

A SIAMESE ROYAL DECREE.

Two or three weeks since, we received from our missionary brethren in Siam, a copy of the Royal Decree lately issued by the First King of that Country, CHULALONGKORN. The introduction will show to our readers somewhat of the political condition of the country where our missionaries have been living for several months past, and where it was supposed our mission would be established:

Siam is an independent kingdom in South-eastern Asia with a population of some four or five millions. The Government is an absolute monarchy with two kings, sometimes called AKARAJA and UPARAJA, i.e. First King and Second King, and sometimes called WANG LUANG and WANG NA, i.e. the Great Palace and the Front Palace. The First is supreme. Each has a Court of his own with princes and officers, but that of the First King is much the largest. Each has also an army and navy. This dual state of things has generally worked well.

Since the new treaties were made by western powers with the late kings opening up the country to trade, European ideas and usages have been introduced, and great changes and improvements have been made.

The present First King is young and enterprising. The Second King is middle aged and rather conservative, but not opposed to progress. Both are princes of much ability and are laboring to promote the best interests of the country. There was some misunderstanding in political affairs last year, and the Second King rather than come in collision with the First, quietly left his palace and went to the English Consulate. While there, through the prudent intervention and advice of foreigners, more particularly British officers, the difficulties were adjusted, and the Second King returned to his palace without detriment to his position. His army however was reduced to two hundred men. This is a great relief to him and will tend to remove jealousies and promote harmony; but it adds greatly to the responsibility of the First King.

The following Royal Decree sets forth the basis of the settlement of the late difficulties, and defines the position and prerogatives of both parties. It is believed that a brighter prospect has now dawned upon the kingdom, and that the numerous improvements already introduced, and those which must necessarily follow will be permanent, and add to the lustre and glory of the present reign.

ROYAL DECREE.

[L. S.]

Great Seal of State.

[L. S.]

Seal of the Royal Mandate.

[L. S.]

Seal of the Present Reign.

ROYAL SIGN MANUAL--CHULALONGKORN.

SOMDECH Phra Paramindr Maha CHULALONGKORN Patindr Dubia Maha-Mongkut Purusiaratne Rajarawongse Warutabongse Paribat Warakhatjarajanikarotama Chaturantaramamaha Chakrabartirajangkas Paramadharanika Mahamajadhiraja Paramanarth Pabitr Phra Chula Chomklow Chow Yuhus, KING OF SIAM, fifth Sovereign of the Present Royal Dynasty, which founded the City Ratne Kosindr Mahindr Ayndhya at Bangkok, the great Capital of the Dominions of Siam, both Northern and Southern; SERRAINE of Laos and Malayan Dependencies etc., etc., etc.

Out of Our great love for, and implicit confidence in Our Royal Cousin, KR-M PHRA RAJAWANG PAWARSTAN MONGUL, and with a view to consolidate more firmly the internal peace and tranquility of Our country and of Our people:

Do hereby declare and proclaim to all,

That We hold intact and inviolate, the Solemn Deed and Covenant by which We of Our Royal Will and Pleasure, on the 11th day of the waxing of the moon of the 1st month, year of the Marong [Great Dragon] 10th of the decade, Civil Era 1230. [25th day of November 1868] installed Our said Royal Cousin, as KR-M PHRA RAJAWANG PAWARSTAN MONGUL, [known to Europeans as Second King,] with all the Honors, Dignities, Revenues, Rights, Authorities and Prerogatives, according to the then well known and long established Precedents thereto attaching:

And that We do further command all the Members of Our Family, Ministers, Councillors, Nobles and Peoples to obey and respect this Decree, sacredly and carefully.

And We do further declare and define, that for the due security and Protection of Our well beloved and trusted Cousin's

Honor and Dignity, We authorize him to enrol, retain and equip for service, armed with muskets or small arms, a Force of Two Hundred Men, which, unless at times when We may require their aid under Our Sign Manual, shall be under the Command of Our said Cousin, and shall be limited to the residence, wherever that may be of Our said Cousin.

And that as upon Us alone, devolves the grace and serious cares and responsibilities of all measures for the internal peace, as well as for the external defence of Our Kingdom, so all ships, arms and ammunitions of War within Our Kingdom, can be alone held or owned under Our sole Authority or license.

And We do further declare, that should We hereafter,--as We much desire,--place the Finances of Our kingdom on a more secure and a firmer basis, so as to lighten the burdens of Our people, and prevent the waste of their resources, We will when redistributing Our own rights and revenues, guard and defend as We would with Our own, the rights and revenues of Our said Cousin.

