

tion in the Cambodia valley. Accordingly, as there was no favorable opportunity at present for securing passage to China, we started from Bangkok March 6th, in a commodious "house-boat," kindly loaned to us by Dr. House of the Presbyterian Mission. Five days' journey up the Menam River and a large eastern branch which unites with it at the old capital Ayuthia then a day and a half on foot in an easterly direction, brought me to one of the Karen villages referred to. The problem which had brought me to the watershed between the Menam and Cambodia rivers was solved at once. The few Karens in this vicinity are neither indigenous, nor are they from the East. Their ancestors were captured by the Siamese in one of their incursions in the Tavoy district, and were brought to this distant place to prevent their escaping. Even here isolated from the great body of their people, they are entirely free from taxation. They had settled among the Laos, and intermarried with them until the children's children had lost the use of their own language altogether. A dozen or two of the older people could still speak Karen and understood us very well, but that was all. They received us kindly, and listened to our story of what the Saviour has done, and how their brethren in Burmah are reading and obeying his word, but they listened dreamingly, as if the good news was not for them. My own heart was sad enough. We could not stay with them more than a day or two. Even if Karen missionaries come to Siam, it would not pay to send teachers to these few, isolated Karens, who are fast losing their identity as a people. They know of no Karens to the eastward of this, although the Laos tell them that there are large numbers of a people near the Cambodia River who greatly resemble the Karens. Mr. Chandler of Bangkok confirms this report. The Siamese officials call them "Kars." This trip occupied us just two weeks, making in all about two months of labor for the Karens of Siam.

OPINIONS IN REGARD TO THE FIELD.
From my own observations and from information supplied by missionary brethren and others in Siam, I have formed the following opinions:—

(1.) **POPULATION.**

The larger part of the mountainous districts in Siam and the northern Laos States, all in fact which borders on British Burmah, and much of that in the interior, is occupied by Karens of the same race, and—allowing for variations in the Pwo—of the same language as the Christianized Karens in Burmah. They are found as far south as Petchaburee, in the latitude of Mergui. Rev. Messrs. McPherson and Bradley, Jr., have repeatedly visited their villages in that vicinity. From Petchaburee a line drawn northward through Kan-boo-rie to Muang Oo-tai, thence by a curving line northward and eastward across the Menam below Rahaing sufficiently far to include the Karens beyond the river, thence by the reverse curve back to the west of Chiang mai or Zimay—would bound the Karen country in Siam and its dependencies so far as now known. In all of these regions the population is probably quite sparse.

(Conclusion next week.)

SOCIETY OF NOBLE WASHERWOMEN.—The London correspondent of the *Belfast News Letter* says:—"Talking of societies and associations one has been formed of ladies at the West End, which has certainly the recommendation of great novelty. It originated with some of the leading devotees both of fashion and ritualism who felt that it was their duty to do something more for the churches to which they belonged than merely attending and taking their part in the services. As the district visiting was done by the ladies of the sisterhoods, the sick and the schools looked after by means of the same machinery, it remained for these anxious spirits to devise something new and altogether unheard of, which would call for some self-sacrifice and devotion. The result has been the formation of a society of ladies calling themselves "The Phœbes," who are pledged to the dismissal of all the hirelings who have hitherto done the cleaning of the churches, and to undertake to do it with their own hands. Ladies of the highest rank have joined, and declared themselves ready and willing to wield the mop and scrubbing brush; the utmost enthusiasm prevails. Just at first, it is considered well to undertake the charge of but one church, until the society shall be fully organized; so

one fabric has been selected as the first for the Phœbes to commence operations upon. The work is done on Friday and Saturday afternoons, and as soon as the daily service on Friday morning is over the Phœbes muster in the church. Lady A—'s carriage sets her down at the door, and the brougham of the Hon. Misses B—comes next. The humbler cabbrings Miss C—, and Mrs. D—is seen hurrying round the corner on foot, and so on, until the number of Phœbes is complete. Then the church doors are locked, that profane eyes may not gaze on what is being done. From the hour when the doors are closed upon the workers, rank vanishes, and perfect equality reigns; the Phœbes are then known only by their numbers. Thus Phœbe No. 1 goes down on her knees to polish the tiles of the chancel floor; Phœbe No. 2, carefully gloved, attacks, with blacklead brushes, the stove; Phœbes 4, 5, 6, and 7 are sweeping out the pews and beating up the hassocks; Phœbe No. 8 has taken the brass eagle of the lectern in hand, and, under her vigorous exertions, its youth seems to be renewed. The society has been only in working order for a few weeks, and has had some difficulties to encounter—so much so, that, for the present, the idea is abandoned of taking the cleaning of more than one church into their hands. The chief difficulty was in the utter ignorance of the Phœbes of how the work ought to be done. As one lady described their difficulties: "I always thought," she said "that a housemaid had the easiest life in the world, but it is quite a mistake. You have no idea how hard it is to polish a stove; and scouring a floor is painfully dreadful. As to beating the dust out of hassocks, it is not to be thought of; and if you just take my advice you will leave it for the present, and some day I shall get a woman in to do it. I know it is against the rules, but I would sooner send a furniture van for them and have them done at home than break my back, as I have been doing."

