

thing I think we may know, that the God of all creations, whether of mind or matter, is infinitely wise and good. There is a limited view of the universe and there is a limitless view of it. Through the spiritual understanding it is clearly apprehended that the judge of all the earth shall do that only which is right. According to our Sacred Scriptures there is a universal and ultimate kingdom of God in which God is to be All in all. (1 Cor. xv. 24-29).

It may appear to be a hard saying that natural laws are *He*. Is it not an equally hard saying that God is to be ultimately All in All? We must judge of both of these propositions in the large spiritual sense.

It may again and again be urged that if natural laws are *He*, then apparently God works out evil and unrest and suffering in the affairs of this mortal world. But let us reason together. The beneficent rays of the sun are seen to ripen the luscious peach and to sour the liquid, are seen to develop the most beautiful forms of life and also those which are not most beautiful. Close beside all high moral action of things is the possibility of an inverted and abnormal action of things. There is a Divine paradox running through the whole universe of God. The Scriptures confront us with that to us very hard saying in the prophecies of Isaiah: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." These things are certainly true in the infinite sense, in the spiritual understanding. They may not be comprehended in the finite sense, in the material understanding.

It is a glorious thought, however, that this great problem of the evil of the world, this problem of the little wheels of our free agency and responsibility within the universal wheels of God's power and providence, will become clearer and clearer in time. The light of the truth of God is everywhere coming into the world just as fast as the world is prepared to receive and assimilate it. In this we witness the operation of that Spirit of Truth which was promised by the Christ to teach His true disciples all things, to lead them into all the truth. The Holy Spirit becomes henceforth the Universal Revealer, according to the Johannine Gospel. Let us exercise very strong faith. Let us perform our duty as faithfully as we can in our day and generation. Let us possess our souls in patience. God is God, and there is none other!

It is admitted by those who criticize Mr. Cook that "natural laws ensue upon us, saturate us, fill everything above us, below us, within us." It is admitted that "if we take the wings of the morning and dwell in the uttermost parts of the sea, they are there." But our sacred Scriptures say more than this. In the Psalms of David we read:—"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Here is an inspired vision; here is grasp of a universal principle; here are thrown open for the moment the doors of the awful mysteries of the universe. Natural laws are as infinite as infinity, and as eternal as eternity, and natural laws are the energies of the Omnipresent One.—[See *The One Mediator*, last volume of Bampton Lectures.]

It is becoming that I should say right here that I believe that Marcus Aurelius and Keshub Chunder Sen, and Plato, and Socrates were holy men of God as well as David and Isaiah, and Luther and Livingstone. I say this because I am well assured that through them the Spirit of Truth spoke and taught. "By their fruits ye shall know them." This Spirit of Truth is none other than the Word, the Logos, the Spiritual Christ. The Christ tells us: "Before Abraham was I am." St. John tells us: "In the beginning was the Word." This Word of God has always been in the world, and by Him was the world made. This Logos, which is the ever living and illuminating Word has always been in the life of men. He has always been that true Light which has lighted every man coming into the world. This Word was ultimately tabernacled in the flesh, and dwelt spiritually in Jesus the Christ who manifested perfectly the grace and the truth of God. This Word was the light in the soul of Plato, and Marcus Aurelius, and Socrates, and Keshub Chunder Sen. These men manifested in some small degree the grace and truth of God. It can easily be shown from the words of the Christ while on the earth that He taught very clearly that men were illuminated by the Logos or Eternal Reason long before the Incarnation. Jesus the Christ, however identified Himself with the Omnipresent Word.

He was in the eternal counsels of God the chosen medium for the perfect expression of the Omnipresent Word. His was the marvellous fullness of the Spirit. So He and the Father were one. His essential being is the Omnipresent Word. What sublime truths are these set forth in order by the Apostle Paul:

- (1) Our being in God.
- (2) God over, in and through all.
- (3) God all in all.

Shall not these mystical and awful facts of our holy religion be more and more clearly revealed to us as the eternal ages roll on? For we do now and here but see in a mirror darkly. We do now and here but stand in the vestibule of the Temple.

I wish to make a few statements in addition to the above. And I wish to make my meaning very clear and unmistakable. I may be pardoned for so doing. If it be necessary that a controversy arise, touching any of the points referred to in this article, in the name of Him whom we profess to reverence and to follow, let us see to it that our controversy be wholly without any personal animosity, be wholly without any unkindness or unfairness of spirit. I am sure I may claim to be speaking for my opponent whoever he may happen to be. Let it be seen—and the public is quick to see—that we are reasoning very calmly and only for the Truth. Other wise we shall show our utter weakness and cast sure discredit on the righteous cause of the Christ. There is not the slightest necessity for the slightest personal feeling should our controversy be long and earnest. *Christian love abideth when knowledge and tongues and prophecies have disappeared.* And the Truth of God shall remain very majestic and calm despite all our little discussions.

