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### American Baptist Board of Foreign Missions.

#### THE WORK OF A MISSIONARY.

EXTRACTS FROM AN ADDRESS BY REV. JOHN TAYLOR JONES, OF THE SIAM MISSION, delivered before the Society of Inquiry, in Newton Theological Institution, at their late Anniversary.

We are indebted to the kindness of Mr. Jones for a copy of the above address, with liberty to make such selections from it as are suited to the columns of our Magazine. We give below such extracts as we are able to make for our present number.

The sentiments contained in this address are important, and, of themselves, worthy of consideration; but they possess an additional interest from the fact, that the author has been, for a number of years, an actual laborer in the missionary field. It embodies, on the subjects presented, the results of experience, of personal observation, and of mature reflection. It expresses the views and feelings of one who is able to say, "I have tried the missionary work, and found it such as I have described it. I have felt the need of such qualifications as I have specified. I feel the urgency of it, and stand ready to resume it as soon as God, in his providence, shall open the way."

The address is divided into three general heads.

- 1st. *The nature and extent of the work.*
- 2d. *The qualifications necessary for its successful prosecution.*
- 3d. *The demand for missionary labor.*

I. THE NATURE AND EXTENT OF THE WORK. This is taught us by the commission of our divine Redeemer. When he had finished the work which was given him, had expired on the cross, submitted to the temporary dominion of the grave and risen from it in triumph, he laid this solemn injunction upon his disciples,—“Go ye into all the world and preach the gospel

to every creature”—“baptizing them in the name of the Father and of the Son and of the Holy Ghost”—“teaching them to observe all things whatsoever I have commanded you.” The execution of this commission involves many particulars.

It involves, *first, a knowledge of whatever the Savior taught.* This may seem a truism too simple to be dwelt on here; but it is not so. It lies at the foundation of all right conception of the missionary's work. That work requires that he should teach, and consequently, should understand—not what men have taught, but what Christ taught. We would not confine this to what Christ taught orally to his disciples, but would regard it as including also what he taught by his Spirit, who, he promised, should “guide them into all truth;” but it does not include all the explanations of it, which men have since given, or all the creeds, which men have built upon it. He that hath a dream, or a speculation, let him tell his dream or his speculation, but let him not put either of these into the place of the gospel of Christ. In so doing, he puts in jeopardy his own usefulness, and the souls of men, as well as the general interests of Christianity.

The prosecution of the missionary work involves, *secondly, a thorough knowledge of the language* in which truth is to be conveyed to the pagan nations. Some knowledge of such language is generally presupposed; but I add, it must be *thorough—fundamental.* Much important truth may be conveyed where this knowledge is only partial; but it will, in such cases, be so commingled with error and misrepresentation, as almost to neutralize its effect, or lose its character of truth altogether. One impor-

tant part of communicating truth, consists in so stating it, that it shall not be misunderstood.

God has mercifully employed human language as a medium for conveying truth to the human mind. That language missionaries must employ. To use any weapon adroitly and successfully, requires great familiarity. Such a familiarity with a heathen language as will render a missionary sure, when he uses it, that he utters truth in it, or at any rate, his impressions of truth,—cannot be acquired without protracted and painful effort, nor without the lapse of years. The idea must never be indulged, that a missionary can soon acquire a sufficient knowledge of the language, to convey his ideas to a teacher, so that that teacher may safely be left to convey the missionary's meaning to others. If he does know enough of the language to convey his meaning to his teacher with *certainty*, then he can also convey it to others, and needs not the intervention of a teacher. The missionary must, in short, be a perfect master of the language himself; then, and then only, can he successfully communicate the truth by it. No confidence whatever can be placed in books written after a year's study, or in accounts of preaching after one or two years' study. Some truth may be indeed conveyed by them; but so much error or imperfection will be mingled with it, that little or no good can be anticipated in the result. Truth, like nitric acid and many other chemical agents, is powerful when uncombined and free, but may be so diluted and commingled, that all its native activity shall be lost. These remarks are almost equally applicable, whether truth is to be conveyed orally, or by written books; but as books are permanent, and are likely to make an impression on more minds, it is especially necessary that they be prepared only by those who are thorough adepts in the language in which they are written.

