

people was amazing. These Karens seemed to feel the sin of having given to a mere book the homage due only to God, and during the two days of Mr. Boardman's stay received with deep interest his instruction. The aged keeper of the book saw that his office and dignity were at an end and laid aside his sorcerer's fantastical dress and wand which had been for twelve years the sign and sceptre of his authority and influence.

In 1831 Mr. Boardman yielded to solicitation and began to visit the Karen villages, accompanied by the devoted Kho-Thah-byu. First of all they went to the village of Tshick-Koo, the repository of the "sacred volume." The journey was through a country where the very hills and mountains were monuments of idolatry—every height was crowned with a pagoda.

Three days' journey brought him to Tshick-Koo, where he not only found a cordial welcome, but a *zayat* had been built in anticipation of his coming, and it was large enough to accommodate the whole population of the small village. There at once he preached, Kho-Thah-byu being his interpreter to such as were ignorant of Burman. Not only was he heard gladly, but some stayed all night at the *zayat* to hear him and the next day crowded about him with presents, and at the end of the second day *five came forward to receive baptism*, one of them the old sorcerer himself. Wherever he went he was received with great hospitality and frequently found candidates for baptism who had first heard of Christ from the lips of Kho-Thah-byu. This itinerant experience of ten days determined him to form a grand plan of comprehensive missionary operations, embracing preaching tours among the villages and establishment of Christian schools.

In 1829 the famous Tavoy rebellion scattered the little band of Karen disciples, broke up the schools and destroyed the mission premises, but when Mr. Boardman returned the fugitives came back from the jungles and new power attended the preaching of the word. There were those verging upon old age who traveled fifty miles by hard and perilous paths to apply for baptism. Kho-Thah-byu went often over the mountains to bear the gospel message, and from these distant homes, some of them on the borders of Siam, there came to the missionaries Karen inquirers who had been first reached by these disciples, who, scattered abroad, went preaching the word. On one occasion Kho-Thah-byu brought back forty of his countrymen.

Mr. Boardman's health gave way and he saw that his end was near. These simple Karens in the villages roundabout, fearing that he would not be able to visit them as he had promised, came to Tavoy and bore him on a cot upon their shoulders to the *zayat* they had built for his use on the banks of a beautiful stream, where the sloping mountain-sides were lined with Karen villages. There he found about fifty candidates for baptism. With the aid of Rev. Mr. Mason and native dis-