

Missionary Intelligence.

[From the Missionary Magazine, September, 1861.]

Henthada Mission.

Journal of Mr. Thomas.

REFRESHING CONTRAST.—Dec. 26, 1860.—Kanoogyee. I returned in a boat only two hours from Donabew, but O the moral change! Here the people are filled with joy to see me among them. Their theme is Christ and his kingdom. Two years ago, there was not a Christian here; now there are upwards of thirty. Some have come from other churches; but many of them are but "babes in Christ;" yet God has "perfected praise" out of their mouths. They conducted me more than a mile to see a village of heathen Karens who were favorably inclined. Here it is delightful to preach. "The gospel seems to be truly the "power of God" here."

27.—Came on early this morning to Kung-Shah, a region of Pwo Karens. One has been baptized here of late. Here I felt also that God had turned some hearts to Himself. There is quite a number here who, we hope, believe in Christ; but we have to-day accepted for baptism only five persons! Here is now stationed Thah Klay, a young man who has been aided in our normal school for two years by the Sabbath school in Terre Haute, Ind. Here, then, the gospel has taken effect; here a church of Christ exists, to hold out to others the bread of life. The most interesting part of my visit here has been a visit to a large village of heathen Pwos, whose head man and many of the people seem almost Christians. They expressed at seeing me, a pleasure very much like what I have seen among true Christians. God is of a truth in this place.

LUDICROUS MODE OF TRAVELLING.—I returned from this visit to the inquirers, in a huge cart, drawn by a yoke of buffaloes nearly as large as elephants. I could not but smile as I thought of my figure, half sitting, so as to form springs of my lower limbs, as those most horridly ugly appearing creatures trundled the wheels over the rough ground. But I must thus ride, or get into a still more ridiculous position, by clinging about a Karen's neck to be taken over water. But, any way to get to the heathen the gospel of Jesus. I am fearfully weary, for I have been talking all day in Pwo Karen. This I now do with some ease, yet I get more fatigued than when using either the English or Sgau language.

I have to-day passed by four of our larger churches in a region east of the Irawadi; for I expect to visit there when the Association meets among them, two months hence. I visited, but without having meetings, with the fifth church on the east side of the river. Here the members were apparently in a good state, and some of the heathen profess to have cast away their heathen customs. These inquirers were visited and encouraged.

From this point Mr. Thomas proposed to visit a celebrated Karen woman, who professed to be the daughter of a Nat, and who, as a kind of heavenly being, attracted much attention. She had gone, however, to Henthada, and Mr. Thomas passed on.

WAYSIDE PREACHING—BAPTISMS.—28.—After coming up the river two hours, I arrived at a large Burman village on the banks of the river, whence I desired to get inland some five miles. A Burmese official lent me his horse, a bit of a creature, saddled with a kind of a pad—Burman saddle. On this I sat; but my knees were bent at right angles, just as all the knees of Burmans are when on horseback. But the vicious pony carried me safely to my desired station, after a walk of an hour and a half, during which time I was preaching, or giving a kind of running sermon.

Since reaching this place, I have been off a mile to see some of the new worshippers, of whom there are here not less than twenty. But here, as in other places, they do not ask for baptism, though they profess to be Christians. But we never hurry the converts in this matter.

29.—Sabbath evening. A good day; only two were baptized, but we have had multitudes to listen, many of whom profess to believe. Here many distracting influences are at work. The influence of the Nat-thah-mee (daughter of the Nat) is great in these parts. Many here have purchased boats, expecting the woman's father will soon come; and when that auspicious event takes place, the water is to arise and purify the earth. Alas! one would think if water would purify this world of ours, it would have been pure from the days of Noah. But there is nothing too absurd to be believed, not only here, but even in America.

RETURN TO HENTHADA—THE NAT'S DAUGHTER.—30.—I arrived in Henthada this afternoon, and right glad was I to find Mr. Cray still occupying a part of our house. I came by another church, not having time to visit it for the present.

I was not a little surprised at finding the Nat-thah-mee not only in this city, but on our compound, in our Karen chapel! Hence I am thronged with a multitude, who come to see and entreat for their goddess. I thus have an opportunity to preach to multitudes, while standing upon my verandah.

