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WHOLE SERIES.
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Poetry.

JESUS LIVES.

Jesus lives! no longer now
Can thy terrors, Death, appal us;
Jesus lives! by this we know
Thou, O Grave, canst not enthrall us.
Alleluia!

Jesus lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia!

Jesus lives! for us He died:
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.
Alleluia!

Jesus lives! our hearts know well
Naught from us His love shall sever:
Life, nor death, nor powers of hell,
Tear us from His keeping ever.
Alleluia!

Jesus lives! to Him the throne
Over all the world is given:
May we go where He is gone,
Rest and reign with Him in heaven.
Alleluia! Amen.

Religious.

THE BAPTIST MOVEMENT IN SWEDEN.

The Baptist *Missionary Magazine* for the present month, has a very interesting account of the introduction of evangelical Christianity into the Kingdom of Sweden, by Rev. A. Wiberg of Stockholm. It is somewhat remarkable that in this and other of the less genial countries, notwithstanding the labor that has been expended by Pedo-Baptists to show that immersion is unsuited to cold countries, Baptist principles and practices have made most remarkable progress, when once introduced and fairly at work.

But few European countries have a more deeply interesting history. Mr. Wiberg says:

If national pride might be tolerated, the Swedes might justly be proud of their past history. There was a time when the Swedish nation, though only a handful of people in a military point of view was the leading nation in Europe. Reference is here made to the time between the reigns of the great Gustavus Adolphus and Charles XII., a period of nearly one hundred years.

At that time Sweden consisted of not only Sweden proper, but Finland, Livonia, and Esthonia; and one of our poets has well remarked, that formerly our cattle fed where now the proud metropolis of the Russian autocrat sits enthroned. It is well known how this military pre-eminence was lost; viz., through the disastrous battle of Pultowa, in the year 1709.

The established form of religion is the Lutheran. Sweden was originally a heathen country; and our ancestors were worshippers of idols, to which they made offerings of animals, and sometimes of human beings. Odin was their principal god.

About the year 830, the Catholic form of religion was introduced into the country by Ansgar, a monk from the monastery of Corbey in France. Papacy thus gaining a foothold, the whole country became by degrees subjugated to its influence. Yet, though the Romish emissaries had made great efforts to supplant Paganism, the era of the Reformation found the religious condition of the people but little improved.

In the year 1521 Gustavus Vasa (the Washington of Sweden) raised the standard of revolution in Dalecarlia. It was a struggle against the Danish king and the Romish prelate; and his final triumph was the end of the Danish dominion and the papal supremacy in Sweden. At the diet of Westeras, in 1527, Protestantism was virtually established throughout the country. But the reformation thus introduced into

Sweden was an external work, proceeding principally from the policy of kings and nobles, much resembling the reformation introduced into England by the policy of Henry VIII. As a result, the church polity that had prevailed in the Catholic Church of Sweden continued substantially the same in the so-called Lutheran Church, only under different names. Thus, instead of the pope being the head of the Swedish Church, the king was made the head and highest bishop; and, instead of Catholic bishops and prelates, Lutheran bishops and prelates were placed over the Church. The principal benefit of this reformation was that the Bible was translated into the Swedish language, and published as early as 1540, and that the services of the Church were held in the Swedish language instead of the Latin; but, of real vital religion, very few traces were found until the beginning of the last century, when the influence of German pietism extended even to Sweden, and marked its way by revivals in different parts of the country. Still later the Moravians, or Herrnhuters, headed by Count Zinzendorf, gave a mighty impulse to the cause of religion, the effects of which have been felt up to the present day. But it has been especially during the last thirty or forty years that the leaven of vital godliness has spread throughout the country, penetrating into all classes of society, from members of the royal family to the humble cottager. One of the first and greatest causes of this religious movement was the indefatigable labors of an English missionary by the name of George Scott, who labored in Sweden from 1830 to 1842, when he was forcibly driven from the country.

THE BAPTIST MOVEMENT.

In tracing the history of the Baptist movement in Sweden, we follow a chain of incidents, which give strong evidence of the leadings of God's providence. A young Swede, a sailor by the name of Gustavus W. Schroeder, was on a Lord's Day morning conducted to the Baptist Mariners' Church of New York, under the care of Rev. I. R. Steward. Mr. Schroeder had been converted during his voyage to the United States, and was now in search of a church with which to unite. On this morning two sailors were baptized. It was the first time Mr. Schroeder had ever witnessed the ordinance. After a few weeks he was baptized himself.

