CHRISTIAN MESSENGER. THE

PERSONS AFFLICTED, however slightly, with any weakness of the Chest or Throat, involving either the Larynx, Truchea, Bronchial Tubes, or the Lungs themselves, should, on the first symptom, commence with Fellows' Compound Syrup of Hypophosphites, a. by its use diseases of those organs (even Consumption in its primary stage) are s eedily cured and more alarming symptoms prevented.

After reading Mr. Carpenter's "Tour among the Karens of Smm," we shall be no less interested to learn from the Native Preachers who accompanied him how they fared on their return. The following simple but graphic "Narrative" shews what they endured on their journey back to Burmah :--

NG'POK'S NARRATIVE.

BY REV. C H CARPENTER.

In our tour among the Simmere Karens, we were assisted by four Karen preachers. After two months of pleasant a sociation in labor and hardships, it lecame necessary for them to return. Two of them, Ng pok and Rev. Sah poh of Bassein, left us about twenty miles above Ayuthia, the old capital of Siam. They were to return by a new route, some distance north of that pursued by us in coming to Bangkok Weali knew that the journey before them was full of hardship and peril. Their faith and manhood would be tested severely. They were more than eight hundred miles away from home, in the heart of a foreign country. entirely ignorant of the language of that country, without a pass and without a guide. They had to go towards the settin. sun for ten or twe ve days across the broad delta of the Menam, in the hottest season of the year, le ore they could reach the mountains where their heathen K ren brethren l.ve. They would be exposed night and day to the attacks of fever, wild beasts, as d wicked men. But they were in the service of One able to defend them Why should they har? A faithful translation of their simple narrative may be interesting and will inhustrate the character of many of our Karen preachers.

cause the Lord's Day had come, we must needs sleep there by the muddy water two nights.

Monday morning we bought a bamboo joint of the Siamese, and filled it with the muddy water to carry with us. It lastedtill poon. About three o'clock we became very thirsty again, and prayed as before, and at evening we came to a Siamese man watching buffaloes. He guided us to a Laos village. They led us to the priest's house, where we lay down after cooking and eating our suppers. We were very tired. Our shoes were all worn out, and ing. our fect were so sore and hot that we could not slep. About midnight I fell into a doze, when a thief came up stealthily and stole my gun and bag. I waked and pursued him a little way, but when I consid-

ered that the thieves were armed while had no weapou, I did not dare to pursue further, and returned. Everything was gone except the old clothes in which I wassleeping, and the money which the teacher gave me. It was tied around my waist so they did not get it. The name of the v llage is P'bat, and the robbing cecured Monday night, March 20.

"Tuesday we walked all day without talk to the women, and to call into her water, and arrived at Paibat We cooked rice and slept again on the premises of a pri-st. In the morning we begged a tamtoo of the priest, and carried water. At evening we reached Mau Kai, where we slept Thursday morning we found a Shan who could talk Karen. He told as that the Karen villages were two days further on by a d flicult road. So we hired him for Rs 2 to guide us to the Karens. Friday vening we reached a Karen village among the mountains, of seven houses. They received us very hospitably, and list ened to the word of God glady. We -pent Sunday, March 31, in K -r-poh-gay. a village of forty-one houses, where they ie eived us and listened to to the gespel sladly. Monday morning we hired a gaide for twelve annas (about thirty-f. ur cents), and he brought us to Ker t'proo. The next day we had company; and by a hard d y's march- mached Oo tau, where there are many houses. The people there showed us great kindness, and listened well to the story of solvation. Wednesday we atempted to go on alone, but lost the roa. and came to O -tau-p'koh, a village of only our houses. We told them about the word of God, and they listened well. On the morrow they puided us back to the road which we had lost, and we reached Wild towl Brook that night Our feet were very Fore, and we stayed here two nights. Saturday we marched all day to Me-klong where we spent Sunday: Monday, as there was no proper road we waded up the river among the rocks and along the steep sides of the hule, to the upper village of Me klong Tuesday night we slept in the Inest. Wednesday we reached a S_au village on the boundary. By hard marching Thur day and Friday, we reached Maitau on the head waters of the Houny. darau River. Here, as our feet were very sore, we hired a boat to take us to Maulmain for Re. 6. " Dear teacher, although our journey back was very hard, our hearts never failed. We were happy continually. Even at the hardest times we said to each other, . For Christ's sake, we suffer willingly and . But where are you going ?' . Oh, I don't " Tuesday morning early we got them to cheerfully. If we compare this our hardness with what the disciples have suffered,

BURMAH.

