

# Christian Messenger.

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"Not slothful in business: fervent in spirit."

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## Religious.

### OUR FOREIGN MISSIONS.

The following Report of the Foreign Mission Board, presented at the recent session of the Baptist Convention, will be read with deep interest by all concerned in the progress of our Redeemer's kingdom:—

#### REPORT OF THE FOREIGN MISSIONARY BOARD.

It appears that the state of sister Crawley's health required a change of location; and that Brother Douglass very generously agreed to remove to Henthada, and to allow Bro. Crawley and family to reside in Bassein, which is considered a more healthy place. This change, however, with that of the removal of Bro. D. A. W. Smith to Henthada, where Bro. Thomas formerly resided, will not make any material difference with regard to the supervision of the native preachers in the employment of your Board; as some of them reside in each of these places, and all will be under the watchful care of prudent and faithful missionaries.

In the list of preachers reported last year, at the meeting of Convention, some changes have subsequently taken place. It can not be reasonably regarded as a matter of astonishment, that instances do occasionally occur in a heathen land—alas! not uncommon in Christian countries—in which a man expresses a desire to labor for the spiritual good of his fellow-men, and receives encouragement to enter the ministry, but proves to be either incompetent or unfaithful. One of the Burmans who had seemed promising, and who was under tuition, appeared, on farther trial, to be deficient in native talent and energy; and was, therefore, though esteemed as a Christian brother, kindly advised to relinquish the idea of preaching. Another who had been professedly a minister of Christ for some time, acknowledged that he could not endure the scoffs of his heathen countrymen; and requested to be released from his situation. As might be anticipated, his subsequent course has been quite unsatisfactory. The painful fact is also frankly stated by our faithful Bro. Crawley, that it has been found necessary to expel one for immorality. While, however, these untoward cases must necessarily be grievous to the friends and supporters of this Mission, it is cheering to perceive, that the number of our faithful laborers has increased, especially in the Karen department, in the course of the year. This encouraging fact appears from the following List of Preachers, &c., furnished by our general Superintendent, under date of January 8, 1867, and the recent reports which follow it:

Name.	Station.	By whom supported.	Superintending Missionary.
Ko Aing,	Henthada,	Granville St. Church,	Crawley.
Ko Yan Gin,	Zaloon,	Truro Church,	"
Moung Doka yee,	Paing soung-nau,	Pine Grove & N. Church,	"
" K'aw,	Do,	1st Yarmouth Church,	"
" Tike,	Henthada,	Lady in Truro,	"
" Than shoon,	Thongzai,	"The kingdom come," &c.,	"
" Thi-don-nyo,	Letpadan,	Cape Canse Church,	"
" Pyoo,	Rangoon,	Friend in Charlottetown, Stevens,	"
" Myat-sau,	Bassein,	A. T. H. & J. L. Morse, Douglass,	"
" Long,	Henthada,	Sydney Church,	Crawley.
" Loogilay,	"	"	"

Ma Waing, Henthada, A Friend in Colchester, Crawley.  
Ko-Ow, " " " " " "

#### BIBLE READERS.

Name.	Station.	By whom supported.
Too Wah,	Henthada,	T. M. King and N. H. Dobson, Smith.
Too sw kyaw,	Kyau-ke-pu,	Revds. Miles and Balcom,
Aw pah,	Kyongong,	"
Shway too,	Sin halah,	"
" Aw,	Pa lay plaw,	"
Ah Shway,	Pawlaw,	"
Kyau sa lah,	Ponk-tan,	"
Gan Oung,	Akyau,	"
Myat tha,	"	"
Hea bay,	Tike k'lah,	Brayton.

A very satisfactory account of the faithfulness and success of Mong Myat-sau was furnished by Rev. J. S. Douglass, in which it was stated, Sept. 26th, 1866, that "within the past year he had been baptised into the fellowship of the little Church of which he is Pastor," and that his labors in an extensive region are evidently useful.

Rev. D. L. Brayton, in a letter dated "Kemendine, May 4th, 1867," says, of the two preachers under his supervision, Myat-tha and Hea-bay, that the former "gave a long and interesting account of their work in going from village to village," in a widely extended tract of country, "principally inhabited by Pwo Karens, who had never been visited by a herald of the Cross. Their plan was to go from place to place, and where they found encouragement to remain for days, and sometimes for weeks, teaching and preaching. They found more or less encouragement in several places, and especially in one village, Shway-Young-byat, where they spent more time than in any other place, and the interest continued to increase." Brother Brayton adds, "They found a very general disposition to listen attentively to the truth, when the people were not particularly under the influence of attack. The greatest obstacle they found in their way was excessive intemperance in the use of their home-made liquor. Still I feel that a wide door is there open.

