

### American Baptist Board of Foreign Missions.

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#### JOURNAL OF MR. BRONSON.

At pages 218, 219, of last volume, will be found extracts from letters of Mr. Bronson, in which mention is made of a visit to the Nám Sàng Nága Hills, at the distance of about a day's journey from Jaipur. The peculiar, and in some respects interesting character of the people of that country, has induced the attempt to establish a mission among them, and from present indications we are encouraged to hope that the enterprise will prove successful. In his journal, Mr. B. gives an account of a—

#### *Second tour to the Nága Hills—The journey—His reception.*

Dec. 20, 1839. Having completed two or three elementary books, and made suitable preparations, I set out on a second tour to the Nám Sàng Nágas; hoping to be able to communicate to them some of the truths of the gospel. I shall make an attempt to collect a few lads into school, and to translate a few select portions of scripture.

Their former hospitality and good feeling leads me to hope that they will receive instruction, and embrace the truth. Yet the facts, that they have no books, and that they are known to preserve the customs of their fathers with the greatest tenacity,—render the experiment far less encouraging than it otherwise would be, and make me feel inexpressibly anxious about my present undertaking.

I sent off my attendants and baggage at an early hour, hoping, if possible, to reach the mountain top before the Sabbath. Had a prosperous journey this day, and slept on the banks of the beautiful Nám Sàng river,

21. Started early, and about noon reached the salt market at the foot of the mountain. Leaving all my baggage behind, I gained the top of the mountain about four o'clock, P. M. On my arrival I found the people unaware of my approach. They had not prepared any place for my reception, and I feared that I had come among them in an inauspicious time. I soon had need of wisdom and patience in meeting the rude assault of one of the chiefs, who appeared to be in a perfect rage; ordering my interpreter "never to say again that I was not in league with the Company, and one of them; for my color, dress, language, and customs, were the same; that I sent letters, and received them; that I ate, slept and lived with them." Nothing was said in reply, and I managed soon to turn the conversation upon subjects more pleasing. In the course of the interview, however, I told him that he knew me to be the friend of the Nágas, and that I came among them solely to benefit them. I appealed to those present, and asked, "Do not all the people call me their friend?" To this nearly every voice responded "Yes,"—and the enraged chief soon left, apparently rather chagrined. In this man I have uniformly found a violent opposer. He often says to the people, "Who wants religion from a foreigner, and who will alter the customs of their fathers to receive books?"

Weary, sick, and almost discouraged, I retired to an oft frequented bower, where—shut out from every human eye—I felt a sweet pleasure in committing myself,—my absent family,—and the interests of this little mission, to Him who can still the rage of the heathen, and can bring light out of darkness. Returning, I threw myself

down on the floor to rest; when my old friend Tengasi Dekhá came in, bringing milk, potatoes, &c., and best of all—an approving smile. Soon after, several of my former friends came in, bringing whatever they thought I would relish—and manifesting the greatest pleasure at my arrival. I felt rebuked before God, for my distrust, and resolved to go forward in His strength, however dark and adverse present appearances might be.

22. Sabbath. My baggage not having arrived last evening, I had no conveniences for the night. Rolling myself up, however, in my over-coat, with a block of wood for my pillow, I slept as well as though I had reposed on a bed of down.

*The building of a house—Books presented.*

At break of day hearing a great tumult, I went out and found almost the whole village engaged in preparations to build me a house. I requested my interpreter to inform the chief, that I was highly gratified to find him so ready to assist me, and that I very much needed a house to make me comfortable;—but it was the Lord's day, and I could not build on that day, and that I wished to see him early the next morning. This was received much better than I expected. They left off work without any disaffection;—one or two saying, however, that "the work would be *theirs*—and the *sin* also—and as I was in great want of a house, they had undertaken it so early." I endeavored to observe the day, but was much disturbed by the noisy multitude about me.

23. Received an early visit from Bor Kumbou, as I requested. He came with a number of the head men of the place. I told him I had much satisfaction in presenting him the two first books ever printed in the Nága language; that it could now no longer be said that the Nágas had no books;—and I had come among them this time, with the firm belief that they would take as much pains and pleasure in learning to read them, as I had in preparing them.

He asked to hear them read, to which I consented. They all appeared pleased, and on my assuring them of my friendship they replied that they believed my words, and would assist me.

I then referred to my want of a house, and proposed to them the plan of a small bungalow,—promising to pay them for building me one. They

arose and left me, to consult together on the subject. Soon after, a hundred or more were employed in its erection. I consider this an important object to be accomplished; as, without a house of my own, I often discommode them; am never able to seclude myself, or to carry on a school to any advantage.

*Beautiful Scenery—Suspensions of the Nugas.*

They selected a delightful spot on a lofty cliff, overlooking a large extent of country. On two sides are deep vales sinking below you, almost as far as the eye can reach. Before you, in the distant view, roll the majestic Brahma-putra, and the beautiful Dihing; while you can catch faint glimpses of Jaipur, and the vicinity of Bórhiath, and Jorhath on the west. On the east, in a much nearer view, rises a lofty chain of mountain peaks, which is the height of land between this and the Burmese, Singpho, and Chinese territories; while on the lower peaks, numerous Nága villages are to be seen, at small distances, the light of whose fires, and the echo of whose rude music, enliven many a lone and dreary night. It was truly pleasing to think of devoting this beautiful eminence to the service of God. Oh, that God would dispose the hearts of this people to do His will.

24. The people have been engaged on the house to-day. The frame is up, and one side covered. It is very rough, and rude. The covering is of leaves. There appears to be a good feeling towards me, but an indifference to books, and perhaps a prejudice. I am often told that the people are afraid of my intentions, and believe that I have some secret object to accomplish in regard to their country.

Again, it is said, that if one learns, all will do so, and if I have no object but to teach them, they are much pleased. One thing is very encouraging,—they never hesitate to teach me their language.

25. Had a call from —, whose inquiries led me to suspect they were premeditating an attack upon some neighboring villages, which have lately ceased to pay tribute to them. I was careful to maintain the greatest indifference on the subject. The object of their visit might have been to see if I would direct at all in such matters. It is very difficult to know how to manage in all cases, with so rude, suspicious, and ignorant a people.

*Superstition of the natives—Invocations for the sick.*

26. I have been painfully amused this evening by hearing the relatives of a sick person calling upon their imaginary divinities to restore health. A long joint of a bamboo was half filled with small round stones. The person performing the ceremony put his mouth into this hollow tube, and walking several times around the house, exclaimed, "O deu, deu deu, Ká-ro Ká-ro," (i. e.) "O divinity," (or Nat,) "come, come." The stones are then shaken together, and the exclamation repeated; after which an entreaty is made to the soul of the sick person, which is supposed to have been carried, or to have wandered away,—as follows:

"Return to thy habitation!  
It is night—thou wilt get harm,  
Or lose thy way—it is night; return, return."

After these invocations, the inhabitants of the house never eat, nor sleep, nor speak, until the sun is seen breaking forth from the lofty mountain tops in the east, lest they should frighten away the messengers, whose coming they so earnestly implored.

*Visit from the chief—Inquiries.*

27. Received a visit from Bor Kumbou and several of his attendants, with whom I had a long and familiar talk upon the value of religion, and useful books; urged him to encourage the most promising youths to learn to read. He acceded to what I said, and replied that a few had a mind to read, but did not wish to commence until all their associates were favorably inclined. By this conversation I have great hopes that they will slowly overcome their prejudices, and become a reading people. Toward evening a party called, on a friendly visit, and asked about many of the customs of my native land; in what manner the marriage ceremony was performed—whether we had more than one wife, &c. This gave me an opportunity of explaining the sins of polygamy, and adultery, and to speak of the laws of God and man upon these subjects. But alas! how powerless is truth even, when counteracted by the force of bad example.

*Removal to his new house—Kindness of the people.*

28. In closing up the duties of another week, I have great occasion for praise and thanksgiving. I have re-

moved into my own house, where I may once more enjoy the sweets of retirement, and secret intercourse with heaven; and if there are yet some discomforts, I can rejoice in bearing them, knowing that it is for the accomplishment of the best of enterprises.

I might say much of the kindness I receive from this people; in many cases my wants are actually anticipated. In fact, I am in this respect, very much like a pastor at home, who is daily receiving some testimonial of good will and affection from his parishioners.

29. Sunday. Spent most of the day in retirement. Read and explained the catechism to several who called. This evening read and commented on the parable of "the sower and the seed" to my own attendants.

*Retrospect of the year—Encouragements.*

Jan. 1, 1840. Another year is gone. Its events, its privileges, and opportunities for doing good,—whether improved, or misimproved, demand my serious consideration.

It is just one year to-day, since I first sent a messenger to the chiefs of this people, to ask permission to come up among them, to learn their language and to impart to them a knowledge of the true God. It is with sincere gratitude that I would this day acknowledge the goodness of God in sparing me to complete that tour, to prepare the first books in their language, and to commence a second tour. This day finds me in my own house, with many comforts, and with encouragements that exceed my most sanguine expectations. Friends and donors have appeared—and the voice of every providence says, *go forward.*

*Funeral ceremonies.*

4. This is a day of sorrow and mourning, on account of the death of one of the chief's sons. The lad died yesterday afternoon. The chief women repaired immediately to the house, and their wailings and lamentations have rent the air ever since. The scene reminded me of the words of the prophet, "Call now for the mourning women." As they wail they occasionally tear their hair, smite their breasts, and rend their clothes. To-day a small stand about four feet high has been built of bamboos, in a place where they deposit their dead, and a little before sundown several hundred people of all ages and ranks, walked

In procession to the house, and followed the body to the place of deposit, wailing as they went. I followed on as near as was prudent, to observe the ceremony, and to show them that I also felt an interest in the bereavement. They soon reached the bamboo stand, on which they bound the body. They then drew cloths about it, above and below, so as to form a small enclosure. All his property was thrown under the *sáng* (or stand.) Here the body will decay in the open air. A number of females came around and planted flowers and seeds near the spot, bewailing as follows :

"O friend, where art thou? Where hast thou gone? Why hast thou left us? Thou wert handsome and brave, and we loved thee. Hadst thou remained, what might we not have hoped for, from thee!"

