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expectations vague and meagre. Her immense revenues lie unemployed, rusting in her coffers, or, squandered in selfish gratifications, corrode her graces, and become a poison and a snare. Hence, the conversion of the world lingers, and generation after generation descend into hell; while the church is idly reposing on her arms, or making slight and puny demonstrations against the march of the destroyer. Oh, were she to go forth in her collected might, furnished with all her numberless instrumentalities, surrounded and aided by all her sons and daughters—love for the world burning in every heart, prayer for the world ascending from every lip, bounty for the world dropping from every hand, the message of mercy to the world gushing from every tongue—with what wide-reaching strength would her voice be lifted up, and how like the trumpet of the arch-angel would her summons ring through all the dreary abodes of unbelief and idolatry!

Fathers and Brethren! in what position do we stand, with respect to this delightful, this imperative duty! As members of the great christian family, no small share of the world's evangelization devolves on us. Are we occupying that high ground of religious consistency and personal holiness, which will best fit us for its successful prosecution? Only so far as we thus live, are we meeting the solemn claims of our profession. If indifferent and unfaithful here, we are but cumberers in the vineyard of the Lord,—salt that has lost its savor,—fountains whose waters are poisoned,

and send forth disease instead of health. Oh, let us awake to the glory of Christ, and to the wants of the millions of our fellow-beings, enveloped in the shadow of death, and plunging, even while we speak, by thousands, into eternal despair! To all these perishing multitudes we are required to carry the "good tidings" of a Saviour. To this enterprise we are bound to consecrate every faculty and every endeavour, while life shall last. We may, indeed, pass to our final home ere the task be finished. But other hands will take it up, and conduct it forward to its completion. Be it ours to strive, that they may have nothing to do but to perfect what we have almost consummated, and to raise the shout of victory over the total destruction of a foe which we left routed and flying. We are urged, by every impressive and cogent motive to arouse to action. Heaven, with its authoritative commands; earth, with its guilt and sorrows; and hell, with its quenched fires; all invoke us to do what we can for the deliverance of our species. The predictions of Scripture, the developments of Providence, the aspects of the age, the success already granted to our incipient efforts, proclaim, with trumpet-tongue, that "the harvest of the earth is ripe;" and, from every surrounding point, there comes to us the thrilling mandate, "Thrust ye in the sickle, and reap," strengthened by the glorious incentive, "He that reapeth receiveth wages, and gathereth fruit unto eternal life."—*G. B. Ide (America) in Missionary Enterprise.*

THE KARENS OF BURMAH.

Few missions have been so successful as the Karen mission—few have been found to give so ready a hearing, and to embrace so gladly the precious gospel of Christ, as this hitherto forlorn and despised people.

Mergui is situated at the mouth of the Tenasserim River, about 150 miles south of Tavoy, and 300 south of Maulmain, upon a peninsula extending south from Burmah Proper, between the Gulf of Siam on the east,

and the Indian Ocean south of the Bay of Bengal on the west.

According to Choules' History of Missions, "In Oct. 1831, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried a little more than five months. On arriving he found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He found few who were disposed to hear his message, or receive his books. He took a Zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from 20 to 150 a day. A spirit of enquiry was awakened, which resulted in the hopeful conversion of several individuals. Early in his visit he was found by certain Karens from the neighbouring jungle, and earnestly entreated to go to them; and having obtained the assistance of Ko-Ing, a native preacher from Tavoy, and Ko Menpche from Maulmain, he readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the mind of the principal chief, and some of his adherents. Before leaving Mergui, in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism, and on mature examination, five were admitted. After the administration of the sacred ordinance, the new converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko-Ing appointed to be their pastor. During this time Mrs. Wade was employed successfully in school teaching. The sketch which follows is from the last Annual Report of the American Baptist Missionary Union:—

In the Tenasserim provinces the Karen department of the Maulmain mission has had large increase, as in former years. The church of Chet-tingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgua and Sho, have shared in common the quickening influences of God's free Spirit. To all the churches in connexion with the Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Uláh, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there were remaining about thirty inquirers.

Among the Karens of Burmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom," and distributing religious tracts. He returned with one inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were three converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported ten hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously enquiring about the religion of Jesus. There are very many who already keep the Lord's-day, and read our tracts, and endeavour to instruct one another the best they can.

Heads of families teach their children. There surely is the sound of rain; and if I might not subject myself to the imputation of enthusiasm, I would say 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November, 1833, when four were baptized by Ko Thah-a, "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year, (Dec. 18). In 1834, twenty-two were baptized by Mr. Webb, in 1835, thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee and Pantanau, and received to baptism 117. At the close of 1838 the Rangoon and Pantanau churches had 372 members; among whom was the young chief from Bassein, Moug Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanau and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his bouse a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith. The next enumeration of members in connexion with the Rangoon Karen churches gives 744. "In 1843," says the Report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 259 were baptized by him in January and February of 1842;" and in the next day season (1842-3)

134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Burmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844:—"Great is the grace of the Eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In 1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "great has been the grace of the Eternal God;" and such the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Dr. Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of churches connected with twenty-nine out-stations; Ko Mayat Kyau and Ko Dwai baptized, in 1846, 821, including one Burman; and 1427 are waiting for admission into the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.