The prosecution of the missionary work involves, *thirdly*, a *due regard to adaptation in the mode of communicating religious truth*. The great object of the primitive apostles was to persuade all men to be reconciled to God through our Lord Jesus Christ. Such should be the object of all propagators of the Christian faith. The methods they took to accomplish this were various, and doubtless would have been more varied,

had they been brought into contact with all the different shapes and phases which human society now assumes; or had they been placed in the circumstances in which modern missionaries often are. Some classes of people are naturally, or by habit, thoughtful and speculative; others ardent and imaginative. In some instances the language of the heathen has never been written—in others, there is an extensive literature already formed. These circumstances will render different methods necessary for conveying instruction to the mind. I know it may be urged that Christian truth is always the same. True; but it does not hence follow that the mode of communicating it should be always the same. Peter preached the truth to the Jews and strangers on the day of Pentecost, and Paul preached the same, to the Athenians, in the court of Areopagus; but their manner of doing it was very different in the two cases. This was doubtless a part of the qualification which rendered them successful in "winning souls." So must the missionary be wise in adapting himself, and the truth he utters, to the condition and circumstances of those whom he would instruct.

A successful prosecution of missionary labor requires, *fourthly*, greater regard than is usually had, to *division of labor*. Should a man, about to build a house, cut his own timber, saw his own boards, make his own nails, be his own mason, painter and glazier, would he be deemed wise, or would his work be likely to be well done? When he could procure tools already made, would it be judicious for him to delay his work till he could make some that suited him better? Now, I fear that this is the way in which most living missionaries have been compelled to labor in building the Lord's spiritual house. They have generally been obliged to build, or superintend the building of their own houses, chapels, school houses, printing offices,—often to be type cutters, type founders, superintendents of printing offices, proof readers,—school teachers or superintendents, translators, tract writers, explorers,—journal writers for home periodicals,—preachers and pastors—and in addition to all this, to maintain their correspondence with the Board which sustains them, and with their relatives and a numerous circle of friends. In addition to these duties, some are also called to practise medicine, to enter-

tain strangers, to preach to Europeans, assist them, *now* in sickness, or aid in their funeral services. All these things frequently come upon a single individual, though not, it is true, at the same time. Now the average time of a missionary's life is less than ten years,—perhaps less than eight,—and four or five of these must ordinarily be required for learning the language. Under such disadvantages, how much can any single missionary be expected to effect towards the erection of the Lord's house? His strength must be spent and his energies nearly exhausted in collecting the materials. Considering the fact that most missionaries to the heathen must acquire a new and difficult language before they can do any thing directly in their great work, is it not evident that they must have some one definite department in which to labor, in order that they may be successful? Is it not desirable, then—nay, necessary, that this work should be divided, and each man have his particular share assigned him. But how can this be done? A difficult question, truly, while missionaries are so deplorably few, and those few are still encompassed with imperfection?

## II. QUALIFICATIONS for this work.

And

1st, I mention *simplicity* of mind. I use this term not as indicating *weakness*, but rather as referring to *ingenuousness* in the adoption and statement of truth. It is only such a mind that will receive the truth,—Christian truth, “in the love of it;” and such alone will feel a proper interest in communicating it to others. A *simple* mind will rest satisfied with the truth as God has revealed it, and with the institutions which the gospel enjoins, and will not entangle itself with human systems and feel bound to make them its standards. This is mischievous enough any where, but in missionary labor it is one of the direst calamities that can happen. Let, then, all who aspire to teach the gospel of Christ to the nations, diligently cultivate simplicity of heart.

2d. *Energy* of character. As an illustration of this characteristic, I would mention Paul. Though distinguished by the most touching *simplicity* of mind, he was sustained in his arduous enterprize by a dauntless courage, an earnestness of purpose which would suffer no obstacle to impede him in his career. He moved right onward. He knew his cause was good, because it was the cause of God—it would tri-

umph, because His promise was unquestionable. Difficulties, instead of being a discouragement, were a stimulus to augmented effort. And success marked his path.