For the Christian Messenger.

The editor of the *Dalhousie Gazette* appears in a long article setting forth the surpassing excellence of his College. His exultation rests on two facts. The first is that the Faculty publish their examination papers. Any prudent professor would be sure to publish a good paper, so far as he knew if he published any. The point of far greater interest and importance is, How do the students perform their work? Let the proper authorities publish the papers of the students without discrimination or modification, and then we can form some idea of what is accomplished. The other ground of felicitation is that the College is unsectarian, and therefore the education must be of superior quality. Baptists, Methodists, Universalists, Catholics and Presbyterians are said to be in the Faculty and among the Governors. We fail to recognize the name of any Baptist either on the Board of Governors or in the Arts Faculty. And if Catholics and Presbyterians are cordially co-operating in sustaining a College, the character of which is satisfactory to both of the parties concerned, the day cannot be far distant when the lion and the lamb will lie down together. It strikes us that forty-six students in the Arts Course and twenty-four general students make a small show in contrast with the unlimited pretension of the *Gazette*. It makes us think of the time when Aberdeen boasted that it was as great as all England, for it had two Universities and England had no more.

For the Christian Messenger.

PROCEEDINGS OF THE FOREIGN MISSIONARY BOARD.

The Foreign Missionary Board met this evening, at the Mission Room, King Street, at 7.30 o'clock. Members present: Hon. A. McL. Seely, Chairman; Revs. G. M. W. Carey; I. E. Bill, W. P. Everett, Z. G. Gabel, Esq., Treasurer; and the Secretary, Rev. J. Spencer and D. W. Crandall being present, were invited to seats with the Board. Prayer by Rev. D. W. Crandall. Minutes of last meeting read and approved. The Treasurer's report was submitted and received. Resolved, that the motion laid on the table at the last meeting be reconsidered. Resolved, That in consideration of the valuable services of Rev. A. R. R. Crawley, as our financial agent in Burmah, the sum

of 316 rupees (\$153 00), charged in his account to assist in building a school house at Henthada, be allowed.

An account was presented from Miss M. B. DeWolfe, of Henthada.

Resolved, That this account be received, and that the balance due, 100 Rs., (\$48.87), be paid.

Correspondence from various parties was then read, having special reference to the locality for our proposed mission; and after due consideration, the following resolution was unanimously passed.

Whereas, Extensive and long continued inquiries have been made, with prayer for Divine guidance, as to the best locality for the establishment of an Independent Mission by the Baptists of the Maritime Provinces, and

Whereas, The providence of God seems to indicate by many circumstances, that the Karens in the Kingdom of Siam are the people among whom our efforts should be put forth; therefore

Resolved, That this Board heartily recognizes what we believe to be the voice of God in this matter, and henceforth looks upon Siam as the field to which our prayers and contributions, our toils and efforts for the salvation of the heathen, shall be given; the final decision to rest with the brethren assembled in Convention.

Resolved, That the Secretary correspond with brethren Armstrong and Sanford our missionaries elect, now studying at Newton, informing them that it is the wish of the Board that they should, as soon as practicable after graduating, next June, visit the three Provinces, presenting the claims of the mission to the churches at the denominational gatherings; the brethren to be thus employed at a remunerative salary.

Voted to adjourn till the second Monday evening in February. Prayer by Rev. G. M. W. Carey.

W. B. BOGGS, Secretary.

St. John, N. B., Jan. 13th, 1873

The Christian Messenger.
Halifax, N. S., January 22, 1873.

