments, but what do I know about them? I can administer pain-killer, castor oil, and possibly quinine, but there my medical knowledge ends. I assure them that medicine is not in my line, but that next time I shall bring plenty medicine, and one to administer it. They leave me to go on with my more appropriate work.

The church in Met-tah was the first formed in Karendom. Mr. Boardman visited this village in 1831, and preached through Ko-thah-byoo as interpreter. Mr. B. never learned Karen, but did all his work for this people in Burmese. Ko-thah-byoo had learned Burmese while a slave with his Burman master I find in the list of members one hundred and sixty names, but many I fear are walking disorderly. I am writing the name of each member with a brief note of his condition as given by the pastor. I find a great lack of discipline. I have with me a new church record, prepared by Mr. Bunker of Toungoo, and containing a printed covenant to which all should subscribe.

Monday, Jan. 1st .- My work is done here, and to-day I move on to another village. The Sabbath morning service consisted of questioning each member in reference to his or her spiritual condition. Ninety-six put down their names in the new book, and promised to make renewed efforts to live as Christians should. Twelve who had no Bibles, in their houses bought one each. Forty we put into the hospital for treatment, telling them that when their conduct proved that they were really anxious to do better they would be joyfully received. At present they cannot be considered members. Twenty or more we cut off without further ceremony. Not one was present, and most had gone back to heathen practices many years ago. In the afternoon we "remembered Christ," as the Karens say. We had a very pleasant season. Of course only those whose names were in the new book came to the Lord's table. They made a collection for the various departments of our work, and gave me more than one hundred rupees, or upwards of forty dollars. The Christians seem glad to make a new departure, and hope to see better days. While I have been here we have settled a number of old disputes, and, so far as I know, no more remain. "Speak to my brother that he divide the inheritance with me," is constantly asked of a Karen missionary.

Geh-gaw, Jan. 2nd.—This church wa formed many years ago, but when we came to Tavoy had ceased to meet for worship, and few, if any, regarded the Sabbath at all. We put a very good young teacher with them, and his labors have been much blessed. The whole church, twenty-five in number, were well reported of, and all, except two away from hence, came together. All the names were put down in the new book, and this afternoon I baptized three young girls, one from a heathen family. Two others from the heathen, and heads of families, requested baptism, but their little knowledge caused us to request them to wait and learn the way more perfectly. After baptism all came together for worship, and we had the Lord's Supper. This teacher is not or dained, and they have not had this service for more than a year. We have had a most pleasant and profitable visit. Early in the morning I move on to the next village.

G-Mow Thway, Jan. 3rd - Before day light this morning two elephants and many willing hands were ready to help me on to this village. I arrived about ten o'clock. No one has yet been baptized here. Young Teacher Za Bee has been laboring among these people, for more than three years, and at last some fruit appears. An aged man, his wife, son, and daughter-in-law all ask baptism. The old man told before a number of heathen and others that for two years he has worshipped God and has been very happy. He prays in his family morning and night, asks a blessing at his meals, and allows no work by his family on Sabbath. I never heard so clear an experience by one from the heathen. His wife and son not quite so decided, but good. But all thought they cannot be saved without baptism, the common idea among the Karens. Za Bee pleaded not guilty in his manner of instructing them, but said, "They learn hard and forget easy." I tried to shew them the place baptism occupies as we understand it, and they said, "We understand alittle better now." As we have suffered so much from hasty baptizing, and I had four young preachers with me whom I wished to instruct in this particular, I had to tell them to wait and I would come again in a few weeks. In the

meantime the teacher will try to instruct accomplish what failed to the former. Apostles Examined, 5-12; 3. The Counthem further. All were satisfied with | There are especially four great attempts our decision. A heathen man sitting to realize this thought which meet us in near the old man referred to, and one history: the Babylonian, the Persian, we knew very well, said in a loud whis- he Greek, and the Roman Empire. The per, " Wait uncle till the Teacher comes again and I will come too."

To-morrow morning I begin my home ward journey, and Sabbath over must ory of these great kingdoms. The first leave for a long trip by boat. Work very similar to that I have been doing history of Israel, the other two in conin these villages awaits me in others. The only merit this letter has is that it may show some the kind of work we do.

Tavey, Jan. 5th. - Home again after a work moving on pleasantly.