5. Sunday. Read and explained the parable of "the rich man and Lazarus," also of "the prodigal son." The exercise called forth a good many objections, and inquiries.

#### *Sickness of his teacher—Superstitions.*

7. Having been giving medicine to my Naga teacher, I arose early and went to see him. On reaching the house, I found a basket bound fast in the entrance, a signal that forbids all communication with other persons. On requesting to see him, I was told "*ápíen*," (i. e.) unlawful. I therefore had only to return, without rendering him any assistance. These people, in this way, inflict severe penalties upon themselves. After calling over the names of their departed ancestors one by one, they vow not to eat or hold intercourse with others for a certain number of days. In this man's case it has been four days, and yet he gets no better.

Some superstitious old people here, who are also afraid of changing old customs, have intimated that his sickness and soreness of eyes, are a chastisement of the nats, for his having several of my books in his possession, and on account of his being so favorable to my plans. He has therefore invoked the spirits of each of his departed friends,—sent all his books to my house—and is apparently disinclined to give any attention to them, or to assist me as formerly. He never expresses any such thing, however, to me,—and as he continues to receive medicines, I trust when his health is

better, his present state of feeling will be removed.

While I was busy, a fine young lad came up, and asked if I would teach him to read? My heart was filled with joy at the proposal,—and he agreed to come daily. He has learned several of his letters to-day, and I hope this is the beginning of a school. This lad's name is Runjang. He is a relative of the present chief.

#### *Difficulties to be overcome.*

16. Received a letter from the missionary brethren at Jaipur, approving of my plan to remove with my family to the Hills. I feel grateful that the way is so far open before me. How far I ought now to venture forward, is with me a question. On the one hand there is the difficulty of removing my family over so steep and dangerous passes—the trouble and expense of getting supplies—the impossibility of going down to the plains during three months in the rainy season, (owing to the rise of the intervening streams,) and the uncertainty of obtaining a considerable number of scholars.

On the other hand, I should not forget that the cause is of God, and that "the path of duty is always the path of safety." Four promising young men are now learning to read, several more are inclined to do so, and the probability is, that in the event of a removal, I might not only collect a respectable school,—but get much of the language,—and prepare several portions of the scripture.

#### *The use of the elephant—A successful experiment.*

Sent off one of the assistants early this morning, to meet an elephant loaded with rice—sent by our kind friend C. A. Bruce, Esq. Heretofore no beasts of burden have been brought over these rugged peaks.

On the next day, being desirous of ascertaining whether an elephant might not be advantageously employed in conveying provisions and heavy articles up to the mission house, I started early with a few men to lighten the load,—and ordered the *mahout* to make the experiment. A little after noon, I had the pleasure of seeing all safe before my bungalow without injury to the animal. I feel much gratified at the success of the experiment, as the use of this valuable ani-

mal will very much lessen the expense of a mission family residing here. Besides it offers a convenient mode of removing to and from the plains.

*Conversation with the chief.*

In the evening the young chief came into the school, and introduced the subject of my having requested an audience with the chiefs and the people. This gave me a favorable opportunity to explain again the objects of the mission. I told him my business did not relate to the political affairs of his country—or to the possession of its wealth; that I was simply a religious teacher, that I had relinquished all in my native land, and had come to them, because I believed they would be miserable unless they were taught the true God, and the way to heaven. I asked him who among all the grey headed of his village, could tell me what would follow after death? Which of them could tell how to escape hell, and obtain heaven? He replied, “no one.” I then told him, I had been with them for some time—had prepared three books in their language, and I now wished to know what he and his people would do. If they were pleased with my living among them—and would agree to teach me their language, and to send fifty or sixty scholars to the school, I would not mention the trouble and expense, but would at once bring up my family to spend the rainy season. He smiled, and replied that, “by degrees all things should be as I desired.”

*Return to Jaipur—Prospects of the mission—The Nāgas without caste, without religion.*

24. Having received information of the ill health of my family, I am obliged to hasten homeward as fast as possible. I regret leaving just now, as the few scholars I have, begin to manifest some interest in learning to read, and the young chief is evidently endeavoring to encourage others to attend. But I shall leave the assistant to attend to the school, and to avoid all appearance of retiring from the field.

25. Started very early and reached Jaipur about sunset. Found my family better, though still feeble. In reviewing the present tour among the Nāgas, I see much that should encourage us to effort. It will be remembered that they have no caste, no religion, of any form, so far as we can learn;

and as the country about them is improving, they are slowly rising also,—and cannot long remain without some form of religion. Indeed, there are a few already who secretly incline to the Brāhmin faith—have taken A'sānese wives, and if there is any attempt at throwing off savage habits, they will adopt the equally degrading ones of the A'sānese. But the mass of the people are unfettered by the tyrant chain. We have fallen upon them in the very crisis which, (may God grant it!) is calculated to give them a decided preference for the Christian religion. They ridicule the worship of idols as well as most of the ceremonial parts of the Brāhmin and Hindú superstitions. They are also an inquisitive people, independent in their views and feelings,—and may we not hope that such a people, when brought to understand the system of truth, will heartily embrace it?

In a letter which accompanied the foregoing journal, and dated April 1, Mr. Bronson acknowledges the following very liberal donations, by gentlemen connected with the Hon. East India Company's service, chiefly in aid of schools among the Nām Saug Nāgas, viz :

1838.		
March.	By C. A. Bruce, Esq., Co.'s rupees,	100
August.	By same, a second donation,	500
Sept.	Capt. S. F. Hanuay,	240
1839.		
March.	By Lieut. Sturt,	50
Nov.	By the Hon. E. T. Robertson, deputy governor of Bengal,	200
1840.		
March.	By Lieut. Brodie,	60
	By Capt. S. F. Hanuay, a second donation,	240

Mr. Bronson adds :

I should state that Capt. Jenkins has signified his intention of devoting his next annual donation to the aid of the Nāga mission, which will make an addition to the above of 500 rupees.

The Board will be gratified to know that in this time of its pecuniary embarrassment, the Nāga mission will have been nearly supported this year (1839) by these unexpected and liberal donations. I have been thus particular to mention them here, that the Board may know of the deep interest felt in this mission by those who manage the political affairs of this country, and also, to show some of the reasons which induced me to remove to the Hills, at so early a period of our operations.

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## EXTRACTS FROM A LETTER OF MR. BRONSON, DATED APRIL 1, 1840.

The narrative of a second tour from Jaipur to the Nāgas of the hill country, is given in Mr. Bronson's journal, page 25, of the February number. He was received on that occasion with great kindness by the natives—a small house or *bungalow* was built for his accommodation, and encouragement given, for the establishment of a school. So favorable was the prospect for missionary labor, that Mr. B. decided on removing his family thither, and the last date in the above journal left him at Jaipur, whither he had returned for that purpose. The following letter is dated, "Nām Sāng Nāga Hills," and the writer says, "It is with unfeigned gratitude to the Father of all mercies, that I address you from my new home among the mountains." We then have an account of

*Preparations for removal—Establishment of the Nāga school.*

Being anxious to return to the Hills as soon as possible, after a few days I prepared for my departure. I had sent off my baggage, and was intending to start the next morning (Feb. 10,) when a letter was received, stating that certain rumors were afloat that several tribes were united in a conspiracy against the Hon. Company, one of which was the Nāgas, and that I should be in an unsafe situation among them. This made me hesitate for a short time, but at length, feeling inclined to disbelieve the rumors,—and especially that part which related to myself, I concluded to go forward. The next morning just before starting, I received a letter from the assistant, saying that "the school had increased, that the people were all well disposed, and were wishing me to return quickly." I accordingly left, and on the second day reached the village, where I found all quiet, and friendly. After a few days I felt assured that the reports I heard were false, and that there were actually no new discouragements to removing my family. I accordingly

proceeded to make the necessary arrangements. To the small bungalow built for me, I found it necessary to make an addition. In this the Nagas gave very little assistance, except furnishing whatever materials were necessary. The greater part of the addition is made into one large room, twenty feet square, with a verandah on two sides, which is the school room and place of worship. It is strong, and large enough to accommodate us for years to come. It is covered in the native way, (i. e.) with a long kind of leaf brought from the jungles. The covering will require to be renewed often—and after my best efforts to make it proof against the rain, it would not be considered endurable under other circumstances. The school room I have fitted up with a few wooden benches, which I had split out of large logs, in the distant woods. Except "Holbrook's Apparatus," and the "cards" recently sent by the Board, the school room has no apparatus. I most sincerely regret that I cannot furnish the room in such a manner as to render it at once inviting and useful to the scholars. This is a point of the utmost importance in creating and increasing an interest in our schools.