The following more recent Report of the labors of native preachers, &c., furnished at the request of your Secretary,

by Rev. A. R. R. Crawley and his coadjutors, under dates of May 27th, June 1st, and 5th, has just come to hand:—

"Ko AING, besides his labors as Pastor of the church in the Town of Henthada, has been most earnest and indefatigable in his efforts to 'win souls,' both in Henthada and adjoining villages, and in more distant places, as Zaloon and Paing-soung-nau.

"MOUNG YAN GIN has worked faithfully and conscientiously at his station, Zaloon, but thus far without apparent success." Bro. C. remarking that he is "a man of good mind, of sincere Christian spirit, and kindly disposition," suggests that it may be "advisable to transfer him to a station more immediately accessible to the Missionary."

"MOUNG KYAW and MOUNG DOK-EEY are associated in labor at the outstation of Paing-soung-nau. The former acts as Pastor for the company of disciples there, and his influence over them, receiving, as he does, their confidence and respect, is undoubtedly most beneficial. These two brethren have itinerated considerably for the purpose of tract distributing and preaching—many villages being accessible by water from Paing-soung-nau.

"MOUNG TIKK, in company with MOUNG LONG, has spent the greater portion of his time in tract distributing, &c. He is a young man of much promise, active minded, prayerful, and sincerely desirous of being useful in the work of the gospel.

"MOUNG THAU SHOON has been much hindered in his work by the persecution which he has endured, at the hands of a violent and intemperate native magistrate. He is a very sincere and honest man. Being compelled to attend as witness in examinations growing out of a government prosecution of the official above referred to, he was necessarily a long time from his work, and suffered no little pecuniary loss. He is now again pursuing quietly and zealously the work of the Lord. His Christian character came out unscathed from the trials to which he was subjected.

"MOUNG HEA DOON-NYO continues at his post, as Pastor of the church of Letpidan, a faithful minister of Jesus Christ. Bro. Rose, of Rangoon, recently made a long missionary tour in company with him, and writes to me as follows: Hea doon-nyo is a good man; he went with me up the country, and labored hard and well. I love him more every day.

"MOUNG SHWAY LONG is a quiet but earnest worker. He loves the Scriptures, and is becoming rich in his knowledge of them. Although afflicted with deafness, his labors are regarded as of much value. As intimated above, he has itinerated extensively, and scattered, together with his associate in labor, hundreds of thousands of pages of tracts and Scriptures.

"MOUNG LOOGELAY is of comparatively recent appointment. He has given satisfaction so far; and there is good reason to hope he will continue to do so.

"MOUNG SHWAY LIN labored for several months after his appointment, with an apparent earnestness which gave great satisfaction to his superintending Missionary. But, alas! it has recently come to light that he has been living in sin; and it has been necessary, not only to cut him off from the office and work of a preacher, but also to exclude him from the church. From such sad instances of hypocrisy and shameful backsliding in those in whom confidence has been reposed as a 'light' to others, no care, no wise watchfulness has been able to protect the church in any age.

"MOUNG SHWAY OUNG is associated in labor with MOUNG HAN SHONE. He is a good man, able to preach the gospel clearly, and one who gives good evidence of experimental acquaintance with its power.

"MOUNG NAY-DONG, of Bassein, has been appointed within the last month only. His record thus far is a good one; and he is a zealous and active man.

"MOUNG PYOO is under the supervision of Rev. E. A. Stevens, of Rangoon, who writes, under date of June 5th, 1867, "Last rains he studied the Scriptures with me, and at the close of the season, in the beginning of September he gave himself to the preacher's work. He was assigned to a sayat at Remendine, which he occupied daily in preaching to callers. The sayat being on the main thoroughfare, here people of every class are met from all parts of the country, and many books are given away. Besides preaching at the sayat, MOUNG PYOO has visited different parts of the town, and has also itinerated in the country. The most important journey which he made was in company with Rev. Mr. Rose up the Laing river as far as Saugway; thence by land to Thongzai and Letpidan, and northward through numerous and large villages and towns as far as Prome. In this journey many hundreds heard the gospel, and some that heard professed their faith and desire for baptism. Many discussions were held with the people, and many tracts distributed."

Bro. Stevens adds, "Permit me, in conclusion, to beg that you will use all your influence to induce the friends whose liberal contributions are helping forward the work of God in this land, not to forget habitually to accompany their alms with their prayers, for the Holy Spirit to accompany our preaching. MOUNG PYOO says this is his dependence. I know he would heartily join in this request."