When the work which a missionary has to perform is duly weighed, the necessity for the most untiring energy will be readily perceived. Where this quality does not exist, the multiplied labors, the exhausting studies, the debilitating climate, the perverseness of heathen character, will discourage all enterprize. But this characteristic is wholly diverse from mere recklessness in “going ahead.” It must be a sober and cultivated quality. It consists mainly in a firm adherence to well formed purpose, and will enable its possessor to urge his way onward, surmounting obstacles, and overcoming difficulties, until his efforts are crowned with complete success. It does not disregard divine aid, but humbly relying upon it,—because God has promised it,—it courageously bids mountains sink and valleys rise—bids light to shine and darkness flee away—and its bidding is accomplished. It implies *action*, but *well directed* action; not, simply,—to use a borrowed figure,—the ability to “*strike hard*,” but the acquired skill, to know *where* to strike and *how* to hit.” It is this, which will carry a man *through* his enterprize.

3d. *A thorough acquaintance with human character*. A man may be ever so pious, ever so liberal, ever so learned, and yet fail to be a good missionary. Unless he possess that *tact* which enables him to distinguish differences of character in men, he will never adapt his measures to their circumstances, and his efforts, being ill directed, will be fruitless. Many men of great energy have labored diligently, have made stupendous efforts, and yet their labors were all lost, from want of being well directed. “Every man should have his portion in due season.”

4th. *An aptness for acquiring language*. Language, for missionary purposes, must be acquired in a different and in a more thorough manner than for any other purpose. I do not deny that a man who has no uncommon *tact*, if he have iron diligence, and great energy of resolve, may acquire a good knowledge of a foreign and pagan tongue; but it will require more time, and be an exceedingly discouraging enterprize. It is, at best, a laborious undertaking, and all who have made the experiment have learned that they

are prone to estimate their progress as greater, after two years' study, than after five; and yet I hesitate not to aver, that very little good has been done by a knowledge acquired in less than five years, unless in cases where there was special *tact* for it. The eastern languages are constructed on principles so diverse from those of the western, that it is no slight task to make them as familiar as one's native tongue; and yet this must be done before religious truth can be successfully conveyed to the native mind. *Words* in any language may be easily learned by one who has a good memory, but *idiom* and *tone* are not readily mastered. A man who is negligent in regard to the use of his own language—who pronounces badly, uses vulgarisms, or forced and strained constructions, will never succeed well in the use of a foreign tongue. Let him not attempt it. He will blunder, be misunderstood, and greatly embarrass himself and his associates by representations which they will be obliged to correct.

5th. A spirit of *humility and of prayer*. I mention these together, not because they are not worthy of separate consideration, but for the sake of brevity. Humility is needed that the missionary may be willing to be *any* thing, that he may, "by all means, save some." The humble man will perceive that there are many things to be done before truth can triumph in our world, and will be willing to do *any* of them. He shrinks from nothing but guilt,—is ashamed of nothing but sin. Where this spirit prevails, none will decline *any* post in which he can be useful; nor will he think he can be useful only in some of the, so called, higher departments of labor. He will not say, if I cannot be the *head*, I will renounce all connection with the body, but will rather say, I will occupy the place assigned me and will magnify my office, whatever it may be.

Further, he must be *prayerful*. Does any one need wisdom, to direct his plans,—strength, to execute them,—success, to crown them;—"let him ask of God who giveth to all liberally." Prayer takes hold of the omnipotence of God, and in some sense subjects it to the control of mortals, and thus becomes the most powerful of all weapons for the destruction of Satan's empire. And when missionaries are as *humble* and *prayerful* as they ought to be, and as the exigency demands, their trials will be greatly alleviated,

and their happiness, yea, and their usefulness too, will be greatly increased.

III. THE URGENCY of the work, or the immediate necessity of its being done. Here I might go to first principles, and say that the Savior gave his disciples a work to do; that work is not done—the command is unfulfilled—His authority is acknowledged—His word is definite and intelligible—it cannot be misunderstood. He has himself said, "Ye are my disciples if ye do whatsoever I command you"—and yet, this great command is not fulfilled. In what aspect do these truths present the great mass of the professors of Christianity? All who receive the Christian faith regard it as invaluable, even if viewed only in its civil and social benefits,—unspeakably precious, as proffering eternal salvation! They know its benefits may be as great to others as to themselves. Philanthropy and benevolence, then, should prompt them to diffuse it abroad. The means of this are at their command. The wealth wasted in extravagant and useless expenditure, or hoarded by avarice, would suffice for this object. How, then, can they account for it to the great Head of the church, whom they profess to love and serve, that his command is not fulfilled? Account for it they must, and will it not be a fearful reckoning? But I derive an argument for the urgency of the work, from the fact that *it is already begun*. Many hundreds of the dearest and most devoted members of the family of Christ, have gone forth to the enterprise. They have given themselves to the work, amidst many privations; they have labored long, have struggled hard, have accomplished much preparatory labor. They have a claim on the sympathy and encouragement of all the family. The most effective sympathy, the most substantial encouragement which they desire is coöperation. In some instances, they have acquired a new and distinct language, and prepared facilities by which others may acquire it, and proclaim salvation in it. They know that they shall soon die. They ask that their brethren would come, and avail themselves of those facilities, that all their efforts may not be lost. They have labored for Christ—and they cannot bear the thought that that labor should be wholly unavailing. Some have gone further. Having acquired the language, they have translated portions of the Scriptures. They are conscious that