*Difficulties in the way—Habits of the natives.*

I have found much difficulty in establishing the school. One cause was the impression that none but young men and relatives of the chief could learn to read. The common people, it was thought, had not sufficient understanding, and would receive no benefit from books. It was also said that they could not be spared from their daily work,—the manufacture of salt. To these, and similar objections, equally cogent, I was obliged to listen for a time, thankful for the privilege of teaching the first elements of learning to the favored few who were supposed to have the requisite amount of ability, and confident that this very course would tend to give a popularity to the school, that would ultimately bring its privileges within the reach of all. It has also been difficult to gather them at any stated hour. It has often been amusing beyond expression, to notice their wild habits. While busily employed in reading,—no sooner is the bark of the hunting dog heard, than they exclaim, "*a deer! a deer!*"—each one seizes his spear and hatchet, and rushes to the chase

without ceremony. After this is over perhaps he returns to resume his lesson. Talking, laughing, and hallooing to each other in school, was not considered in the least improper. After a few days I commenced striking a gong, as a signal for them to commence at ten in the morning, and also in the evening. I soon had an increase in the evening, from those who labored during the day.

The melancholy scene described below, is briefly alluded to in Mr. Brown's journal, page 31, of the February number. Mr. Thomas, whose remains had been thus inhumanly violated, was one of the company of missionaries that sailed from Boston in the latter part of 1836. Our readers will doubtless recollect the painful providence by which he was suddenly removed, when just ready to enter upon the field of his anticipated earthly labors. He was instantly killed by the falling of a tree across his boat, when within three hours' sail of Sadiyá, the place of his destination. His remains were taken to the latter place, and buried within the mission compound. During the late hostile incursion of the Khamtis, which caused such desolation in and around Sadiyá, these graves were opened, probably for the sake of plunder, as intimated in the journal.

*A painful service—Reflections.*

On the 9th of March the house was so far completed, that I left it in the care of the interpreter, and returned to Jaipur for my family. The day after my return br. Brown arrived from Sadiyá, to which place he seems to have been providentially directed for the accomplishment of an uncommonly mournful duty. On his return he invited me to his house, and after retiring to an inner room, pointing to a small covered basket and box that stood before us, said, "Those contain all that remains of our departed br. Thomas and little Sophia."

I will not attempt to describe the feelings of that moment. The hope of finding treasure in his coffin, had induced monsters in human form to disturb the quiet repose of the dead, and to scatter their bones, to bleach amid the furious storm and tempest. We sat in mournful silence, as we gazed upon the mouldered remains. Truly I never so realized the vanity of earthly hopes. Before me sat a *father*, whose fondest hopes had been justly raised, as he had assiduously watched the expanding powers of his own loved one. But death had dashed this cup of pleasure

from his lips, and twice had he been called to gaze upon those remains torn from their resting place. I thought of the absent *mother*, whose pious love had taught her little child to lisp her infant prayers, and had trained her for the skies—of the “bitterness of soul” she must experience. I thought of him whose spirit once had nerved these lifeless limbs—whose willing feet did ever run to do his Master’s will—who shrunk not from hardships and difficulty, in his burning zeal to rescue perishing souls. In one moment, how were all his hopes blasted! or rather, how unexpectedly did he exchange toil for rest,—where he heeds not the scattering of his decaying dust! A small coffin was prepared, and the remains laid in it; and on Thursday evening March 12th, while the pale moon shed her languid rays upon the scene, all the members of the mission assembled at my house, and from thence repaired to a peaceful and retired spot in my own compound, where we re-interred the precious relics. From the grave we proceeded to br. Cutter’s to mingle our prayers and supplications. It was truly a solemn and interesting season. We were “ready to depart on the morrow,” and the lesson so strikingly taught us by the scenes of the evening,—that life, and opportunities for labor, are uncertain,—seemed to affect every mind.

Early the next morning we prepared for our journey to the Hills.

And here I cannot forget to mention the kindness of C. A. Bruce, Esq., superintendent of tea cultivation at Jaipur, who has at several other times given me the gratuitous use of his elephants, and on this occasion kindly sent two, to carry Mrs. Bronson and the heavier part of our baggage, besides assisting us in many other ways. In noticing the generous and charitable feelings of this esteemed gentleman and his lady, I have often wished that all who profess Christianity were equally interested in the benevolent enterprises of the day, and bestowed upon them an equal proportion of their income.

We left about ten o’clock in the morning, and toward night reached the Nám Sàng river, where we spent the night. A small shelter was prepared, which was a convenient protection from the winds; but at midnight a heavy storm arose, against which our frail house was a poor defence. We were, however, preserved from harm. About ten o’clock the next morning,

the clouds dispersed, and we set out again. The journey of this day was not without peril, as the road was very slippery—and in many places steep and difficult; but guided and guarded by our Heavenly Father, we reached the mission house about sundown, in safety. Mrs. Bronson and our little daughter came nearly all the way on an elephant. The latter part, however, being the ascent up the mountain, they became quite fatigued and were taken in a sort of chair, on two men’s shoulders. The young chief and several of the heads of the village came down to meet us on our approach, and all appeared highly pleased. Br. Cutter, who had accompanied us, spent the two following days, and then left us, to feel that we were now emphatically *alone*, amid a rude and savage tribe. But our hope is in Him who has preserved us thus far, who can dispose the hearts of the most savage to be kind. After a week, we re-opened the school. The time occupied is generally from nine to twelve o’clock in the morning, and from seven to nine in the evening. Mrs. Bronson devotes all her time and strength to the school, as does also the assistant, and sometimes the interpreter. The average number of attendants for the first week, was only eight or nine; it has since increased, so that often we have twenty reading at once. I am attempting the preparation of several portions of scripture in the language, and if we are allowed to go on unmolested, I trust we shall not spend our time altogether in vain. We are not to “despise the day of small things,” and I consider the establishment of this small school as a great triumph over Nâga prejudice and over the force of long established customs.

In regard to public worship, I have not heretofore felt that I was competent to carry on any form, but have of late felt it to be my duty to commence preaching and praying in A’samese. This I now perform statedly, though sometimes I am obliged to speak through an assistant.

In conclusion, I have only to beg the kind attention of the Board to this infant mission. Its relation to the eastern countries, Burmah and China—the facts, that the people have adopted no form of religion but are ready to do so—that the tide of commercial enterprise has begun to roll this way—and will not cease until this, with all the eastern countries, shall have



risen to an importance and elevation, far above their present condition—the uncommonly kind and favorable regard which the people manifest toward our plans and operations, as well as the numerous friends and donors that have been so unexpectedly raised up for us—all demand our gratitude, our most vigorous exertions, our most fervent prayers. Methinks I see the day-star of promise rising upon this hitherto unknown people, each village with its temple for the worship of God, filled from Sabbath to Sabbath with the sweet incense of praise. Methinks I see in our little school, talents and energies that the Savior will consecrate to himself—who are to become “mighty through God to the pulling down of the strong holds of Satan.” Methinks I see the “wilderness budding and blossoming as the rose,” being watered by the gentle dews of the divine spirit. O whose heart beats not to engage in the glorious enterprise? In it, who is not willing to spend his life, his all?

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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

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## JOURNAL OF MR. BRONSON.

Our last number contained extracts from a letter of Mr. Bronson, dated April 1st, 1840, giving a detailed account of his removal, with his family, from Jaipur to their new station among the Naga hills, and also of the school, containing some twenty or more scholars, established at that station. The present journal is dated "Nam Sang Naga Hills," and extends down to June 22. The new missionaries referred to, are Mr. Barker and family, including Miss Rhoda Bronson, sister of Mr. B. It commences with

*Reflections—Visit from a head man—  
Consultation with the natives.*

April 26. Sabbath. Spent the forenoon in religious exercises with my little family. Felt lonely and dispirited, as I thought of the days when, in Christian lands, we hailed the Sabbath morning—and were permitted to feast upon the rich provisions of the gospel in the sanctuary. We have never been quite so much alone as just now, having always had some brother missionary or at least some English person with whom to associate. But we must expect to be alone for many months to come, and much of the time without any means of intercourse with Jaipur or the plains below. Addressed my little congregation this evening from the first part of Christ's sermon on the mount. They were unusually attentive, and I hope the evening has not been spent wholly in vain.

27. Received a call from one of the head men of the place who has been most violently opposed to my remaining among them. He has not called for months previous. He brought

a small present, and evidently appeared ashamed of his conduct. After satisfying himself that the Naga youths had ability to learn to read, he left. The next day he sent to me for medicines. I took the opportunity to go myself, and pressed upon him the importance of embracing religion. When I told him of a dreadful hell, and a glorious heaven, he replied that "they knew nothing about those things, and were seeking after a true religion, and a true teacher." Upon his promising to come and hear the word of God explained, I left him.

May 2. I am expecting daily to hear of the near approach of the new missionaries, and thinking it was time to prepare the minds of the people for their expected arrival, I called the chief and several of the head men of the place together, and told them, that my former associate\* was killed near Sadiya; that I had been alone until the present time; that I had recently learned that others were coming to take his place; that I intended soon to go down to the plain to meet them; and I wished to know whether they had any objection to their coming up to be associated with me. This called forth several inquiries and remarks, which convinced me that some prudence will be required to get the new missionaries introduced. I however got the approbation of the chief, and I doubt not all will end satisfactorily.