Now as to the famous Karen woman; she is rather pleasing in her personal appearance. She has a great flow of words, a pleasant voice, and deep, dreamy eyes. But I have seen a hundred Karen women more beautiful than she is. Yet there is, at least for heathen Karens, a charm in this woman; for her words are about Christ, Mohammed and Gaudama. She does not intend to follow those leaders, but she has a few things belonging to these and others. Then these teachings are presented in such a wholesome way, that she carries with her the multitudes. They say though hungry, one forgets all his wants while listening to her words. Pray that this woman may be led to Christ; then others may follow, led by the Spirit.

A FRUITFUL CHURCH.—4.—Bru-ka-too. Here the gospel first took effect after our arrival in Henthada. This has been a fruitful church; it has sent out one of our best pastors, and members who have aided much in forming other churches. It also sheds a hallowed radiance around the numerous heathen of this region.—Two have to-day been baptized, and three, who have long been wandering, have been restored. Here is now a lovely church of about fifty members. Our communion here has been sweet. The head man and deacon of the church think they ought to do something to aid in supporting the normal school in the city. He gives ten baskets of paddy. Thus a practice has been commenced which will be of great benefit to the cause of education here in future time. We fondly hope that many years hence, our educational expenses will be entirely met by the churches here.

I have been rejoiced to meet here to-day one of the most intelligent Karen preachers of Bassein, Pah-yai. He has many relatives near Henthada city. I wrote him, not long since, telling him that his relatives wanted him to come and visit them again.—He has responded to the call by coming in person. He said that before our mission was established here, he came up on a preaching tour, and that his relatives then told him that their time had not yet come. "But," said they, "come again and we will listen; or if we are dead, our children will worship." We all tried to

pray that this visit of our brother may be blessed. May God's own time have come.

5.—Kyah-pee. Sunday evening. We have to-day enjoyed another precious season with this people. Only two have been baptized, but the members of the church are striving after more holiness of heart. This morning one broke down after another and was unable to proceed for tears. But, I think all felt the preciousness of the pardoning love of Christ, for we saw our sins.

8.—Yesterday was spent in coming to this place, Lay-myet-nah; we preached to Karens on the way, but we were weary from the long journey.

To-day we have visited from house to house, preaching to all whom we have seen. The church here is still not in a very spiritual state. As last year, many remain unbaptized, (there are more than a dozen such,) so this year Pam grieved at the low state of the church, and think a change of pastor or teacher might, under God, be blessed. All around this church are large heathen Karen villages, and all, all insensible to their spiritual interests! But others, quite as insensible, have been quickened into spiritual life.

12.—Kyune-gong. This place is in the general region of Kanoogyee, a region where God's grace has been manifested during the year in an unusual degree. The head man of this place, and a government officer, came to the court a year and a half since, when he visited the mission house while our normal school was in session. He was impressed with what he heard and saw. From that time he has been determined to be a Christian. I spoke of this man last year, and remarked that I had placed an assistant, Oung-hau, here. The teacher has remained most of the time since. And now not only the head man, but the inhabitants of three houses seem sincere Christians.

This entire day has been spent in holding meetings for examining candidates and in performing the ordinances. Ten of the new converts have been baptized, and about twenty of us sat down to commemorate the dying love of Christ. May this ordinance be continued here in Thy-ung-gong until Christ shall come to judgment.

IMPRESSIVE BAPTISMAL SCENE.—13.—After I awoke this morning, I heard one after another of the many who slept in the same house, offering up their morning secret devotion. These prayers gave me reason to hope for a precious season in the early prayer meeting. Never did the 53d of Isaiah seem so precious, as while I was trying to unfold some of its deep, its boundless meaning, to this house full of young Christians. Then came the examination of candidates for baptism, which was most satisfactory. At noon we went a short distance into a grove, where we found a clear stream; (clear streams of water are scarce in hither or farther India.) Many of the heathen Karens were present, as well as candidates from other places; they lined the banks and perched upon trees, fallen across the stream. There, amid perfect silence, or silence broken only by the pronunciation of the baptismal formula and the singing of a couplet, as each one went into the water, I baptized ten converts, who, with four others, form the church in Too-wah. A more impressive scene I have never witnessed in any land.

