The August number of the Baptist Missionary Magazine abounds in matters of interest to the lovers of missions. We extract the following :-A MODEL CHURCH AMONG THE KARENS.

In the following brief notice of the Dong-yan church, its house of worship, its parsonage, its charitable fund supplied by monthly subscriptions, and especially its organization as a Domestic Missionary Society, we have a graphic representation and promise of what may be expected of Karen caurenes in home co-operation with missionaries, for the evangelization of the Karen people. Nor is it a solitary specimen; though it is seldom that the fact is brought to view with such distinctness and impressive beauty. The letter is from Rev. F. Mason, dated Murch 22, 1848.

"I have recently returned from a visit to Dong. yan, where with my family I spent three weeks. The Dong-yan church had sixty-seven members last year and one has since died, leaving the present number sixty-six; no other changes having taken place. While there, two were examined and received by the church for baptism : but I was too unwell at the time to administer the ordinance; so I left them for my brother Moore to

baptize after he comes.

I regard the field that has been allotted to brother Moore, second to none in the provinces; both as regards importance and interest. Dongyan is in the centre of a more populous region of Karens than I know of any where else; and they are exclusively Pgho Karens. There is a very good beginning made in the church, which embraces some of the most respectable and wealthy families in the settlement. They have a very neat little chapel, the wooden floor and wooden sides of which they paid for themselves; and that is more I believe than any other of the Karen churches in this province have done towards their wooden chapels. They have supplied themselves with an ample number of good seats, after the model of those in our Episcopal church. They were the first Karen church on the coast thus to seat their chapel, but their example is now in the course of imitation by others. Add to this, the church have built, at their own expense, a convenient bamboo house for the accommodation of the missionary when there. They have also a good bell, a present from the Barman church in Maulmain-they having had two given to them; and a communion set that was sent from America. Then, to keep the chapel roofed and supply any other pecuniary demand upon them as a to work and formed one. The plan was for nephew), Hyde de Neuville, and de Levis. them to send forth a preacher from among themboat with me, and I took him up to Gyne, oppo- again to enjoy peace. site the mouth of the Houngbrau; and there I let them go like Noah's dove, to wander to and fro in the wild region watered by that river, with Crung-pung as the base of their operations, in Is it possible that Christians-

APPEAL TO THE MINISTRY.

April 25, says: sleepless, feverish night. Has it come to this, other poisons together. After this, we feel painthat we must pray for God to incline men to go ed, grieved, horror-struck. We ask, is it possible and looking through the opening in the forest toas missionaries to the heathen! Can it be, that that it is for want of light? Is there any coramong the thousands entering the sacred minis- ner of our beloved and enterprising Ohio so shut try, the many are doing it with the reserve that out from the light of truth on this subject, as to wows of consecration to carry out the design of aware that the prejudices of some, staerwise Christ in appointing the ministry? "Go preach good men, have prevented them from reading the Gospel to every creature!" Has the ministry and hearing lectures on this subject; but have fer a compliance with the last great command DRINK, THAT PUTTETH HIS BOTTLE TO HIM!" Have of the ascended Saviour? If the ministry, whom | they not eyes to see and ears to hear the evils God has called to preach the gospel, are holding of tampering with this deceitful, health, life and in his mother's arms, and in that brief minute back from this work, who, who is there left in the militant church to whom the heathen can the want of a willingness to crucify the habit, Hamilton (Madison University) become extinct? | that nine out of ten of those who furnish it for Has the spirit of missions, who but a few years others, and who oppose temperance principles, since filled that "School of the Prophets," taken love to take a little themselves. Like slaves to his departure? Does the Holy Spirit of missions any other evil habit, they try to think it beneficial find no admittance at Newton or Brown Univer- to them, or that there is no harm in taking a sity? Where is Columbian College? Was it little. They do not reflect that every drunkard not planted and fostered for the express purpose now in hell, or on the way to that place of tor of raising up missionaries of the cross? And ment, began by taking "a little" for health's has it come to this, that the church of the "first sake. Many who are now bending their course born" is withholding her sons and her daughters | towards the drunkard's end, began their downfrom this work of the Lord, or, if sparingly given, ward course in the harvest field, or at the raising witholding the means to sustain them? If these or log-rolling. At such social and neighbourly humiliating facts exist in sections of the bloodbought church, surely it is time not only for concerts of prayer, but it is time for deep repentance. But would you, ye who are slumbering on your couches of ease in Zion, have us tell the native until the web is wound around their youthful apconverts that this is the great reason why the petites, the taste is acquired, the habit formed, and chariot of salvation rolls so slowly in pagan lands? I can but record my feelings and close. It may be, that the church will yet bitterly regret that her; the walls of Jerusalem may have to be raised in troublous times. I have not time to write

RELIGIOUS INTELLIGENCE.