LETTER FROM MR. GEORGE.

Progress - Henthada, Oct. 19, 1872 -The work still goes on. Three more were and the inquirers are very many. I think the land The charac er, as well- as the number of inquirers, is especially gratify-

We are all well, and stand the heat very nicely, but it is very hot. There are many English and half caste that would read you not send me by next ship a few hundred Baptist Publication Tracts? I do not want milk and water, or poor skim-milk ; send me sincere milk of truth, please.

LETTER FROM MISS ADAMS.

In the letter from which these extracts are taken, dated Aug. 27, 1872. Miss Adams gives an account of an excursion which she made to a neighboring town, to school some little girls who would not come without her personal efforts. She took with her the girls of her boarding school, sixteen in number; and they went by boat, carrying provisions, dishes, and everything they would need while absent from home. They are detained on the way by a violent rain storm, but at last arrive sutely. Miss Adams says :--"The preacher, as s on as he sees us. strikes the gong, which is the signal for all the Christians to come together ; and in a little while, even before we can change our wet clothes, we are surroun led by men, women and children, who have come to: give us a greeting. The preacher is a very might, wide-awake man, and he soon has us arrranged as comfortably as bamboo matting and edico curtains can make us As soon as we rest a little, we must go out to visit those who are not able to come to the mi-sion house. "We go to visit an old woman, a relative of one of the Christians. They have no chair, not even a box to sit on, and it is impossible to sit on the flor with these verandah, by the side of the old woman .--She seems tee de, and I remark upon her age, "Yes, daughter, I am over eighty." her fine gray hair, which is combed nearly ff her forchead, and say .--

back, and we cooked and ate again. Be- (From the Missionary Magazine, Feb. 1873.) I beg her to come to the service : but no, she is very far from that. We can do nothing more than pray for her.

> ". . . . " After the service we must go out to talk to an old woman whom I met here last year, and who seemed very interbaptized on the 15th inst., making our esting. After a long walk and much huntnumber thirty-nine since last convention; ing, we are told to go to a certain house, where there is a Burman school, and that the dark trying days of waiting for fruit the woman lives there. We are kind y in Burm h are nearly over, and we shall received by the teacher, who is sitti g on soon hear glad shouts of praise throughout the floor, with a stick in his hand, and his dirty-looking pupils all around him. No chairs, of course, so down we go on our leet, and talk to the house full who have gathered to see the mama. The people are very hospitable, and according to the cus tom offer us water, co n, an | cigars. I am good tracts if they could get them. Could always glad when they think to get a cup of cold water, for it seems so hard to refuse all their attentions, and they cannot understand why we do not smoke or chew.

> > " The old woman at last comes ; and at a glance I see she is not the one I wanted to see ; but she is a human being nevertheless, and I will try to hide my disappointment, and greet her pleasantly with, -" Well, mother, I have come to see vou.

> > " Oh, yes, daughter, I am glad you did; I remember you very well.'

> > "I say, ' Very well, I have come to ask if you remember what I told you."

" Oh. yes, I remember very well, that one day at the close of our worship, while we all sat on the ground, a mama came and spoke very pleasantly to us.' She reterred to the time when I had gone out into the village, last year, and came upon a large company of women who had been spending the day in the zayats, worshipping the priests. . But what did the mama say ?' . Oh, she talked very sweetly to us.' ' No, not that ; what did she tell you about? Do you remember heating her say anything about Jesus? 'Yes, she said something about Jesus, but I was so busy counting my beads that I did not listen much to what she said.' The story of the cross is worth telling a great many times, even though the majority of beaters are indifferent ; so I tell her again. Perhaps others standing by will listen. " After talking some time to her, I ask the old man about his school, and ask the children to read to me; and as he seems, muddy hoots. I will sit on the edge of the pleased with the little attention, I ask him to come and see us to-morrow morning. Do you want to know what I say to her? Early next morning he comes with his whole school to visit us. They read, and then our girls read- for them, sing some "She holds up her eight figers I stroke Sunday school hymns, recite the multiplication table in song, and show their fancy work. The girls of the heathen are very much delighted with the work, and express the wish that they lived near us, that they might learn in the same way. This is exactly what I wanted them to say ; and I nope there will be a school here before long, where all may learn not only to do fancy work, but how to love the Saviour. " In the atternoon the girls, with the ... Y ... sny you will go; but where will native preacher, take the bout and go off for another little girl, who was in my school for a few months last year ; but her father falling into sin and being dismissed from the church, could not be induced to give up his girl. But now, with all this company of girls to coax her, and the preacher to talk to the father, the girl is gained ; and it seems very pleasant to see her little lace with us again. She is the little one who surprised me one day whon I asked her it she remembered the Giver of her food when she ate. She said, 'Yes, I always pray before I eat.' ' What do

Dartmouth to the North Baptist prayer meeting, one pleasant evening that saw me for the last time among you for many days; I attended but one meeting after that, in Nova Scotia ; the last one was down at Clementsport - the last meeting of the Western Baptist Association. Both of these evenings are clearly graven on my memory. I wonder how many silent changes have passed over those I knew. Ah ! well, life is the harvest time, and we must not expect to see the face of the field unchanging.

