

Other Missions.

The following letter is interesting in itself and especially so as coming from the missionary of a sister church, and one who has recently left the lower Provinces. The Baptists of these provinces are men represented in Burmah by Rev. Messrs. Crawley and George, and Misses. Dewolfe and Norris. The Great Master is evidently blessing their labours.

The last number of the *Christian Messenger* contains an account of quite a number of native Evangelist, supported by the friends of the Gospel in these provinces.

LETTER FROM REV. MR. GEORGE.

Henthado, January 18, 1872.

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Just now there are cheering reports from nearly every missionary field, and it may not be unreasonable to believe that God's time to manifest his love and power to the nations of the earth is near at hand. The truth is certainly making headway in Burmah, notwithstanding it has one of the most seductive forms of error opposed to it, and every year finds more true believers, besides a continually and rapidly increasing number of disbelievers in Boodhism. The character of the Burmese disciples of Christ is of the first importance to those who desire to know what we have done for this people, and what we can do by giving them the Gospel. In endeavouring to shew this, it will be requisite to look at their former faith and hope. They were Boodhists, which means, that the antiquity of their creed, the excellence of the morals inculcated by it, and vast numbers of its adherents, not to mention the bewildering influence of its metaphysics on their mind, rendering them peculiarly opposed to the Gospel. Boodhism denies the existence of an eternal God. Whatever is, came through the operation of an all-controlling law. Men are falling gods. Gods were once men, and have attained to their present felicity by their own virtue. Every man will be a god, though in order to become so, to satisfy justice for his sin he may have to live in every form of life and endure innumerable hells for periods of time beyond computation. Afterwards they will become gods, and finally attain to nighane (annihilation). And this hope of ceasing to be, so terrible to us, is their chief good. They worship the three precious things, viz., the

law, the idols and the priesthood, practice many austerities, and make valuable offerings to the priests, and build pagodas and monasteries. They consider all their pain, misery, poverty and so forth to be the result of sin committed in some former state of existence. One day not long since we called to see a man who was born without legs. He told us that no doubt in some former state he cruelly cut off some poor man's legs, and as a result has none himself in this life. Retribution, unreasoning and remorseless, is their only known form of justice. So Guadama taught, so they believe, consequently, in order to become Christians, all their previous ideas of the origin and government of the world need to be uprooted. To perceive the necessity for a Redeemer, they must learn how hideous a thing sin is, which involves a belief in a *Living God* who reigns over men individually and *continually*. This change from an utter *disbelief* in the existence or the possibility of the existence of a God, to a simple confidence in the fatherly love of the "God and Father of our Lord Jesus Christ," is not commonly arrived at without the most painful struggle of the heart, in the first place a struggle of resistance against such preposterous notions, finally a struggle to be rid of the blinding, stupifying effects of the former belief. The result is that Burman Christians are generally well grounded on those great truths that distinguish Christianity from Boodhism. Yet in many instances they have been so benumbed by the ethics of Guadama, that a mere change in the object of worship seems to satisfy their consciences, at least until, in the practical enjoyment of the worship of a God who lives and hears and bestows, they discover the difference between such worship and the advantages to be derived from the mere act of prayer, when there is no hearer, no giver. Among those who have time to grow, may be many excellent men. There is one of whom I wish to speak particularly, a native preacher, supported by "a young lady in Truro," who gives promise of being a very useful man, so simple in his faith, so devoted in his service. I wish you might hear him preach. He speaks as if he had something to say, and wanted to say it effectively. I think the native Christians as a body compare favorably with Christians at home.

Some of your readers may be interested to know that I am able to do a little work. Last Sunday I preached in our town chapel for the first time. I have frequently spoken in social meetings, and led the meeting twice.

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I remain very truly, your Brother,

WM. GEORGE.