After some time he returned to Sweden, where he met with a Swedish sailor by the name of F. O. Nilson, who was laboring in Sweden as a sailor missionary, under the patronage of the Seamen's Friend Society of New York. Through a remark made by Mr. Schroeder, Mr. Nilson was led to inquire upon the subject of baptism. He was afterwards, in July, 1847, baptized by Rev. J. G. Oncken, in Hamburg. On the 21st of September, 1848, his wife and four others were baptized in Cattagat, near to Gothenburg, by a Baptist missionary from Denmark; and the same evening was organized the first Baptist church in Sweden, consisting of six members. Mr. Nilson, who had been ordained at Hamburg in 1849, travelled around, preaching and baptizing such as made a profession of their faith in Christ, until the little band numbered fifty-two. But this state of things was not allowed to go on undisturbed. In July, 1851, Nilson received sentence of banishment, and was obliged to seek refuge in Denmark. In the spring of 1853, the church emigrated to America. Many of these first Baptists suffered severe persecution being often fined and brought up to answer various charges before the consistory, such as, not having their children baptized, falling from the true evangelical doctrine &c.

Mr. Wiberg then gives some account of his own conversion and early labors. He says:

Just at this juncture I was, in the providence of God, led to Stockholm. I had been educated for the ministry in the Lutheran Church; was brought

to a saving knowledge of Christ in 1832; was ordained at Upsala, in the spring of 1843; and was an officiating minister in the State Church until 1849. As I had found Christ precious to my own soul, I felt it to be a glorious privilege to hold up Christ and him crucified, as the only way of salvation. I used to preach, not only in the temples of the State Church, but in the villages and the farm-houses of the country; and the Lord was pleased to bless my ministry, in the conversion of sinners. But, for several reasons, I never felt happy in my connection with the State Church. In 1849 my mind was brought to a decided stand. I found that I could not conscientiously administer the ordinance of the Lord's Supper to all persons indiscriminately, as is the custom of the Swedish State Church. Consequently I could not any longer officiate as a minister of the church.

Having now left my charge in the State Church, I travelled from the north of Sweden to Stockholm, in 1850. There I met with those brethren who were exercised on the subject of baptism. I was still, at this time, an advocate of infant baptism. But, in 1851, I accompanied Mr. Forssell to Hamburg, where I met with Rev. J. G. Oncken and his fellow-laborer Rev. J. Kobner. With these brethren I entered into strong discussions on the subject of baptism, but continued firm in my belief. On leaving, Mr. Kobner presented me with a copy of Pengilly's Guide to Baptism. This I read on my return voyage to Stockholm; and from Dr. J. L. Dagg's able exposition of 1 Cor. vii. 15, introduced into that work I found that infant baptism did not exist in the Corinthian church. I now came to the conclusion that it did not exist in any of the apostolical churches. My belief in infant baptism being now shaken, I began, on my return to Stockholm, to give the subject a thorough examination; and the result was, that I became entirely convinced that believers' baptism by immersion was the only scriptural baptism.

Many of our readers are more or less acquainted with the labors of Mr. Wiberg. We may therefore merely say that after various persecutions and imprisonments endured from the State Church hierarchy, and bigoted officials the work of conversion gathered strength and advanced from one town to another, until flourishing churches are now formed in all the principal cities. On the present state of the work he adds:

From year to year the Lord has blessed the labors of our preachers in general with awakenings and conversions even up to the present time. In Stockholm the work has progressed steadily and encouragingly. The little band which, twenty years ago, numbered only about 20, at the close of 1874 numbered 574, not counting the hundreds who have emigrated to America. On the southern suburb of the city there is a second church numbering, at the close of the year, 54. In connection with the first church there are three Sunday schools with an average attendance of about 1,000 children, and 100 teachers. There is also a Sunday school in connection with the second church, numbering about 70 children.

At the close of 1874 we counted in the whole kingdom of Sweden a membership of 10,160, organized into 225 churches, with 67 places of worship, and 141 pastors. During the year, 870 had been added by baptism, and four new churches organized. Most of our churches are small, and not able to sustain their pastors. Hence, in order to supply these small churches with preaching, and also to spread the gospel in the vicinity of the churches, there have been formed 17 missionary societies in different parts of the country. During the past year, these societies supported, in whole or in part, about 90 preachers, at a cost of about 20,000 crowns (\$5,336); to which may

be added, that our members and our Sunday schools also contribute for the spread of the gospel among the heathen. The church at Stockholm during the past year, contributed for different benevolent objects upwards of 20,000 crowns (\$5,336).

But, while we record a total membership of more than 10,000, this number does not represent all who have been converted through Baptist instrumentality, but have remained in the State Church, while thousands of our members have emigrated to America; not to speak of those who have, during the last twenty years, been removed by death. Of the 24 provinces in Sweden, there is not one of them without a Baptist church; so that we thus may say that the influence of our mission has extended to all the parts of the country. And not only so, but the influence has also extended on one side into Finland. It is principally through the labors of Swedish brethren, that Baptist principles have been spread in Norway, where there are now 17 churches, with nearly 400 members. In Finland there are over 100 baptized believers. Thus we have reason to exclaim, "This is the Lord's doing; it is marvellous in our eyes."

Still much remains to be done. The country at large, though nominally Protestant, is yet sunk in semi-papal ignorance, superstition, bigotry, intolerance, and vice. Thus they believe that infant baptism saves the children from sin, death, and hell, and gives them eternal salvation; and that the people at the Lord's Supper receive the very flesh and blood of Christ.