THE SITES BILL.—The bill in Parliament to compel refractory landlords to sell land enough for the erection of churches, makes progress, in spite of opposition, and will soon reach a third The Scottish papers think it will undoubtedly pass the House; but in the House of Lords it will be apt to fare differently.

Persecutions in Paussia .- Great ecclesiastiseems to be anticipated. "The pastors who prepare themselves."

ligious liberty. They have the populace and the new King with them. His Majesty, at the Fete Dieu, walked behind the Host, surrounded by his brothers and a numerous suite; while, at Vienna, the same festival was celebrated in the entire absence of the Court, and curtailed in every respect of its ancient splendour.

CHURCH AND STATE IN FRANCE .- Among the ship, in the election of Bishops. The project of a widowed daughter with an only child—a fine direct and spontaneous nomination of Bishops boy about four years old. You will recollect, plan of nominating them by the head of the State, this was the domain of the savage tribes. from a list of candidates adopted instead. It re- Judge W -- saw the necessity of keeping on the Government, which he objects to under any

ed on the Sabbath. Nearly all the services were well attended, and some of them were crowded; the temperance movement will prove exceedingly effective. Never (says the News,) on any former occasion, were the doctrines of abstinence proounced in the hearing of so many of the citizens

of Glasgow at one time. SCOTTISH THEOLOGICAL EDUCATION. -The General Assembly of the Free Church has sent lown to the Presbyteries an overture on the subect of theological education, which requires, that person shall be enrolled as a student of theoogy unless he has gone through a full academical curriculum of literature and philosphy, and has acquired a knowledge of the Hebrew lan guage; that every student shall be examined beore admission to Divinity Hall, by a Board of Examiners appointed by the Assembly; that the ordinary curriculum of theological study shall he four years, and in no case less than two; that the theological faculty shall consist of five professors, and that the students shall all attend for one session upon a class of natural science.

CHATEAUBRIAND'S WILL.

M. de Chateaubriand has left a will, in which ne provides for the publication of his memoirs, which he has entitled Memoires d'outre tombe. In 1830 he made over these memoirs to a pubchurch, they have a church fund, to which they | lisher at a certain price, but stipulated that they | wer make monthly subscriptions. I saw nothing should not be published till after his death, and wanting to make the church as complete that four of his friends should superintend the as any at home, in external matters, expublication. The friends named are MM Mon cept a Missionary Society; so while there I went darouk-Vertamy, Louis de Chateaubriand (his

Chateaubriand is said to have given frequent selves to preach the gospel to others, the church utterance in his last days to the following strik- admiration, she encircled him in her arms, and, pledging his support. This they did, and the ing sentiment-"That the social question that man was forthcoming. There was a man in the agitated nations at present could not be solved church who had studied with a view to the min. | without the Bible-with the soul (spirit) of istry with brother Bullard; and was in Mrs. Bul- | Christ, whose doctrines and example have delard's school last rains; but no requisition being nounced selfishness, this gnawing worm of all made for his services, he was now engaged in concord." We hail this as an indication that his family, depended on a decision of a moment. business. When the inquiry was made, "Who some at least in France are beginning to see that will go for us?" he offered himself. He gave up | mere political change, of what ever kind, cannot his business, threw his basket over his shoulder, heal the miseries of that country, and that it to you than to me. I would not risk a hair of and followed by his wife, walked down to the must obtain something far higher, if it is ever

LIQUOR IN THE HARVEST FIELD.