4. Received letters from Jaipur, also from the new missionaries stating that they must now be at or near the Dihing mukh, and requesting boats and men to assist them on their way as fast as possible. Being unwilling

\* Mr. Thomas. See last No. of the Magazine, page 86.

to remain longer without attempting to assist them, I concluded to leave my family, giving them over formally into the hands of the chiefs for protection. The Nágas gave me the use of a poor horse to help me over the most difficult parts of the way, and a number went with me by a new and circuitous route over the hills. By this means, we avoided the largest stream, which was then impassable. The first day's march was very fatiguing—and we laid ourselves down at night in the thick forest to rest, where we were in no small jeopardy from the tigers. We arose early next morning, and pursued our way over streams, and hills, and valleys; the rain pouring down in torrents. We reached Jaipur toward night, thankful that we had accomplished our journey in safety. I immediately made my way to the spot dearest to me on earth, where sleeps the dust of my departed associate (br. Thomas.) And oh, it was sweet to commune with the dead! It was sweet to think that perhaps his emancipated spirit was accompanying me through my lonely way; and that soon we might be again reunited in the delightful employment of the upper sanctuary.

*Arrival of the missionaries—Return to the hills.*

May 8. Set out with a boat and four men down the Buri Dihing, to meet the missionaries. We passed rapidly down its swollen waters, nearly all the night. Next day the scenery was much enlivened by numerous large Bengali boats covered with Chinamen, on their way to Jaipur, to be employed in the manufacture of tea. Our voyage continued during the day, and toward night I had the satisfaction of seeing before me the boat in which were our dear missionary friends. I will not attempt to describe the emotions excited by our meeting. Here were "kindred in Christ"—members of the same family circle—a brother—a sister, met in a foreign land, and devoted to the same hallowed and delightful work. We found the missionaries enjoying excellent health,—and every needed blessing. On the 13th of May we arrived with them at Jaipur, all well and happy.

18. After spending a few days in securing, as well as possible, my own and the mission property attached to my compound, I set out with my sister for the Hills. The superin-

tendent of the Company's Tea Establishment, T. O. Wadkins, Esq., generously assisted us to the use of an elephant to go as far as the foot of the mountain. The circumstances of br. Barker's family did not allow of his accompanying us. We reached the Nam Sang river about sunset, where I had prepared a rude shelter for the night, not having any tent suitable for the occasion. The road was muddy, and the rain made us very uncomfortable. The next morning at sunrise we again set out, and at 3 o'clock, P. M. reached the mission premises, both of us having walked the greater part of the way up the mountain. A short distance from the premises, we met several of the scholars coming down to welcome us back, and to inform us that all was well. How much better has the Lord been to us than our fears! While some deem it imprudent to reside among so wild a people, the Lord has mercifully led us forward; and when duty called me to leave my helpless family for two weeks, He graciously inclined them to be protectors. At one time during my absence, some fears were entertained in consequence of a disturbance with a neighboring tribe; but the most spirited among the people told Mrs. B. not to fear, for they would all die in defending her. At another time an attempt was made to enter the house at night, probably for plunder. The next night one of them came with *dah*\* in hand to guard the house, declaring that he would seize the first person who appeared about the house as a thief, and cut him in pieces. Thus I have pretty good reason to believe that my confidence in the fidelity of this people is not misplaced. The chiefs and people came flocking in to see the new missionary—and when told of the long distance she had come to teach them, they exclaimed, "Can it be that the lady has come alone all the way over the great waters? If she did it in safety, might we not go and visit the 'God looking race' and their wondrous country?" They often express a desire to visit America.

24. Sabbath. Had worship with my family during the day. In the evening we convened all our own attendants and a number of the Nágas, to whom I explained the 6th chapter of Matthew's gospel. I sometimes

\* A large chopper or cleaver; used also as a sword.

have hopes of my second assistant. His mind is tender, and he is evidently "almost persuaded to be a Christian." My interpreter often exclaims in the midst of conversations, "Only hear those words." O that I might have the assistance of a few converts! It would produce an influence in favor of the truth that nothing could resist.

25. To-day an *Abor*, from an adjoining village, called to pay his respects, and to thank me for having, as he said, saved his life. He had received an injury from one of his associates, who had carelessly hurled a spear at a mark, while the unfortunate man was passing rapidly by. The murderous weapon, striking his breast bone a little obliquely, did not enter deeply, but left a horrid wound. A man was immediately despatched to me for help, saying that there were small hopes of his recovery. I immediately sent medicines and directions, which he appears to have strictly followed. The poor man strikingly reminded me of the cured leper who returned to give Christ the glory. Bowing down to the earth, and clasping his hands, as if intending the most devout homage, he expressed his gratitude, and left his little offering. I understand that the cure has given me much favor in the village, and I am trying to get leisure to visit them, to tell them about the great Physician of soul and body.

#### *Retrospect—Need of more laborers.*

May 30. The close of another month calls for self-examination, and a review of the providences of God. During the time, I have had occasion to leave my family alone among rude savages, without a solitary Christian friend, amid reports of war and various disturbances. But God watched over them, and returned me to them in safety. He has also given us the society of a dear sister, whose coming cheered our hearts in our lonely situation, and has encouraged us to new and increased effort for the salvation of these perishing tribes. I trust I shall now be able to devote myself more exclusively to the language—to the translation of the scriptures—and to conversation with the people. I think I feel an increased interest in the cause of missions, and an increase of desire that God would take this infant mission into his own hands—that He would defend it from all evil—

and prepare the hearts of its unworthy laborers to receive an abundant blessing upon their feeble efforts. I pray that God will dispose the Board of Missions to send us help from the American churches. *We want the choicest spirits the church has to consecrate*; men well disciplined in mind—well versed in the study of human nature—of unflinching patience—possessing a zeal that difficulties will only enkindle; men who can press onward to the accomplishment of an object for years, amid every sacrifice, and not faint; not self-willed, not high-minded, but ready to take any place appointed to them in the providence of God;—above all, men of deep piety. Love to the heathen should be as the spontaneous bursting forth of a fountain—ever giving life and energy to the man; men whose supreme regard to the glory of God will lead them to devise every plan at the foot of the cross—and to demolish the idol self, at every step of their progress.

31. Sabbath. Had worship with my own family as usual. In the evening called together all our attendants, and addressed them from the passage, "Enter ye in at the strait gate," &c. I think I never before had so much freedom in conversing and praying in an unknown tongue. All present appeared solemnly impressed with the importance of religious matters.

June 1. Spent the day at Bor Kumbou's house, where by my request several of the chief men and elder people were assembled, to hear the "History of the Creation," which I had just revised. My object was to satisfy myself whether they understood the translation, as well as to give them some account of the origin of all things. They listened as I read sentence after sentence, repeating it after me, debating, consulting, and commenting in their own way. This is generally done by all at once, in a tone considerably elevated. They frequently became very much interested, and on several points carried on a pretty thorough discussion. During the interview one inquired, "Who made that book?" I replied that it was God's book. He remarked, "We Nágas can think of God, but how all things came into existence, or the order in which they were created, we know not." I replied that because we could not find out things ourselves, God had given us this book, and because it was God's book, I wished them to understand it.

Thus our interview closed very pleasantly.

*Sickness—Native superstitions—Offerings to evil spirits.*

There is considerable sickness in the village, mostly fevers, but few cases have proved fatal. I am now giving medicine nearly every hour in the day, and the cure of several bad cases has secured to me considerable influence in the village. I have, however, been out but few times myself. Were I to go at every call, I should do little else. I manage to send one of the assistants, unless the case be a difficult one, and thus redeem my time for study. Letters from Jaipur inform us that the cholera is raging there, also in Mattak. The Nāgas, fearing lest the disease should be communicated to their village, have prohibited all intercourse for the present, and are preparing to perform certain religious services, to drive away the evil spirits from the place.

June 16. For the last two weeks we have been in great anxiety in consequence of alarming illness in our own family. Our dear sister was first taken ill of fever, and two days after, our little daughter Mary. In a few days the former became convalescent, but our little daughter grew worse, until it was evident that without prompt and powerful measures to reduce the fever, she would not long survive. Our situation was rendered worse by having a very small supply of medicines on hand; so that in the height of our distress we were obliged to send to Jaipur for medicines, and wait the issue of the disease. The fever continued about twelve days, and then left her; but it left her in so weak a state, that we had little or no hope of her recovery. We endeavored to prepare our minds for resigning the lent treasure to Him who gave it. We resolved, however, to try the use of stimulants, and soon had the pleasure of seeing an increase of animation. She continued in this doubtful state for nearly a whole day, when nature rallied, and she began to recover. During the whole of this time I have scarcely had an hour's quiet repose, Mrs. Bronson being also feeble; but the Lord has given us strength equal to our day, and in a most wonderful manner has been gracious in redeeming from the grave.

The event has had a powerful effect upon the minds of the people. When they were about making offerings to

drive away the evil spirits, as mentioned above, I said much to dissuade them from doing so. But when they saw our distress, they said the spirits were angry at us, and would destroy us, unless we made offerings. We replied, that our lives were in the hands of the great God, and we feared none but Him. When the child grew worse, and was supposed to be on the borders of death, our friends sent again, and begged that we would give them two fowls—and they would sacrifice for us, to save the child's life. We told them we would pray to God for her recovery, but could not make offerings. They then thought her case hopeless; but God, who is jealous of his honor, and "will not give his glory to another," vindicated his own cause, and shewed the heathen that He was able and ready to save. The Nāgas appear astonished at her recovery. O! may their eyes be opened to see that all their offerings are vain—and to fear that God "who is able to destroy both soul and body in hell."

*Labors of the school resumed—Proposals for the temporal improvement of the Nāgas.*

20. To-day we re-commenced the labors of the school, and our studies, which have been necessarily suspended on account of sickness. The scholars all appeared pleased at being able to return to school. Not an individual is absent, and they appear to have applied themselves to their books with new zest. Several said they had read at home every day, lest they should forget what they had learned. May these young men, who have now learned for the first time that Jesus Christ alone can save them from hell, be brought to repent of sin, and give themselves up to spread the truth among their countrymen! I have of late felt an unusual strength of desire, that if there are none from the American churches ready to come over and help us, we may have help raised up among us.