H. MORROW.

For the Christian Messenger. Luthard's Apologetical Discourses. Translated from the German by Prof. D. M. Welton.

> NINTH DISCOURSE. Christianity in History.

Those are apparently unimportant words with which the Evangelist Luke prefaces his account of the birth of Jesus, when he tells us (II. 1 sq) that Jesus was born at the time that a decree went out from Casar Angustus that all the world should be enrolled, and this enrolment made it necessary that Jesus should be born, according to the old prophecy, in Bethlehem, the old home of the hone of Davil-those are ap parantly unimportant words, yet they point out in a characteristic way the historical situation of the world. For they express a double fact: the appearance of Jesus in history coincides with the highest point and the close of the old time, as these are represented in the Roman Emperor; and then: the course of the world's history is so arranged that it subserves the progress of sacred history and hereby joins itself closely with it

The old time had even a consciousness that it was coming to an end. The Romen empire was not something accidental, it was the necessary result of the foregoing history. One might say that every Roman general that proceeded to the Capitol in the triumph of victory, applauded by the soldiers and people, was a type of the Emperor, who di I not after a short period of office again resign the supreme power to another, but held it permanently. And those men of power who, towards the end of the R public, from the stormy movement of their time elevated themselves above the rest, are the first steps and preparation of that which the imperial power should establish for the future and make a continual possession of the imperial House. The many-century-old Republic would not so willingly have surrendered to the new Emperor, if the supreme authority had not been the ripe fruit of the entire previous development and a necessity of history. Herewith the Roman empire found its close and the

fulfilment of its mission. There was an old prophecy in Israelit is found in the book of Daniel, chap. ii. 29-42, and chap. vii.—of the succession of various king loms, with the climax of which the kingdom of the Son of Man and of his saints should coincide.

Very early the knowledge of the mu tual dependence of all men on the one hand, and the passion for dominion on the other, had given rise to the thought of the union of the different nations and kingdoms of the earth in one great kingdom which should embrace the whole earth. It is especially that strong willed Babylonian ruler Nebuchadnezzar, upon whom this bold and magnificent thought is made to turn-a thought all the more grand, as the strange nations and states stood far from the circle of human vision. A truth lies in this thought. For in the soul of man lives a consciousness of the dependence of all men upon each other, and we cannot otherwise think of the goal of history than by supposing that mankind shall constitute one great family. Indeed the present of history is that of nations, but cosmopolitanism is its future. We might say indeed: this thought is the thought of God himself concerning man. For it marks the goal of his course. So far however as it was regarded by those powerful rulers of Asia and its execution was attempted by them, it was a corruption of the truth. "For it had been made subservient to an ambitious thirst for dominion and so had become a caricature of the divine thought. But once thrown into the course of human things, this thought had its history in the gradual progress of its realization. The idea of empire forms from this point the moving power of history. As often as one attempt of its realization after another has failed, men have ever undertaken again, in order with new means to

names of the great rulers Nebuchad nezzar, Cyrus, Alexander and Cæsar Augustus are associated with the memtwo stand in close connection with the nection with the entrance of Christian-

ity in the world. It was Nebuchadnezzar who dissolved Israel and his state by the carrying away fatiguing ride of nearly two days and into Babylonian captivity, and thus large parts of nights. Find all well, and executed the long threatened judgment of God upon the disobedient nation; on the other hand it was Cyrus who, through permitting the return and the restoration of the city and temple, gave back to the Israelicish national commonwealth the same form, though sorrowful indeed, in which it should experience and receive the fulfilment of its old hopes and the salvation of the true redemption. In each case the contact of the world outside of Israel with the people of promise had served the purpose of transplanting the particular truths of their religious knowledge and expectation upon heathen soil and of fulfilling among the heathen the prophetical calling, and hereby in the mean time preparing the heathen world for the fulfilment of the promise.

The two other empires, the Grecian of Alexander the Great, and the Roman of Cæsar Augustus, stand in close relation to the entrance of Christianity into the world. It was the great thought of Alexander to establish his wide king lom, which he speedily won in his impetuous assault upon the old bulwark of Asiatic lands, from the mountain ranges of Mace onia to the rivers of India,-it was his thought to establish this king dom, composed of various nationalities, upon the common intellectual foundation of the G eek language and culture. And when, after his early death, his kingdom fell to pieces, then the individual states, which grew from the same with their rulers of Greci if cultivation, served the purpose of continuing the work of Alexander and of carrying forward and completing the penetration of the oriental world with the Grecian language and culture. This unity of language and culture which were employed for the who e cultivated world of that time, should form, according to the divine purpos , the intellectual foundation for the announcement and diffusion of Christianity, which was to be brought to these different nations in the Greek tongue. If anywhere we can perceive a divine thought ru ing in the course of the history of the nations, it is here.