We had thought that on this subject the battle arose and departed. In his reply to the circular addressed to the was fought and the victory won, and that none we are sorry to learn that we were mistaken; it is to labour in pleasant fields spread around think there to no harm in countenancing drunkenneglected to do this in a great measure for eigh- they not the Bible, which speaks in thunder teen centuries, and are they still disposed to de- tones-" WOE TO HIM THAT GIVETH HIS NEIGHBOR look for help.? Has the Eastern Association at | the acquired taste, for it is a lamentable fact | or log-rolling. At such social and neighbourly gatherings they have been taught, by precept and example, by pious parents and respectable neighbours, to take a little to keep up their strength, a little for cold and a little for heat, they are moving with great velocity down the in-

clined plane to ruin. Reader, are you a parent, a professor of religion, she has done so little in the peaceful times given and an opposer of the temperance reform? Does more. May the Lord richly bless you in your employ? If your own dear offspring should find swell the lists of the nobility to an intolerable concert, and grant the desires of your hearts in a drunkard's grave, who will you blame for it? size. Of course, a noble can never do anything conferring the blessing of salvation on many who Do you say that you have used it for many years | —his dignity stands in his way. The ecclesiaswithout becoming a drunkard? That may be; cal events are expected at Berlin, should no po-litical disturbances prevent. A repetition in example, and reiterated your arguments these, he has on his ecclesiastical staff, twenty should quit the church here," we quote a letter taking a little. Dear reader, if you would avoid of his population. With these two mill-stones from Berlin, "would be, in proportion, still more isolated than those of Vaud; and the new church of a son, a friend or neighbor, cease to tolerate of a son, a friend or neighbor of a son, a friend or neighbor of a son, a friend or neighbor of a son or neighbor of a son or neighbor of a son or neighbor or neighbor of a son or neighbor or neighbo would wear a colour terribly political. I fear we the use of alcholic dricks. Cleanse your hands; surges which roll above her head, but she never must expect scenes of persecution and fanaticism. put away the evil of your doings; delay not, but can be buoyant. She must cast both away bethis we know not how you can maintain a con- ridden, and prince-ridden, must be content with

THE INDIAN CHIEF.

The following beautiful story is literally true, and was first published in a lecture delivered by William Tracy, Rag. of Utica, on the carly his ory of Oneida county, N.

One of the first settlers in Western New York was Judge W----, who established himself at matters of interest in the French National As- Whitestown-about four miles from Utica. He sembly is the action of the Committee of Wor- brought his family with him, among whom was by the Government, has been rejected, and a the country around was an unbroken forest, and

mains to determine who shall prepare the list of good terms with the Indians, for, as he was nearly presentation. M. Arnaud, member for Arriege, alone, he was completely at their mercy. Acwho is in favour of the seperation of the Church | cordingly, he took every opportunity to assure rom the State, withdrew from the Committee | them of his kindly feeling, and to secure their when they had agreed upon the intervention of good will in return. Several of the chiefs came to see him, and all appeared pacific. But there was one thing that troubled him; an aged chief TEMPERANCE SERMONS .- In connection with of the Oneida tribe, and one of great influence, ne anniversary of the Scottish Temperance | who resided at the distance of a dozen miles, had League in Glasgow, several sermons were preach- not yet been to see him, nor could he ascertain the views and feelings of the sachem in respect to his settlement in that region. At last he sent and it is thought that this mode of promoting a message, and the answer was, that the chief would visit him on the morrow.

True to his appointment, the sachem came; Judge W--- received him with marks of respect, and introduced his wife, his daughter, and her little boy. The interview that followed was interesting. Upon its result the Judge was convinced his security might depend, and he was, therefore, exceedingly anxious to make a favourable impression upon the distinguished chief. He expressed his desire to settle in this country, to ve on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said : Brother, you ask much and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is wind when spoken to the Indian.' "I have put my life into your hands," said the Judge, "is that not an evidence of my good intention? I have placed confidence in the Indian and will not believe that he will abuse or betray the trust that is thus reposed.'

" So much is well," replied the young chief, the Indian will repay confidence with confidence, if you will trust, he will trust you.' Let this boy go with me to my wigwam will bring him back in three days, with an ans-

If an arrow had pierced the bosom of the mother, she could not have felt a deeper pang than went to her heart, as the Indian made this proposal. She sprang forward, and running to the boy, who stood at the side of the sachem looking into his face with pleaset wonder and pressing him to her bosom, was abut to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak. But not so with Judge W .--. He knew

that the success of the enterprise, the lives of "Stay, stay, my daughter," he said, " Bring back the boy, I beseech you. He is not more his head. But, my child, he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam, as beneath our

The agonized mother hesitated for a moment, she the confident hope that they will return with an olive branch."

