

THE

BAPTIST REPORTER.

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Missionary.

MEETING OF MR. ABBOTT AND THE KAREN PREACHERS.—Mr. Beecher writes from Sandoway, Feb. 19:—"For nearly three years had the Karen disciples of Ara-can been without the watchful care of a missionary, when brother Abbott, myself and companion, reached Ong Kyoung in the closing week of 1847. Appointments had twice been made by missionaries from other stations who were anxious to see the native preachers, who failed to meet them through some misunderstanding of the time. Weeks and months after these missionaries had returned to their homes, reports were heard that the preachers had assembled at the place appointed too late, and learning that the teachers had gone, they retraced their weary way, disappointed, sad, and doubting more and more whether their own loved teacher would ever return, or whether another would ever come in his stead. Fondly had they hoped to receive aid and instruction from their teachers, and perhaps hear a word of encouragement respecting the return of him who was far away toward the setting sun. But now they must return without even seeing the faces of those who had thus raised their hopes. To some, the difficulty of paying the exorbitant taxes which the Burman rulers had demanded of them appeared doubly great; they had questions of doctrine and discipline, and difficult passages of scripture for the teachers to solve, and objections to the religion of Christ, which had been raised by Budhists and Romanists, were unexplained and unanswered—and they must meet their people without good news, and with heavy hearts. Well might missionaries and the friends of missions be anxious lest disciples thus scattered, without a shepherd, and thus exposed to all the corrupting influences of the heathenism from which they had just emerged, and who were, too, so unstable in everything else, should be unstable in their faith in Christ. Bearing in mind these facts, the reader can imagine what thoughts filled our minds as we ascended the creek and came near the village of Ong Kyoung. During the three weeks which intervened after our arrival at Sandoway, the news of teacher Abbott's return, and of the arrival of the new teacher and mamma, had been circulated through the jungles of Ara-can and over the mountains into Burmah Proper, and an appointment made for all the native preachers to meet us at this village. Twelve of those living near had already assembled, and more were daily expected. No sooner had our boat touched the bank than it was surrounded by these men, accompanied by many of the villagers, all eager to assist and welcome us to their jungle homes. On

the bank stood a group of neatly-dressed young women, with sparkling eyes and joy-beaming countenances, who had come to greet and accompany the mamma. All in turn eagerly grasped our hands; but the same expressions fell from the lips of each, 'The teachers and mamma have come, and we rejoice greatly—the teachers and mamma have come, and we rejoice greatly.' Surely, we thought, as we gazed upon this scene, whatever may be the character of the interest which this people now feel in the religion of Christ, they lack no interest in his ministers. Brother Abbott arrived an hour sooner than we, had in the meantime walked to the village, and, returning accompanied by the two ordained preachers, met us a short distance from the boats. 'This,' said he, 'is a happy day to me. For three years have I been wandering. Here is the end of my journey and the end of my anxieties. I have seen the assistants, and am ready to say, now let thy servant depart in peace.' Never shall I forget that walk to the village—the kind, gentle attention of those ordained assistants towards us, especially toward my companion, their inquiries respecting our health and our voyage, and their simple expressions of joy, how soon they won our affections, and caused us to forget the anxiety and fatigue we had experienced in sailing for six days along a rocky and dangerous coast. Soon we were seated in the chapel. Such a neat, well constructed and spacious house for worship, I had not expected to find in the Karen jungle. Here, secure from persecution, had they assembled from sabbath to sabbath, to listen to the instructions of their faithful pastor, and to pour out their hearts in prayer for themselves, their brethren in affliction and in bondage to superstition, but most fervently had they prayed for their absent teacher. Now, in answer to their simple but earnest petitions, he stood in their midst. Here did we all rejoice together, and return heartfelt thanks to the Great Head of the church, for his preserving and guiding care. Christians of America, look on this scene and rejoice with us. But think not that with regard to these Karens and their teacher you have now only to rejoice. By sending back brother Abbott, and with him an associate, you have assumed new responsibilities, and placed yourselves under increased obligations to pray and to contribute for the success of this mission. In addition to the 3,000 that were numbered as belonging to this station when brother Abbott left, *eleven hundred and fifty* have been baptized during his absence, and *twelve hundred* are now waiting for baptism! Sixteen new assistants, who have gathered around them interesting churches, have come forward, and need immediate attention to fit them for their

stations. In order to begin to meet in any adequate degree the wants of this people, we need at least another missionary family at this station. Contribute and pray then that more labourers may be sent to this field so ripe for the harvest. On our way down the coast, at each of the villages which we visited, we enjoyed meetings similar to that at Ong Kyoung, only the interest was less intense. At each of the villages there were candidates for baptism, and promising boys who were anxious to attend school. There were seventy-six baptized during our whole tour, besides many others who requested baptism, but were left for the native pastors to examine and receive."