The Baptists of Sweden not only suffer from restrictive laws with regard to the spread of the gospel, but they are also placed in very trying circumstances on account of the existing laws concerning marriage. All young persons who have grown up without being sprinkled, and confirmed in the State Church, are compelled to have recourse to a form of marriage in our churches which is considered illegal, as the law will not permit the clergymen of the State Church to unite in marriage unconfirmed persons; and the ceremony, if performed by any other minister, would not legalize the marriage. Consequently the children of those who have entered into marriage relation without the sanction of the law are illegal.

We also feel it to be a great inconvenience, that we cannot bury our own dead without the necessity of having the clergymen of the State Church to perform the burial ceremonies.

These are but some of the legal disabilities to which the Baptists of Sweden are subjected.

Relying upon His promise that his word shall not return unto him void, we have reason to believe that coming years shall tell of a more glorious victory gained over all that is opposed to our Lord Jesus Christ, and the extension of his kingdom.

(From the Nov. 1875 Bap. Miss. Magazine.)
TELINGANA AND BURMAH,

BY REV. E. O. STEVENS, MISSIONARY
TO THE BURMESE.

In the remote past, there existed in Hindustan a Telooogo kingdom, called Telingana, the capital of which was situated within the limits of what is now denominated the Madras Presidency. In those ancient times, when the Telooogos were subject to *rajahs* of their own race, the more enterprising among them appear to have ventured across the Bay of Bengal, and established trading stations on the coast of Pegu, and the Tenasserim province. They must have exerted a civilizing influence over the barbarians with whom they traded; for, from the Telooogos, the ancestors of the Peguans obtained their written character. To the most casual observer, the general similarity in the shape of the letters, and the vowel signs of the two languages, is quite striking. Combinations of circles and parts of circles, are characteristic of both. Indeed, it seems probable

that the term *Taleing*, by which the Burmese designate the Peguan, is derived from Telinga. The progenitors of the Burmese nation, moving down the Irrawaddy valley towards the sea, discovered a people more civilized than themselves, possessing books. To the mixed population of Peguans and black foreigners of the Telooogo kingdom, they appear to have given one common designation of *Telinga*, or *Taleing*. From the Taleings, the Burmese derived their alphabet; and, with some modifications, their system of spelling.

Such are some of the results to which Sir Arthur P. Phayre has arrived in tracing back the beginnings of Burmese and Taleing literature. Dr. Mason went so far as to advance the theory that the Taleings came originally from Hindustan.

But more than this: there can be no doubt that the Shans and the Touthoos derived their written character from the Burmans and Taleings. It is well known, that the Tavoyans and Aracanese, though possessing some dialectic peculiarities, use the same books as the Burmese. Dr. Wade, in reducing the Karen language to writing, instead of taking the Roman letters made use of that which was ready to hand.

With a few arbitrary changes, and a number of important additions in the way of accent and vowel signs, he constructed a system for the Sgaus and Pwos, which may be considered well-nigh perfect for expressing genuine Karen sounds. The kemea spelling-book made by Rev. L. Stilson, and the system of spelling invented by Dr. Stevens for the Salongs of the Mergui Archipelago, were based upon the Burmese and Karen. The Bghai, Red Karen, and Gaycho, Dr. Mason found to require but slight modifications of the Sgau, or the Pwo.

It will be seen, that the Burmese owe to the Telooogos the first impulse, which brought them out of a state of barbarism, up to the position which they now occupy among the half-civilized nations of the earth. The books which the different tribes in Burmah are reading to-day, whether written with a style upon palm-leaf in some Buddhist monastery, or printed upon foreign paper at the mission press, may all be traced back, more or less directly to ancient Telingana.

Moreover, British Burmah, at the present day, is largely indebted to the same region for its supply of labor. The various races inhabiting Burmah have retained so much of the wild love of freedom, which has descended to them from the Tartar stock whence they sprung, that they have a strong aversion to the restraints which service imposes upon them. In the seaport towns of Rangoon and Maulmain, the house-servants, the cartmen, and the porters are principally from the Madras coast; and of these the Telooogos form a large proportion.

Besides, to the Burmese, the Taleings, and the Aracanese, the discipline, the drill, and the routine enforced in a military camp, are exceedingly distasteful. Hence it has never been possible to make good soldiers of them. The British have always depended upon India,—principally upon sepoy regiments, recruited from among the Telooogo and Tamil population of the Madras Presidency,—to co-operate with them in doing garrison duty in their Burman possessions. It is said, that at one time, during the Indian mutiny of 1857, the European troops were withdrawn, and Burmah was intrusted, almost entirely, to Madras native infantry regiments, which with scarcely an exception, remained loyal during that terrible campaign.

But not only is Burmah indebted to Telingana; but there is one aspect of the case in which Telingana may be said to be indebted to Burmah; or, at least, to those parts of Burmah which have shared most largely the benefits derived from Christian missions. About fifteen years ago, Rev. A. T. Rose baptised, in Rangoon, a Telooogo by the name of Anthravady,