A RICHMOND PROPOSITION.—One of the Richmond secular papers expresses the hope that the spiritual welfare of the Northern prisoners in that city will not be neglected. It pretends to regard them as heathens, in that they have not been accustomed to the slavery Gospel, and so asks the Southern missionary societies why they "compass sea and land to make one proselyte," when we have among us a large number of men who have been so accustomed to the 'doctrines of devils,' preached to them by the Beechers and Cheevers of the North, that the 'Gospel of Jesus' is absolutely unknown to many of them. We would not require them to listen to a discourse, or read a tract, in which the truth was proclaimed, but they should be invited to attend divine service every Sunday at the Bethel church, or some other convenient place, which might be fitted up for the purpose, and thus have an opportunity of hearing a profitable and wholesome sermon, founded upon the word of God.—N. Y. Chronicle.

The German Universities of learning are with good reason the wonder and admiration of the world. Like great central magnets, they exert an influence upon the particles of intellectual matter around them, which in turn is communicated to others, until the whole fatherland is stirred with thought. The number of students which each one at present contains is as follows:—Vienna, 2250; Berlin, 1542; Munich, 1280; Leipzig, 887; Breslau, 850; Bonn, 836; Gottingen, 751; Halle, 720; Tubingen, 719; Wurzburg, 651; Heidelberg, 588; Erlangen, 583; Jena, 454; Konigsberg, 419; Gieslen, 335; Freiburg, 318; Greifswald, 298; Marburg, 254 and Kiel, 178. Vienna and Berlin, notwithstanding their great numbers, exhibit a falling off from former years. American students have an especial partiality for Halle and Heidelberg.

The State of the Denomination.

The following is the Report of the Committee appointed at the late Convention at Nietaux, on "the State of the Denomination." It will be read and examined with interest by the friends of Zion. We have here in a condensed form the results of another year's labour, and, possibly with some imperfection, yet it gives a view of the statistics of the body full of instruction.

The returns furnished to the Association present the following results:—

NOVA SCOTIA:—			
Western Association, 50 Churches.	163 Baptized.	6892 Members.	
Central " " " "	37 " "	279 " "	4717 " "
Eastern " " " "	54 " "	91 " "	3229 " "
	—141 " "	—533 " "	—14838 " "
NEW BRUNSWICK:—			
Eastern Association, 69 " "	117 " "	4082 " "	
Western " " " "	56 " "	242 " "	3988 " "
	—125 " "	—359 " "	—8070 " "
Total,	266 " "	892 " "	22908 " "

This shows an increase of not quite five per cent. Nine brethren have been ordained, viz:—

- Sept. 6, 1860. Benjamin Jewitt, Andover, N. B.
- Oct. 3, " James Irving, Baltimore, N. B.
- " 25, " J. F. Goodrup, Salisbury, N. B.
- Nov. 4, " W. T. Corey, Grand Lake, N. B.
- Dec. 18, " J. C. Blakney, McKenzie's Corner, Richmond, N. B.
- Feb. 7, 1861. Thomas Blakney, Caledonia, Albert Co., N. B.
- March 24, " David O. Parker, Liverpool, N. S.
- May 9, " Abel Washburn, Loch Lomond, N. B.
- July 9, " William McPhee, Guysborough, N. S.

Three new churches have been constituted;—at Parrsboro' Village, N. S.; and at Jacksontown, and McKenzie's Corner, Richmond, N. B.

Seven new meeting-houses have been opened, viz:—In Nova Scotia, at Parrsboro', Long Point, Long Island, Walton, Handley Mountain, and Canaan; in New Brunswick, at Keswick.

Your Committee observe, with deep regret, that the number of conversions, as indicated by the baptisms reported, falls far short of any number recorded by this Convention since 1853, in which year the increase was unusually small. This is a matter for grave consideration and serious inquiry.

Adverting to the increased number of ordinations, the Committee beg to say, that while they rejoice exceedingly in accessions to the ministry, they are impressed with the conviction that great care should be exercised in setting apart brethren to the work, and especially to the pastorate. Our principles forbid interference with the sense of individual responsibility, or with the freedom of the churches; but the apostolic injunction to "lay hands suddenly on no man" should be conscientiously regarded and obeyed.

