

of grace fail and cease, we fail and die. We cannot make the rain; but we can keep the "windows of heaven" open, so that the rain may come to us. And angels are watching to see that these windows are closed against none who cry for the blessing. Let us now "prove Him herewith, if He will not open to us the windows of heaven and pour us out a blessing that there shall not be room enough to receive it." Let us try to make it "a time of much rain."—Christian World.

For the Christian Messenger.

EXPOSITION.

"She hath received of the Lord's hand double for all her sins." Isa. xl. 2.

Shortly after my entrance on the Christian ministry, while in company with the venerable Elder Isaac Case, who repeatedly visited these Provinces, and was justly held in high esteem, I heard a pious woman ask him the meaning of this expression. He frankly acknowledged his ignorance of its import. This circumstance led me to reflect upon it, and to endeavor to ascertain what it meant. Having arrived at a conclusion in my mind, I published a communication, some years since, giving my view of the subject. It is pleasing to me, and confirmatory, to see that Dr. Albert Barnes—a truly learned and very judicious expositor—has explained the text in accordance with my view of its import.

As the expression is confessedly obscure, and many persons may, like the good sister to whom reference has been made, desire to know its meaning, while few possess the valuable Works of Dr. Barnes on Isaiah, it has occurred to me that some extracts from his Note on this text, may be acceptable and useful.

On the word rendered 'warfare,' he remarks that it 'properly means an army, or host.' It is then used to denote an appointed time of service. . . hard service, such as soldiers endure; an appointed time which they are to serve; an enlistment, involving hardships, toil, privation, danger, calamity. In this sense it is applied to Jerusalem—to the trials, calamities, desolations to which she was subjected for her sins, and which were to endure a definite and fixed time—like the enlistment of an army.

"The iniquity, or sin, here referred to, is that long series of acts of rebellion, corruption, and idolatry, with which the Jewish people had been chargeable, and which rendered their captivity necessary. As a nation that sin was now expiated or removed, by their protracted punishment in Babylon. It was a sufficient expression of the Divine displeasure at their national offences.

On the word *raza*, translated 'pardon,' he remarks, "Here it means not strictly to punish; but it means that they had endured the national punishment which God saw to be necessary; they had served out the long and painful enlistment which He had appointed.

"For she hath received. Jerusalem had now been desolate for almost seventy years, on the supposition that this relates to the period near the close of the exile. From the Lord's hand. From the hand or by the agency of JEHOVAH. Whoever were the instruments, the sufferings were to be regarded His appointment. Double for all her sins. Here the [original] word has doubtless its usual and proper meaning, and denotes double, twice as much; and the expression may denote that God had inflicted on them double that which had been usually inflicted on rebellious nations, or on the nation before for its sins."

It may be remarked here, that, in company with some other learned men, Bishop Lowth—by no means as cautious and judicious a critic as Dr. Barnes—gives this text quite a different turn. He renders it:—

"That she shall receive at the hand of JEHOVAH, [blessing,] double to the punishment of her sins!" But this obliges him to change the verb, which certainly is in the past tense, into the future, without the *vau conversive*, to add the word 'blessings' where the sense does not require any addition, and to give the word which usually denotes 'sins,' the more usual sense of 'the punishment of sins.' Unquestionably the text does not mean, that God had inflicted punishment, or chastisement, double what was deserved; but He might consistently inflict double the ordinary measure. So in a passage evidently parallel, relating to the same subject, the Lord says, "I will recompense their iniquity and their sin double." (Jer. xvi. 12-18.)

Dr. Barnes adds, with reference to Bishop Lowth's view. "This does not so well suit the connection when the prophet is giving a reason why they should be released from their bondage, and restored to the privileges of their own land. That reason manifestly is, that they had suffered what was regarded by JEHOVAH as an ample expiation of His displeasure for their national offences." This accords with my view.

CHARLES TUPPER.

Aylesford, Jan. 1, 1873.

For the Christian Messenger.

MISS NORRIS.

Dear Brother,

Our friends will read with pleasure the following extract of a letter which I have just received from Miss Norris, dated "Bassein, Oct. 22, 1872."

"I have copied for you the translation of an address made by the female assistant teachers of the Girl's school at the close of our examinations. They presented me with a beautiful bouquet of roses and ferns, and a handsome Burmese box, in which were written down the names of all the girls in the school. The one who made the address was scarcely able to speak through her tears, and there was scarcely a dry eye in the house. The feeling exhibited was no less sympathy for Siam and interest in the work there, than sorrow at parting with their teacher. Many of them are longing to go, but they say, God has not yet opened up the way for them.

