

two thousand rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men at school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moung Shway Moung, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837—the Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that “he was a just man, and would never take bribes,”—“that on the Sabbath he closed up his house, and remained alone.” About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than two thousand souls are turned from the worship of demons to the service of the living God. This, too, has taken place under the jealous and intolerant reign of the new king. It is God’s work.”

CYPRUS.

HISTORICAL NOTICES OF SALAMIS.

As our road led us near the site of Salamis we could not let the opportunity pass unimproved of visiting the ruins of this ancient and celebrated city, where Barnabas and Paul, sent out by the church of Antioch on the first foreign mission, commenced their zealous and then unexampled labours. This city was founded by Teucer soon after the destruction of ancient Troy, and received its name from his native country, a small island near Athens. It was for a long time the metropolis of the island, and the residence of the kings who reigned over the eastern part of it. It was subjected successively to the Persians, the Egyptians, the Macedonians, and fifty-nine years before Christ came into the hands of the Romans, and finally was destroyed by the Saracens, who invaded the island about A. D. 533, and was never rebuilt. The ruins are very extensive, being about three miles in circumference, consisting chiefly of pieces of granite and marble pillars, with a very few that are entire, heaps of hewn and rough stones, fragments of marble and pottery, with some foundations of buildings so thick and strong that they have remained unmoved. So completely has every

edifice been demolished, that no walls of any palace or synagogue, or of any building whatever, remain to inform us of the former magnificence of that city. A few broken columns are yet standing erect; but all the more valuable pillars and blocks have been removed to ornament more modern edifices in the vicinity. A few traces only of the ancient harbour remain; and the sands blown up from the coast by the north-eastern winds have completely covered the ruins along the shore for half a mile inland, adding in no small degree to the whole scene of desolation. Some parts of the great aqueduct, which brought water to the city from Cythera, nearly thirty miles distant, are still standing, with the channel on the top in which the water ran, in a good state of preservation.

It is evident that when Paul and Barnabas and John landed in this city the Jews were quite numerous here; for ‘when they were at Salamis, they preached the word of God in the synagogue of the Jews.’ (Acts xiii. 5.) One or two incidents in the history of this city show how the people came to be so numerous here at that time, and also explain the singular fact, that while many Jews are found at present in places contiguous to Cyprus, and in other islands of the Mediterranean, none are found here. While Cyprus was in the hands of the Egyptians, one of the Ptolemies seized and sold into slavery in Egypt multitudes of the Jews, and also sent great numbers of them to this island; so that, at the period when these early messengers of the gospel arrived here, this people had undoubtedly become quite numerous and had many synagogues in Salamis; for about seventy years afterwards, in the eighteenth year of Trajan’s reign, when the island had become a Roman Province, the Jews had become so numerous that they made a general insurrection in the city, following the example of their countrymen in Alexandria and other places, and slew, according to some authors, more than two hundred thousand inhabitants of the island, not sparing age or sex, and nearly destroyed the city. Eusebius, in one of his epistles, thus refers to this event, “The Jews having put to death the Greeks in Cyprus, overthrew the city.” They were afterwards severely punished for these barbarities by Trajan and Adrian his successor, who slew great multitudes of them both in Judea and in Cyprus, and from the latter, on account of the great slaughter in the insurrection, all Jews were banished and forever excluded by a statute of the empire, which condemned to death without trial every Jew who set his foot in Cyprus. Though this law is no longer in force, yet the influence of it remains, and to this day no Jews are found on the island.—*Am. Missionary Herald.*