these, like all first attempts, are yet imperfect. They know the frailty of human life. They feel deeply anxious that their labors should be perfected and rendered available to the conversion of sinners, and the Redeemer's praise—that the best efforts of their lives—their holiest endeavors, should not be thwarted, and hence they beg that the enterprise should be prosecuted. Shall their plea be disregarded? Shall those whose souls are touched with a Savior's love, say to their brethren, laboring under such circumstances, "Brethren, your work is a good one—we admire your enterprise—but we cannot help you. 'Tis true the Savior requires all to be devoted to *Him*—but our friends claim us too—literary distinctions await us here—we feel an interest in your cause, but we cannot join you?"

But some have gone further still. Having mastered the language, and being provided with Christian books, they have labored directly for the conversion of the heathen. They have established schools—have taught many the principles of our holy faith—they have sown much seed—it is beginning to spring up. They see death hastening on them through the influence of multiplied cares and a debilitating climate; and they call for some of their brethren to come and water the seed they have sown, and gather the harvest they have been maturing, and shall their prayer be unheeded? God has blest the instrumentality of some—souls have been converted,—gathered into a church. They are true disciples, but weak in faith and weak in knowledge. The missionary is hastening to the grave. He would descend to it in peace, if, as he goes down the dark valley, he could see some devoted brother standing by, ready to guard and guide the little flock he has gathered. He has long prayed that God would send forth more laborers into his vineyard. Those laborers have been raised up, but they will go into other vineyards without asking God where He would have them work. The missionary dies—he has no successor. Years elapse—the little flock, feeble in number and in influence, follow him to heaven. His works follow him, but there are none to follow his works. Is such a process honorable to the professed followers of the Lamb? Does it comport with their professed attachment to his cause, or their professed willingness to obey

Him? That the enterprize is begun, requires that it should be prosecuted, and prosecuted with vigor,—or the shame of having begun to build and not being able to finish, must come on the Christian churches.

I derive another argument for its *urgency*, from the state of the heathen nations. There is commotion among them—changes, great changes are taking place. Mind which has slumbered for ages is waking up. The intercourse of Christian nations with them is becoming common. Facilities for intercommunication for purposes of trade, and by means of steam navigation, will increase. That intercourse will enlighten them to see the folly of their superstitions. Those superstitions are losing their influence more or less every year. Multitudes, who ten years ago had strong faith in Mohammed, or Brahma, or Budh, have grown skeptics, or renounced their creeds altogether. Shall no substitute be given them? They are still in darkness—gross darkness covers the people. And,

"Shall we whose minds are lighted,  
With wisdom from on high,—  
Shall we, to souls benighted,  
The lamp of life deny?"

Neither Mohammedism, nor Brahmanism, nor Buddhism, nor any of all the forms of paganism, proffers forgiveness to any of its votaries. All men know that they are sinners—all long for salvation!

These nations are hastening to the grave,—thousands die daily,—millions every year. Whatever is done for *them* must be done quickly. While we deliberate,—while we speak, multitudes are sinking in the agonies of death, having never heard the Savior's name. Though we go with our utmost speed, before we can reach them multitudes will be past our aid. Is not the work then *urgent*?