The women in the jungle have responded to my request for their aid and prayers in a most hearty and cordial spirit. Out of their poverty they sent in, in less than a month's time from my first movement in this direction, over two hundred rupees, having formed themselves into Societies to give and pray for their sisters in almost every jungle church.

They have sent sufficient for all the expenses of the female teacher who accompanies me. In addition to this, the Association have pledged themselves for the support of one man they are sending, and send money to Convention beside, just as they did last year. The whole body of the people is resolved to carry on this work, and God is in it, without a doubt. Seven pastors made known their readiness to go, but only two were chosen, married men, and those who can be depended on.

THE ADDRESS.

While Mamma Norris has been among us here, and has been helping us in every thing we have done whether it pertained to our studies, or to the worship of God, or to good counsel, she has surely been most zealous.

We look back upon her many labors for us, and note the good they have done, and can never forget them. Now as God points out her faith, her work no longer lies among us to help us as before. On the other hand, she must leave us and go forward to Siam to help the people there and while she leaves us and goes thither, we all will remember especially to pray for her, that God will open up the whole way before her. May God help her to do this thing which is in her heart, to help the people of Siam. It is a difficult work, and it God did not help her she could not do it, but God calls nothing hard. Therefore we all will bear her on our hearts to God, and pray Him to help this our Mamma and also those that go with her, so that God shall well establish the work of their hands.

MA LUTHA, GAY ROE, and thirty others."

Let all the churches remember Miss Norris in their prayers, that she may be preserved and blessed.

Yours,

J. M. CRAMP.

Wolville, Jan. 8th, 1873.

P. S.—There are other candidates for Missionary labour; but it is obvious that no further appointments can be made till our new mission is established.

The Christian Messenger.

Halifax, N. S., January 15, 1873.

"A TOUR AMONG THE KARENS OF SIAM."

The January number of the Baptist Missionary Magazine contains a lengthy and highly interesting article, by Rev. C. H. Carpenter, Missionary in Burmah, (who is now, with his wife, on account of ill health, on a visit to

the United States.) giving an account of his recent tour among the Karens of Siam. We need offer no apology for giving copious extracts from this valuable paper. Nor need we ask for them a careful reading from a large number of our readers, after quoting his closing paragraph, which we do here first of all. He says:—

"Miss Norris, who has been for two years past in Burmah, under the support of the Nova Scotia Board, is now probably in Siam with a company of Karen preachers and female assistants. It would seem that a lone woman should be excused from undertaking a journey and work of such hardship and danger, but our esteemed sister has felt for years that the Karen field in Siam is her destined place of labor, and now she goes thither, "bound in in the Spirit." Who shall hinder her? Who can withhold best wishes for her success? From personal acquaintance with her in Burmah, I am sure that if her life and health are preserved, she will do excellent service there, and all in a modest, womanly way. She will go more slowly than we could do, stopping for days or weeks wherever the people show an inquiring spirit. I hope to hear that she has been permitted to gather "first fruit" of the gospel harvest on these mountains. Where are the men to enter upon this important field in the name of the Master?"

As we proceed with Mr. Carpenter and his company, on their tour, we may imagine Miss Norris afterwards passing along by the same route, but, probably with smaller protection, and at a slower rate of travel. Our interest in Mr. Carpenter's statements will thus be greatly intensified. He first notices the early efforts several years since of Native missionaries to make visits to these, and of their preaching in "a score or more of the villages."

"These brethren," he says "reported that the Karens whom they reached generally professed to be afraid that their Siamese rulers would be angry with them if they should change their religion for that of the white man; and that on account of this fear or from natural indifference to religious truth, but few would listen long to their preaching. These somewhat discouraging reports did not satisfy us, a properly constituted mission to the Karens of Siam would be unsuccessful.

Meanwhile the attention of Baptist brethren in Nova Scotia and New Brunswick had been turned to this field, and the plan of establishing an Independent Mission to the Karens in Siam was discussed.

"My own interest in the field," Mr. C. says "had been so strong, that on the return of Dr. Binney to the Seminary in 1866, I wrote to the Executive Committee, urging them to enter upon it, and offering myself for the work. The Committee favored the plan, but did not deem it practicable at that time. My interest in it continued, however, and when from failing health a journey to America became necessary, we determined, Providence permitting, to go by way of the Karen villages in Siam. Our health had suffered from excessive care rather than from disease and bodily fatigue. We hardly expected to escape mountain fever altogether, but we were accustomed to jungle travel, and felt sure of a welcome and assistance from Karens everywhere. The plan did not therefore seem to us presumptuous, and the ends to be gained seemed to justify the risk. These ends were, first, full and accurate information as to the numbers of the Karens and the extent of territory occupied by them in Siam, their language and religion, the real attitude of the Siamese rulers towards missionary operations at a distance from the capital, the views of missionary brethren at Bangkok on these subjects, the best location for a Karen mission station, etc.; and second, making known to all whom we could reach the way of salvation, as fully as our time would permit.

