

and opened a small school. Before the close of the first season twelve Karens, rescued out of their low and degraded paganism, were baptized and formed into a church of Christ. By September of 1837 native preachers were in charge of the church and schools, and Dong-Yahn was the seat of a flourishing Christian community, from which over a wide district crowded with Karens the light and life of the gospel was extending. Her influence on the women and girls was such that scarce a home in the numerous villages of the jungle had not felt the power of her Christian womanhood to uplift and transform female character; and when in 1840, after less than four years of labor, she was called to her reward, the wilderness had already begun to bloom like Eden and the desert like the garden of the Lord. Persecution broke out, and the poor victims fled in every direction, but they held fast their faith, and like primitive disciples preached it when scattered abroad.

Among the most fascinating stories of missions is this triumph of the Christian faith in the wilderness of Burmah. It was propagated by Karens, who themselves had only just heard it and had scarcely learned to read the Gospels—men “persecuted and despised by cruel priests and superstitious despots”—yet that gospel took possession of hundreds of Karen hearts and homes and lifted a whole people to a new plane of domestic and social life and started them on a new career! What hath God wrought!

But the work thus begun has grown with a rapidity seldom paralleled. In 1878 the fiftieth anniversary of the conversion of Ko-Thah-byu was kept by jubilee gatherings and the consecration of the Memorial Hall that bears his name. The Karens themselves built it for school and other mission purposes at a cost of fifteen thousand dollars. It represented twenty thousand then living disciples, converted from demon worship, maintaining their own churches and schools, besides twenty thousand more who, in the faith of Jesus, have died and gone to be with him in glory.

At the dedication of this Hall four veteran native Karen pastors and hundreds of others were present. The hall measures 134 feet on its south front, 131 on the east, and 104 on the west. It has a splendid audience room 66 by 38 feet, and with a fine gallery. Along the east side is carved in Karen, “Behold the Lamb of God,” etc., and on the west side, “These words . . . thou shall teach diligently unto thy children.” What a work may this hall see done in fifty years to come!

He who would realize what the gospel has done for the Karen slaves must go and stand on that “gospel hill” and see Ko-Thah-byu Memorial Hall confronting Shway-Mote-Tau pagoda on an opposing hill, with its shrines and fanes. Here is the double monument of what the Karens *were* and *are*. Burmah has not only taken her stand among the *givers*, but in 1880 ranked third in the list of donors to the Baptist Missionary Union, only Massachusetts and New York outranking