Your Committee have learned with peculiar satisfaction that there are now about twenty young men, candidates for the ministry, studying at Horton, some in the College and some in the Academy. They look upon this fact as one of the proofs of the Lord's goodness towards us, and they trust that the churches will be increasingly willing to discern and recognise the gracious bestowments of the Spirit, and to encourage those whose hearts are set on the work of God.

Considering the little progress which our denomination has made during the past year, the Committee suggest the desirability of recommending that a day of humiliation and prayer be observed throughout the churches. They would also remind the brethren, generally, that personal effort for the salvation of souls is a duty binding on all the servants of the Redeemer, which cannot be neglected without loss and damage to the cause of truth.

Respectfully submitted,
J. M. CRAMP, Chairman.

Correspondence.

For the Christian Messenger.

The following was intended for publication before the late Convention, but it did not reach us till Friday last.

Letter from New Brunswick.

Dear Brother Selden,—

Though among the wandering of Nova Scotia's sons, yet I feel interested in whatever is being transacted in my native land. I have been reading of late, in our weekly periodicals, of your newly discovered gold fields, also of the excitement, these gold discoveries are creating at home and abroad. I have imagined myself at times, to be one of these gold seekers, on my native shores. Not however, merely seeking the shining dust, but feeling as one inspired with love to perishing souls, seeking opportunities of preaching to them, the gospel of the Son of God. How delighted we are with the fading toys and trifles of this world's grandeur and pleasures, whilst we too often refuse to accept the lasting good, proclaimed in the gospel of God's dear son.

I have been also thinking about the pecuniary embarrassments of our loved institutions at Horton, N. S. And in the reverie of my thoughts, I have imagined, that these gold fields may yet in God's providence, prove a great blessing to Acadia College. His providences are His voice, speaking to us His mind, and may be regarded as pointing directly, to the fulfilment of His ancient counsels. It may be, that God will graciously speak with mercy, and power, to the hearts of the already benevolent, enterprising, and successful of Nova Scotia's sons, who are going so largely into these gold speculations, steam navigation, and whatever else that may elevate their native land, politically, socially, and morally. Should these lines meet the eye of any of these gentlemen, we hope they may be constrained to consider prayerfully, what is here presented to them, as claiming their attention. Surely they will acknowledge, that nothing is more natural, than that the home-born sons of Nova Scotia, and her golden treasures, should contribute liberally for the support of home institutions, which are laboring zealously, in the cultivation of the youthful mind, and advancing our young Nova Scotians, and others, to paths of usefulness and honor. Some of these now stand high among Zion's watchmen, while others, we hear of, with increasing pleasure, stand connected with literary institutions abroad, an honor to themselves and to the country that has given them birth. The voice of others is being heard by thousands, amidst the far off Eastern jungles. On the mountain top, they are heard to tell, how the blessed Saviour died to redeem a world from Hell.—Shall timely aid then be withheld? O say never! never! Let this be the united voice of all her increasingly numerous friends, both old and young, East and West, North and South.

Acadia is still sending forth her trained and harnessed sons, pious and devoted, successful laborers in the vineyard of our God. I am quite sure they will be ready to pardon eulogy and enthusiasm here expressed by me, reflecting the esteem and high regard I cherish for all the Lord's servants. Especially will they do this from the consideration that I have never enjoyed their advantages and classical training. I can very well afford to think and speak highly of them, and at least, emulate their zeal and piety—believing that I have their sympathies and prayers, whilst I plod my way onward, gleaning after the Reapers,—some of whom, have gone home to their rest: striving to be also useful in my day and generation. Through many difficulties I am still laboring on, and although in the 51st year of my age, if I had the means necessary, I would even now spend at least a year or two within Acadia's walls, but alas my days have passed as a shadow that declineth.—"What cannot be cured must be endured."

I had hopes of being able to attend our Convention at Nietaux, but on account of protracted afflictions at home and amongst the people of my charge, I feel that duty prompts me to stay by the staff. However, I can cry "The sword of the Lord and of Gideon," and blow "the ram's horn" at home, and pray for the Lord to be with you, and be the glory in your midst.

Yours in gospel bonds,
LEVI H. MARSHALL.

*The pastor or teacher of this new church is able and active; he is partially supported by the Sabbath school in Stewart St., Providence, R. I.