

near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds, and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(to be continued.)

RELIGIOUS INTELLIGENCE.

BURMAH. In this country a wide field is opened for benevolent enterprise. The Word,—which reveals life and immortality,—has been extensively circulated, and it has prospered, accomplishing the will of Him, who would have all men come to a knowledge of the truth and be saved. A correspondent at Rangoon, January 12th 1832, writes, "During five months I have found opportunity to distribute, either personally or by a native assistant, about 10,000 tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches here (in Burmah), during the year 1832, was 192; of whom nearly 90 were more or less connected with the English army; the rest were

native Burmans, Talings, and Karens. This latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

"Our press has furnished, during the year, nearly a million of pages, most of them octavo; and the whole number of tracts disposed of, in the 12 months, is probably, about sixty or seventy thousand. There are many Chinese in Rangoon, and still more at Maulmein and Tavoy. But they are a sad, gambling, opium-smoking, opium-chewing set. Many of them, however, are excellent artisans, and are certainly, in point of civilization, superior to the Burmans."

We have no pleasure in pre-

senting such a picture of our species; and we do it, solely in order to give an accurate view of the character of the people, and of the difficulties to be encountered, in bringing them to the knowledge and full enjoyment of Christianity; and we are happy to add, on the authority of the same correspondent, that some, a few even, of that *sad set*, have embraced the gospel and been baptized.

SIAM. We have received a copy of the Missionary Journal of the Rev. J. Tomlin, giving an account of the proceedings of the Rev. D. Abeel and himself, while at Bangkok, the capital of Siam, from July 2nd. 1831, till January 6th 1832. While there they distributed Christian publications in Chinese, Siamese, and Malayan; healed the sick, preached the word, and converted freely from house to house, no man forbidding them. Members of the Royal Family, officers of the government, and priests visited them, and accepted of their religious books. We sincerely hope and pray, that the seed sown may take root, may be watered with the heavenly influences of the Divine Spirit, and bring forth fruit abundantly to the glory of God, and the everlasting happiness of men.

At another time we hope to make some extracts from Mr. T's Journal, which commences only about "ten or twelve days after his former fellow-laborer, Gutzlaff, embarked on board a junk for the north of China."

MALACCA. By last accounts Messrs. Tomlin and Abeel were both at the Anglo-Chinese col-

lege;—Mr. T. acting for the principal, Mr. Kidd, who is absent on a visit to England, for the benefit of his health; and Mr. A. on a visit, his health having declined at Siam. However, being somewhat better, he contemplates returning thither. He had been preaching a few times for the Rev. Mr. Hughes, who, in addition to his duties as a Missionary to the Malays, acts as English Chaplain.

Postscript. Since the above was in type, we learn by a letter from Mr Abeel, of his return to Singapore, (at which place he dates, April 8th,) and of his purpose to go back immediately to Siam, in order to supply, with Christian books, the 60 or 70 junks then at Bangkok.

BOMBAY. We have received the Oriental Christian Spectator up to Dec. 1831, which completes two Vols. of that instructive Magazine. We rejoice to perceive a spirit of inquiry roused among the Parsees on that side of India, and the revolution of opinion, on the subject of religion, among some Hindoos at Calcutta. Truth will triumph; and the eternal immutability of Indian superstition, so often asserted, will vanish before the power of God's everlasting gospel.

Chinese philosophism, too, has its advocates, who assert its immutability, and its superiority over the religion of Jesus. But the contest, be it remembered, is between truth and falsehood, and of no doubtful issue. The Press, the Preacher, and school-master have, at various times and places, effected great moral changes on large portions of

mankind; and we see no reason why they will not produce the same results; when brought to bear with suitable energy, on the human beings who inhabit India, China, and Japan. God hath made of one blood all nations of men; and though there are many differences in minor points, yet they are every where essentially the same; and with the Divine blessing, like efforts may every where be expected to produce similar effects.

CAPE OF GOOD HOPE. Several of the early numbers of the South African Christian Recorder have fallen in our way; we were especially interested with the account they contain of the progress of infant schools at Cape Town. "Quite amused" we were, too, to read of the "little group of infants,"—African politicians, "from four to seven years of age,"—"gravely discussing" the merits of the French revolution. In correct education, learning to do what and only what is good—in training up the child in the way he should go,—we look on the system of infant schools to be, in point of efficiency, very nearly what the power of steam is in mechanics; and the system is as simple and as pleasant, as it is efficient; and having reached and doubled the Cape, we hope it will come on to China. Here very few girls receive any education; and the education of boys is seldom commenced till the age of seven, eight, or ten years. Who would not admire to see an infant school established among the sons of Han, the disciples of Confucius!

MADAGASCAR. The dissensions, strifes and murders, which followed rapidly on the demise of Radama, have ceased; and further, (we are happy to learn from various sources,) the Queen, the successor of the late sovereign, has given strong proof of her determination to improve the condition of her people, and "has repeatedly declared herself the enemy of the slave traffic, and the friend of peace, education, and commerce." It appears, also, that efficient measures have been adopted to improve agriculture, manufactures, and commerce.

The Bible has been translated into Malagasy, the native language; the teachers of christianity are protected and encouraged by the Queen; and, among other recent improvements, the system of infant schools has been introduced; and, where twelve years ago not six individuals could write their own language, thousands can now both read and write, and great numbers are enjoying the advantages of a respectable education.

DIARY OF A CHINESE CHRISTIAN;—(Extract, faithfully translated.)

Fourth moon, 1st day. At the village of ———, superintending the printing of the Scripture Lessons.

2nd day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceeding day, came again, and said,—What book are you reading to-day? I replied, I am reading an account of what the Saviour of the world

did and said. While the Saviour was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Saviour of the world? I answered, He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction; but ignorant of that good way which leads to everlasting life, —left the glories of his heavenly state and was born into the world as a man. He in the first place taught the import of the Sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against High Heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Saviour's ascension). The man said,—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the Most High God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.—The man received the Book thankfully, made his bow, and went away.

5th. At the village——, composing religious Tracts.

11th. (Sunday.) When reading in the Prophet Isaiah, a man

named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day. I replied—This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labour; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the Holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts, and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered,—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day,—the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the Most High God to mankind. Because during six days we have to toil much for the support of the fleshly body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and more honorable and important than man's fleshly body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives forever—it is an undying spiritual thing; &c.