Who has further in acknowledgements of this Our Will and Pleasure, renewed His Solemn Pledge and assurance of loyalty and devotion to Our Authority and Person.

In witness of which, and as Parties to these Presents, We order and Direct Our Relations and Councillors, to attach their Seals and Signatures.

Given on the 5th day of the waxing of the 3rd month, year of the Cho, 6th of the decade, Civil Era 1230 [25th day of February 1875] and the seventh day of Our reign.

(Signed) KR-M PHRA RAJAWANG PAWARSTAN MONGUL Second King. [L. S.] Seal of the Narayan firing the Gun.

(Signed) SOMDECH PHRA BANRAP PARVPAX His Maj's. Uncle. [L. S.] Seal of the Great Coronet.

(Signed) SOMDECH CHOW PHYA PARAMAMHA SRI SURIWONGSE. Late Regent. [L. S.] Seal of the Sun.

(Signed) CHOW PHYA BHUDHARADHAY. Min. of the North. [L. S.] Seal of the Lion.

(Signed) CHOW PHYA SURAWONGSE WAY WADDIN. Min. of War. [L. S.] Seal of the Elephant Lion.

(Signed) CHOW PHYA BEANWONGSE. Min. of Foreign Affairs. [L. S.] Seal of the Crystal Lotus.

True translation, J. H. CHANDLER, Govt. Interpreter.

LONDON BAPTIST ANNIVERSARIES.

THE BAPTIST UNION.

On the evening after the opening session on Monday the 26th ult., an account of which appeared in our last, members of the Union joined in a social Soiree, after which the company adjourned to the Great Hall for the purpose of hearing accounts of the work done by Baptists in Sweden and Norway, Holland, Italy, in Palestine and Japan.

Mr. Wiberg gave a very interesting account of his conversion, and becoming a Lutheran minister, and of his subsequently adopting Baptist sentiments and his baptism at Copenhagen by Mr. Nilsson. He wrote a book on baptism which was published in 1852. There was not then a Baptist in Sweden. He came to the United States and spent three years in connection with the Baptist Publication Society. He was afterwards sent back to Sweden by that Society. He said at the close of 1873, we numbered 9,678 baptized believers, organized into 222 churches, scattered all over the Kingdom. About 2000 members have emigrated to America. The revival of this year has added large numbers in many places.

Mr. Kloekers presented the state of religion in Holland and showed that evangelical truth was there progressing.

Rev. R. H. Roberts, one of the party that went to Rome, described the work of the Baptists in Italy. He also read a letter he had received from Rev. Mr. Wall giving some deeply interesting details of the converts. He said there were about ninety-two members in the Baptist church; and added "I do not think that it is a breach of confidence to say that Mr. Wall has

had a Cardinal's nephew reading the scriptures with him, and who is soon to make a profession of his faith in Christ, and as he is quite sure his family will disown him, he is about to leave Italy and seek employment in England or America."

Rev. Dr. Landels said:--

Some might not be aware that there was a BAPTIST MISSION IN PALESTINE,

which was not started by any society. A young man, an Arab, was baptized in the Pool of Siloam fifteen years ago. He came to this country and studied for a time, first at Pontypool and then at Regent's park. Some zealous friends of Christian union thought it a good opportunity of giving practical expression to their desire for union, and formed a Christian Union Mission to the Arabs of Palestine. This was eventually thrown entirely on the Baptists, who have from that day to this supported the mission. The Arabs were difficult to reach; but the missionary did various kinds of work. He found the people very willing to listen, and he preached in his own house three or four times a week. The Missionary had toiled on for fifteen years, and made excursions to Ramoth Gilead, and beyond Jordan, and was well and hospitably received by the Arab chiefs. A baptized church of seven members had been formed in Nablous, where the missionary was working. The strongest testimony from several gentlemen visiting the Holy Land had reached this country of the excellency of the work El Karey was doing.

There was also, Dr. L. said, a new BAPTIST MISSION IN JAPAN.

