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Poetry.

I HAVE LABOURED IN VAIN.

"I have labored in vain," a Teacher said,
And her brow was wrinkled with care,
"I have labored in vain." She bowed her head,
And bitter and sad were the tears she shed,
In that moment of dark despair,
"I am weary and worn, and my hands are weak,
And my courage is well-nigh gone,
For none give heed to the words I speak
And in vain for a promise of fruit I seek
When the seed of the word is sown."
And again with a sorrowful heart she wept
For her spirit with grief was stirred,
Till the night grew dark, and as she slept
And a silent calm o'er her spirit crept,
As a whisper of peace she heard.
And she thought in her dream, that the soul
Took flight
To a blessed and bright abode;
She saw a throng of shining light
And harps were ringing, and robes were white—
Made white in a Saviour's blood.
And she saw such a countless throng around,
As she never had seen before;
Their brows with jewels of light were crowned
And sorrow and sighing no place had found,
For the troubles of time were o'er.
Then a white-robed maiden came forth and said,
"Joy! joy! for thy trials are past
I am one that thy gentle words have led
In the unseen pathway of life to tread.
I welcome the Teacher home at last."
And the Teacher gazed on the maiden's form.
She had seen that face on earth,
When with ardent heart in her wretched place,
She had told her class of a Saviour's grace,
And their need of a second birth.
Then the Teacher smiled, and the angel said,
"Thy place is with Jesus to reign;
It is not in vain that the tear is shed;
If only one soul to the cross is led,
Thy labor is not in vain."
—Baptist Weekly.

Foreign Missions.

THE MISSIONARY, DR. MASON.

All who have read the missionary intelligence of the past quarter of a century know something of Dr. Mason and his large work among the Burmese and neighbouring tribes. News of his death was received only a few weeks since. The *Missionary Magazine* gives a brief sketch of his life, which will be read with much interest by all who have known anything of him and his work.

"One of the first things he did on reaching Burmah, in 1850, was to take the work of the newly opened station at Tavoy from the dying hand of Boardman. After many years of varied and useful labor in that province, he was permitted, when, in 1853, the British authorities took possession of the district of Toungoo, to plant a new station there. And he had a strong desire, before he should be called home, to lay the foundations of a mission among the Ka Khyens of Upper Burmah. He also contemplated a trip from the western border of Canton and Hong Kong, with a view of fending the home of the Karen tribes.

But these plans have been suddenly cut short by death. He had visited Bhamo; but, failing to get permission to live there, he went to Mandalay, to obtain the royal authority to live and work in that town. The king received him very kindly, though he did not give the permit to reside in Bhamo. Permission was given him, however, to reside at the capital; and the king was ready to charge himself with the necessary building, as well as with the support of Dr. Mason and wife. This arrangement was accepted, for the time, as the best way of beginning Christian work, under the protection of the King of Burmah. Having entered into a contract with the East India Government to bring out a new edition of one of his books on Burmah, he set out on a journey to Calcutta for that purpose but was arrested at Rangoon by the disease which terminated in his death March 3, 1874, in the 75th year of his age.

Dr. Mason was born in the city of York, England, April 2, 1799. His grandfather, Francis Mason, was a Baptist preacher in Yorkshire; and his

father, Thomas Mason, seems to have preached to the same congregation, though he took much interest in political affairs, and was somewhat extensively known as an agitator for parliamentary reform. Young Mason studied reading, writing, and arithmetic in the parish school; but when he had gone as far as the "rule of three," and learned the names of the parts of speech in grammar, he left school to aid his father at the trade of a shoemaker. While thus engaged, he discovered a work on geography, which contained a sketch of astronomy, and which interested him in the question of the size and distances of the heavenly bodies. Immediately he was seized with a thirst for mathematics; and, under the tuition of a retired naval officer, he was enabled to take a pretty thorough course in algebra, geometry, trigonometry, astronomy, &c. He had also read the leading classical English authors, —Shakespeare, Dryden, Pope, and others,—and may be said to have acquired a tolerable education, when, in 1818, he resolved to come to the United States. He landed in Philadelphia, where he appears to have remained only a little time. He went through Pittsburgh to Cincinnati, and thence to St. Louis, working at his trade, and adding to his knowledge of men as well as of books. Having passed down the river to New Orleans, after a short stay in that city, he sailed for Boston, where he arrived in the spring of 1824, and soon after went to Randolph to work at his trade.