In the love of the Truth,
E. M. CHESLEY.

Boston, May 3rd, 1884.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson IX.—JUNE 1, 1884.

CHRISTIAN LIBERTY.

Galatians iv. 1-16.

COMMIT TO MEMORY: Vs. 4-6.

The Epistle to the Galatians was written by Paul, in all probability during his residence at Ephesus, or if not at that time, during his stay in Corinth shortly after. The Galatians, while a sturdy and vigorous people, were fickle and easily influenced. Paul had himself preached, and planted churches among them, but after his departure, Judaizing teachers had urged upon them the necessity of observing the Mosaic law, and not a few had been greatly moved by these. The purpose of the apostle in writing this Epistle, was to counteract the evil influences these men were exerting. Accordingly he dwells much on the genuineness of the gospel he had preached, and the superiority of this to the older dispensation. In the present lesson he shows the Galatians the largeness and freedom of the heritage given them in Christ, and urges them to stand fast in this.

REFERENCES.—Verse (3) Col. ii. 8; Heb. ix. 10. (4) Eph. i. 10; John i. 14; Phil. ii. 7; Luke i. 31. (5) Titus ii. 14; 1 Pet. i. 18. (6) Rom. viii. 15. (7) Gal. iii. 29. (8) Eph. ii. 12. (9) Rom. xiv. 5; Col. ii. 16. (10) 1 Thess. iii. 12. (11) 2 Cor. xi. 30. (12) 2 Cor. ii. 5. (13) 2 Cor. xi. 30; Gal. i. 6. (14) John xiii. 30; 1 Thess. ii. 13. (16) Gal. ii. 5.

GOLDEN TEXT.—"Stand fast therefore in the liberty wherewith Christ hath made us free."—Galatians v. 1.

DAILY HOME READINGS.

M. The Lesson.
T. Christian Liberty Foretold.—Isaiah xlii. 7; lxi. 1-3.
W. Freedom from the Law.—Rom. vii. 1-6; viii. 1-4; Gal. iii. 13.
T. Free from the Bondage of the Flesh.—Rom. viii. 5-15.
F. Free from the Fear of Death.—Heb. ii. 15; 1 Cor. xv. 55-57.
S. A Glorious Liberty.—Romans viii. 21-28.
S. Christian Liberty not to be Abused.—Gal. v. 13; 1 Pet. xi. 16.

ANALYSIS.—I. The Freedom of Sons, Vs. 1-7. II. Why Return to Bondage? Vs. 8-11. III. An Affectionate Appeal, Vs. 12-16.

QUESTIONS.—From what portion of God's Word was the last lesson taken? What was the theme? What is the rule for Christian giving? What are the rewards to be expected?

Vs. 1-7.—From whom does the great debt differ in nothing, while he is still a child, and before he comes into his heirship? Under whom is he placed? To whose will is he subject? What was the state of man before the coming of Christ? When did God send forth his Son? Under what conditions did he send him forth? For what purpose did he send him? What was the final end he had in view? When men have become sons of God, and because they are such, whom does God send into their hearts? What is the utterance of His Spirit in the heart?

Vs. 8-11.—While men are ignorant

of God, whom do they serve? To what were the Galatians disposed to turn again? How did they desire again to be? For what reason does the apostle express surprise at this? What were the Galatians observing? What fear does Paul express with reference to them?

Vs. 12-16.—What does Paul beseech the Galatians to be? Why does he urge himself upon them? How had Paul preached the gospel among them at the first? How had they received him? What did they speak of in those early days? How great was their devotion to the apostle? What seemed to be their present feeling to him? What question does he ask them bearing upon this?

THEMES FOR FURTHER THOUGHT AND STUDY.—The divine tutelage of the human race. The immediate and final purpose of redemption. The adoption of sons and its accompanying blessings? The tendencies of even the regenerate heart towards forms and externalities.

