

the heavens and come down, and reveal his arm of salvation among the heathen. But when several were under conviction, and some began to inquire with increased anxiety, "What shall I do to be saved," their attention was suddenly diverted from the subject of their soul's salvation to slanderous reports busily circulated through the neighbourhood, in which some who were under conviction were implicated. From this moment the work of God gradually declined, though it revived some during Mr. Hall's stay here.

Mr. Hall remained with us a week, during which time he formed a church, consisting of the mission family, Henry Blatchford (formerly of the Mackinaw mission, who dates his hope during the last revival at Mackinaw), a young Indian of whom I have occasionally written, who obtained a hope about a year since, and a son of the chief whose case I mentioned in my letter of December last. Three or four others presented themselves as candidates for admission to the church; but as they did not give sufficient evidence of the internal teaching of the Holy Spirit, it was thought advisable to wait for further development of their character. The chief and the two young men, also the chief's children, and our child were baptized.

Those newly added to the church give growing evidence of being new creatures in Christ Jesus. The change in the chief is truly wonderful. A blind Pagan, "led captive by Satan at his will," has his dark mind illuminated by the word and Spirit of God, and is led by the Spirit in an humble course of Christian duties. But a little while since his whole soul delighted in the song of war and the dance; now the songs of Zion are heard daily in his lodge, and we trust that an acceptable sacrifice, well pleasing unto God, is also offered upon the family altar. The account of his Christian experience, his new views of himself and God, of sin and holiness, would be very interesting to one who delights to mark the operations of the Spirit upon a dark savage mind. On one occasion he expressed himself thus, "Formerly I thought myself very great, I fancied myself a *manito* (or Spirit—he like most other Indians practised conjuring), I was so wise: but now I think myself of no more consequence than the dirt on this floor. Once I thought myself among the bravest of the brave; but now, sometimes when hunting in the woods alone, while reflecting upon my sins, I throw myself upon my knees weeping like a child, but can say nothing. Once I trusted in my idols and medicine: but now only in Jesus; he only can throw away my sins and clean my heart."

His convictions were of two or three weeks continuance, when he began to hope his

sins forgiven. At first he "saw men as trees walking;" but it was but a short time before "he saw all things clearly." His walk has been generally consistent, and he seeks to adorn the doctrine of God his Saviour. He has abandoned every heathenish practice, and is becoming more and more assimilated in customs to us, is industrious and thriving. The grace of God has made him altogether a new man.

## THE KARENS.

Mr. Vinton writes:—

"On the evening of Oct. 3, we had a most delightful interview with a number of Karens from the jungle, three of whom Brother Webb baptized the day before. They gave the same interesting account of the state of things in Maubee and vicinity, as we had learned from other sources. Among the Christians, not a single case of apostasy or even backsliding. Among the impenitent, multitudes are inquiring, besides many who are anxious to profess their faith in Christ. Ko Chet'ing went with them into the jungle, and spent a few days, and returned with the names of sixty-nine applicants for baptism. Such was the anxiety of the people to receive instruction, that he absolutely spent one whole night in preaching, and not unfrequently did he continue his speech till midnight. On his arrival there, the news spread abroad, and the people came to see him from almost every quarter. One company, of nearly a hundred, started in search of him. They went to one village, but he was not there—and to another, but he was not there; and so they continued their unsuccessful efforts two whole days, when the Sabbath overtook them. They then stopped, and spent the day in worship. Early on Monday morning, a part of the company returned, but others more resolute, pursued on, and soon succeeded in finding him.

A little time before we left Rangoon on our excursion up the river, six Karens came in from the jungle to ask for baptism. Their examination lasted nearly one whole day, and was of a deeply interesting character. They exhibited a simplicity of faith in, and a strength of attachment to Christ seldom witnessed. When asked, if they would be willing to acknowledge Christ before their persecuting rulers, they said, "Yes; and though they should be persecuted, and even put to death, still they would acknowledge God as their Father, and his Son Jesus Christ as their Savior." This we could not regard as idle talk in those who had witnessed the imprisonment of their friends, and had themselves been fined for the name of the