

days, learn to read a little, get a book, and return to tell their neighbors what they had heard. He wanted a thousand books, one for each of those who worshipped God, and had learned to read. "When I first saw him in December last," said Mr. Abbott, "he was a most un-governable, wicked, and reckless heathen." He is now a praying, humble, consistent Christian." At his own ardent request the young chief was baptized, and returned to his native wilds to become one of the ablest and most earnest of labourers for Christ among the Karens. A period of bitter persecution followed. Karen Christians, Shway Weing among the number, were seized and thrown into the Burman prisons, where they were half suspended by the hands and feet; their hips alone resting on the ground, and their bodies left a prey to the mosquitoes. They were beaten and tortured, and only released on payment of large sums by their friends. Bravely they endured these sufferings without resentment, and prayed for their tormentors while they were in the act of beating them.

In 1840 Mr. Abbott felt it was his duty to take up his residence among these Bassein Karens, and, with his wife, removed to Sandoway, a small town in the Bassein district. In this place, notwithstanding the hindrances arising from dysentery, jungle-fever, cholera, and the rains, he carried on a school for young men, which was crowded with pupils; dismissing them to their homes while disease was prevalent, and receiving them back again when danger was past. From this centre he made long preaching journeys into the jungle, or along the coast, and dispatched on similar errands the ablest of the native Christians, whom he trained to become preachers. To these he at first made a small payment, diminishing it year by year, as the churches assumed that duty themselves. In one of his missionary journeys, occupying thirty-one days, he baptized two hundred and seventy-five persons. He had already baptized four hundred Karen converts, and the number of nominal Christians was estimated at four thousand.

The glorious expansion of the work made necessary a new departure—the ordination of native pastors. Mr. Abbott saw no need for Karens to come ten or fifteen days' journey to be baptized by him. Why should they not ordain as their own pastors the men under whose preaching they were converted, and under whose guidance they were to live? Why not allow these pastors to baptize them at their own homes? With great caution, and after full examination, he ordained Myat Kyau, and afterwards Tway Po. These two men, and many others afterwards ordained, lived lives of great devotion and usefulness, though some dishonored their profession, and had to be withdrawn from. Mr. Abbott thus described the first two. "Myat Kyau is terribly severe in his denunciations of the wicked. Of an indomitable will, he pursues his own course, irrespective of friends or foes, and is liable to make enemies. Tway Po is the mild and lovely John, and has not an enemy in the world. Both are excellent men in their way, and I have never regretted that I ordained them."

In response to earnest calls from Christians in the region that he had visited in 1837, he resolved to send Myat Kyau thither on a long preaching expedition. "I took Myat Kyau away into the jungle," he says, "and sat down with him on a large stone, and gave him my last words of advice. He will probably be absent several months, and a great number will apply for baptism. I have confidence in his discretion and judgment; he has received the best instruction I am capable of giving him, reiterated and enforced. . . . I shall follow him with my unceas-

ing anxieties and prayers." This was in December; great must have been his joy to receive, in the following April, this letter from Myat Kyau:—"Great is the grace of the Eternal God! Thus, by the great love of our Lord Jesus Christ, more than one thousand five hundred and fifty have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Ong Sah, we two went forth, God opened our way, and we went in peace and joy." With this thrilling news of one thousand five hundred and fifty baptisms in cruel Burmah, by a native pastor, no wonder that Mr. Abbott was convinced that to educate a native ministry must be the most important department of the Karen mission. The number baptized in the following year was one thousand two hundred; and the missionary exerted himself beyond his strength, as indeed he had been doing all along, to meet the demands for gospel preaching, and to educate his preachers.

A heavy blow now fell upon him. His wife died. She had accompanied him on one of his jungle tours to nurse him, fearing that in his weak state he would die in the jungle; but she herself was attacked with the fever, and, after four days' illness, passed away. He returned to his lonely home far gone in consumption, and was ordered to take a voyage to America, as the only chance of life. There he and the venerable Dr. Judson, who was in America at the same time, addressed meetings with thrilling power; and after an impatient period of waiting he was permitted to return to his beloved Karens, in 1847, to labour among them for five more years. At the close of 1852 his health broke utterly down, and he was forced to take his farewell. His faithful band of Karen ministers, who loved and revered him as few have been revered and loved, gathered round to hear his last words. Here they are, as still heard on the lips of children's children in the land of his imperishable labours:—"The kingdom of Christ is here in Bassein; you must care for it, and labour for it faithfully. Do not rely too much on the white teachers. Rely on God. If his kingdom prospers, it will prosper through our efforts. If it is destroyed, it will be at your hands." To all of them he said, "He that cannot make an increase, let him not diminish." One of the native Christians who was present says: "We pitied the teacher very much. There was nothing left of him but skin and bones. He could not walk. As he left us he said, 'If I do not die I will come back again; but I am very sick. As the Lord wills.'" He reached America, where, in extreme weakness, he lingered for two years, and passed away in December, 1854, at the age of forty-five. His work was worthily carried on by Mr. Beecher, who was associated with him in his later years, and when Mr. Beecher died, in 1866, it was taken up by other faithful men. The work continues to prosper. Mr. Abbott left forty-four churches, with about four thousand members, and forty-eight native preachers. In 1879 there were ninety-two Bassein Karen churches, having thirty-one ordained pastors, and ninety-nine unordained pastors and preachers, with nearly eight thousand members, and nearly two thousand pupils in the schools; and the churches contributed close upon £7,000 for religious and educational purposes. A noble mission! We hope many missions will emulate the example of "Self-support in Bassein."

### The Direct Preaching of the Word.

BY REV. W. N. WATERBURY.

Within a few years the zenanas of India have been opened to the European ladies, and various zenana societies have sprung into existence. Nearly every mission