

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXXV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR  
VOLUME LXXV.

VOL. VII., No. 10.

SAINT JOHN, N. B., WEDNESDAY, MARCH 11, 1891.

Printed by J. W. DAY, North King St.

JAMES RUSSELL LOWELL completed his 72nd year on the 22nd of February. The statement of the national debt of the United States, made March 2, shows that the total debt, less cash in the treasury, is \$850,000,000 and that the interest bearing debt is \$615,000,000. It is said that the superintendent of sewers in the city of Boston receives a salary of \$5,000, and the superintendent of schools in the same city \$4,200. One of the most eminent surgeons in the world, Dr. Bilroth of Vienna, says: "The colossal increase of nerve and mind diseases in our day is undoubtedly the result, to a great extent, of the alcohol and tobacco habit, and the straining of the nervous system caused by these poisons." Anna Dickenson, some years ago famous as a lecturer, is said to be insane. About three months ago Capt. Francis L. Norton, with his wife and daughter and a crew of nine seamen, left New London, Conn., for Europe in a steam life boat, which it was believed could neither be capsized or sunk. Capt. Norton was amiable and experienced navigator, and his undertaking was not regarded as extremely hazardous. But nothing has yet been heard of the little craft, and no hope is entertained of her safety. The death of Rev. J. M. Pendleton, D. D., of Kentucky, is announced. Dr. Pendleton was widely known through his work on doctrinal and denominational subjects. He had reached his 80th year. Dr. T. J. Conant, who has passed his 88th birthday, is reported to be still in good health and enjoying a serene old age, free from care and looking to the recompense of reward with undimmed faith and hope.

We find in the Boston Herald notice of a meeting of the superintendents of Congregational Sunday-schools in and around Boston, held a few evenings since in the vestry of Berkeley Temple. Among other things, the superintendents discussed the question: "What may the Sabbath school learn from the public schools?" The opinion was expressed that the methods of teaching in the Sunday-school might, with advantage, be made more like those employed in the public school. One gentleman questioned whether the essentials of Bible knowledge were taught in the Sunday-schools, and gave a bit of his experience by way of illustration. He had asked a large number of Sunday-school scholars, from 15 to 17 years old, to write for him a little life of Christ, just as he might have asked public school scholars for a sketch of the life of Washington or of Lincoln. Some paragraphs from the compositions received are given as follows:

"There were no years before Christ, therefore He was born in the year 1."  
"Jesus was the father of Christ. He was born in Jerusalem in the year 1."  
"Jesus was born in an old barn of Jerusalem."  
"Jesus was born of the Virgin Mary. His parents was very old."  
"Christ went to work when 31 years old in the same field with His father. After a while He began to teach the Bible and made the ten commandments on a mount."

These selections were found in 30 or 35 compositions received, and there were many others equally absurd. Further, the speaker said that the community was an intelligent one, and that the instruction given in the Sunday-school was as good as the average. If this occurred in a community of at least average intelligence in Boston or its vicinity, what are we to expect of the rest of the world? We suspect that those who are best acquainted with the results of the methods of instruction ordinarily employed in Sunday-schools will hardly feel surprised at the result of the examination referred to. Among suggestions given at the meeting of the Boston superintendents, looking to an improvement in present Sunday-school methods, two may be mentioned, which, though not new, are still worthy of careful consideration. 1. The substitution for the international plan of lessons, a series of graded lessons adapted to the age and capacity of the pupils. 2. The giving of more time—at least twice as much—to the work of instruction in the Sunday-school.

The Annual Catalogue of Newton Theological Institution for 1890-91 is just received. The students in the regular department number 50. Of these 11 belong to the senior class, 14 to the middle class, 22 to the junior class, and three are pursuing selected studies. In the English department, there are 14 students, and in the French department seven. The total number of students is given as 74. Of the 50 students in the regular department, 13 are from Acadia College, and all but one, we believe, graduates of that institution. Of these two are in the senior-class, two in the middle class, seven in the junior class, and two others are pursuing a selected

course. Speaking of "the needs of the institution," it is shown that an addition to its annual income, amounting to \$15,900 is necessary, in order that the Seminary may continue to do its legitimate work. Four thousand dollars of this is required to compensate for loss of income owing to decline in the rate of interest. It is expected that \$10,000 of the amount required will be forthcoming annually from the churches, and to provide for the balance of \$5,900, it is desired to increase the endowment by \$147,500. In addition to this there is required for a new library building and dormitory \$80,000, making the total sum required \$227,500. The Board of Trustees have created a new office, which, with a view to emphasizing its educational function, has been designated the Professorship of Christian Missions. The duties of this new professor are defined as follows: "1. To create and maintain among the Baptists of New England a suitable interest in the education of men for the ministry and in our institution as an agency for such a purpose. 2. To raise money for the current expenses of the institution, carrying out in this matter substantially the plan already entered upon. 3. To be the personal instructor of the students in such mission work as they may, with the approval of the faculty, undertake while in the institution and, when and so far as his other duties will permit, to give instruction in the institution in the principles, history and methods of Christian missions."