The action taken by our Foreign Missionary Board at its last meeting, a report of which appears in another place indicates a near approach to a highly important step taken in advance. It would be well that our brethren throughout the provinces should recognize the grave responsibilities they will shortly be called on to assume in relation to our Foreign Missions. A great work is undertaken. The Karens of Siam will henceforth call for our sympathies and our active exertion. Prayer on their behalf, and on behalf of those who go out to labor for them will be offered by hundreds and thousands of those who contribute towards sending them the gospel of Christ. May the Board have divine guidance given to them in devising measures for carrying out their resolutions, and making them practical, in aiding the brethren called to the glorious work in that far distant land.

REV. DAVID NUTTER.

Fifty years ago Mr. Nutter was quite a prominent and successful Baptist minister in Nova Scotia and New Brunswick especially in his itinerating preaching tours. We had the pleasure of forming his acquaintance some few years since at one of our Annual Assemblies and were struck with his firm step and genial manner at his advanced age.

We learn from the *Visitor* that a telegram addressed to Reuben Lunt, Esq., of St. John, announces that Mr. Nutter died last week at his residence in Maine. He was between seventy and eighty years of age.

Mr. Nutter attended the meeting of the Nova Scotia and New Brunswick Association, at St. John, N. B. in 1819. He was then a licentiate. It was proposed that he should receive ordination, and he was ordained accordingly, June 24, the second day of the Association. The sermon was preached by T. S. Harding; T. H. Chipman offered the ordaining prayer; E. Manning gave the charge; and the right hand of fellowship was given by T. Drinkwater, of the Bowdoinham Association, Maine.

Mr. Nutter then became pastor of the church at Windsor, and continued there four years, during which he visited other parts of the Province, and laboured very acceptably among the churches. He attended the Association at Wilnot, in 1826 and at Bridgetown, in 1833; on both occasions, as delegate from the Bowdoinham Association.

He spent the years 1855 and 1856 at Portland, St. John, as pastor of the church in that place. He was a member of the Convention at Liverpool, in

1855, preached the Convention Sermon, from John i. 42. The Minutes state that it was "an interesting discourse, full of the Saviour."

That sentence characterizes his whole ministry: it was earnest, powerful, and "full of the Saviour." And now he has left us, to be "for ever with the Lord."

CHILDREN AND MISSIONARY WORK.

Christian enterprise is sometimes seen in men and women, doing some noble act of service to their Lord and Master. The appropriation of time and property for the purpose of sending the gospel to the destitute, by old or young, is worthy of commendation and imitation. We believe there are as sincere efforts in these matters made by children as by adults. The hopes of the future are bound up with the young. The cultivation and development of benevolence in them may indicate that, as it was in the days of our Saviour upon earth, so now, there are children who would join to welcome Him, and cry "Hosanna to the Son of David." Blessed is he that cometh in the name of the Lord, Hosanna in the Highest." These thoughts have been suggested by seeing a short letter received by the pastor of the Baptist Church at Milton, Queen's County—Rev. W. G. Parker—sent with a contribution to the Missionary cause. It is as follows:—

MILTON, Sept. 17th, 1872.

Rev. Mr. Parker.

DEAR SIR,—We thought we would like to do something for the Missionaries, so we went to work preparing for a Bazaar. We succeeded and made the small sum of \$17 which we give to you for the missionary cause

IDA MARY COOPS, ELLEN COOPS.

(These little girls are 13 years of age. W. G. PARKER.)

TO AND FROM CHURCH.

A want of reverence in the house of God is to be strongly deprecated, and should be discouraged, especially in the young. We say especially in the young, but perhaps we ought rather to say, in both old and young, as we think there is as much need of attention to the subject by the former as by the latter.

Although we do not attach any idea of absolute sacredness to places, as we hold that the act of worship is necessary to consecrate the place of worship; yet it is well to learn from the observation of others, and avoid any tendencies we may discover which lead in a wrong direction, and avoid them in due time. We find the following editorial paragraph in our London contemporary—the *Freeman*:

"Our American brethren on a visit to this country have often remarked upon the lesson which their churches might learn from ours in the reverent habits of worshippers. The cases are very exceptional in our churches in London where the worshippers do not come in noiselessly and sit silently waiting the commencement of a service. In America, however we are told, Church members will often stand around the doors and windows of the house of God, engaged in light and worldly discourse, accompanied with jest and hilarity until they hear the sound of the singing, when they will go in. The women will often be in little groups within, similarly engaged, until the minister begins the service. I have seen men come in while the service is going on, and never remove their hats until they have taken their seats. There are many other tokens visible to an observer of an utter want of reverence, not merely for the place, but for the very idea of the worship of God. We are glad to find that the wholesome custom of silent prayer before the opening invocation of the minister is being commended to the American churches, and it would be well if the habit were commended by every pastor of our own churches."