45

I am indeed a bird-of passage even here in Burman. I scarcely can tell myselt how, but I find myself in Maulmain, waiting for the Tavoy Steamer to take me to my new home on the horders of Siam. I have with me a faithful band of Karens, and au going to the birth-place of Karen Missions, in which I hope to be able to strengthen the interest in schools among them, and encourage and exhort their women to make eautiful and happy christian homes in every corner of these jungle depths; I cannot do much, but I can " help these women."

I send you the photographs of the two girls who accompany u.e. Nau Mattha is from Bassein, and is supported by the wamen of the Basser's district, who have already placed over two hundred rupees in my hands for her use. She is a self reliant, capable christian woman, and has been teaching many years, always seeking work among the heathen, and has left every thing that makes life dear behind her, to follow me to the heathen women and children of Siam. The other one is my Ruth-her nume is Nau Nau, but from her persistence in following me I named her Ruth. She is from Henthada, a very intelligent girl, and the daughter of one of the first men ever ordained among the Karens I had no means of support for her, and thought I could not possibly take her, but she was determined to come with me, and her quiet pleading prevailed. I knew she was capable of doing good among either heathen or shristian Karens, and would be a great comfort to me personally ; more than this, when I told her I could not promise her anything at all, on'y that I would try and provile enough for her to cat, she said she had clothes for the present, and was quite willing to go without any provision for her ; so she cause, and I trust the Lord will provide for her, though I thought I had as many with me as I could provide or before. She is very quiet and reserved, but remarkably apt. intelligent and affectionate, and I trust the Lord brings her. So you see I have one representative from Bassein, and one from Henthada .---Besides these, I have two staunch Karen preachers, both married men, one of them a pastor of some years standing, and next month Dr. Binney of Rangoon is to send me one of his staff of Professors from the Seminary, so that I may have efficient help, for the station to which I go has no American Missionary there at present. It is the station which Mr. Norris was obliged to leave about a year ago, and consequently they have no one to keep up their schools, or to encourage them in any way. Mr. Rand of Maulmain, under whose superintendence the Convention have placed me, accompanies his sister and myself to Dong Yan to-morrow ; that you may remember was the scene of Miss Macomber's labours, and is yielding noble fruit to-day. God ble-ses the labors of all who cleave to him, and I believe His hand holds me, and his eye guides me every day. I continually remember the Women's Societics in my prayers. I have seen many similar Women's Meetings spring up in the Bassein jungles, but I hope they will not outstrip their American sisters, it ought not so to be. Yet I can assure my sisters at home, that in comparison with their respective capabilities of giving, they have not much to hoast of above Karens that had not heard Christ's name twenty years ago. And I doubt of the scale would not turn in their favour, for I have reason to think they give as much or more than they keep sometimes. On the other hand it must be rem miwred that they lead simple lives, and have fewer wants than we, and so can afford to give They give to Missions and live on rice and rotten fish . " they like nich things to cat as well as anybody ' one of their pastors tild me, "but they cannot huy niceties and give to God too " They cultivate their rice fields in this intense heat, not to cat of the surplus themselves, hut to support their schools, and to give to II me and Foreign Missions Do you not think that the Master smiles down often on poor toiling Karens at work among their paddy? * * * * Ever yours do., II. M NORRIS.

(TRANSLATION.)

" May grace rest i pon the dear teacher and mama. I send this love letter to the teacher and mama who love me, and whom I love.