While residing in Randolph, in 1825, he boarded in the family of Rev. Benjamin Putnam, who exercised a strong and wholesome influence over him. In December, 1825, he was married to Miss Lucinda Gill, the daughter of Deacon Gill of Canton, to which place he removed soon after his marriage. His wife was a Christian, and a member of the church; and he refers to her as the instrument of his conversion. The Christian associations into which he was thus brought, the gentle influence of his wife, the wise persuasion of Christian friends, and the reading of "Butler's Analogy," which swept away his sceptical objections to Christianity, resulted in his conversion. Soon after this event, he united with the church. He was licensed to preach Oct. 1, 1827; and in November following he entered the Newton Theological Seminary. He had already begun the study of the Greek and Hebrew languages, by the aid of Rev. S. Adams, who occasionally preached in Canton. He was known at Newton as a quick and thorough scholar; and he was accustomed, in after-life, to speak in the highest terms of Profs. Chase and Ripley, his first real teachers.

The story of the conversion of King Edwin, who was born in York,—a story learned in his boyhood,—took a firm hold of his mind and had much to do in turning his thoughts to the conversion of the heathen. During his stay at Newton, his attention was freshly attracted to the subject; and on the 7th of December, 1829, he received an appointment as a missionary of the society with which he was connected, with only a brief intermission, till the day of his death. His first wife having died in 1828, he was married to Miss Helen Maria Griggs, May 23, 1830, the day of his ordination in Baldwin-place Church; and three days afterward he sailed, with his wife, from Boston, in company with Rev. Eugenio Kincaid and wife, and reached Calcutta in October following, and Maulmain one month later.

The next year, 1831, he went to Tavoy, to help Mr. Boardman, reaching him only a short time before his death. With this station, he retained his connection about twenty-two years, or one-half the entire period of his missionary life. He superintended the work of the mission for a considerable period, conducted a seminary for the education of preachers and teachers, translated the Scriptures into the Sgau Karen and Pwo Karen dialects, and made his collections for his "Notes on the Fauna and Flora of Burmah,"

which was published in 1852, and for a kindred work, which was published after his return from a visit to this country. Mrs. H. M. Mason died at Tavoy in 1846; and the year following he was married a third time, to Mrs. E. H. Bullard, widow of Rev. Edwin B. Bullard, who died in Maulmain some time before.

In 1853 Dr. Mason went to Toungoo, whither he was soon followed by Sau Qaula, known as "the Karen Apostle." Dr. Mason was compelled to leave Burmah for this country, early in 1854; but through the labor of this man, who was left in charge of the mission, multitudes of the fierce people of the hills were converted to Christ, and hundreds of them were baptized and gathered into churches. When Mr. Mason returned to the mission, in January, 1857, there were 2,600 baptized Christians, and 35 churches connected with the mission. In 1863, ten years from the date of Mr. Mason's removal to Toungoo, more than 6,000 converts had been baptized, and the churches numbered 126. Rev. Daniel Whitaker visited the mission in the spring of 1855; and in July of the year following, he removed to Toungoo, with the purpose of remaining at least till the return of Mr. Mason. This devoted missionary returned to Maulmain soon after Dr. Mason's arrival, and died there Aug. 18, 1857.