Religious.

GOVERNMENT GRANTS.—*Resolution of New Connexion Methodists.*—That this Conference utterly repudiates the endowment of Religious Denominations in this Province by the Civil Government; and further, decides that the Canadian Wesleyan Methodist New Connexion Church will not participate in such endowments, whether derived from the Clergy Reserves Fund or other public resources.—*Resolution of Canadian Baptist Union.*—That whereas a considerable sum of money has accumulated from the Clergy Reserves already sold, which is offered to such Denominations, other than the Churches of England and Scotland, for the purposes of religious instruction, as may apply for it; we, as a denomination, utterly decline receiving any of the same; and we recommend that measures be taken to devote the proportion which might be supposed to fall to the share of the Baptists to the support of the Provincial Normal School.

THE WESLEYAN METHODIST ASSOCIATION held its annual meeting in August, when a nett increase of 670 members was reported. Total number, 20,775.

RELIGIOUS AWAKENINGS.—In Launceston, and its immediate neighbourhood, the cause of Christ is manifestly advancing. An unusual interest is taken in religion, a considerable number of youth appear impressed, and many give tokens of conversion. The additions to the Wesleyan, the Wesleyan Association, and the Bible Christian Societies in this circuit, during the last four months, are upwards of one thousand; and although, from their methods, many thus admitted, would be rejected by a more scriptural rule than theirs, yet there is a large portion of conversions—larger than has been usual in revivals. Two village chapels are in course of erection for the baptists, who are objects of much unceasing jealousy by all who affect to think this way a horrible enthusiasm.

Extract from a Letter.

DEMAND FOR BIBLES IN ITALY.—The recent changes in the Italian States have opened the way for the extensive introduction of the scriptures. June 17, the Rev. Mr. Lowndes, the estimable agent of the British and Foreign Bible Society at Malta, received an application for two thousand Italian Bibles, of Diodati, for circulation in Italy. On the day previous, a similar application was made for several hundred Bibles, of the same version, also for the Italian States. And on the day before that, an application was made by a person in Malta for one thousand of the same Bibles, for distribution in Sicily. Now one thing is very clear. Whatever comes of the late changes and overturnings *politically*, it will be a hard matter to get these Bibles out of the hands of the people; and if left among them, they cannot fail to do a good work. We have heard, also, that numerous evangelical publications have been printed and circulated. There is now hope even for Italy!

SICILY.—A considerable number of laymen, and even some monks, in Sicily, are beginning to interest themselves in the distribution of the Holy Scriptures. The heads of the government appear disposed to facilitate the work. A mission-house established at Malta, and managed by 6 converted Italian priests, is successfully engaged in the distribution of Bibles and religious tracts in their native country. A journal entitled *l'Indicatore*, the object of which is to compare Roman Catholic teaching with the Scriptures, is printed in the island, and has many subscribers in Italy.

GERMANY.—Amidst these great commotions in society, pious men are not idle. They feel that their duty is become greater and more pressing. The day is come to disseminate profusely in Germany copies of the Bible, and tracts written in a popular style. They must multiply without delay Sunday schools, religious meetings, all the means of christian proselytism. Everywhere the light of the gospel must be opposed to the false lights of scepticism. These duties are understood by the disciples of God—the Saviour. Faithful pastors redouble their zeal and devotion; religious services are better attended, and the good news of salvation is received with more readiness than formerly.

Extract from a Letter.

THE JESUITS IN FRANCE.—In 1826 the Abbe de Pradt wrote "The Jesuits have resumed their power in France, but at the expiration of twenty or thirty years at most they will be again expelled, and the clergy and royal family, who are now rejoicing at their return, will be driven away along with them. It will be decreed that every Frenchman individually shall pay his priest as he pays his baker; and instead of a royal family, maintained at the expense of forty millions, a president with a salary of five millions will suffice."