Rev. D. A. W. Smith, who has the charge of eight Karen preachers in the region of Henthada, having very short notice by a telegram from Bro. Crawley, of the request for a report in time for our Convention, out of the regular time for reporting, furnishes the following brief statement, dated Henthada, June 1, 1867:—

"The young men supported in part by funds from Nova Scotia, &c., are eight in number, Sau Too-wah, Too-aw-kyan, Shway An, Ah-Shway, Kyan-sa-la, Aw-pah, Shway Too, Yah-way. These are distributed throughout the Henthada district, at places remote from each other, and are laboring to hold forth the light of life. They are for the most part stationed at places where a few disciples have been already gathered out of heathenism. These believers, young in the faith, unable to read God's word for themselves, knowing as yet scarcely the alpha of the Divine alphabet, their minds still impregnated with the errors and superstitions which they have cherished from childhood, feel that to be left thus alone, is to be undone. Accordingly their first and most urgent request, after conversion, is that a teacher may be left among them, to show them their way a little more perfectly, until they can pick it out for themselves. Nor is their desire thus expressed a mere profession. Out of their poverty they will contribute, as they are able, towards the support of the teacher sent them. It is among such persons that the young men assisted by your funds have, for the most part, been stationed.

"Most of the men thus employed have visited me within the last month. They are men that are enduring hardship; their means at best are scanty, and, with one exception, they have families depending on them for support. But their hearts are strong in the Lord; and the tidings of heathen in the vicinity of their labors asking for teachers to be sent to them, as they also wish to have a part in this great salvation, is a proof that their labor is not in vain in the Lord."

Bro. Smith adds, "Allow me to express my most grateful acknowledgements, in behalf of those to whom you are thus breaking the bread of life. May I not hope that you will increase these benefactions a hundred fold, by adding to them supplications in behalf of the perishing Karens in Henthada?"

With reference to the Mission School in Henthada it may be remarked, that, though sister Crawley is removed, yet it may now be efficiently conducted and superintended. Bro. Crawley says, "It is in too prosperous a condition—has been and still is—the means too evidently of good to the community to admit for a moment, willingly, of a thought of abandoning it." In his recent report he says, "MOUNG AP, the School teacher, is doing well, very well. He seems particularly adapted to his work, and conducts the school in such a way that he reaches the parents through the children, and exerts over the latter much influence for good." "But," Bro. C. inquires, "is it not practicable for the Board to sustain in Bassein such a school? A small school has been initiated here by Bro. Douglass; but I understood him to say, that the support on which he had to depend was both uncertain and inadequate." Your Board, considering the great benefits that have unquestionably resulted from the establishment of schools among the heathen, conducted under truly Christian influence, deem it desirable that the schools at Henthada and Bassein should each be sustained by an allowance of \$100 annually.

A new feature has been recently introduced into our Mission, namely, the employment of 'Bible women,' whose business it is to read the Scriptures to those of their own sex—to whom they can have access more conveniently and advantageously than men can—and to impart religious instruction to them. In a letter written "at Henthada," July 31st, 1866, received October 26th, Bro. Crawley says, "As a 'Bible woman' is an agency for the evangelization of the country whose value can scarcely be over estimated, I have felt no hesitation in using part of the funds for the support of one in this town." Your Board expressed approval of this course, and gave permission to extend it. He subsequently wrote, "The result is received with so much satisfaction, that nothing but the impossibility of obtaining suitably qualified persons has prevented the employment of a number of Bible women." When, therefore, Bro. Brayton, of Remendine, found another woman, qualified and disposed to act in this capacity, she too was employed. In Bro. Crawley's Report, May 27th, he says, "Ma Waing and Ka Aw are Bible readers, and they have been doing, it is believed, in a quiet way, much good, by carrying the word of God to the homes of the people, and, without endeavouring to gather crowds, or attract general notice, gaining the attention of many who, would not otherwise have come within reach of the Gospel."

From the facts now stated it appears, that those who contribute to the funds of this Mission, enjoy the privilege of aiding in the support of about twenty Burman and Karen missionaries, one school teacher, and two female Bible readers, all diligently laboring to diffuse the light of the gospel in benighted Barmah; and to win souls to Christ. By the Divine blessing much good is unquestionably being accomplished through their indefatigable labors.

Our worthy Superintendent says, "Encourage all who wish to give for the support of native preachers; for men will, without doubt, be found for all who desire to do their part in the good work." Under date of March 28th, he