In 1862 Mrs. Mason began to manifest that strange form of insanity which has ever since been so distracting to the mission at Toungoo. She pretended to have found the language in which God spoke to Adam, the "God language" as she called it, in the embroideries of the Karen women's dresses, in the pagodas, and other appendages of Buddhist worship, and claimed that all nations have this language, and that what is needed only is to read it according to the key which she stated she had received. Dr. Mason was repeatedly admonished of the great evil of leaving his wife to propagate this madness and folly among a people just emerged from heathenism; but he failed to see that any injury would result from her course. As the Executive Committee had failed to induce him to remove his wife from Toungoo, and as they could not consent to be held responsible for the preposterous things she was teaching and doing, they were reluctantly compelled to sever their connection with the aged and otherwise honored missionary. So, from April 25, 1865, till July 11, 1871, Dr. Mason was separated from his brethren. The separation extended to the Karen churches, large numbers of them adhering to Mrs. Mason, who taught them that it was their duty to hate all who opposed her.

But at last the teachings of Mrs. Mason became so extravagantly puerile, setting forth among other things, that Christ, in his baptism, was sprinkled with water from the star of Bethlehem, that Dr. Mason was compelled to take a stand, and to warn the people against her vagaries. Since his restoration to the Union, he has done all in his power to unite the separated churches of the district, and to counteract the evils of his wife's extravagances.

Dr. Mason was a man of quick apprehension and great vigor of understanding. He was a mathematician, a naturalist, a linguist, and a theologian. Besides his two versions of the Scriptures, both of which he revised subsequently to their first publication, he prepared a Pali grammar, with chrestomathy and vocabulary, and an edition, in the Pali language, of Kachehayano's Grammar, besides translations from the Burmese, Pali, and Sanscrit. He also contributed two valuable works relating to the natural history and ethnology of Farther India. In 1852, he put to press the work referred to above, entitled "Tenasserim; or, Notes on the Fauna, Flora, Minerals, and Nations of British Burmah and Pegu;" and, in 1860, he published another volume, entitled "Burmah: its People and Natural Productions." Sir J. D. Hooker says of the first of these works,

"F. Mason, D. D., has made the most valuable addition to the history of the fauna and flora of British Burmah of any man of modern times." It may be proper to add, that his collections for this work began with a view to make his translation of the Karen Scriptures more intelligible and accurate. The publication of this book secured his election as a member of the Royal Asiatic Society. He was about to put a second and enlarged edition of the other work to press, when he was suddenly removed from the scene of his earthly labors. He also wrote a Memoir of his second wife, Mrs. Helen M. Mason, which was published in New York; a "Life of Ko-Thah byu, the Karen Apostle;" prepared a collection of Karen hymns; and, later, published sketches of his own life, under the title of "The Story of a Working Man's Life."

Dr. Mason, as might be inferred from the foregoing statements, was a man of great industry and of no mean powers of mind. He seemed to be equally at home in abstruse mathematical problems, in the most difficult languages, and in the hidden secrets of Nature. And all this is the more remarkable, when it is considered that these studies, especially after he became a missionary, were more of the nature of recreations than of studies. He was a laborious missionary: the amount of work he did in his proper character was enough to fill out the measure of any life. Preacher, teacher, translator, grammarian, lexicographer, tourist, and explorer, his life was one of the busiest; and the results will inure to the well-being of the races for whom he labored, and redound to the glory of God.

DR. MASON BEFORE THE KING.

An account of his visit to the King of Burmah, Dr. Mason wrote Jan. 30th, 1874. He describes the accidental delays in getting to the royal presence, and then says:

"His majesty was reclining on a low couch, in Spartan simplicity, in a small hall, the floor of which was covered with nothing but common mats. There was neither carpet nor rug in the room. When I was introduced as the American teacher, he said, 'I have been hoping to see an American teacher!'—and added, that, if I would remain in Mandalay, he would build me a brick or other house, and take good care of me.

I told him I wanted to go to Bhamo, and teach the wild Ka Khyens, that they might become civilized. He replied that my coming here now would not prevent my going to Bhamo hereafter, and we would consider the matter. As he seemed determined not to give me permission to go to Bhamo immediately, the next best thing seemed to me to be to stay here until he consented to allow me to go to Bhamo.