## PASSING EVENTS.

AS A RESULT OF THE ELECTIONS OF THURSDAY last, the Liberal party has made considerable relative gains and the government's majority will be correspondingly reduced, but there seems no reason to doubt that the dominant party will be able to command a large majority in parliament as it is good for the country that any government should have. The subjoined statement of the relative strength of the two parties in the next parliament is believed to be approximately correct. The Liberals now claim the county of Queens in this province, which would give them three seats instead of two, and the statement given will probably be subject to other slight modifications:

Province.	Cons.	Libs.
Ontario.....	46	46
Quebec.....	30	35
Nova Scotia.....	16	2
New Brunswick.....	14	2
P. E. Island.....	2	2
Manitoba.....	4	1
N. W. Territories.....	4	0
British Columbia.....	6	0
	122	93

Conservative majority, 29.  
From this it will be seen that the Conservative party this time owes its victory to the action of the provinces in the extreme east and extreme west of the Dominion, and especially to these Maritime Provinces of ours. In Quebec the Liberals were victorious, in Ontario it was a drawn battle, but the Maritime Provinces have given the government a majority of 18 or 19 seats, and in Manitoba, the North-west and British Columbia the Liberals appear to have won but one out of fourteen seats. New Brunswick has given strong evidence of her confidence in the leadership of Sir John Macdonald, as 13 if not 14 of her 16 members are pledged to his support.

QUITE A CONSIDERABLE MOVEMENT of Mormon population is reported to be taking place from Utah to Mexico. The Mormons have acquired a tract of land in the state Chihuahua, and some 2,000 families of the saints are said to be preparing to abandon Utah during the coming summer for the new land of promise.

THE STATE OF VERMONT has just completed a century as a member of the Union, having entered the sisterhood of states March 4, 1791, the first state to join the Union. Measured by wealth and increase of population, Vermont does not now take front rank, "but," says the Boston Herald, "she has a history to be proud of, and the careers of her sons, scattered all over the Union, show that it is a glorious state from which to emigrate."

THE FIFTY FIRST U. S. CONGRESS EXPIRED by limitation on March 4. During the last week of its existence a number of bills were rushed through, and among them what is known as the Direct Tax bill, which provides for the repayment of \$15,700,000 levied upon the states and territories by the general government during the war of the rebellion. The Federal elections or "Forced" bill did not become law. The Democrats managed to get it shelved in committee in the Senate, and the Republicans could not succeed in having it reported up. The copyright bill was also passed.

A NOTABLE WOMAN'S CONVENTION under the name of the first Triennial Council of the Women of the United States, was recently held at Washington, D. C. The purpose of the council, we are told, was to bring together women from all the foremost activities and organizations controlled by women. The range of discussion accordingly embraced many topics. The King's Daughters were represented by Mrs. Margaret Bottoms; the various temperance unions by Miss Frances E. Willard, Mrs. J. Ellen Foster and Mrs. Mary J. Lathrop; the suffrage movement by Mrs. Susan B. Anthony, Mrs. Julia Ward Howe and Mrs. Mary Seymour Howell; woman in politics, particularly in the Farmers' Alliance, by Mary E. Lease; woman in the pulpit, by Revs. Annie H. Shaw, Caroline Bartlett, Ida Hulten and Anna G. Spencer; woman in education, by Miss Annie Meyer, the founder of Barnard College, and Miss Helen Webster, of Wellesley; the Red Cross movement by Clara Barton; the Indian work, by Miss Alice G. Fletcher, and woman's clubs by Mrs. Ella Dietz Clymer. The council continued in session for a week and brought its business to a close by the adoption of a series of resolutions, which included a recommendation to the Methodist Episcopal church to admit women to the conference. A request that women be placed on the International Sunday-school Lesson Committee, and on all church committees for creed revision, and on the Board of the National Division Reform League; a formal request to the government to pay equal wages for equal work, regardless of sex; an approval of the movement for preventing the slaughter of birds for purposes of ornamentation; a provision for a committee of women to offer suggestions for a business costume for women, healthful, comfortable and in good taste; and an invitation of the officers of the International Council of Women to hold a meeting in Chicago in connection with the Columbia exposition of 1893.

