





TENT IN SIBERIA, AND TEMPLE AT ONA.

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SIBERIA.

SIBERIA is a cold distant region in the north of Asia. The annexed engraving represents a tent of one of the native tribes in that part of the world. It is made of felt; the door is covered by a sort of screen or curtain of the same, and is surmounted by a drapery of blue; a child is sitting near the door playing, while a woman places a vessel of milk, prepared for winter use, on a rude table, where it remains in a frozen state till required. The engraving contains also a view of the Temple at Ona, (about four miles distant from the Mission-house). It was built about the year 1811, at the sole expense of the late Taisha *Damba*, after his death, with the view of procuring *repose to his soul!* The erection of it cost the family 10,000 sheep, and a great amount of property besides.

In 1817 and 1818, four Missionaries proceeded to Siberia. After a voyage from England to St. Petersburg, they had to travel nearly 5000 miles in sledges, over the snow, before they reached the Buriat or Mongolian tribes, among whom they were to labour. Many were the privations which

the devoted men and their wives endured. Deaths and changes weakened their number, but those who remained were enabled to continue their work in the midst of trial and suffering, as well as some pleasing success, till the year 1840, when their labours of love were put a stop to by command of the Emperor of Russia, whose subjects the Buriats are, and whose *ukase*, or royal order, it would have been vain for the Missionaries to attempt to resist.

The people to whom the Missionaries had come lived in tents; these were scattered all over the country, very few being pitched on the same spot. They are obliged to live thus removed from each other, in order that the large number of sheep and cattle they have may find pasture. The Missionaries, therefore, found it difficult to get many of the people to live near them, or even to collect them in any large number to preach to them. They went from tent to tent, and made known to the people the way of salvation. They told them how vain and simple was the service they rendered to the painted gods which they had hitherto worshipped, and they distributed tracts and portions of the Gospel to those who could read. The heart of the Missionary was often ready to sink within him when he saw how hardened and careless those were to whom he had come to make known the good news of a Saviour. He would then turn to the *young* with peculiar hope. He desired that they might not be left to grow up like their parents in ignorance of the true God and Jesus Christ. Schools for

boys and girls were accordingly formed, the children being all boarded and lodged in the families. Much good has been the result of the faithful teaching bestowed on them. Several confessed their belief in Christ as the only true Saviour; and for their adherence to Him, they endured sufferings and mockings, such as seldom fall to the lot of children in this highly favoured land. During the later years of the Mission, several grown-up people were, by the blessed teaching of the Spirit, led to renounce their former hopes, and to receive the Saviour. A young man named Shagdur was one of these, a little of whose history it may, perhaps, interest you to hear.

STORY OF SHAGDUR.

HIS father had, at one time, been a comparatively rich man, but, before Shagdur was grown up, was much reduced. Very shortly after Mr. Stallybrass removed to Rhoden, he endeavoured to collect boys together to form a school. Shagdur heard of the strangers who had come among his people, and his curiosity was excited to see them, as well as to know what they had to teach. He had had before this what his countrymen consider a good education—he had attended a school which the Russian Government had established among the people, and there had learned to read and write. He came then to Mr. Stallybrass, offering to join the school; he was gladly received, and, being of an amiable disposition, became quite a favourite in the Mission family. He was set over the other boys as teacher, under the

superintendence of the Missionary, and for several years occupied this office. The truth which was made known to him often deeply affected his conscience, and made him feel how sinful it was to continue to be a worshipper of idols, and to live the life of a heathen. It was not, however, till the year 1834, that he gave evidence of being truly a Christian. Then he rejoiced in the grace and mercy of God, cast his former gods into the fire, and from that time till now has continued to serve the Lord Jesus. For some years before the breaking up of the Mission he was employed as a native teacher, or evangelist, to his countrymen. How well he fulfilled his duties many letters and journals, as well as the testimony of the people he visited, declare. His delight truly seemed to be, to tell others of the Saviour he had found; and his labours were blessed to the conversion of some. His aged father, on whose account he was often earnest in prayer, was led to the Saviour, and died, it is believed, relying solely on Christ.

Shagdur has been enabled to seek the good of his countrymen in various ways, ever since the Missionaries were removed from Siberia. The letters which are still received from him tell of his steadfastness in the truth, and also of the joy he experiences when he sees any of his countrymen turned to the Lord.

His grief on being deprived of his teachers was very great; he, and the other believers around him, feel deeply their desolate condition. They ask Christians in England to pray for them, that *they may be kept faithfully serving the Lord.*

The Buriats regard the birth of a son as an occasion of very great joy; upon hearing of such an event in the royal family of England, Shagdur sent the following interesting letter to her Majesty, dated March 3rd, 1842.

LETTER TO HER MAJESTY QUEEN VICTORIA FROM
SHAGDUR.

OVER the whole of England, very highly honoured and beloved Queen, before you this letter is presented.

Having heard of the great favour shewn to you by the Lord Jesus Christ our God, I write this little letter by which I express my joy in a few words. May you not be offended by this unworthy letter, written in the beloved name of our Lord and Saviour, precious and holy. I present great congratulation, because you, high and respected Queen, have a son—a Prince. May he, aided by the blessing of God, live many years! I who write this am one of the subjects of the great white King*, and reside in the province of Siberia, being a Mongol Buriat of the Chorin tribes.