25. I have lately received several letters from benevolent gentlemen in this vicinity on the subject of promoting the temporal condition of the people, by encouraging in them industrious habits, by introducing the arts, and by assisting them in the cultivation and preparation of tea. The subject appears to me of great importance, and one that should take its proper place in our efforts to benefit the peo-

ple. Like all other wild tribes, the Nágas are naturally indolent and need some powerful stimulus to exertion. They are generally satisfied with gaining a bare subsistence. The ready sale of their salt always supplies their wants, with but little labor, leaving them much time for idleness and useless amusements. The commissioner of Upper A'sám, Capt. Jenkins, has interested himself in the subject, and has obtained for this object alone, twelve hundred rupees, to be laid out during the present year, if it can be advantageously done. He has proposed that they be supplied with a few mechanics' tools; and that whatever will tend to improve the country, be urged upon their attention. Might not some energetic lay brother devote himself to benefitting the people in this way? I sincerely regret that I have not more leisure to devote to their temporal improvement, but I must confine myself to other duties. O! that I could speak a word to the hearts of American Christians, and to those who are preparing for the gospel ministry. Are there not some who will turn their attention to these tribes? Are there not some who are ready to sacrifice much in the cause of benevolence, and who, in the hour of retirement, have wept over the heathen world? Will not some come to the decision and say,

\* \* \*

"On the mountains let me tell  
"How He died—the blessed Savior,  
"To redeem a world from hell."

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plantation, where women were employed in pulling rice, and some men, in transplanting it; while others were preparing the ground by the use of the buffalo and the rude plough of the country. After three hours' journey, I passed the Nám Tipam river. Three hours more through high wooded jungle, and I came to the Nám Sâng river. I immediately crossed, and then sent the elephant back and brought over the coolies and their loads. Here, by the side of the river, I pitched my rude domestic tent, of frail material, under which I found some rest, after having taken my curry, and committed myself and family to God's kind and merciful care. In the morning I struck my tent, proceeding again through thick jungle and along the bed of the river, which I crossed some twenty times in the course of the day. After twelve o'clock I came into some open country, where the trees had been cut, and where the buffaloes of the Nágas feed. I now approached the place to which I was travelling. Here the river has forced its way between two high hills, and dashes over the rocks beneath, with great impetuosity. Our road or path was upon the side of the hill, and barely wide enough for the elephant, but from it, the river beneath and the surrounding scenery present a highly interesting view to the traveller. About three o'clock I passed the stream for the last time. The current was strong and could not be withstood by the men. Here I could not but admire the ability of the elephant to resist the strength of the opposing waters; and I could not but adore the wisdom and goodness of God who gave him that ability, and made it subserve the interest and happiness of man.

18. Set off at 12 o'clock, to accompany br. Bronson to Tipam river, on his way back to the hills. We found the road very bad. The mud and water were two feet deep, some parts of the way. In passing the steep hills, the elephant would creep up and then slide down on his knees. At Tipling, about noon, I left br. Bronson to pursue his way alone.

*Visit to the Nága hills—Excursion to a village of Bor Duris.*

August 11. My family being well and Mr. Wadkins (a government man) having offered me his elephant for several days, I set off with several coolies for the Nága hills. I had not proceeded far when the elephant became fractious, and I was obliged to return. On the following day I set out again with a well-trained elephant. After proceeding a little way I came to a rice

plantation, where women were employed in pulling rice, and some men, in transplanting it; while others were preparing the ground by the use of the buffalo and the rude plough of the country. After three hours' journey, I passed the Nám Tipam river. Three hours more through high wooded jungle, and I came to the Nám Sâng river. I immediately crossed, and then sent the elephant back and brought over the coolies and their loads. Here, by the side of the river, I pitched my rude domestic tent, of frail material, under which I found some rest, after having taken my curry, and committed myself and family to God's kind and merciful care. In the morning I struck my tent, proceeding again through thick jungle and along the bed of the river, which I crossed some twenty times in the course of the day. After twelve o'clock I came into some open country, where the trees had been cut, and where the buffaloes of the Nágas feed. I now approached the place to which I was travelling. Here the river has forced its way between two high hills, and dashes over the rocks beneath, with great impetuosity. Our road or path was upon the side of the hill, and barely wide enough for the elephant, but from it, the river beneath and the surrounding scenery present a highly interesting view to the traveller. About three o'clock I passed the stream for the last time. The current was strong and could not be withstood by the men. Here I could not but admire the ability of the elephant to resist the strength of the opposing waters; and I could not but adore the wisdom and goodness of God who gave him that ability, and made it subserve the interest and happiness of man.

After crossing this river and ascending a small hill, I came to the salt-market, where I was to leave my elephant and climb the mountain's peak on foot. I asked a Nága whom I had previously seen, to be my compenoor, (guide), to which he consented with apparent pleasure. Having out-travelled my coolies, I had had no nourishment since morning; I found it therefore very fatiguing to make the ascent; but cheered on by the Nága, I at length reached the bungalow of br. Bronson, where I soon found refreshment and rest. Br. Bronson had been suffering from a fever, which was now apparently leaving him. Friday morning, the 14th, we sent off his interpreter to the Bor Duris, to inform the chief of that tribe

of our intention to visit him the next day. He returned before night and told us they would be ready and pleased to see us.

15. In the afternoon of this day, accompanied by br. Bronson, I set out for the Bor Duri village. The chief and some of his coolies accompanied us down the hill and across a small stream at the foot, to the salt springs of the other tribe. The train accompanying us were very cheerful and apparently happy. In the evening, as the sun was throwing his last rays across the hills and mountains, delighting us with the prospect, we arrived at the house of the chief. We first seated ourselves upon the *Sang* before the door of the chief, commanding a view of his village and all the surrounding country. We were soon shown the watch-house where we were to stay. In the evening the chief waited on us and had a fowl brought, and some rice and fuel. Having warmed ourselves and taken some refreshment, we had some conversation with the people, and then laid ourselves down for the night, and rested as well as at our own homes. Next morning the air was fine, and reminded me more of a New England atmosphere than any I had before breathed since I came to this country.

The time for our interview having arrived, the royal family came in and seated themselves on a long hollow log, which they use for a drum, and a principal instrument of music. The rest of the audience seated themselves on the floor or stood about the door and near every aperture through which they could look upon us. They raised their objections, and br. Bronson answered them; he having gone through a similar service at his own place. When br. B. read to them in their own language they were highly pleased. Every eye was upon him and every ear open. They said that, from the first, they had books on buffalo hides, but being unable to read them they became angry and threw them away. Now, books had come down, as it were, from heaven to them; and why should they not read them? The chief on being asked to give his word that scholars should attend a school, if one should be commenced, did not know what to say; but referred the matter to the people, allowing that it was a reasonable question. After some talk among themselves, he turned to br. Bronson

and said, if the Sahib would come, two or three at least would read. The village is literally built upon a rock. Nearly every house, I think, has such a foundation, and many stand where the surface is at an angle of from twenty-five to forty degrees. As we entered the village a most novel sight presented itself. Our path lay along a ravine in the rocky acclivity. On either side of this were their houses, the verandahs of which were well filled with men, women and children, who were as much amused at our appearance as we were at theirs. I shall never forget the strangeness of the scene around us. The houses are built of bamboos, raised on posts from the rock. They are long, containing generally three rooms, each extending across the house, which is entered at one end by a rude ladder. In the first room, upon a post in the centre, are all the heads of buffaloes which they have owned, and upon which they have feasted their friends; also bones of fish, heads of deer, and like things taken in hunting, are seen hanging about the room in various stages of decomposition. Upon a shelf in the watch-house are the skulls of their enemies taken in war.

This day was one of great interest to us. I could not but feel for these poor people, and heartily wish they might soon receive the blessed gospel. There must be nearly a thousand souls in this village. White men were probably never in it before. On the following day we returned to the house of br. Bronson.

18. Quite early in the morning several men came from the Bor Duri village, bringing fowls, some of which were sent as presents to br. Bronson and myself.

#### *Return to Jaipur—Visit to Jorhath and Rungpoor.*

This day I left for my home and family. Arrived at the Nam Sang river at night, and encamped where I did on my journey up. After supper I retired to rest at about nine o'clock, but was kept awake until twelve by the heat, and fighting with nunsquitoes and seripus. I was then called to remove my tent in consequence of the sudden rise of the river. In doing this my bed got wet, and I was driven into the jungle where leeches and other annoyances abound. To avoid these I got upon the top of my trunk; and there, with an umbrella over my head,



## Mission to Asam.

2 stations.

JAIPUR.—N. BROWN, C. BARKER, preachers, O. T. CUTTER, printer, and their wives. Rumsagar, school-teacher, Boliram, assistant teacher. Bibhuram, assistant translator in A'samese.

NAM SANG NAGA HILLS.—M. BRONSON, preacher, MRS. BRONSON.

3 preachers, 1 printer, 4 female assistants, = 8.—3 native assistants.

Mr. and Mrs. Barker and Miss Bronson arrived at Jaipur May 14, 1840. Miss Bronson removed soon after to the station occupied by her brother, but was attacked with sickness, consequent to exposure and hardship while on her way from Calcutta, and with brief intervals was subject to fever during several months following. On the 8th of October she was again attacked with fever at Jaipur, to which she had been conveyed, and on the 8th of December was removed, in the exercise of an "unshaken hope in Jesus and His righteousness," to her reward in heaven.