PRACTICAL LESSONS.—1. God works slowly, but with consummate wisdom in the fulfillment of his plans of mercy for the race, and each individual soul. 2. The spirit of Christ is the spirit of sonship. 3. The believer as the heir of God can afford to despise the treasures of earth. 4. Every Christian needs to guard himself against a natural tendency towards the bondage of form and ceremony. 5. The blessedness of conversion should be only the beginning of ever increasing joy. 6. Our true friends are those who tell us of our faults and teach us how to correct them.

NOTES.—1. *Now I say*: in explanation of iii. 24, 25, which see. *Heir*: one who receives property through a will, or by descent. *Child*: one under age. *Differeth not from a servant*: that is, though he is to receive the property, it is not put into his hands till he is of age. *Servant*: slave.

Vs. 2.—*Tutors*: guardians, who have charge of the child. *Governors*: stewards, who have charge of the property. *The time appointed*: the time fixed for receiving his inheritance.

Vs. 3.—*We*: Christians, both Jews and Gentiles; for both classes had been under law. *Children*: minors, used here in a figurative sense, to denote those who were under the bondage of sin, and had not yet come into the freedom of Christ. *Bondage*: slavery. *Sin's bondage* is the worst slavery. *Elements of the world*: rudiments of religious knowledge, such as Jewish ceremonies. The legal observances of the Jews were, compared with the gospel, like early spelling lessons, compared with a man's full knowledge.

Vs. 4.—*Fullness of time*: see "time appointed of the father," in vs. 2. The time for Christ to come. *Made of a woman*: Christ was born in the flesh. *Under the law*: subject to the law, to keep it, as any other man.

Vs. 5.—*Redeem*: buy back. Christ bought us with his blood. He went under the law, to save those who were under the law. *Adoption of sons*: Christ bought us as slaves, and not only freed us, but made us his children.

Vs. 6.—*Because*: as a proof of. *Spirit of his Son*: the Holy Spirit. *Abba*: Hebrew for father.

Vs. 7.—*Servant*: slave, under the law. *Son*: with the freedom and privileges of a son. *Heir*: here, one who has his inheritance.

Vs. 8.—*Then*: in your days of bondage. *No gods*: some of them worshipped idols. Vs. 9.—*Known God*: that is, the one true God. *Known of God*: salvation is of God. *How turn ye*: an expression of indignant surprise. *Weak*: powerless to save. *Beggary*: poor, having no inheritance. *Elements*: rudiments. Like a learned man going back to A. B. C.

Vs. 10.—*Observe days, months, times, years*: they looked to their observance of feasts, fasts, Sabbaths, and ceremonies, to save them, instead of to Christ.

Vs. 12.—*Be as I am*: cast off such dependence, as I have. *I am as ye are*: I am one with you. *Not injured me*: they were injuring themselves.

Vs. 13.—*Infirmity*: bodily weakness. Vs. 14.—*My temptation*: Paul had preached to them in his infirmity; but that did not cause them to reject him. *As an angel of God*: they had received him, for the truth's sake, with great respect.

Vs. 15.—*Blessedness*: rather, your boasted joy. *Plucked out your eyes*: such was their gratitude and love to him for bringing them the gospel.

Vs. 16.—*Four enemy*: enemies often flatter; it is friends who lovingly tell us the truth.

The Lesson Story for the little ones.

On Paul's second missionary journey, he was taken sick while passing through Galatia. But, though weak and ill, he told the Galatians about Jesus. They were very joyful, and showed their thankfulness to Paul by doing all they could for him. But after Paul went

away, some Jews came to Galatia, and told the Christians that they could not be saved unless they kept all the Jewish laws. You remember we learned some time ago, how hard these were to keep; there were so many washings, sacrifices, feast days, fast days, and rules about eating. So Paul wrote the Galatians this letter. He told them that God had treated the Jews as children or servants, who had to be kept under laws. And their forms were like object lessons by which God had taught them. But after Jesus came all was changed. All who believed on him became children of God; and he sent his Holy Spirit into their hearts to teach them. They were no longer unwilling slaves, forced to do hard things, but free to do what *love* to God as a dear Father would show them, would please him.—*Primary Quarterly*.

Boutly's Department.

Original and Selected.

Bible Enigma.

No. 273.

Biblical Acrostic.

Where went Samson to find a wife?
What passes with our daily life?
What's ever with us, not for good?
Who said, "I will go," as she should?
What tribe was called "a cake unturned?"

What are we, when quite proved unlearned?

What name did given our Bible old?

What prophet can you now unfold?

Who, in falling, broke his neck?

What leads many to die a wreck?

Whom did Paul with warmth commend?

What hope has man when life's scenes end?

What land abroad do oft we seek?