THE START.

Accordingly, we left Bassein and all its important interests, Jan. 2, 1872. In Rangon I met brother Hodgkinson, and made over to him the funds and accounts of the Sgau Karen schools and mission in Bassein. I also procured from Mr. Fowle, the Siamese Consul, a passport to Bangkok with the broad seal of the royal white elephant, which proved to be of essential service. We left Maulmain Jan. 17, by boat, and reached the most eastern Karen church in the district, the one at Kyaheng, on Friday the 19th. Here we completed our preparations and hired three elephants for the journey to Pra-thoo wan in Siam. Our party consisted of Mrs. Carpenter and myself; a Karen lad going with us to America, at his father's expense, for an education; two ordained preachers, Myah-oo of Maulmain, Sah-poh of Bassein, and recent graduates from the Seminary, Ger-pau and Ng-pok, also from Maulmain and Bassein respectively; besides quite a party of Karens, mostly Christians, who avail themselves of our protection across the border, where they hope to buy elephants.

After a delightful sabbath with brother Rand, and aged pastor Tab-oo, and other old friends in this Christian community, we started on our journey of six hundred

miles through the wilderness to Bangkok. Our continual prayer is that the Lord will bless the journey to the enlightenment of souls, and to the advancement of the bounds of his kingdom until it shall embrace hundreds of villages on the mountains of benighted Siam.

GENERAL COURSE.

Our general course is southeast. For five days we followed up the eastern bank of the Attaran River and one of its branches to the mountain pass, through which we enter Siamese territory. There are several Pwo Karen villages on this route, and many in the Waurau valley, which lies parallel to this on the Hlong-darau valley, all of which are perishing for the gospel. When shall we see the heathen Karens in British Burmah as well as in Siam turning to the Lord in thousands as they did in former days? The Christians in Bassein and Maulmain have much of the missionary spirit, but they have too little faith in the efficacy of Christian effort. They exaggerate the hardness of the heathen heart.

All of the Pwos in this vicinity are professed Buddhists. At Koo-see, Shway-poo-hat, Kwah-te-ree and Poo-Kau, we tried to tell them of a Saviour. A few listened with interest, but it was the time of their great semi-annual feast, and in two of the villages which we passed through, the people had come together from miles around for a merry making and to go through with the forms of a lifeless religion. The pagodas which they build on these occasions are merely conical piles of bamboo set up on the larger end and bound together. These piles are solid, perhaps twelve feet in diameter at the base, tapering upwards, and topped out with a tall bamboo and an open umbrella over all, perhaps one hundred feet from the ground. Outside of the clear space around the pagoda there are frail bamboo altars covered with cheap offerings, and spacious booths for the priests' and musicians' use, and others for the people to lounge and sleep in.

DANGER AHEAD.

From the Inspector of Police at Nakhayong and the one at Kannee, we learned that orders had just been received to look out for a band of 80 or 90 *jacouts*, who were said to be proceeding southward directly across our track. At Poo-Kau, the last village in British territory, where we slept Thursday night, we were told that men from the village, while out hunting near the border, had heard several musket shots. As ordinary travellers would have come through to the village before our arrival, they feared that the shots were fired by robbers. Our party was a strong one, but the Karen traders were considerably alarmed by these reports. Friday evening, however, after a long day's march, during which we too heard shots ahead, the mystery of the firing was explained. On the island at the fork of the river were we intended to camp, we came upon a large party of Kwahs, numbering 105 men, women, and children. On account of severe oppression from the Siamese officials, they had fled from their homes in the So-sa-wat valley, six days' journey eastward. Some of them could speak Karen, showing that there are Karens where they came from. They had travelled mostly by night, avoiding the villages. Their rice was all gone, and they were pinched with hunger. We gave them all we could spare, and great was their gratitude. They had just completed some thirty bamboo rafts, on which they embarked the next morning. Sammy our "elephant captain," a Christian Karen from Kyaheng, was very anxious to have them stop and thus hear the gospel and become Christians. He loaned them several rupees to buy food with, and they promised to stop at Kyaheng till his return.

Rather than unduly abbreviate these interesting statements concerning what may be the scene of our future Foreign Missionary labors, we reserve the further portions for another issue of the Messenger.