But it is not a *hopeless* enterprize. It is one in which success is sure. It may not be so near at hand as many would hope, or as all would anxiously desire—but it is beyond the possibility of a doubt. The promise and the oath of God ensure it—"As truly as I live, all the earth shall be filled with the glory of the Lord." "Every knee shall bow; every tongue shall confess that Jesus is Lord to the glory of God the Father." Urged then by the divine command, and by the appeals of our brethren, and by the unuttered though



dyng groans of paganism—and cheered on by the surest prospect of success—what wait we for? Christian brethren, I stand before you as one of yourselves. I have *tried the missionary work*, and found it such as I have described it, and have felt the need of, though I have not attained to such *qualifications* as I have specified. I feel the *urgency* of it, and stand ready to resume it as soon as God in his providence shall open the way. I ask, is there none here, who will join his efforts with mine, and go with me?

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China.

EXTRACTS FROM A LETTER OF MRS. SHUCK, DATED MACAO, JUNE 23, 1840.

Our latest previous accounts from this Mission, were to the latter part of February,—see p. 265 of our December number.

Mrs. Shuck, after expressing her grateful sense of the goodness of God, in raising her from a state of extreme illness, to that of comparative health, thus speaks of the

*Prospects of labor, and state of the mission.*

I am able to accomplish more missionary work than at any previous time, occupying the whole of the forenoon in study and teaching. Truly I am much indebted to my heavenly father, in thus raising me, as it were, from the borders of the grave. May my *unprofitable* life which He has seen fit to prolong, be, in future, devoted more unreservedly to *His* service. At one time we very much feared that we should be compelled to revisit America, as the last resort for the restoration of my health. The physicians gave it as their decided opinion that it was impossible for me to live unless I went to a colder climate. We felt determined to try *every* expedient, and consequently I underwent much bodily suffering from a rigorous course of medical treatment, which, however, in the hands of God, seemed to prove successful. The operation, of course, was painful, but not so painful as the idea of leaving *China*—the land where I wish to spend the remainder of my life. If it can be consistent with the wishes of the Board, and more especially of Him, to whom the Board look for direction, I trust we shall be permitted to remain in China. It is altogether probable that the English will take some place, or places in this

vicinity, where of course it *will be still* colder, and we shall hope to repair thither. I feel a happiness which no language can express, in committing our ways to Jehovah, knowing that He is "too wise to err, and too good to be unkind." My daily prayer is that my will may be swallowed up in His. I wish to have *no will of my own*, but in all my ways to acknowledge Him, knowing that He will direct our paths.

I have only two girls in my school at present. As *warlike* times appeared, the children mostly left me, and I have not endeavored to supply their places. The two I have, with two boys under Mr. Shuck's more particular instruction, are improving very rapidly, which greatly encourages my heart. I shall devote all my time to them until something is settled with regard to our future location, and shall endeavor to prepare them to be assistant teachers. I do hope much from them. While we are doing all that we can for their minds, may the gracious Lord sanctify instruction, and prepare them by genuine conversion to teach their deluded countrymen the way to happiness and heaven! They already know much concerning their eternal interests, and if they perish, it will not be because they have not received instruction and admonition.

Mr. S. preaches to a congregation assembled at our house twice a week, and goes among them (the Chinese) very frequently. I love to visit their degraded hovels and talk to them. They always receive us kindly, offering us (as is their custom) tea to drink. I am almost impatient to have the time come, when, *unmolested*, we can teach them of Jesus whose *blood alone* can cleanse them from their impurity and fit them for the skies.

In evangelizing this great empire, I confidently believe that educating the rising generation will be found one among the most efficient agencies, and, that I am permitted to bring the *humblest* share of this instrumentality to bear upon even the *minutest* portion of this immense population, affords me my highest earthly happiness. For this purpose I have forsaken the endearments of my native land, the comforts and pleasures of the *paternal roof*, and all the sweets of Christian society. In this blest employment may the last energies of my frame be spent; and though unworthy and worthless, I look to heaven for success.

*Confirmation of Miss Macomber's death.*

[See last No. p. 299.]

You will perhaps, ere this is received, have heard of the death of our friend and ship companion, Miss Macomber. Her end was peaceful and happy. Though only permitted to labor a few years in the heathen world, her time was not misspent, and she had the happiness of feeling in her last moments that she had discharged her duty. One by one, our band are dropping away. How important that we also endeavor to "*watch*," having our lamps trimmed and burning, for we know not at what hour our summons may come.