The beloved Missionaries Mr. Stallybrass and Mr. Swan dwelt in this our country. They were Missionaries from the London Missionary Society. Ah! I greatly rejoice that the Queen of our elder brethren the Missionaries is now the mother of a son, and I praise God and pray to Him on this account. The God to whom I pray is the only true God. Having heard His true word from my dear elder brethren, I have become a believer in the name of Jesus Christ.

There is a little company of us believing Buriats in the midst of Siberia. We now remain deprived of our Missionaries—as a church of orphans. Because the

* The title by which the Emperor of Russia is known among the Mongolians.

Missionaries, coming from England to us, caused the word of Christ to reach us, I pray that the blessing of God and the joy of His holy Spirit may be multiplied on the head of their beloved Queen. I send this congratulation in the name of the Lord Jesus Christ.

One of the subjects of the great white King, a Chorin Mongol Buriat in Siberia,

SHAGDUR, SON OF KENAT.

ANSWER FROM THE QUEEN.

MY DEAR LORD,

*Buckingham Palace,
March 7th, 1843.*

THE Prince has commanded me to request you will have the kindness to assure Mr. Swan, that Her Majesty received with much pleasure the letter which he forwarded from Mongolia. It was, indeed, of such a nature, that Her Majesty and His Royal Highness could not fail of deriving true gratification from it. Believe me, my dear Lord, yours very faithfully,

G. ANSON.

The Rev. The Lord Wriothlesley Russell.

CHRONOLOGICAL HISTORY of the LONDON MISSIONARY SOCIETY.

(Continued from page 15).

1811. Greek Mission undertaken. Station at Malta.
 — Stations commenced in Namaqualand and Caledon, South Africa.
 1812. Mission among the Lascars.
 — New Mission to Canada.
 — *July.*—First fruits in the South Seas: conversion of the King Pomare and fifty others.
 — First mention of *Juvenile* contributions.
 — Rev. Messrs. Campbell and Thom appointed to

visit the African stations: the latter of whom remained at the Cape.

1812. Petition to Parliament for liberty to preach the Gospel in India.
1813. *July*.—An act passed granting that liberty.
- New Testament translated into Chinese.
- Missions to Batavia and Samarang, in Java, and to the island of Amboyna.
- to Gunjam, Chinsurah, and Berbice.
- to Pacaltsdorp and Theopolis, (S. A.)
- to Mauritius, or the Isle of France.
1814. Numerous conversions in Africa; among others, Africaner: 300 added to the Church in one year. Six native preachers set apart.
1815. Mission to Malacca and to Surat.
- Expenditure for the year, £20,000.
1816. Mission to Calcutta and to Siberia.
- to Caffreland and Lattakoo, (S. A.)
- Formation of Auxiliary Societies in the South Seas and in India.
1817. Idols burnt in the South Seas, both in the Georgian and Society Islands.
- Mission to Nagercoil, South Travancore.
1818. Rev. J. Campbell sent a second time to Africa, remained at the Cape as superintendent of the accompanied by the Rev. Mr. Philip, who re-Society's Missions.
- Mission to Madagascar.
1819. Commencement of the Anglo-Chinese College.
- Chinese Scriptures finished.
- New Missions to Penang and Singapore.
- to Benares and Bangalore, (E. I.)
- to Paarl, (S. A.)
- Abolition of Idolatry in the Sandwich Islands.
- Expenditure for the year, £26,000.

1820. Mission to Belgaun, (E. I.)
1821. Deputation of the Rev. D. Tyerman, and G. Bennet, Esq., to visit the Missionary Stations in the South Seas, China, and India.
- Mission to Austral Islands, Quilon, and Corfu.
- New Testament translated into Canarese and Gujuratee.
- Expenditure for the year, £40,000.
1822. Death of Pomare and Africaner.
- Dr. Milne died, after ten years' labour in China.
- Mission to Cuddapah, (E. I.)
1823. Martyrdom of Rev. J. Smith at Demerara, having laboured there seven years.
- Appointment of Leang-a-Fa as first Chinese Native Teacher.
- Missions to Sandwich, Hervey, Navigator's, Friendly, and Paumotu Islands.
- to Philippolis, (S. A.)
1824. Missions to Berhampore, (E. I.)
- Gujuratee Old Testament completed.
1825. *October 25.*—Dr. Bogue died.
1826. Canarese Scriptures completed.
- X 1827. Missions to Marquesas and Fiji Islands.
- to Uitenhage, Graham's Town, and Port Elizabeth, (S. A.); to Salem, (E. I.)
- Mongolian New Testament finished.
1828. Freedom and protection obtained for the Aborigines in South Africa.
- Mission to Neyoor, (E. I.)
1829. ——— to Combaconum, (E. I.)
- Persecution in South Travancore.
1830. The Mission-college, Hoxton, discontinued, and the Students removed to other Theological Institutions.
- Mission to Coimbatore, (E. I.)