

the Santal. The number of native Christians at the Jellalore station was thirty-one; and a native preacher was ordained in December last.

Thus, in Orissa, as in Burmah and other parts of our Indian Empire, Evangelists sent forth by the United States are going before and beyond our own missions, in making known to the outlying tribes of heathendom, in their own language, the words of Eternal Life. To these devoted Christian pioneers, our obligations are great, even in a political respect. They are supplying our lack of service, in fields which our missions had either not entered upon, or been compelled to abandon. It is the same case with the American missions in the Turkish dominions. These missions are preparing the way for the most beneficial political results, and they ought to be an additional bond of amity and fraternal alliance between the two nations."

LETTER TO THE EDITOR OF THE PATRIOT.

SIR:—In your Journal of November the 5th, credit is given to the "American Free Baptist Mission" for sustaining missions at Jellalore and Orissa. As, however, the above Society have no missions at either of the above places, I beg leave to correct the statement, and point out the features which distinguish this Society from the American Baptist Free-will Mission which sustains Mr. Phillips as missionary at Jellalore. This mission is the work of the Free-will Baptist denomination, which numbers 49,215 members and 823 ministers. Like the Methodists, it has a connectional form of government and an Arminian creed. Like the "Friends," it refuses membership to slaveholders, and like the Independents, it has but few members in the slave States. In regard to the slavery question, it does not fall under the strong censure which you so justly pronounce against those churches which connive at the fearful system. Hostility to slavery is its general characteristic, though some of its members are pro-slavery.

Its weekly organ, the *Morning Star*, has obtained marked success in diffusing the principles of an anti-slavery religion, thus presenting the noble, but, in America, the somewhat singular spectacle of a religious newspaper declaring it to be sinful to hold property in man. Many of the ministers and members have received a portion of the contumely which has been so unsparingly measured out to the abolitionists. Permit me to cite two instances. In the State of New Hampshire, where democracy is the name for a blind submission to partisan leaders, the Legislature refused a charter to the Free-will Baptist Book Concern, because it was hostile to slavery. Finally, however, in consequence of the able advocacy of John H. Hale, the Free Soil Senator, the charter was secured to the friends of the slave.

In Ohio, also, one of the educational societies of the denomination labored for some time under similar embarrassments, its hostility to slavery having provoked the hostility of the pro-slavery Legislature of that State.

The slaveholders, fearing the influence of the principles and members of this body, determined to employ the usual appliances to render it an auxiliary to the slave power. At one of its general meetings a slaveholder presented himself and desired admission as a member, expressing great interest in their prosperity, and stating that there were hundreds at the South who also desired to unite with them. They inquired, "Do you hold any slaves?" "Yes," he replied, "I have a few." "Will you," said they, "emancipate them?" "I would gladly do so," he responded, "but really I could not feel justified in

doing so, because they cannot take care of themselves." "Well," said they, "we will relieve you of your fears, we will give you a bond that we will take care of them, if you will set them free." "Gentlemen," said he, "I think I shall decline uniting with you." So he returned to his slaveholding brethren, a wiser but not a better man.

I am, sir, yours most respectfully,
EDWARD MATHEWS.

NOTES TO THE ABOVE.

The foregoing letter of Bro. Mathews to the *Patriot* written to correct the *Patriot's* errors, is more in error itself.

The denomination of which Bro. Phillips was a member, were called Free Baptists, and are now so called in New York, and many parts of the west—When they united with the Free-will Baptists it was understood that they should retain their own name if they chose. The term Free-will, and Free Baptist is understood to mean the same people by those at all familiar with our denominational history. Some Y. M.'s, Q. M.'s and churches are reported as Free Baptists, while the majority add the—will. The communications of Bro. Phillips from Orissa have uniformly spoken of the churches, and mission as "Free Baptist," and none but the most inattentive have failed to understand that he referred to the same churches and mission that some of the other missionaries call Free-will Baptist. It is much more natural for even those ignorant of our history to understand "Free Baptist Mission" to refer to our denomination, rather than to the "Baptist Free Mission." There is quite a difference between "Free Baptist" and "Free Mission."

In another portion of his article Mr. Mathews indicates that by a "connectional form of government," he means some form of episcopacy. This is wholly a mistake. The Free Baptist churches are as absolutely independent in government as the Associate Baptist. Our plan of association differs from other Baptists, but there is no power in any of the associate bodies to meddle with the discipline, or government of the churches. The "connectional form" has none of the episcopal elements about it, and there is no power of appeal in cases of discipline from the church to any superior power ecclesiastical.—G. H. B.

From the Missionary Herald.

THE KARENS OF BURMAH.

We have been favoured, by the kindness of Mr. Marshman, with a paper on the Karens, drawn up and sent to him by Mr. Kincaid, of Prome. The greater part of it we insert below, and it will be read with more than usual interest on account of the extraordinary facts which it discloses. Our American brethren in Burmah are neighbours to us in the east. From Chittagong, some of our missionaries can almost shake hands with them. United with us in unity of doctrine and practice, intelligence of their success will be read with the same feelings as intelligence of our own. No apology, therefore, can be needed for the introduction of extracts from Mr. Kincaid's paper.

The first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the fourteenth century. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous; and in speaking of the country still farther north, he calls it the country of the Karens. I had an opportunity of