Mrs. S. acknowledges the receipt of the following sums in aid of her school, viz :

From Rev. Mr. Taylor, chaplain U. S.	
frigate Columbia,	20,00
" an English missionary,	12,00
" three ladies,	8,00
	<hr/>
	\$40,00

*Greece.*

On page 204 of last volume will be found the notice of a communication from Mr. Love, dated May 15th, giving an account of his distressing illness, and that of his family; and of his removal, for that reason, from Patras to the island of Corfu. The gloomy aspect thrown over the state and prospects of the mission by that intelligence, is somewhat relieved by the following letter of Mr. Love, dated Corfu, June 13, 1840.

*Interesting state of things at Patras—Sickness of Mr. L.—Regret at leaving.*

In ours of the 15th ult. I noticed an intention of giving you a more full account of our welfare, as soon as my strength would admit. Though painful, there is yet comfort in reviewing the trials we have passed, because ordered by that Hand which cannot err.

We had long indulged the hope of success in our labors at Patras. Our poor instrumentality had been peculiarly blessed. We had always met with opposition, it is true; but in no case had a single important effort ultimately failed. The field was widening on every side, and God had given us so much favor with the people, that the trials, ordinarily falling to the lot of the missionaries, in their incipient efforts, were by us scarcely realized.

Early in the month of September last, some of our Greek friends began attending our worship, both on the Sabbath and the evenings of the other days of the week. In these religious exercises we enjoyed seasons of interest, and frequently witnessed demonstrations, that the Greek has a heart to feel, and a conscience to apprehend the force of truth. These efforts, though made in weakness, God was pleased to bless. One young man was brought to a knowledge of the truth. He continues to maintain a life of godliness. An English woman, married to a Greek, and for thirty years a member of the church, was also at the same time deeply impressed with a sense of her sins, and we have sometimes, more recently, indulged the hope that she has become a child of God.

I had also for some time enjoyed the privilege daily of reading the scriptures and praying in an interesting family circle—nor was the word there unattended with the influences of the Holy Ghost. After I was confined to my room with sickness, one of this family, a young woman, came and besought Mrs. L. to pray for her.

My health began to fail in October; but we continued these labors until after the first of November, from which time I was laid aside from all labor until the middle of February.

On returning from Corfu the 15th of February, we immediately recommenced our daily and Sabbath services. They continued one month under circumstances more than ordinarily interesting. After I was again confined to my bed, they were conducted for two weeks with great acceptance by Apostolos, the converted Greek mentioned above. Three young men of promise attended daily these means of grace, and four others solicited the same privilege after I was no longer able to conduct the services. These latter were men to whom age had given judgment and respect in society. They had been reading the scriptures for a number of months. After we were all confined to our beds, some of these friends came almost every day and inquired,—“Will you be able to have worship this evening?” It was not easy to leave a people under circumstances so interesting.

When we first became fully apprehensive of the true condition of my health, and the consequent necessity of removal from Patras, we could only conclude to lay the subject before the

Board, desiring that we might remain until some other person should arrive to fill the place. So clear were the indications of mercy to the people that we could not feel that God designed they should be left destitute. This idea of remaining we entertained until, to human foresight, it appeared clear that my instrumentality at Patras was done. From that time we could no longer make it appear right to remain any length of time, should God enable us so far to recover as to be able to remove. By change of place there was still some ground of encouragement, which we feared would not exist by a few weeks' or days' longer delay. I had become so feeble in the last attacks, that for a time, I could not be raised in the bed without fainting.

The unhealthiness of Patras, Mr Love supposes may be owing to sudden changes, and to the miasma arising from the annual decay of a most exuberant vegetation on the uncultivated grounds in the neighborhood of the town.

Mount Bodias, eight thousand feet above the level of the sea and covered about eight months of the year with snow, is just in the rear of the town. This contributes much to the sudden changes. The *sensible* cold from the mountain is much greater than that indicated by the thermometer. When the wind is from that quarter at a temperature of 50° Fahrenheit, one would suppose from his sensations, that the thermometer was at 25° or 30°. To these causes chiefly I attribute my frequent illness, the last year and a half; during which time my constitution has been gradually undermining.

Since his removal to Corfu, he says :

My general health continues improving. I have had no attack for five weeks, and we are the more encouraged from the fact, that a strong premonition of the disease has just passed away with nothing more serious.