Is it possible that Christians—members of the United Brethren, Methodist. Baptist, or any other professedly evengelical church, will still a flood of tears. The gloom passed from the other professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professedly evengelical church, will still a flood of tears. The gloom passed from the continuous professed prof then slowly returned, placed the boy on the knee cleave to this barbarous, demoralizing custom? sachem's brow, but he said not a word. He

I shall not attempt to describe the agony Missions, inviting a general union in the Concert | but the most ignorant and depraved would sup- of the mother for the ensuing three days. She of Prayer, held during the session of the Mission- ply their hands with that which is so well known | was agitated by contending hopes and fears. In ary Union, Mr. Ingalls, writing from Akyab, to be deleterious to health, life and morals. But the night she awoke from her sleep, seeming to hear the screams of the child calling on its mother I have not hitherto felt the duty binding upon we hear that in some places those from whom me to pray for the church and ministry at home, we had expected better things—men who in the third day came. How slowly did the hours as I have to plead for the dark pagan. Your other respects exert a good influence, stand in pass. The morning waned away, noon arrived, resolution touched a tender chord, and caused the way of the temperance reform by sanctioning yet the sachem came not. There was a gloom truth to flash across my mind that called forth the use of this poison, which has ruined more over the whole household. The mother was pale inexpressible feelings. Last night was to me a families and destroyed more lives than all the and silent. Judge W- walked the floor to and fro, going, every few minutes to the door, wards the sachem's abode.

As the last rays of the setting sun were thrown upon the tops of the trees around, the eaglefeathers of the chief were seen dancing above the bushes in the distance. He advanced rapidly - and the little boy was at his side. He was gaily attired as a young chief-his feet being dressed in moccasins, a fine beaver-skin was on his shoulders, and cagle feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his new honors that he seemed two inches taller than he was before. He was soon she seemed to pass from death to life. It was a happy meeting-too happy for me to des-

"The white man has conquered!" said the sachem ; "hereafter let us be friends. You have trusted an Indian, he will repay you with confidence and friendship.

He was as good as his word; and Judge W lived, for many years, in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

THE TWO WORST EVILS.

Italy has two evils, either of which would be enough to break down the most vigorous nation -if a vigorous nation would not have broken both, ages ago. These two are the nobles and the priesthood-both ruinously numberless, both contemptibly idle, and both interested in resisting every useful change, which might shake their supremacy. Every period of Italian convulsion has left a class of men calling themselves nobles, and perpetuating the titles to their sons. The Gothic, the Norman, the papal, the " nouvyour opposition arise from a love of liquor-do eaux riches," every man who buys an estate-in you use it-do you furnish it for those in your fact, nearly every man who desires a title-all tics, though a busier race, are still more exhaustbut are you sure that your children will have the same control over their appetites that you have five prelates, with nearly one hundred thousand had? Do you not already perceive the evil prelates and persons of religious orders, the growing on some of them? But should you.- monks forming about a fourth of the whole! In self and family escape, are you sure you are not this number the priesthood of Sicily is not inby your example making others drunkards-your cluded, which has to its own share no less than neighbours and hired hands? Are you sure that three archbishops and eleven bishops. Even none of these will rise up against you in the judg- the barren island of Sardinia has 117 convents! ment, and say that you, deacon, elder, class-lead- Can any rational mind wonder at the profligacy, er, exhorter, minister-you a professed Christian, the idleness, and the dependence of the Italian a good neighbor and citizen, have ruined me; Peninsula, with such examples before it? The against temperance, until, ere I was aware, I | cardinals, four archbishops, ninty-eight bishops, found myself irrecoverably lost-lost by first and a clergy amounting to nearly five per cent. make quick and thorough work of it. Short of fore she can rise. Italy priest-ridden and noble-PRIESTORAFF IN BAVARIA.—In Munich, the sistent profession of the religion of Christ—a re- her fate. Her only chance is in the shock, which priests have set themselves in a furious opposition ligion that requires us to shun even the appearance of evil.—Rel. Telescope.

will break away her encumbrances.—Blackwood's Magazine.

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B. A. MITCHELL. London; July 22nd, 1848.

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A. DAVIDSON PARKER,

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W. W. STREET, Actuapy.

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THE Mail Stage leaves the Stage-Office, London, every MONDAY, WEDNESDAY and FRIDAY after the arrival of the Mail from Hamilton, for Port Sarnia, and arrives at Sarnia same evening,—returning leaves Port Sarnia every TUESDAY, THURSDAY and SATURDAY at TEN o'clock, A. M., and arrives in London the same

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