What disciple was guileless, meek?

What disciple's doubts were removed?

What woman's faith and prayer was proved?

What man did Philip's service court?

What peoples sought blind Samson's sport?

What star known to Job and Amos?

What old city once most famous?

My whole was an exclamation of a young prophet.

—Selected.

CURIOS QUESTIONS.

Picture Charade.

No. 245.

Gen. xxviii. 11-18; Job xviii. 15; John ii. 6-10.

1. The feast was spread, the guests have poured

Upon their hands the cleansing stream,

Then take their places at the board,

Where wedding-joy becomes their theme:

The empty water-jars remain,

Which Jesus bids them fill again;

They fill, they draw, they drink with zest,

For now 'tis wine—the very best!

2. The day was warm, the journey long,

The sun was sinking in the west;

The traveller sang his evening-song,

Then laid him on the ground to rest:

With pleasing dreams he passed the night,

Then rising in the morning light,

He reared his pillow for a sign

To mark that resting-place divine!

3. How high they filled the jars, will show

Exactly what our first must be;

And you shall soon our second know:

When you that traveller's pillow see:

And thus our total is described,

And Biddad's saying verified,

To punish those who practise guile,

And burn the dwellings of the vile!

—Selected.

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. 277.

1. M ea t.....Prov. xxx. 25.

2. E r r o r.....Dan. vi. 4.

3. R e u.....Gen. xi. 20.

4. C o v e.....Ex. xx. 17.

5. Y o u t h.....Eccles. xii. 1.

MERCY AND TRUTH.—Prov. iii. 2.

ANSWERS TO CURIOS QUESTIONS.

No. 241.

1. Rats, star. 2. Moor, room. 3.

Deer, reed. 4. Door, rood. 5. Garden,

danger, gander, ranged.

No. 242.

S t i f f

M i r r o r

I n t o

L o w

E v e n

S M I L E — F R O W N.

No. 243.

W a r

O d e

R a t

K n i t

W O R K, R E S T.

No. 244.

1. Adam. 2. Abraham. 3. Abiram.

4. Adullam. 5. Abinoam. 6. Amram.

7. Abinoam. 8. Appi Forum. 9. Abel-

mizraim. 10. Adramyttium.

No. 245.

The period (.) for putting coal on

(phonetically), is nearly gone.

An exploring party in Montana has

discovered 22 cascades, each over 500

feet high.

A Missionary's Letter to Children.

FROM REV. HORATIO MORROW, TAVOY, BURMAH.

TO THE CHILDREN IN NOVA SCOTIA WHO READ THE "CHRISTIAN MESSENGER."

Dear Young Friends,—

I address those who read the MESSENGER because those who do not will not understand what I am going to write, and I hope all Baptist children read their own paper at least, for it tells about the Sabbath Schools and Churches and the work of the missionaries among the heathen.

Many years ago, and before some of you can remember, your fathers and mothers collected money and sent missionaries to Burma to preach to the Karens, but after a while they thought it best to go away across the Bay of Bengal to where the Telugus live and tell them about the love of Jesus. And now they have been there more than ten years and a good many have given up the worship of idols, and now love Jesus as you do, and praise and worship God just as you do. Mr. and Mrs. Churchill are leaving India for Nova Scotia to rest a little while, and many of you will doubtless see them. They have worked very hard and are very tired, and if they should not go home would get worse than they have been, and perhaps die in a short time.

But I want to tell you about the Karens. We have been working among them more than seven years, and now can talk the same as they do, and we love them very much. These people do not live near large towns or villages but away on the mountains and far up rivers. The Burmese live in the towns and in the plains. For instance, no Karen would live in Truro or Amherst but away up at New Annan or Earl-town. Karens would not be happy in Wolfville or the beautiful Gaspareaux Valley but would get away up in the mountains. There they don't have nice farms and houses and pleasant homes as those who live on mountains at home have, but just put up little huts among the trees and live there. Each year they cut down the trees on a piece of land, perhaps about three acres, then burn it over and sow their paddy or rice. Some kinds of rice grow in water, but the kind the Karens have will grow on dry land if there is plenty of rain to keep the ground damp. And there is no lack of rain generally, for from May till October it rains almost every day. Then from that time till May again there is nearly no rain—just little showers once a month or so, and indeed during January, February and March there is often not a drop of rain.