The above doubtless refers to the churches in the United States. We do not think that the same may be said of many churches in these provinces, but there is doubtless a want of due regard for the devotions of others in many attendants on public worship which it would be well to guard against. This practice may perhaps be observed as much on retiring from the place of worship, as in assembling there, and is done thoughtlessly. The familiarities of friendship of course cannot be wholly overlooked or ignored; and need not be suppressed, but, under certain limitations they should be cultivated in the church, yet they should be exchanged in a tone and manner not to attract the attention of others, or so as to divert the thoughts from the solemn subjects which have just been engaging the attention of the worshippers. We need not enlarge, as we feel that a word to the wise will be sufficient.

REV. A. R. R. CRAWLEY.

The following letter received from Rev. A. R. R. Crawley, in Burmah, by last mail, will be read with painful interest by many. The robust health enjoyed by brother Crawley for so long a period appears to be broken in upon. We trust that the measures adopted may be the means of restoring him again, so that he may soon be permitted to return again and labor in the field on which his heart is set, and where so much requires to be done:—

MAULMAIN, Nov. 29, 1872.

Mr. Editor.—

Will you kindly, upon receipt of this, send my "Messenger" to San Francisco, care of Rev. A. H. Sawtelle. The doctors have ordered me home. A stubborn attack of Bronchitis compelled me, two months ago, to leave my work without any doubt that rest and change for a few weeks would reinvigorate me. I left Henthada, and have been resting with all my might; but in vain, for my cough is no better. And now two doctors assure me that nothing short of a return to America will secure me the permanent benefit which I am seeking.

I expect to leave Maulmain on the 9th December for Penang, thence to Hong Kong, and thence by the Pacific line of steamers to San Francisco.

With what exceeding sadness I yield to the necessity of relinquishing the work which is now assuming more attractions every day, you may judge, when I tell you that my latest news from Henthada reports many new inquirers and applicants for baptism in different parts of the field; and Bro. George adds: "Four men are required for the work of the ensuing dry season."

In haste,
Yours faithfully,

ARTHUR R. R. CRAWLEY.

THE BAPTIST QUARTERLY, JANUARY 1873.—It is seldom that we find a number of this excellent periodical filled with matter more thoroughly practical and scholarly than the present one. The great variety in its contents and the adaptation of its articles to the present state of religious enquiry show that its writers are men who have "understanding of the times, and know what Israel ought to do." Their views and the result of their researches are here presented in a form that gives to them weight and permanency. The following is the list of articles:

1. Position of the Baptists in the History of American culture, by Prof. W. H. Whititt, Greenville, S. C.
2. The second Century: a chapter in Church History, by J. M. Crump, D. D., Wollville, N. S.
3. Skepticism and Scholarship, by Prof. S. H. Carpenter, Madison, Wis.
4. The Prayer Post, by Pres. N. K. Davis, Bethel College, Kentucky.
5. Darwinism, by E. Nesbet, D. D., Rochester, N. Y.
6. Paradise, by P. Church, D. D., Tarrytown, N. Y.
7. Death-bed Repentance, by H. Malcolm, D. D., Philadelphia.
8. Baptism: a positive Law, by Rev. Sidney Dyer, Philadelphia.
9. Book Notices.

The Week of Prayer was observed by special meetings for religious worship in most of our towns and several of the rural districts throughout the province. In some, we have learned that the services were attended by marked interest and blessing on the participants. Let there be a cherishing of the same prayerful spirit and recognition that all good comes down from the Father of Light, and watchfulness for the larger blessing, and it will surely come, and will not tarry.

Watch!—tis your Lord's command,
And while we speak, he's near;
Mark every signal of his hand,
And ready all appear.

O, happy pasture he,
In such a pasture found!
He shall his Lord with rapture see,
And be with him crowned.

The Annual Meeting of the Women's Missionary Aid Societies of the Granville Street, and North Baptist Congregations, will be held in the Granville Street Church to-morrow (Thursday) evening. Chair to be taken at 7 past 7. Addresses may be expected from several ministers.

The Anniversaries of these societies are held together alternately in the two churches. Last year it was held in the North Church, and was highly interesting. The present aspects of the work in Burmah and Siam are full of interest and hope for future progress.

The friends of Rev. E. M. Saunders will be pleased to learn that his health is much improved. The dangerous symptoms we hope may be now considered as passed.