The operations of the mission, though interrupted by the removal from Sadiya and the sickness of nearly all its members at different periods, calling for the kindest sympathies and intercessions of the churches, have nevertheless been prosecuted with good fidelity. At Jaipur, beside the ordinary worship in A'samese, which is occasionally attended by nearly a hundred persons, opportunities are improved to give religious instruction to Chinese employed in the culture of tea. Some of these profess to be Christians, of the Roman faith, and have appeared attentive to the truth, and solicitous to obtain Scriptures and tracts. The people of the country begin to discuss the subject of religion, and the brahmins appear to be alarmed. Some of the elder scholars have refused to join in their festivals as formerly.

A school of 15 boys is taught by Mr. Cutter at a Fakial or Shyan village a few miles below Jaipur, and one at Jaipur by Mrs. Cutter with an average attendance of 20 or 25. Hope is entertained that a work of grace has been commenced in one who is employed in the mission, and others are inquiring after the way of life.

Printing, &c.—The following works were printed at Jaipur in 1839.

Spelling book and reading lessons in English, A'samese, Sing- pho and Naga,	}	64 pp.	500 cops.
Vocabulary or reading lessons, in the same,		56 "	250 "
Catechism in Naga,		16 "	300 "
Phrases in English and Naga,		30 "	300 "
" " " and Singpho,		30 "	300 "
Alphabet and combined letters in A'samese and Bengali,		16 "	2000 "

and in 1840, an A'samese Catechism, in Bengali characters, some copies of which have been distributed, the History of the Creation and the History of the Deluge, in the native character, and Mrs. Cutter's Vocabulary and Phrases, 800 cops., &c.

Mr. Bronson made his second visit to the Naga Hills in the beginning of 1840. "He was received with great kindness by the natives—a small house was built for his accommodation, and encouragement given for the establishment of a school." His family was removed to the station in March. A school was opened, containing some 20 scholars, and of late religious worship has been steadily conducted in A'samese. The natives shew an uncommonly kind regard to the operations and plans of the station, and several efficient friends and donors have been raised up for its support.

Mr. and Mrs. Barker, who were originally designated to the Nagas with the expectation that they would be accompanied or followed by others who should labor for the benefit of the A'samese, have been transferred to the latter, no others having been yet appointed to that country. He will probably be stationed at Jorhath or Rangpur, one the ancient and the other the present capital of that part of A'sam.

## American Baptist Board of Foreign Missions.

A'sa'm.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED NA'M SA'NG NA'GA HILLS, AUG. 25, 1840.

### *Illness of Mr. B.'s family—Visit to the Bor Duris.*

My last communication was dated July 1st.\* In that I mentioned the arrival of our sister, and also her illness, almost immediately on her reaching this place. Her attacks of fever have since been frequent—scarcely remitting longer than two or three days—each attack leaving her still weaker than the former, until she became nearly helpless. Under these circumstances I felt it my duty to go down to Jaipur, to obtain medicines and provisions, of both of which we had but a very scanty supply. Accordingly on the 14th of July, having commended my sick family to God, I set out for Jaipur. The heavy rains had so swollen the Nam Sang river, that I was obliged to go by a circuitous and uneven route. Having no elephant, and the mud being deep, it was a journey of fatigue and exposure. At evening we came to a halting place, where was a small shed covered with leaves, open on three sides; and although it was in a dense forest filled with swarms of musquitoes, I enjoyed it as much as I ever did a comfortable hotel in my native land. Spreading my mattress upon a few logs that lay there, I enjoyed a quiet sleep. Very early the next morning we started again and reached Jaipur at evening. Having obtained medicines and other things necessary for the sick, I set out on my return, and was permitted to meet my sick family

again, under more favorable circumstances than I had feared.

In about a fortnight the jungle fever again attacked me and has scarcely left me until the present time; but the rainy season is nearly over, and I hope to be benefited by the cold weather, so as not to leave this station alone. On the 13th of August we had the pleasure of a visit from br. Barker.\* He came with the intention of visiting several of the Naga villages, particularly the Bor Duris, who occupy a lofty peak adjacent. Although my health was very poor, I could not satisfy myself without accompanying him, especially as these people had expressed a desire that a missionary might be located in their village, and I had previously promised them a visit. Having informed the chief of our intended visit, he expressed himself gratified, and invited us to come. On the following day we set out, and entered the village about sundown. We were first conducted to a lofty, open verandah, and seated in chairs, surrounded by a considerable company of people. We were the first white persons probably that had ever been in their village, and group after group came from various quarters, gazing at us with the greatest curiosity. As I sat looking upon the mass of people before me, and their numerous houses, and thought of the ignorance and moral darkness that rested there, I turned my eyes upon the sun, as he was sinking down the western sky, and his last bright beams were glancing over the lovely hills and valleys that lay before us;—So, thought I, ye wandering, benighted tribes,—so shall ye, ere long, greet

\* See May number of the Magazine, page 113.   
 \* A brief account of this visit is given in Mr. Barker's journal, page 118 of the May number.

the light of life. The bible, like a sun, shall chase this midnight gloom from your hills, and ye shall bless the day when first ye heard of Jesus and his cross! O that God would make us, his unworthy servants, the honored instruments in this great work!

We were soon directed to a house that had been prepared for our convenience, and every attention was paid to the supply of our wants.

*Conversation with the chief—Its favorable result.*

The next day at an early hour, the chiefs and people came together. The chief then addressed us, saying that by our request they had all assembled—that they were all ready, and wished to know our business. I replied that “in our own country we were teachers of religion, and knowing that there were many people in this quarter who had no knowledge of the true God, nor of the way of happiness, we had left our country and friends to teach them; that we felt very sorry they could not read, and had no books; that I had made several books in their language, and others would be made soon; that their neighbors the Nám Sângias were learning to read and write; and that we had come over to inquire if they did not desire to have a teacher among them, that they might understand the true religion, and be able to read and write in their own language.” After consulting among themselves, the chief replied that “it was not their custom to learn books, but they had always been accustomed to chase the deer, to fish, and to war; and that for all purposes of trade, God had given them salt springs, and that from those they subsisted; but our words appeared very proper, and they had no disposition to tell us not to come. If the salih (Mr. Barker) would come among them, they should be greatly gratified.” I could not but rejoice at the change of feeling that had taken place, for only a year ago I was obliged to meet many objections to my obtaining a location among them. I said further, to the chief, “But will you not *pledge* yourself that the teacher shall have your children and young men to instruct, if he comes, that he may not be doubtful about that matter?” This called forth another discussion among the people, in which the chief called upon them to say, in the presence of us all, whether they would or would not send their children. At length he replied, “Let the

salih come—he shall have scholars, a few at least.” Again I observed, “You must not forget that the teacher may be in trouble; he may be sick, or your village may be attacked by your enemies. You must live as brothers, and assist and protect him.” To this they replied with great earnestness, “When we are killed the salih may be injured,—not before.” Upon Mr. Barker’s inquiring what their ideas were of death, they replied, “they had heard that the soul did not die, but went to heaven (a place above, they say); this they did not certainly know.” I read and explained to them the catechism, and never shall I forget the interest they manifested during the time, at seeing a book in their own tongue, and in hearing the first great truths of the Christian religion. On the whole our interview was interesting. They were not only willing to receive a missionary, but were ready to assist in making a dwelling for him.

*Geography of the country—Opening to Burmah.*

The Bor Duri peak commands a very grand prospect. Several other villages also adorn the rugged summits that rise in the distant view. It is rather higher than the Nám Sâng peak, (being about 1800 feet) and having a very cool and invigorating air. It lies at the base of another mountain, said to be the height of land between this and Burmah. Two days’ journey, it is said, will take us to the principal villages on the top. These villages are numerous, and the upper land is said to be more level. The people cultivate paddy—use little or no opium, and generally are in better circumstances than the people of the lower ranges. The Nám Sângias and Bor Duris are the key to these upper tribes, and as they often go up, I hope, if health be restored to me, soon to proclaim to them the messages of salvation. The upland gained, it cannot be far into Manipûr and Burmah. This will be the more practicable, as I am getting to be pretty generally known by the contiguous tribes, as a religious teacher, and am often visited by people from a great distance. The head men of this village often stay hours, conversing with me on the subject of religion. They have heard considerable about the Hindu and Brahmin faiths, and generally desire to know how I answer their arguments. They often leave me with the remark that “what I say is

true, but that their minds are dark, and they shall understand after they have learned to read our books."

*Practicability of the mission—Appeal to the Board in its behalf.*

In conclusion, I see nothing in the people or in the mission that is particularly discouraging. In God every thing is to be hoped for. The experiment of laboring and living among them has now been fairly tried, and that, too, in the worst season of the year; and I can truly say that in my opinion, a missionary and family may reside among them the year round, provided he has health, and such conveniences as might be easily supplied.