We live in the town of Tavoy, and during the rains Karen boys and girls come in and study. We have a beautiful large house for the girls to sleep in, and Miss Johnson has two nice rooms in the same house, and looks after the girls a little. This young lady only came to Burma last January and cannot talk much Karen yet. She can say "Come to dinner" and a few other little sentences but will soon talk very well for she is learning very fast. She plays and sings very nicely, and we have two nice organs, one in the girls' house and one in the school house. The children like to have her play for them. Then we have two large houses for the boys to sleep in, and boys and girls eat together in another large brick building. There all study together in our nice new school house, have prayers there every evening and worship on Sabbath. Our school continues from May till Jan. each year. Then the largest boys and girls go to the Jungle, as we call the forest-like places in which the Karens live, and teach little schools during the remainder of the dry season. In the meantime I go from place to place to help these live Christians and teachers.

Mrs. M. often goes with me, but this dry season she has those who study English in town in order that they may improve in English which to them is very difficult. While I write this I am not in town but among the Karens more than twenty miles up the Tavoy River above the town. To-day is Wednesday, March 5th, I left home Monday evening and reached here at noon yesterday. Here is a preacher whose name is Solomon, and one of our good girls teaches twenty little children. Her name is Tab-pay. Poor Tab-pay feels very sad now, for her father and several others went away to Siam last October to buy elephants. They have never been heard from since and we fear some bad people have killed them and taken the money they carried. She has no mother, and no friends except two little brothers.

If any of you were to visit these people you would pity them very much. They have so few comforts, and in sickness have no medicine or no nice food. Teacher Solomon has one little baby. The baby's mother has been very ill, and the baby too is sick, mostly because it has had nothing to eat except boiled rice, and it is too small to eat rice. They have no cows or goats to give milk. When I came yesterday I dissolved some canned milk in hot water and then fed the baby with it. How glad it seemed to be. Before it slept I gave it some more, and now I have been feeding it again. These Karens have many foolish notions. Let me give you an example, yesterday I found a little girl very ill with fever. She had been suffering for several days and had never bathed or even washed her face, because Karens think that if one bathes when he has fever he will die. I prepared a nice basin of water and made her sister bathe her well. Then I made them change her clothes, and I gave her quinine and nice tea and toast. This morning she is quite a new girl and able to walk out of doors. Karens have no bread, no tea, no sugar, no soap, no towels, no sheets, no beds. They eat only rice and fish with a few vegetables. They lie down at night in the clothing they have worn all day.

To-day is Friday and I am at another village still further up the river, I came up yesterday in a little boat. Here Teacher Glow-Paw lives and here a good girl Nau Seguh teaches twenty-six pupils. Everybody here is sad to-day. We have this morning buried a good man. He took sick with cholera three days ago and last night he died. leaves seven children, some quite small. No doubt but this terrible disease has been caused by the bad water the Karens drink. They bathe in the river, wash all their clothes in the river; pigs, buffaloes, elephants wallow in this river, and then they drink its water. I try to get them to dig wells but they only say: "Karens never dig wells." We must pity their ignorance and try to teach them to do better.

To-morrow I must go on an elephant across a mountain to another village. Some have already come here to meet me and escort me to their village. This is their way of showing respect. But my letter is so long that I must stop here.

Ever your friend,

H. MORROW.

An Elephant that can Read.

Mr. George Conklin, who has won a name as a very successful trainer of animals, and particularly of elephants, not long ago came to the conclusion that it would be possible to teach an elephant to read the commands given him by a keeper, instead of merely understanding a spoken direction.

He chose from out of the large herd belonging to Cole's Circus a fifteen-year-old elephant—Rajah. He then procured a blackboard, a couple of feet long and only a few inches wide, on which to write his orders to his pupil. Of course Mr. Conklin did not in the beginning attempt to teach Rajah the alphabet. His theory was that the elephant would recognize the general look of a whole short word when written.

He brought Rajah into the ring once each day, and taking the word "March" with which Rajah was entirely familiar when it was called out, Mr. Conklin slowly printed it before his eyes, allowing the animal to watch him and the writing. As soon as it was finished he laid down his chalk and shouted out, "March!" This was repeated.

Very soon Rajah of his own accord would start off around the ring as soon as the word "March" had grown into shape beneath Mr. Conklin's fingers. He had learned the look of that word perfectly. The keeper then passed on to "Stop," and the big brain of the beast quickly grappled with the crooked "S" and what came after it.

Rajah now reads about a dozen different words, and understands their meaning nor is he ever confused upon any of them. Mr. Conklin expects to exhibit this extraordinary pupil next year, with one or two others equally learned. He is now educating them in the alphabet.