

They had gone there, as they expressed themselves, in the hope of finding not only nourishment for their bodies, but the bread of life. This was not given them, although they applied for it.— They therefore determined to leave that place again, and to make their way to Mirat, where they hoped to have their hearts' desire fulfilled." The missionary advised them to return home to Azwanpur, and provided them with a trust-worthy native Christian to instruct them. A few of the inquirers withdrew, but the rest remained steady; "having," adds Mr. H., "before the Tasildar and Zamindar and others, publicly declared their determination to become disciples of Jesus Christ their Saviour. Other families have since joined; so that, as Alexander (the catechist) wrote in his last letter, 'a dear little flock of Christ's "other sheep" (John x. 16), of about forty-seven souls, is ready to enter into His fold.' They have begun regularly to attend Divine worship in a shop hired for the purpose, as no other place large enough was available, and are, besides, under instruction for baptism." A later letter, dated Nov. 15th last, describes Mr. H.'s subsequent visit to the spot: "As I arrived a band of happy boys and girls ran up to me, making their salaams. On my asking for their names one said his name was Joel, another David, a third Johannes. A girl said she was called Martha, another Rachel. Mistrusting my ears, and taking it for a corruption of heathen names, I asked again and again, but the children distinctly repeated the above Christian names; adding, with happy smiles, that their names were given them by their teacher. Alexander, in anticipation of their baptism. By-and-bye their fathers came from their fields to greet me, when it was arranged that on the following morning all the inquirers, ready for a confession of their faith in Christ by receiving baptism, should assemble in my tent, for a distinct expression of their purpose, and for solemn dedication to the Lord by prayer. They came—men, women, and children—and a happy meeting it was; all the adults declaring their determination to forsake idolatry and to follow Christ, and confirming their words by pressing (one after the other) my right hand to their foreheads. In taking down their names I found there were fifteen men, heads of fami-

lies, seventeen women, and nineteen children, being fifty-one souls, ready to enter the fold of the Good Shepherd.— And how was this remarkable light kindled in the midst of heathen darkness? I can only reply, by the Lord Himself; He has done it, not man.— The means were the famine and its hardships."

A WONDERFUL WORK OF GOD.

The progress of the Gospel among the Karens in the mountains of Burmah, is thus sketched by Rev. L. Van Meter, one of the missionaries:—

"The first Karen convert, baptized in 1828, was Ko Thahbyu, a man who confessed that before his conversion he had murdered upwards of thirty persons. In the first five years, the converts were 262; in the second, 684; in the third, 953; in the fourth, 5,590; during the years 1852-7—8,000. Thirty years since they were unknown to the Christian world. They had no written language, no books, no teachers, no schools, no churches. Now they have an alphabet, twenty volumes on history and science, and the entire Word of God;—a noble monument of Christian beneficence, and of the skill and industry of the missionaries. They have schools by thousands, and a liberality that would put to shame that of many churches in this country. We have received more than we deserved, an abundant return for our labors, our money, our sacrifices for God. Look at Youngoo. On the mountain tops and in the valleys, five years ago there was the darkness of moral death. They paid no taxes, they knew little of God, they had strife and contention, but not the Gospel. Three years pass;—they have forty chapels and more than 2,000 converts. One year more passes;—they have forty-two organized Baptist churches, 101 stations, 102 assistants, 101 schools, 2,426 pupils, and more than 5,000 baptized converts.

"The first Karen missionary society was formed at Ongkyoung, in 1850.— Mr. Abbott gave an account of the missionary work among them. He had spoken two hours, and thought they would be wearied; but they cried "Go on, go on. Talk to us all night. We want to be informed of the work of God." Their first contribution was between one and two hundred rupees, and two (native) missionaries were appoint-