THE DEATH OF SENATOR HEARST, of California, will mean a loss to the Democrats in the United States senate, since his successor, without doubt, will be a Republican. Mr. Hearst was a man who had risen from poverty to great wealth, and his position as senator was due to his wealth rather than to his capacity for public affairs.

BRAZIL'S NEW CONSTITUTION, the draft of which was prepared by the provisional government, under the presidency of General da Fonseca, has been formally adopted; but not until ample opportunity had been given for its consideration and discussion by the public and by a national assembly elected by universal suffrage. General da Fonseca has also been elected first president of the United States of Brazil. He has been the leading spirit during the revolutionary period and president of the provisional government, and in addition to his courage, good sense and moderation, he is believed to possess statesmanlike abilities of a high order. The difficulties of his position have been great and have been met with great sagacity and firmness. Brazil is a country of great extent and great resources, and it is to be hoped that her adoption of a popular form of government will be attended with success.

NEWS COMES BY WAY OF PARIS of a horrible massacre in Balanaco, a province of Madagascar. The story is to the effect that Raimois, the governor of the province, resenting a petition to the government (by which we suppose is meant the French government of Madagascar) to defend 278 persons, including men, women and children, belonging to the leading families. The slaughter continued for several days, the agonies of the victims being in many cases protracted by inhuman tortures, and the survivors were compelled to erect a trophy composed of the heads of the victims. The popular fury, it is declared, has compelled the government to announce that the offender will be punished.

ON THE SECOND OF MARCH, being the 100th anniversary of the death of John Wesley, a statue erected in his honor was unveiled, in the presence of a large number of people, in front of the City Road Chapel, London, the headquarters of the Wesleys. Archdeacon Farrar took part in the ceremonies and delivered a long and eloquent eulogy of John Wesley, in the course of which he said that he regretted, as a churchman, that the church, 100 years ago, had not the wisdom to assimilate with the mighty enthusiasm which gave momentum to the Wesleyan movement. It seemed, said the Archdeacon, shocking and disgraceful in Christians, bound by a common Christianity, to treat each other with

mutual coldness. John Wesley himself, he added, set an example of splendid tolerance. The Archdeacon, in conclusion, reminded the congregation of the words of William Penn, that the humble, meek, merciful and just are all of one religion, and will so recognize one another when in another world, with the mask off.

## Manitoba Letter.

Several times I have been asked to report to the Baptists of the Maritime Provinces through the MESSENGER and VISITOR, but being a stranger to nearly everyone of your people, and having in this country able advocates of our cause who hail from your coast, and who enjoy your confidence, I have hitherto abstained—not but that I have felt over and over since coming to the North-west, as if my silence towards the extreme east of Canada was getting intolerable to myself. You have taken such a kindly interest in the work, out here. We are indebted to you for good men, both in the pulpit and the pew. Many of your people are the settlers of this new West. The money you have sent us has been collected at so little cost and trouble to us. Your last act of kindness in voluntarily raising the amount to be contributed this year to \$1,500, as against \$1,000 last year, makes us your debtors indeed.

We who are preaching here at the outposts of Canada regard ourselves not only the representatives of the Lord Jesus, but the representatives of the 70,000 or 80,000 Baptists away back in the old provinces. We have come out here, not to get farms or push our fortunes, or have an easy time. The work, as you can readily understand, involves many hardships. The people we minister to are all poor. There are none rich in the North-west. The people who come here to settle are those whose circumstances were such in older countries as required them to make a change. Settlement on the prairie is costly. Breaking land is dear; agricultural implements cost two prices; getting experience in new soil and new climate is very expensive; by the conditions under which farming areas are divided up among Hudson Bay Company reservations, C. P. R. reservations, etc., communities are much scattered, thus increasing the difficulties in uniting them in efforts to maintain schools for their children or church services for themselves. The strong tendency is when physical necessities are making themselves felt—poor houses, with a rigorous climate which searches out every crevice, notes coming due on implements and stock, store bills staved off in hopes of a good crop, but now ruthlessly demanding attention, notwithstanding the hail and blight and early frost—the tendency is, under such circumstances, to think that the thing they can most easily dispense with is preaching. Is not that human nature? and human nature is apt to be human nature of a very pronounced type when it gets away into a new country, where a thousand undreamed of difficulties are proving regular staggerers. But can you in the east afford at that point to let gospel work go by default?