THE WEEK OF PRAYER for 1873, has come and gone. Its record is written. Ministers and people have again surrounded the throne of heavenly grace and their cry has gone up day by day, and has entered into the ears of the God of Heaven. To accomplish the purposes of heavenly grace it has been realized that power from on high is needed. No combination that could be formed on earth would be sufficient to turn one heart from darkness to light, or to rescue one soul from impending destruction. The petitions each morning and evening have been for larger manifestation of the Holy Spirit's presence and power in behalf of the several objects which have been presented on each of the days. In Halifax the meetings generally have been largely attended, and the spirit pervading them that of earnest supplication. Each denomination has participated without, in any case that we have observed, one predominating over another, so that a stranger would be unable to determine whether those who conducted the meetings, and those who participated in the exercises, were Presbyterian, Methodist, Churchmen or Baptist. There has been true unity in diversity.

What is to be the result? will be asked by many who have enjoyed the privilege of attending the meetings, and will also be the enquiry of an ob-

servant world. What are we to see during the present year more than has been experienced in the past? Will the work of Christ in the world have any fresh stimulus, and any new manifestations? Or is there to be only the same course of things repeated as formerly. Blessings have been sought on the various departments of the church's operations and the organizations established for ameliorating the condition of men.

The bestowal of blessing on these will doubtless follow, and there will be developments of power in them which have not before appeared. But with all this, to the greatest possible extent, unless there be evidence of the work of God on the souls of men in turning them from darkness to light and from the power of Satan to God, all other results will be unsatisfactory, and comparatively of small account. It will now be the churches' work to watch for the appearances of the answer to descend. Each church should feel that to it as a centre is to be gathered the redeemed ones thus placing them where they may observe and do all things whatsoever the Lord directed, before he went up from earth to heaven, until he shall come again to receive his own to himself.

In Dartmouth united meetings were held alternately in the Presbyterian, Baptist, and Methodist churches, and were well attended.

The "HOME MISSION HERALD" is a neat eight-page monthly paper, intended to be the organ of the Baptist Home Mission Society of the United States, instead of the *Record*, formerly published with the *Macedonian*. The following extracts from this new form of paper will be read with interest:

THE MORE BLESSED OF THE TWO.

Early in the present century, there were missionaries laboring in the more destitute portions of New England, Nova Scotia, Canada, and Central and Western New York. To the faithful labors of those men and to the few who were able and willing to support them, Baptists of the present day are largely indebted. Their teaching and preaching were an earnest of the grace and the glory that should follow. They labored, and others entered into their labors. Our labors are more abundant, but not more abundant according to our number and our advantages. Our contributions are a thousand fold more than theirs, but not greater in proportion to our resources. With the growth of their work came a corresponding growth in their faith and knowledge. In every age, those who have done most for Christ have made greatest attainments in the gospel. Giving to Christ does not impoverish the giver, and working for Christ does not weaken, but strengthen, the laborer. The preacher grows as his ministry grows upon him, and the churches grow as burdens multiply and press upon them. Many have been the privations and trials of the ministers and members of the Baptist churches within the present century, but, like the Hebrews of old, the more they have been oppressed and despised, the more they have multiplied.

"It is more blessed to give than to receive." There is that scattered and yet inere-eth "The liberal soul is a healthy soul, a prosperous soul, made such by giving. Giving is not "hotly exercise that profiteth little," but "godliness" or soul-giving "that profiteth much."

This soul prosperity that comes with giving is as essential for the poor as for the rich. It comes not in proportion to what one is able to give, but as one is willing to give. She that in two pennies, "cast into the treasury of the Lord more than they all even all her living," had more soul in giving than they all, and the soul that excuses itself from giving, because it has but "two mites" would do so if it had two millions. A man's soul-life consists not in the abundance of things which he possesseth, but in the spirit in which he giveth. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." But if he sows nothing, he reaps nothing, and if he gives nothing, he gathers nothing.

"THE MARITIME MONTHLY, a Magazine of Literature, Science and Art." No. 1, \$3.00 per Annum in advance. Mackinlay, Halifax, N. S.; McMillan, St. John, N. B.

Magazines, as a general rule, have found it somewhat difficult to secure a permanent position on this side of the Atlantic. This has more especially been the case in the British Provinces. After the many attempts that have been made, and failures that have followed, any one who would make another effort to develop a provincial literary talent, and provide a channel in which it may flow, deserves all possible encouragement. The production of this first number of the *Maritime Monthly*, shows a spirit of enterprise which we doubt not will be highly appreciated by the reading public. Its contents have the charm of variety as well as of originality. In consequence of its being got up a month earlier than was at first intended, the editor—the Rev. Mr. Ben-