

ness of baptizing him in a beautifully clear, but shallow stream, issuing from the neighbouring mountain. It was to us all a day of peculiar rejoicing. Long time had passed since the last baptism, and the present candidate was such in character and standing as not only to leave little ground to fear that he would dishonor his profession, but also to excite the hope that through him others also would, ere long, be brought to Christ. On leaving his house to be baptized, his wife and son bade him go as he had determined, and they would by and by follow in his steps. When the head of a family is baptized anywhere, it occasions peculiar joy to the disciples of the Saviour, but specially so among the Karens, who preserve in their domestic arrangements so much of the patriarchal manner. Our hope, therefore, is, that in the family of this man, the little church in Dong Yang will ultimately obtain a strong branch.

#### *First baptism in Kayin Creek.*

Early the day following we returned to the city, accompanied by the deacon of the church, as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly on the afternoon of the next day, I left Maulman again, with Christians only for my boatman, and was so much favoured by the wind that beyond our highest expectations we arrived at the place of our destination about eight or nine o'clock of the same evening. Here we had the happiness of meeting with the two Karen preachers (beside the deacon) connected with the Dong Yang church, who had, for about ten days past, been preaching in this region. We spent the first day in preaching and religious conversation; and to our great joy, in the evening, after a season of worship, saw the aged man and his wife, the heads of the family, draw near and ask for baptism. This man has been regarded as a good inquirer for three years, during which time he has shown very satisfactory evidence of conversion. He says it is now five years (i. e. since the baptism of his mother, the oldest disciple in the Dong Yang church,) since his mind decided in favor of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. This being the case, and the evidences of his life being so satisfactory, and the views and feelings expressed in repeated and protracted conversations during the day, so well accord with those of a true convert, that no room was left for hesitation, and he was immediately received without further formal examination. The examination of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost; the first time, doubtless, that the waters of this Creek have ever been consecrated to so holy a rite. Besides these two Christians there is another, one of their sons, who was baptized at Dong Yang more than three years since, but has resided in this region, and during this period, single and alone, has been holding up the standard of the cross, and amidst persecutions and reproaches, has been exhorting his friends and acquaintances to join it. Since the time of his baptism he has been known here by the name *Quah plai*, disciple of God, as he has been the only disciple in this region. The Lord has been pleased to reward his constancy and fidelity, and we cannot but hope that he and his parents are the beginning of a future Pho Karen church to the east of Zuagaben. The old man baptized this morning is sixty-nine years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized.—*Missionary Magazine for November.*

A HEATHEN'S VIEW OF THE INFLUENCE OF THE BIBLE.—“At what pains,” said a learned Hindu, who had opposed the gospel for many years; “at what pains the gentlemen has been who executed this great work? (the Sanscrit Testament which Mr. Thompson, of Delhi, had given him.) “But why?” “For the conversion of souls,” said Mr. T. “This,” said he, “is your understanding of things: but I reason differently. You give your books without a threat, and without a bribe, and the men are neither terrified nor allured. You see nothing of them again. They die, and perhaps have not been changed in their minds by your books: but the books die not; their children come to the possession of them; and they argue thus:—Our father accepted these books, and kept them till death, there must be something good in them; our fathers, perhaps, intended we should read those books, and we will read them.—Thus,” continued he, “by long patience you secure the changing of the minds of the children of those who take your books, though their minds are not changed.—*Chr. Watch.*”

PROGRESS OF CONVICTION.—A. Mr. Kincaid, Baptist Missionary in Attacan, was preaching to the people, a man took up manfully on the side of Guadama, while another man, who had been a great opposer, occasionally threw in a word in favour of Mr. K., when the following conversation took place between the two men:

“You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner.” “Very well,” replied my new ally, “I have reviled this religion, and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Guadama was a monkey, as that he was a god.”

#### COLONIZATION.

In our opinion missionaries are the best pioneers of civilization. It is not until the higher nature of the savage is awakened—until the moral and intellectual cravings which nothing on this side the grave can satisfy, are excited—until the scales are purged away from the eyes which have long been shrouded in obscurity, that the real benefits of civilized life, the vir-