We have been very slack about this new country. We want men, that are men to volunteer for the work. The Board up here is doing considerable to have fields organized and have them not in calling laborers; whether we are doing all we might is an open question of course. But this is certain that men who are not afraid of starving to death either for food or by blizzards, men who entirely banish from their minds every thought of "the primrose path of dalliance," men who can preach and travel and travel and preach, and who are out and out Baptists of the blue-nose and herring back stripe if you will, such men are wanted as volunteers for this North-west world. You dear people down East would not see them suffer need, would you?

At present we have a little company of as hard-working missionaries as are to be found on any continent, I believe. You do not hear very much of them. Their work and their trials are not such a lot, even if told, as would fetch the cheap tears of those who must have a spice of romance thrown in to affect their hearts. There is very little romance in the life of a North-west missionary, except such as comes from preaching God's blessed gospel and leading men to Jesus. And is not that the only excitement that is worth a man's pains having?

But I must not weary you. Your collection for this work is on the second Lord's day of March. Brother ministers, pray for us, your comrades, that day in your public worship. Encourage your people to be liberal. Your own will be doubled thereby. Will you pardon me saying that \$1,500 seems a paltry sum for such a great work from the 40,000 Baptists of your country? God knows I am not unthankful, but to me it seems we condemn to littleness the work by our own littleness. "Be ye also enlarged." ALEXANDER GRANT.  
Winnipeg, Feb. 24.

## The Divine Immanence.

The consistent Christian, the man or woman who understand the precepts of Jesus, and tries to practice them, is always in the minority. He is the diamond amid the heap of stones. But Christianity does not depend upon the perfect obedience of its members, nor upon their perfect life. It is not built upon the foundation of the flesh, but upon the Rock, Jesus Christ Himself. Because God is in her, not because of her goodness she survives. There is a church with the doctrines and ordinances given by her divine Founder, notwithstanding all that human perversity and ingenuity have done to twist those doctrines out of shape and to pervert those ordinances. The divine immanence in the church is the sole reason why we have a church essentially the same from her foundations. "It is because the promise of the Redeemer to His people has been kept: 'Where two or three are gathered in My name, there am I in the midst of them.' It is because the great prayer of our Lord is evermore being fulfilled, 'I in them, and Thou in Me, that they may be perfected into one.'"—D. A. S., on Ps. 46: 5.

## W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

## The Karens.

(A paper read by Miss Susie Morse before the Acadia Missionary Society, Feb. 15, 1891.)

"The mission among the Karens, in intensity of interest and measure of success, has scarcely been equalled by any other in modern times. These tribes now inhabiting the forests and mountains of Burmah, Siam and parts of China, and numbering about 400,000, were probably the earliest inhabitants of many parts of Burmah. Many of them have the tradition that they came originally from the North, but the more probable view is that their forefathers came from Palestine by sea, and were engaged in the commerce that was established with Farther India by Solomon of Jerusalem and Hiram of Tyre.

The Karens are more industrious and less vicious than the Burmese, yet are their inferiors physically and intellectually. Hence they are looked down upon as slaves and compelled to pay heavy taxes, to till the land and do servile work for their oppressors. To avoid those who would kidnap and enslave them, they lead a wandering life and live in regions comparatively remote and inaccessible. When discovered by the missionaries, some seventy years ago, this race had no literature, neither had they any clearly defined religion, priesthood or superstitious rites, yet they did not worship idols; but believed in a god and in a future state of rewards and punishments. They have some remarkable oral traditions, which indicate that their ancestors possessed a knowledge of the true God and had sacred books written upon skins. Their traditions of creation, the temptation and the fall, are so very similar to the record in Genesis that one cannot but think that their forefathers must have had some contact with those who were familiar with our Bible. They believed that their people were cast off by the true God because of sin, but that in the fullness of time He would be again revealed to them by white men, who would restore to them their long lost sacred books.