Royal liberality.—But I informed him that I wished to proceed to Calcutta for a short time, to print a book. He said, "Print it here, at my press." I answered, "You have no English type in your establishment;" when the king laughed, and said, "Oh I thought it was in Burmese." I explained that it was about birds, beasts, and fishes, nations, and tribes in Burmah, together with observations on the things I have seen and heard; when he said, "Very well: go to Calcutta and print it, and come back again; and we will take good care of you." As an earnest of his sincerity, he handed me a bundle of one hundred rupees; and, in reply to a request for the loan of a number of Pali books to copy, he turned to the atweenoon, and said, "Give the American teacher the books he asks for from the royal library."

He inquired where I was born, my age on leaving England, how long I lived in the United States, how long I lived in Burmah, in Tavoy, in Maulmain, in Toungoo. He asked how many children I had; whether they were sons or daughters; and, when he learned I had a son, he wished to know his occupation; and, on being in-

formed that he was in the book business, he seemed interested, and asked me if I could not persuade him to come to Mandalay.

Prospects for the future.—My present plan, then, is, to return to Mandalay after publishing my book in Calcutta, and, until the king gives permission for me to establish a mission among the Ka Khyens, to explore the country east and south of Mandalay for Karens, and work on amongst them towards Toungoo.

On the whole, I thank God and take courage. If the wheels of progress do not move as rapidly as we desire, they move. If Burmah is not quite ready to rush into the Church, the people from Rangoon to Bhamo have a spirit of inquiry abroad among them; and the king welcomes an "American missionary" to his capital, as the very man he had been hoping to see, and offers to provide for his wants, and build him a house. This is a marked progress since Judson's first visit to the Burmese court, and stands in strange contrast with the scenes of Oung-pen-lay.

Mrs. INGALLS.—Mrs. Ingalls, the American lady who is perhaps the most active of all missionaries, has her headquarters at Thongzai, Burma. She has under her superintendence eight preachers, three colporteurs, five teachers and three schools, besides some women who go about labouring for the spiritual welfare of the people. The preachers bring her a monthly report of their labours, and a weekly meeting is held of all the workers in the vicinity for prayer and consultation. All the schools are Christian schools. That at Thongzai, a specimen of all, is opened and closed with religious exercises, and every Thursday afternoon is devoted to the Sunday-school lesson of the next Sabbath. The average attendance is seventy-five. The Sabbath schools are full of interest. That at Thongzai has seven classes, and each class a teacher and an assistant teacher. Two of the native preachers are ordained, and all make good progress in training to be more efficient and successful in their work. The church members give liberally notwithstanding their poverty, for the support of their own religious institutions, and every member, who is not prevented by sickness or the care of infant children, is expected occasionally to make little tours in the vicinity to make known the Gospel to the heathen. There is a great demand for books, especially from such as have received one already. Having learned a little of the Gospel, they have a desire to learn more. The Roman Catholics have erected a church and school at Thongzai and stationed there two priests, who visit the natives freely and indefatigably seek to draw away disciples after them.—*Friend of India.*

THE KARENS.—The Burma Baptist Missionary Convention reports the number of baptised Karens and Burmans, under 88 ordained and 838 unordained preachers, at 19,307 last year, and the schools as 144 with 6,179 pupils. The contributions of the year amounted to Rs. 52,640. Mr. Cushing of Toungoo states the population of Karennee at from 100,000 to 150,000. The Siamese Karens, scattered over fifteen times as much territory, are estimated to number 40,000 to 50,000. The population of Karennee is very compact, gathered in large and fixed villages. Most of the land fit for tillage is cleared of jungle and used either for grazing purposes, or for cultivation. The habit of change among the Karens has broken up many schools and churches, and often has disappointed the best hopes of the missionary for permanent good results from labour among them. The Karenees present no such difficulty. Their houses are made to last for years and their villages occupy the same site year after year. They also have, in their heathen state, more prosperity and civilization than any other known Karen tribe. When once the Gospel has taken root among them, there is no reason why it should not