Many of the difficulties we now experience, are in consequence of our being *first* in venturing among the people, and must rapidly diminish with the increase of population and commerce, in the country. The tea, and salt springs of the hills, already attract public notice, and it may not be rash to predict important changes among the people, within a short period of time, in political and commercial affairs. May we not be behind in efforts to convert them to Jesus and to a knowledge of his gospel! May not the Hindu and Brahmin superstitions be rivetted upon them, because we act so supinely, and none are ready for the labor of instructing them in the right way! To the Board I present my petition—a petition for help—a man for the Nágas—and also one for the Singphos. This state of things distresses me. And why should it not? Are not souls in A'sám as precious as in Christian lands? And if there were as great multitudes in those Christian countries as profoundly ignorant, stupid, and degraded as are these heathen, would not feeling be enlisted for them? What are my present prospects for assistance? Six months for this letter to reach its destination—six months more to procure missionaries—nine months for them to arrive at this place—and two years at least to become located, and to acquire enough of the language to itinerate, and to carry out successfully the truths contained in the few books we have been able to prepare. Here are nearly four years before any one can be said to be prepared to be an "assistant." And I beseech the Board to consider at what a great loss of influence a single missionary labors in his field. It always falls to the lot of one to employ

the first part of his time in preparing books. This of itself is no inconsiderable work. It is indeed an *essential* work; but grant that he does it well—how are the people benefited by it, unless another brother is employed to teach these books to the people—to carry out and enforce these truths by itinerating, by schools, by familiar conversation; and, above all, by the public preaching of the word, to kindle up the spirit of inquiry among the people? Besides, the Board will not, I am confident, be unmindful of the liability of every such mission to be interrupted, or wholly broken up by sickness and death. I entreat them to take this subject into consideration, and say whether the Singphos shall be given up, or the Nágas? Whether the duties of these two departments shall be thrown so heavily upon the hands of a single individual, or whether they will give the assistance of two or three more missionaries? O God, pity these perishing tribes, and dispose the Board of missions to send them help!

Our readers will learn with regret, from the subjoined extracts, of a later date than the above, that Mr. Bronson has been compelled, by repeated attacks of illness, to leave his station among the hills, for a time, at least. It is hoped, however, that his absence will be only temporary, and that his health will, ere long, be so far restored as to enable him to return to the field of his labor. The faithful missionary is subjected to many severe trials, but to none, perhaps, more painful than the loss of health and the consequent interruption of those labors to which he has devoted his life, and to the success of which, with the blessing and favor of God, he is to look for his only reward in this world.

We trust that the earnest appeals for more laborers, contained in this and the following communications, will be listened to with solemn attention by all who feel any interest in the missionary cause. The Board would gladly do more, but they have not the power. They cannot go farther, in the appointment of missionaries, than the means placed in their hands by the churches to sustain them, will allow. If these pressing calls for more missionaries, which come to us from almost every station, are to be answered, it must be by those who have the Savior's command, "Go ye into all the world"—and by those whose duty it is to furnish, out of the abundance which God has given them, the means necessary for their support. Upon these—upon our brethren—the members of our churches, the responsibility must rest.

The letter given below is dated Jaipur, Oct. 4, 1840.

*Continued illness—Removal to Jaipur.*

My last letter was dated Aug. 25th, in which I mentioned the improved state of my health. Since that time it has pleased God again to try us by sickness; I have not only been brought low, and debarred from all missionary work for nearly three months, but am now suffering from other weaknesses, induced by the frequent attacks of fever, which have cut off my hopes of being able to continue in the field for some months to come. The thought of leaving our station among the hills alone, has been a very trying one, and I have remained in painful suspense as to the path of duty for some time past. I am, however, inclined to believe that, under existing circumstances, duty to myself and the cause of God, requires that I relinquish the labors of the mission for the present, and try to restore my health by a change of air and diet. I have, therefore, come down to this place with my family. We arrived yesterday, and hope to be able to leave for a tour on the river in the course of two or three weeks. We intend to proceed as far as Calcutta, and perhaps farther, should it still seem to be duty. My sister's health appears to be improved, and she will spend her time during our absence in the study of the language, and in teaching whatever number of scholars she may obtain.

*Regrets at leaving the Nāga station.*

It is indeed an affliction to us to be obliged to leave our field of labor destitute of any one to carry on its operations,—particularly so, when we think of the difficulty with which we had obtained a footing among the people—the interest of the scholars in their books—and the kind feeling manifested by the people toward us from day to day. On hearing of our intention to leave, many came to express their regret; and the day previous to our departure, the chiefs assembled at my house and desired me not to stay away longer than was necessary, but to return and complete what was begun in the school.

They said they had considered me as their religious teacher and guide; and had received nothing but good from my hand ever since I had lived among them. The old chief, then pointing to four of his sons present,

said—"I am old—perhaps I shall never see you again, but these my sons will remain—don't forget them;" and turning to his sons, said—"You, my sons, don't reject the counsel and direction of the sahib; always do accordingly and you will prosper." The scene was truly affecting to me, and I felt a greater attachment to them than ever. The chief sent out to the villages and obtained coolies to carry down my baggage; and the young chief and his nephew accompanied us all the way. O that there were some one to continue the school, and to enter at once into the labors we are obliged to leave! O God! may this infant mission yet live before Thee!

*Disappointment—Prospects of the mission—Earnest appeal for more laborers.*

Nov. 6th. Having taken the advice of the brethren, and arranged all affairs for a short absence for the benefit of my health, your letter of July 3, 1839, arrived, informing us that the brother we expected at Gowahāti, "had declined the service." Nothing was said about others being sent, while at the same time letters from Maulmain informed us of the failure of the health of several of the missionaries, and that some had gone home. I thought of our thinned ranks—of the state of this mission—and my heart sunk within me. Though I feel that nothing short of the change and respite I had contemplated will do me *essential* service, yet I cannot leave under present circumstances; and have concluded to remain until my fever again seizes me, which I fear will be at the setting in of the next rainy season. By this arrangement I hope to be able to do a little missionary work during the cool season, and if I am obliged to leave, to be absent a shorter time than I originally designed.

Why is it that Christians are so deaf to the calls of the heathen? Can God look down with approbation upon the American Israel, and see His treasury but too scantily supplied, and scarcely an individual ready to fill the broken ranks of their brethren in heathen lands? In reference to this particular country, how loudly have the American Baptists been called upon to act! Originally invited into the field by the executive of the country, with the promise of their protection and support; and afterwards urged to enlarge their operations as fast as possible, the Christian public in America are called

upon to undertake this "work and labor of love" in good earnest; and especially so, since the English Baptists have given the stations they had before occupied, to us, and begged us to possess ourselves of the whole field. Its contiguity also to the great field in Burmah and China cannot be forgotten. The narrow strip of country between this and those countries, although inhabited by uncivilized tribes, must be thrown open to us ere long. The first war will doubtless do it, and as soon as Burmah is opened again to our missionaries, we may hope to establish connecting links with the great Hukung valley, by which our influence will be brought to bear upon a vast extent of country, and a great number of tribes of people. I confess I have felt astonished that no better provision has been made for this great field, and that from all the revivals of religion which have blessed our native country, none have come forward to obey the Savior's last command in reference to this people. Are we willing,—are the Baptist churches of America willing that A'sám, after having been given to us, and partially occupied by us, shall be abandoned? Must the more important stations, such as Gowaháti, Nogong, Terzpúr, Jorháth, and all Máták be given up? Must the multitude of Singphos and Khamptis, and with them the great Hukung valley, be unoccupied, and the vast Nága population also be thus neglected and unblest by the gospel, when God is saying to us "Go up and possess the land?"

The deaths of the lamented Reed, Thomas, and Hall seemed to have made a temporary impression upon the minds of many in America. Information reached us that a large number of young brethren, from the colleges and seminaries, were devoting themselves to the work; and we were encouraged to hope that we were about to see a great increase of laborers. But where are they? How many have actually come? Shall I ask how many have declined the service, and left the heathen to perish in their sins? I blush when I ask the question. O God! is this all the return that thy people make thee—those who are the purchase of the Savior's agonies?

#### *Death of Miss Bronson.*

A subsequent letter, dated Dec. 10, brings the painful intelligence of the death of Miss Rhoda Bronson, the sister referred to in the preceding pages. Her arrival in A'sám, and

the first attack of illness which almost immediately followed, are mentioned in the May number of the Magazine, pp. 114, 116. From this first attack she never fully recovered, and after a brief residence of only a few months in the country, she died at Jaipur on the 8th of Dec., 1840.

The circumstances of her last sickness and death, are thus described by her bereaved brother.

With a heavy heart I sit down to inform you that death has again entered our little circle, and torn away from us my dearly beloved sister. She died on the 8th inst., from the effects of repeated attacks of fever—having been with us nearly eight months, during seven of which she was for the greater part of the time enfeebled by disease. On the 8th of October she was again attacked with fever. Her illness was severe, and for a number of days did not yield to medicine. At length the fever left her very low, with an obstinate bowel complaint, which rendered her case a complicated and difficult one to manage. No physician was obtainable; the brethren were absent from the station, and my supply of medicines scanty. Under such a responsibility, you can better imagine than I can express the anxiety I felt, while I saw that an inveterate disease was baffling all my attempts to restore her. She continued to sink away from week to week, until she became perfectly helpless—the mere skeleton of her former self. During the last month of her life, I had the privilege of being with her, by day and night; and during all this time she never uttered a murmuring word—not the least unconciliation to God's dealings with her. She felt persuaded that she had not long to live, and said to me, "You must part with me soon." Often she spoke of arrangements she desired should be made, if she should not recover; and on one occasion, while I was carrying her emaciated form into a little room that I had just finished for her accommodation, she said, "Have I come in here to live or to die?" But she generally refrained from saying much to me, because she saw it was painful to my feelings; she however conversed freely with Mrs. Bronson, and other members of the mission.