"I wish to tell you what happened to teacher Sah-p h and neufter we separated from you." After- having the boat in the morning, we walked all day till evening. We asked to skep in a Samese Louse, but they directed us to sleep in the givet which the king had built so as way beyond the village We went th re, and cooked and ate our rice when it became dark. While we were praying and singing, two mencame up with swords, and sat down close to us. We moved away a little, and they moved after us. Then I was afraid, and prayed in my heart. Directly we jumped down and returned to the village and begged to slep in one of the huss, but they would not let us, so we had to go and sleep. under a tree.

ferry us a ross the river, and we went on all day until night overtook us in the midst it is nothing. Moreover Christ has suffered, and they take the figure at once, and a

of a great plain far from any habitation. for us more than ten thousand times more general burst of laughter shows that they We slept there, the masquitoes biting us than this which we suffer.' We comforted dreadfully. Wednesday, we walked all each other thus very often, but we are not yet perfect. Help us with your proyers in a zayat. The next mercing, as there in order that we may praise God with chcertul hearts continually, whether prosperity or affliction betide us in the work of Corist.

.... Muther, the king of death has plant ed his flag upon you ; he will come to take

" Yes, daughter, he will come soon, 1

". Oh, yes, when he calls none can stay behind.'

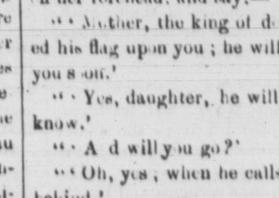
you go ?'

" I don't know ; who can know ?"

"These people delight in figures of speech, so I ask her what she would think

of a man who was going along the road, and somehody should ask him where he was going, and he should reply. ' On a journey ' koww !"

" The house full of prople are listening,



day and arriv d at Sepan, where we slept were many roads, we hard a guide for two ticals and came on to S'mobloo --Friday, we could not get a guide, and walked on alone. It was very hot and we could find no water ; we were very thirsty. but G id did not bring us to the water until evening. We drank, and our strength rewived W : cooked rice, and slept by turns under a tree. The tig rs were pretty bold. not water enough to cack with, so we went on all day. It was fearfully hot, and we were drow fully thirsty and hungiy. We stopped and prayed to God to bring us to water. About four or five P m., God answere! our prayer and showed us two The water was thick and black, and smelled has yet been received of the return trip of very badly, but we drack it thankfully. Th'rah Myah-oo and Ger-rau, who made a cold rice to eat. Then our strength came north.

• 'r

" One word about the Karens in Sjam. Between the Se-sa wat and Red stone rivers, they told us that there are thousands of Pwos and Sgaus. To the northeast, char to Northern Laos, there are Sgau Karens, but the villages which we passed through Others who had slept here before had taken on our return are mostly Pwos. A trader hold of her jacket, which, is a Bengalee great pains in building barriers to keep told me that there are many Sgaus on the them off Saturday m rai g there was head waters of the Meklong. Dear teacher | that kind of a jacket ?' and mama, pray for us !"

> (Signed) TH'RAH SAH POH, NG'POK.

It may be added that they were obliged to hasten in their journey, owing to the approach of the rainy season, and the he-Siamese men. We c uld not ask them for ginning of school in Bassein where Ng Pok water, but made signs, and hey led us to | was engaged to teach. They reached home | a mud hole where the buffaloes wallow. well about the first of May. No account make a change for the better in more im-Then the me pitied as and gave us some still longer circuit towards the east and

would think the wan a tool. They say you say?' ' Oh, I put my hand on the rice . There, she has hit you good, grasdmother and how my head and say, Now I hy me She takes it good nature diy. In fact, these down to sleep.' Her coming has done people do not seem to care where the rub good already, for in the evening her poor is; they always enjoy a j ke wandering father comes and gives her to

" Then I tell her of Ourist and the wonme, as long as the girl is happy. He himderful plan of salvation, and show her how much better and more secure is our religion than that of Gaudama. She listens very of him, that ' a little child shall lead him.' well, but says at last with a sigh,and grow strong even in my weakness, ". Oh ! I can't forsake the ways of my

ancestors.' " Your ancestors & I say, as I take jacket ; ' whenever did your ancestors wear

"This caused another haugh, and the old woman smild and said, -

" Oh, yes, but I see that this jacket is better than the Burman one, so I wear it.' ... Of course that is the reason, mother ; but if in such a little matter as a jacket, you think it best to change if you can get a better one, is not there more reason to pertant matters ?'

"Yes, yes, I know, but I am not ready My D ar Mrs Selden .--vet."

when I think of the noble hand of praying sisters and mothers at home. May the God of grace keep you, and direct you in all your plans."

self promises to do hetter. May it be true

. . . . " I think of you and your work,

Correspondence.

The following letter from Miss Norris to the Secretary of the Central Board will be read with interest by the members of the W. M. A Societies :--

LETTER FROM MISS NORRIS. MAULMAIN, Nov. 21, 1872.

It seems such a long, long while since "So the poor old heart remains hardened. you and I crossed in the moon-light from