which had been in existence for twelve months. A young man studied for the ministry under Mr. Stonehouse in Australia, and by-and-by married Mr. Stonehouse's daughter. He laboured in a small church there, and was chaplain to the prisoners in the Stockade, and supported himself by different kinds of work, and was realizing an income of £600 a year. Among the prisoners he laboured so successfully that he baptized some of them. Nine of them went into the water and were baptized with their letters on. But he determined to leave everything and go to Japan, where he thought there was more work to be done. He was accompanied by his wife and his wife's sister and two convicts, and he had no prospect of support before him. On his way through Western Australia a rich uncle tried to persuade him to remain there, and offered to leave him his estate if he would do so; but he refused, saying, "I have put my hand to the plough, and I cannot look back." (Applause.) On he went, relying on the Lord to help him, sometimes being in such straits that he did not know where food was to be obtained, and in one of these instances relief came in a very singular way. Among the convicts to whom he was made a blessing there was one who had rich connections in England, and property which he could command. This rich convict was still in Australia undergoing his sentence; but when Woolton Haek was in Japan in these great straits he heard that there was a registered letter for him in Yokohama. That registered letter contained £300, which was sent by this convict from Australia. He had no more to add except that the mission had taken the Japanese affair a little by the hand. There is a training college in the East-end from which a young man had gone out to Japan, more than half his expenses being guaranteed by a private gentleman, the Baptist Missionary Society advancing the other half. Mr. Haek has said, "send out such men; we will support them. It does not matter about having salaries guaranteed. The Lord will provide." The work had been begun in Japan and he trusted that it would not be lost sight of.

THE TELOOGOO MISSION.

After the recent action of the Special Convention at Amherst, and with the anticipation that our future Foreign Missionary operations are to be among the Telooogos, our readers will be desirous of knowing all they can about that country and people. The whole are reckoned at about sixteen millions. In part of this country, at Ongole, near Madras, the American Baptist Missionary Union have a very flourishing mission under the care of Messrs. Campbell, Clough and Timpany. The part where our own brethren and sisters are to go is further north on the Godavery River, having Coanada (the letter a in the two last syllables being pronounced as in pa) at its mouth, with a population of about six millions. Although here there is but one missionary and his wife, which comprises the Independent mission of our Canadian brethren, yet the people are about the same as those among whom the American mission is located, and the results of Mr. McLaurin's labors have been similar in character, although not in extent.

We find in the May Missionary Magazine an interesting account from Mr. Campbell of a two weeks tour amongst that people, as follows:--

LETTER FROM MR. CAMPBELL.

Ongole, Hindostan, Feb. 10, 1875.

I have been intending some time during the cool season to accompany Brother

Clough in one of his tours upon his field. Accordingly we left Ongole on the evening of Jan. 19, equipped, as one necessarily must be in this country, with tents, bed, and bedding, a necessary supply of dishes and cooking utensils, and with a moderate supply of provisions which must necessarily, from time to time, be recruited by coolies from Ongole.

THE FIELD.

As is already known by those interested in the work here, the Ongole field is large, extending westward eighty miles, also to a distance north, south, and east sufficient to take in an area of 6,300 square miles, and a population of 1,000,000. It was but a small portion that we were able to reach in our two week's trip. This trip about which I write was the third Brother Clough has already made this cool season; and he tells me only about half the Christian villages are yet reached.

From Ongole our general course was west and south-west. Our first stopping-place was Nootalapaud, eight miles distant. Here are twenty or thirty Christians. We went to their village in the morning, and Brother Clough, by words of advice, inspired them with new courage, and awakened a determination to repair their schoolhouse, which is now in a dilapidated state. As soon as the cool of the evening would permit we were on our way. Brother Clough on his pony went in advance, and I followed on my bandy (ox-cart). We then left the macadamized road, and struck to the south west through fields and jungle. It was a new experience to me to ride in a bandy where we had nothing but a footpath to follow, and I found it was not wholly agreeable to the equilibrium of the mortal part. This, however, is one of the things incident to Indian life, and especially to mission work; and we take it as a matter of course. Before reaching the next camping ground I overtook Brother Clough in one of the villages through which we passed when he was preaching to the people. It was eleven P. M. when I reached Dardakapollum where our tent was pitched for the night.

TWO BROTHERS.

Here lives a family who when heathens, were a family of priests. There are three brothers, two of whom were formerly set apart to this office. They are now all faithful disciples of Jesus; and the two, Oogriah and Lutobiah, are faithful preachers of the gospel. They are smart, intelligent young men, and more conscientious Christians one scarcely ever meets. We had a little prayer-meeting with them in their house. The three and their wives, and two or three others of their village people who say they are now believing, made a happy little company; and a pleasant scene it was.

JEVAGOONTA.

Our next stopping-place was Jevagoonta. Here in two different pollums (hamlets,-- often many in one village) are about fifteen Christians. They are about to build a schoolhouse, and a part of the materials are already purchased. The following morning we visited the pollums, and Brother Clough preached. In the afternoon the Christians and some others gathered at the tent for words of advice, prayer, and praise. Our sojourn was only for a day, and we again took leave of the few followers of Jesus.

THE PLAYING PRIEST.