As she had a vigorous constitution, I indulged a strong hope that she would recover. Indeed I could not feel that God would take away any more of our little number while the field remained

so uncultivated; and not grant the desire which she so many years had felt, to do something toward the conversion of the heathen. But on Sunday, Dec. 6, she was so low that I was obliged to give up all my hopes. This night, about 12 o'clock, I perceived that her breathing was laborious, and that she took her food and medicine with difficulty. At intervals her mind was wandering also, and I feared we were indeed "soon to part" with her. Mrs. Cutter and Mrs. Barker came in a little after the dawn of day, to see her. She was so changed that I asked Mrs. C. whether it was from weakness, or whether death was approaching. I knew not that she heard me; but in a moment, looking full in my face, and with a most heavenly smile, she said, "*It is DEATH, Miles, and what we have to say, let it be said quickly.*" I will not attempt to describe the feelings of that moment. A sudden gush of sorrow burst forth from every one present. Death had seized his victim. A moment only was to close up all the conversation we were to enjoy in this world. She said, "her hope in Jesus and his righteousness was unshaken." "*With me all is well. I have no fear of death. Tell my friends in America that I do not regret having come to this country.*" She bade me say to the Board, "that she had hoped to have answered their expectations—that she should be glad to live a little longer to do something for the heathen—but she had given her all, and felt that God had accepted it." She labored to say more, but after mentioning over the names of her most endeared friends in America and in this country—the church of Newport, to which she belonged; and after designating a few articles to be sent to her friends, as tokens of her affectionate remembrance in the dying hour, her strength failed her. Her breath grew shorter and shorter until 4 o'clock, P. M., when she sweetly fell asleep in Jesus, without a struggle or a groan.

"Weep not for her! she's an angel now,  
And treads the sapphire floors of Paradise,  
Victorious over death, to her appears  
The vista'd joy of heaven's eternal years.  
Weep not for her!"

We all felt that it was a privilege to be present to see the victory over death so completely won, and to see another proof that religion could disarm the monster of his sting. She had no raptures, no ecstasies; but her mind was in "perfect peace." Having given her

dying messages, and disposed of her "all in this world," she addressed herself to meet the "king of terrors" with all the composure that she used to manifest in performing her daily duties.

The funeral was attended on the day following. All the brethren were absent except br. Barker, who only arrived in season to be present on the mournful occasion. Every gentleman at the station met with us. At the house br. Barker read the story of Lazarus, and offered up prayer. We also sang Dr. Watts' excellent hymn, "Why do we mourn departing friends?" after which the corpse was borne to the grave by six gentlemen. At the grave our kind sympathising friend, C. A. Bruce, Esq., read the burial service with great feeling. As she requested, she lies by the side of the lamented Thomas, in my own compound, close by my house, where I trust her remains will quietly rest, until the glorious morn of the resurrection.

It will be remembered by the Board that we are again left alone. New plans have been formed, with the expectation of more laborers—additional work begun, which we must now suspend. Whether we shall be able to resume them or not, will depend upon the question whether help is to be sent us or not. Cannot a few laborers be sent to the A'sámese, Nágas, and Singphos, *soon*, to cheer our hearts and to strengthen our feeble hands?

### American Baptist Board of Foreign Missions.

A'sa'm.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED JAIPUR, JAN. 1st, 1841.

#### *Review of the year's labor—State of the mission.*

Another year has rolled around, and it becomes my duty to lay before you what we have attempted to do the past year, as well as our prospects for the year to come.

It has been our pleasure as a family to be more actively employed in missionary work during the year that is past than at any former period of our lives. The experiment of living upon the Naga hills with a family, and that too during the rainy season, has been fairly tried; and I can truly say, that until sickness entered our abode, we were never so truly happy in this heathen land. During the greater part of the eight months that we were on the hills, our little school was continued. A number of young men of good standing can now read their own language, and the romanized A'samese; and can repeat the Naga catechism: several other smaller lads can only read easy sentences in Naga. The larger boys can write tolerably well also. Mrs. Bronson has devoted almost her whole time to the school, which, with her domestic affairs, has required no small amount of labor. The first two weeks of our departed sister's missionary life was spent in the school,—with inexpressible joy to herself, and with great satisfaction to us all. Boliram, our valuable teacher, has been very faithful and useful. We daily instruct him also, and hope he may yet not only prove useful as a teacher of language, but of the blessed gospel also.

Bhugchand, the interpreter, has also aided in teaching the smaller boys. The Nags are a people of such a character, that what they do, they do with their might; and when they come to read, all wish to read at once—and not wait one for another; so that it has been a very useful measure to employ these assistants. Since we came down I sent Boliram up to see if they were daily reading or had forgotten what they had learned. He brought back a very favorable account of their reading together evenings. We should have been able to accomplish much more if it had not pleased God to afflict us so severely with sickness.

Of our little daughter Mary's severe illness, and of sister Rhoda's illness and death, I informed you in former letters.\* To administer to the sick, often required all our time, so that many days the assistants were obliged to conduct the school alone. At last my own case became alarming. Having had returns of fever for three months, I not only became disqualified for all duties; but found myself growing rapidly weaker and weaker, notwithstanding I was using those very means which had before always been blessed to my restoration. Having continued in suspense, hoping in vain for a return of health, for three months, and finding that were I to wait longer, there was no certainty that any one would come and carry on the work we had begun, I felt that it was not my duty to incur the expense of living there, while we were able to do comparatively nothing for the people; and especially while our lives might be jeopardized for want of a suitable

\* See the May number of the Magazine, page 116; also the July number, pp. 215—18.



change of air and diet. We therefore came down, as the event proved, to administer to the wants of our dear sister during her last illness, and to find for her a burying place, less desert and cheerless than the Nāga hills.

*The Nāga language—Translation—  
Prospects of the station.*

In looking back upon the time we spent there, I desire to be thankful for the frequent opportunities we had of explaining the truths of the bible to these poor people; and for the confidence and affection manifested towards us. I have also had considerable time for studying the language, which I find to be rather more difficult and complex than I at first anticipated. I have gone several times over with the "History of the Creation, and of the Flood." These can now be preserved in manuscript; and if we are to have any more help to carry on the Nāga mission, they can be afterwards printed. I have made a beginning also of Matthew's gospel, but found it very difficult to proceed for want of a suitable teacher. As yet I am obliged to explain and get all Nāga terms and phrases through the A'sāmese. Mrs. Bronson has just revised Worcester's Primer in Nāga, and it is through the press.

In regard to our prospects for the coming year, I know not what to say. I never commenced a year under so discouraging circumstances before. Sickness has driven us from the field. Sickness and death obliged us to postpone our intended journey for the restoration of health. Our fond hopes of having fellow-laborers are blasted, and feebleness now prevents me from travelling and laboring as I desire. Expecting to have assistance, new plans have been devised, and some of them have been commenced; expenses have been incurred, and the hopes of good people in this country raised, which, so far as I can now see, must be disappointed. It pains me deeply to see things progressing so tardily, chiefly for want of two or three active and devoted missionary brethren.

I am trying to improve my health, but am sorry to say that it is poor at the best, and a little exposure, or over exertion, brings on all my feverish symptoms. Still my hope is, that I shall yet have strength to toil in this long neglected portion of our Lord's vineyard. To this cause I desire to devote my days.

ese, it is the duty of any brother to devote his life to the study of a language, and to the translation of the scriptures into it, which is spoken only by a few thousands of people. The Nágas, who speak the Nám Sáng language, according to the nearest estimate br. Bronson can make, amount to no more than about 6,300, and of these, a large portion can already speak the A'sámese language with ease. Whether we ought to make a separate written language for so small a tribe, seems to be a serious question. I refer, of course, only to the Nágas that speak the Nám Sáng language. The Nágas, as that term is used, are indeed very numerous; but it is to be noticed that this term does not designate a particular tribe or race, but is applied to all the hill tribes, however diverse in their origin, religion, customs, or language.

Br. Bronson is now prepared to labor in the A'sámese language, which he understands much better than he does or can understand the Nága, for a long time. We have been sadly disappointed in not receiving help from home. We fondly hoped that ten missionaries, at least, would have been sent among the A'sámese; and until we have as many as that, it appears to me there ought to be none sent to the Nágas. The A'sámese are a most encouraging and inviting field; they are in a great measure a civilized people; a good portion of them can already read, and their country is rapidly becoming one of the most important in all the Company's possessions.

Under these circumstances, we have felt that the way was now clear for br. Barker to proceed according to his wishes to labor among the A'sámese. Jorhath being at present the most important perhaps of any section of the country, we have recommended him to take a station somewhere in that district.

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EXTRACTS FROM A LETTER OF MR. BROWN, DATED JAIPU'R, JAN. 6, 1840.

The return of Mr. Brown, with his family, from Calcutta, was mentioned in our last number. They reached Jaipúr on the 12th of December, in safety, though without material benefit to the health of their little boy, which was the principal object of the journey.

The hope had been entertained, of securing the labors of Mr. Robinson, an English baptist brother resident at Gowahati, as a missionary; but it seems that other engagements have rendered this impracticable.

Another letter has been received, dated Jaipúr, Feb. 16, 1841, containing intelligence of

*Domestic affliction—Question of the Nága mission—Comparative claims.*

Since I wrote to you last, we have been called to pass through a scene of affliction in witnessing the death of our little boy, who departed this life on the 11th inst. For the last month he has been sinking very rapidly, and as we have long known the disease of his eye (medullary tumor,) to be incurable, it was rather a relief to us than otherwise, when the little sufferer breathed his last. Through great mercy his last days were not so painful as we had anticipated, and we believe he is now happy in the arms of the Savior, in a world where sorrow and pain can visit him no more.

Last evening the brethren had a meeting, when the subject of relinquishing the Nága mission, or at least of suspending it for a time, was brought before us. I believe we all approved of such a measure, but as br. Bronson was not fully settled in his own mind, we thought it best not to decide the question fully until after further consideration. I have long been in doubt whether, in the present circumstances of the mission, and while there are so many inviting fields among the A'sám-