The expectation founded on this belief rendered them quick to accept any new and plausible faith. And about twelve years before Mr. Boardman's arrival among them a Mahometan or, as others say, an Englishman, had left in the hands of one of their own prophets a book, which was to be considered as sacred. The Karen prophet, ignorant of its contents, carefully wrapped it in muslin, and enclosed it in a basket made of reeds, which was then covered with pitch. He and all the people of his village firmly believed that a teacher would yet come and explain the contents of the mysterious volume. When the prophet heard of the arrival of Mr. Boardman at Tavoy, he and all the people went to the missionary and with great eagerness and anxiety sought his opinion respecting the character of the book. As they had not brought the mysterious object of their veneration with them, Mr. Boardman proposed that they should return to their village and bring him the book, that he might look into it and judge of its contents. After some days the prophet, followed by a numerous and eager train, returned bearing the mysterious volume, which proved to be the Episcopal prayer book, bound up with the Psalms, printed at Oxford, England.

It seems very remarkable that these tribes should have so long resisted all

temptations to worship the images of the nations around them. Kinnaird says: "When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents or huts, clothed with the skins of beasts, and in dark forests practicing the most cruel and revolting forms of heathenism, the Karens stood firm on the great truth of one eternal God, the creator of all things, and the only rightful object of adoration. While they have seen the proudest monuments of heathenism used around them, still they chanted their unwritten songs and looked towards the setting sun for the white man to bring the promised book of Jehovah.

Mr. Boardman was convinced that this most interesting people ought to be reached by itinerant preaching and schools. The people were overwhelmed with joy when the truths of the Bible were unfolded to them, and the good news spread from village to village. It would seem that, if there had been missionaries enough the whole race would have been Christianized. Mr. Boardman's consecrated life closed after a few years' labor, and his tomb at Tavoy is significantly located in what was once a Buddhist grove, beneath the shadow of a ruined pagoda. But the work so nobly begun has grown with a rapidity seldom paralleled. In 1878 the fifteenth anniversary of the conversion of Ko Thab byu, the interpreter of this first great missionary to the Karens, was kept by jubilee gatherings and the consecration of the Memorial Hall that bears his name. The Karens built it for school and other mission purposes, at a cost of fifteen thousand dollars. It represented twenty thousand living disciples converted from demon-worship, maintaining their own churches and schools, beside twenty thousand more who in the faith of Jesus have died and gone to be with Him in glory. At the dedication of this hall four veteran native pastors and hundreds of other Karens were present. It has a splendid audience room, 663 feet, with a fine gallery. Along the east side is carved in Karen, "Behold the lamb of God which taketh away the sins of the world," and on the west, "These words... thou shalt teach diligently unto thy children." Dr. Judson labored faithfully among this people, and lived to see the seeds which he had sown spring up and bring forth fruit for the Master. Mr. Abbott met with great success in his missionary work at Sandanay. Between the years 1841 and 1846 he and his native assistants baptized more than three thousand.

Before this revival the people suffered much from persecution and disease. In the winter and spring of 1843 the Christian Karens were driven from Burmah Proper by threats of imprisonment, and enormous fines for worshipping God and publicly studying the Scriptures. Many were seized, beaten, chained, imprisoned and robbed of their entire possessions. Seldom do the checkered pages of missionary history record a more affecting instance of persecution for conscience sake than that which was thus visited on these simple-hearted Christian Karens. Hunted down like game upon their own mountains, beaten with stripes, loaded with chains and shut up in prisons, their newly acquired faith was subjected to tests which that of Christians even in the most favored land might not endure without wavering. But dark as was this night of their affliction, such Karens as lived through it saw that it was followed by a glorious dawn. If, before they had doubted the mercy of the Lord, they could certainly find no cause to doubt it longer. The revival that followed was without a parallel in the history of Protestant missions, and tidings of it went all over the Christian world, like angel voices, proclaiming victory. He who would realize what the gospel has done for the Karen slaves must go and stand on that gospel hill and see Memorial hall confronting a pagoda on an opposing hill with its shrines and fane. Burmah has not only taken her stand among the givers, but in 1880 ranked third in the list of donors to the Baptist Missionary Union. Out of \$31,616 given by Burmah, the Karen churches gave over \$30,000. And not content with this they set about raising another \$25,000 to endow a normal and industrial institute. Their liberality puts to shame the so-called benevolence of our Christians at home. There are four hundred and fifty-one Christian Karen parishes, most of which support their own church, parish school and native pastor.

What a change the gospel of Christ has wrought in these wild dwellers of the wood! About seventy years ago, when the gospel was first proclaimed to the Karens, they were in total darkness; now many of them are enjoying the religion of Jesus Christ, and are earnestly working for the salvation of those around them. Should not this inspire us who have all the privileges and advantages of a Christian land to do more work for the Master, and show those in heathen darkness the blessedness of our Saviour?