Brother Clough, according to his custom, stopped at the villages through which we passed, to speak a word in the name of Jesus. The first one on this stage was Tungalah. He had arrived here before me, and had a congregation gathered about him. The first person who attracted my attention was a playing priest. He had his rattle-boxes, and an instrument called siddara, which somewhat resembles our banjo. He had just been playing before the door of a poor woman's house, and had received some rice. Our presence was a sore disturbance to him; and as Brother Clough was preaching he broke out in a harsh loud voice, with earnest gesticulation proclaiming his shastra. Brother Clough, knowing that to show the people his folly would be better than arguing with him, turned and asked him where his shastra was from. He said from Madras. Then by a few words, and by an apt illustrative demonstration as Brother Clough knows how to do it, he turned the whole company into a laugh against the poor priest, and the heathen people themselves fairly hissed him away in shame. Thus a daring opposer of the truth was silenced, and the Lord triumphed. Well may we say, "Lord, even the devils are subject unto us through thy name."

A LEADING MAN.

The night was spent in our tent at Micoapaud, and in the morning there occurred an interesting case. We went into a pollum a few rods distant where were a few Christians. We stepped upon the platform of their idol temple, and a large crowd of between one and two hundred people gathered about us. The Christians sang a hymn, and Brother Clough preached. After talking forty or fifty minutes, the leading man of the pollum appeared, and Brother Clough turned his address to him, and urged upon him the necessity of believing in Jesus. He listened well, and assented. He then urged the duty of believing now. This was more than he was ready to accept; and he avoided the question. After talking with him for a long time, we went with him into his house. Brother Clough pressed upon him that one question for a long time. He finally consented. He seemed sincere. After prayer, we left him. We felt that his influence would affect in a large degree the whole pollum, hence the labor upon him. He came to the meeting at the tent in the afternoon, where about thirty Christians were present, and still confirmed his promise.

OUR NEXT STAGE BROUGHT US TO

A MEMORABLE PLACE

of the Ongole mission. This is Tulacodapaud. The name describes its location: The town at the head of a mountain. This is the home of Pariah, one of the first two Christians, and where the first twenty-eight were baptized. Pariah, a father in Israel, although far advanced in years is hard at work upon his field. It warms one's soul to come in contact with him. He is full of faith and zeal. I saw the tears start more than once as we talked of the work, and Jesus the Saviour of poor lost souls. Here we spent the Sabbath. The Christians were called from the surrounding villages, so that about fifty assembled for meeting in the afternoon. Brother Clough, feeling wearied from the hard week's work, told me I must preach. I talked to them in my broken way ten or fifteen minutes, about the false and true path, after which we had a prayer-meeting, and went through the usual form (which known once is known for all) of bearing requests, settling difficulties, giving advice, administering medicines, receiving applications for baptism, &c. In some instances, as was the case this day, we have in addition to these a marriage. I felt that the Lord was with us in the meeting, and it was a profitable day. I spent a short time in Pariah's pollum in the evening talking to the people, and had prayer at Pariah's house. On the following morning, after Brother Clough had spent some time preaching to the people in the same pollum, we visited the place of the first baptism. It is a deep place in the stream, the west bank of which rises abruptly, upon which is a tree that overshadows the water. The east bank rises in a gentle slope. Under the shades of this tree Brother Clough stood, and baptized the first twenty-eight. It is a beautiful place for this beautiful ordinance.

Monday night we went about ten miles to Sukkirum. This is a town of

CHRISTIAN PERSECUTION.

When I arrived I found Brother Clough, who had reached the place about nine o'clock, an hour in advance, still standing outside after his hard day's work, talking to the Christians about their trouble. The kirinum (i. e. town clerk) of the town is their bitter enemy. About two years ago he caused a heavy tax to be imposed upon them on account of their schoolhouse ground. Some of their cattle were sold to pay the tax. About this nothing could be done but to make them forget the trouble, and to cast all their burdens on Christ. In the afternoon we had a large meeting of the Christians from Sukkirum and the surrounding villages. Three or four from Tulacodapaud, and others, six in all, were received for baptism. The experience of one little boy about seven years of age was very striking. The little fellow answered the questions as clearly as many an older one in our own enlightened land could do. I could hardly keep back the tears as he told us he felt he was a Christian, because Jesus had forgiven his sins.

While at the water seven more came hurrying in from a village six miles distant, accompanied by their teacher, and presented themselves for baptism. Two of them were accepted, and Brother Clough baptized them.

We made a two-days' stop here, and in the morning more trouble presented itself. We went to the pollum where the school-