"(To be continued.)

fir Guristian Messenger.

Bible Lessons for 1883.

FIRST QUARTER.

Lesson XII.—MARCH 25, 1883.

QUARTERLY REVIEW.

GOLDEN TEXT .- " But this spake he of the Spirit, which they that believe on him should receive."-John vii. 39.

DAILY HOME READINGS.

VI. Lesson I, and Context. Acts chap. i-". Lessons II. and III. and

W. Lessons IV. and V. and

Context Acts ch. iii. T. Lessons VI. and VII.

an I Context Acts ch. iv. Lessons VIII. and IX.

and Context...... Acts ch. v.

Lesson X...... Acts ch. vi. Lesson XI. and ContextActs ch. vii;

Scripture Lesson, the twelve Golden Texts of the Quarter, recite in concert.

The Pastor or Superintendent will state, with a word of explanation, each Heading and sub heading, and then call for the verses given under each, to be recited, or read from the open Bible. TEACHERS give the first text, Boys the second, GIRLS the third; or they may be given by classes.

I. The Ascending Lord. Acts i. 1:14. 1. Introduction, 1-5; 2. Power From on High, 6-8; 3. The Ascension, 9-11; 4. The Prayer Meeting, 12-14.

II. The Descending Spirit. Acts ii.

1. The Promised Gift, 1-4; 2. The Astonished Multitude, 5-13; 3. The

Address of Peter, 14-16. III. The Believing People. Acts ii.

1. The Inquiry Meeting, 37; 2. Gospel Directions, 38-40; 3. Conversion and Baptism, 41; 4. Christian Walk, 42-47.

IV. The Healing Power. Acts iii-1. Asking Alms, 1-3; 2. Better than

Gold, 4-7; 3. Praise and Wonder, 8-11. V. The Prince of Life. Acts iii.

1. The Terrible Indictment, 12-16; 2. The Offer of Life, 17-21.

VI. None Other Name. Acts iv. 1-14. 1. The Apostles Arrested, 1-4; 2. The

cil Confounded, 13, 14. VII. Christian Courage. Acts iv.

I. A Question of Right, 18-22; 2 Prayer and its Answer, 23-31. VIII. Inanias and Sapphira. Acts

v. 1-11. 1. The Sin, 1-4; 2. The Punishment, 5-10; 3. The Result, 11.

IX. Persecution Renewed. Acts v 1. Delivered by an Angel, 17-21; 2

The Council Perplexed, 21-28; 3. Peter's Defence, 29-32. X. The Seven Chosen. Acts vi. 1-15.

1. The First Murmuring, 1; 2. The Deacons, 2-7; 3. Stephen's Persecutors, XI. The First Christian Martyr.

Acts vii. 54-60; viii. 1-4. 1. The Opened Heavens, 54-56; Stephen's Death, 57-60; 3. Saul Tarsus, viii. 1-4.

REVIEW QUESTIONS.

LESSON I. (1) What precious promise did Christ give to his disciples before his ascension? Acts i. 8.

(2) What assurance as to his return did he send by two angels, immediately after his ascension; Acts i. 11. (Last

(3) How were the disciples occupied while waiting at Jerusalem for the promised power?

LESSON II. (1) What audible evidence of the Holy Spirit's presence was given on the Day of Pentecest? Acts ii. 2. (2) What visible evidence? Acts

(3) What personal experience of the disciples furnished still higher proof? his church. Acts ii. 4. LESSON III.

(1) When the convicted people asked Peter, "What shall we do?" what was his inspired answer? Acts ii. 38 (2) Who only are indicated as proper

subjects of baptism? Acts ii. 41. (3) What striking evidence of the oneness of believers was given by the early church? Acts ii. 44. LESSON IV.

(1) What was Peter's answer to the lame man who asked for alms at the temple gate? Acts iii. 6.

(2) What proof was given by the lame man of the completeness of his cure? Acts iii. 8. (3) What was the natural effect upon

the multitude of so marvelous a miracle? Acts iii. 10. (Last clause.)

LESSON V. (1) After healing the cripple, what

llustration did Peter give of his humility? Acts iii. 12. (Last clause). (2) What demonstration of his courage 2 Acts iii. 14.

(3) What touch of tenderness? Acts

LESSON VI.

(1) For what reason were Peter and John shut up in prison by the priests and Sadducees? Acts iv. 2

(2) What sweeping declaration repecting salvation did Peter make, when arraigned before the Council?

(3) What effect upon their enemies was produced by the spirit and behavior of Peter and John? Acts iv. 13.

(1) When forbidden to speak any more in the name of Jesus, what was the heroic reply of Peter and John? Acts iv. 19, 20.

(2) When the disciples were threatened, instead of asking to be delivered from the things threatened, what was the burden of their prayer? Acts iv. 29. (3) In what manner was their prayer inswered? Acts iv. 21.

LESSON VIII. (1) One Ananias having sold a piece

of land, and having pretendedly brought the price of it to the Lord's treasury, what was the sin which Peter charged home upon him? Acts v. 3. (2) What dreadful doom overtook

the covetous hypocrite? Acts v. 5. (3) What healthy effect was produced and Dyed to look like new,

by the swift and terrible judgment that overtook this man and his wife? Acts v. 11.

(1) Does it look, from the history of the apostles, as if Satan accomplished much by shutting up the Lord's people in prison? Acts v. 19. (2) What strong testimony did the

high priest bear to the earnestness and fearlessness of the apostles? Acts v. 28. (3) What crowning testimony did the apostles give before the Council as to the office of Jesus Christ? Acts v. 31. LESSON X.

When deacons were to be chosen he early church, what qualifications were they required to possess? Acts

(2) What evidence have we in the record of the marvelous power of the gospel in the city of Jerusalem? Acts

(3) When Stephen was arraigned before the Council, what singular circumstance betokened God's presence with him and in him? Acts vi. 15. LESSON XI.

(1) What evidence have we that, after all, heaven is not so very far away? Acts vii. 35.

(2) What circumstances in connection with Stephen's death and Christ's death are most closely analogous? First scholar: Luke xxiii. 34. Second scholar: Luke xxiii. 46.

Third scholar; Acts vii. 59. Fourth scholar: Acts vii. 60. (3) What followed the whirlwind of persecution? Acts viii. 1.

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

REVIEW -LESSON THOUGHT :- Jesus working through his church.

TRUTHS TO BE TAUGHT: -1. The ascension to heaven. 2. Fulfilment of promise. 3. Cleansing from sin. 4. Healing the sick. 5. The Source of life. 6. The only Saviour. 7. Christian courage. 8. Righteousness before God. 9. Deliverance from evil. 10. Difficulties overcome. 11. Sustaining power in afflic-

Impress upon the class the thought with which the lessons of the quarter began. Although rejected by the Jews and cruelly put to death, Jesus was what he claimed to be, a king, and our lessons relate to the growth of his kingdom on earth. Jesus lives; he rose from the dead and ascended to heaven. The loving disciples were not privileged always to have their Lord with them. They sorrowed at this. He promised them another Comforter, that would abide with them forever; dwell with and be in them; and then said: "I will come to you" (John xiv. 16-18). This other Comforter is the Holy Spirit, sent in the name of Jesus (John xiv. 26), and who could not have come if Jesus had not gone to the Father (John xvi 7). The power which Jesus exercised so wonderfully, and in so many ways, was continued through the apostles and others in his church; hence, we can truly say that our lessons have formed a narrative of Jesus working through

-Abridged from the Baptist Teacher.



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REEDITORIAL NOTICE

FROM THE N. Y. WATCH TOWER.

BUDS AND BLOSSONS is the title of a neat and attractive illustrated religious monthly magazine, published in Halifax. N. S., and edited by Rev. J. F. Avery. pastor of the Third Baptist Church of that city. It is now in its seventh vol., and does credit to both publisher and editor. It is such a periodical as will prove a blessing in any family where it is taken and read.

"J. F. AVERY, of Halifax, editor of BUD; & BLOSSOMS, sent us a copy of his magazine. We are very much pleased with it. It is a nearer approach to the English magazines of the same class than anything published here. Its ILLUSTRA. rions are good and its reading matter such as must do good. We wish it suc-

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