I do not expect ever to be able again to labor at Patras. Of the last fifteen months of our residence there, I was sick nine. Must Patras then be abandoned! We can not think that it should be given up without another trial. A person of strong constitution might not suffer there. Of the foreigners residing in Patras, perhaps more than one half enjoy excellent health. I do not think Mrs. L. and some others of the family suffered

in our recent afflictions so much from the climate as from excessive fatigue and solicitude. Mrs. L. previously had enjoyed good health. It will, we are confident, be a subject of the prayerful attention of the Board; and we have great comfort in leaving it all to the gracious disposal of our Heavenly Father. If it is our duty again to return, most cheerfully will we go.

#### *Labors and prospects at Corfu.*

We have been in Corfu about two months. We find there is work enough to do, and sometimes feel that perhaps the Lord has ordained to use our instrumentality here, for the promotion of his kingdom in these dark places of the earth. My health allows of doing but little at present, and yet we have thought that little should not be left undone.

In the citadel we have, through a pious officer and a few soldiers, commenced distributing English tracts among about fifteen hundred English troops. One of the distributors reports that none are unwilling to read.

We have opened a bookseller's shop on one of the main streets. This is attended by Apostolos, the converted Greek, where he stands a fearless and faithful champion for the truth. A few Greeks are beginning to listen to the word of God; the more however still continue to scoff. One attends our Greek worship on the Sabbath, and two others, within a day or two, have proposed attending. Great effort is being made at present on the part of the priests. All Greek books in the hands of missionaries, containing the name "Jesus Christ," are anathematized. The moral horizon, it would seem, has for three or four years been growing darker and darker, until at length night has set in with "a darkness that can be felt."

The priesthood of Corfu may anathematize the scriptures and array themselves against the light; yet if our work be of God, it must prevail,—the light must shine. As I find myself able, I have been for nearly a month holding English worship at our house twice a week. I have tried to illustrate, with great plainness of speech, some of the fundamental principles of Christianity. Last Sunday evening, about seventy were present, twice the number that first attended. I believe that the Spirit of the Lord is amongst us. There has been solemnity in our little congregations. One person, the daugh-

ter\* of a most respectable English citizen of Corfu, has already, we trust, "passed from death unto life."

Apostolos has some time since asked baptism. And having for a length of time had clear evidence of his conversion, I have concluded to grant his request, and expect to baptize him in the course of a few weeks.

The English citizens of Corfu number about three or four hundred souls; those who attend our English worship are chiefly of this class. They intermarry with natives, and are regarded as on terms of equality.

Corfu is greatly in advance of Greece in point of civilization. But oh! what a picture of morals—grog-shops and brothels numerous—drunkenness, Sabbath breaking, and profanity, every where rife; and prostitution stalks abroad by day and by night, shameless and unmolested.

Truly a great work is to be done for Greece, in every department of Christian effort.

### Germany.

EXTRACT FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, SEPT. 23, 1840.

*Increase of the churches at Hamburg and Jever—Langeland church constituted—Church at Copenhagen enlarged—Encouraging prospects.*

We have continued, since my last letter, to meet regularly for the worship of God and the observance of Christ's ordinances, on the Lord's day. We have been compelled to assemble in small companies, except at my house, where I have generally had sixty or seventy hearers. Our members remain all faithful, and we have had since my release from prison, in all, sixteen additions, and several hopeful persons now stand proposed to the church. Our hearts and hands are

\* This young woman was a member of Mrs. Dickson's bible class the last year. And it is an interesting circumstance, that another also of the same class was converted while we were here last winter. In our boarding house we had an hour daily for reading and illustrating the word of God and for prayer. This young woman, a member of the family in the boarding house, was accustomed to be present, and she now refers to these religious exercises as the means of deepening her conviction, and at last giving her peace in the blessed Savior.

thus still strengthened in the good work, and we are amply compensated for the little unpleasantnesses through which we have lately had to pass. My dear fellow laborers and the brethren generally continue to be actively engaged in the spread of the truth. Our important tract labors extend, and I doubt not thousands will have occasion to bless God in the day of judgment, for this part of our work. Several of our brethren have been out on itinerating tours into various parts of the country, and have been generally well received. Br. Müller is at present in Mecklenburg, where he has again visited more than eighty villages, and where he meets with much encouragement.

I have been to Jever and Eastfriesland. The little church at the former place has received a valuable addition of ten new members, whom I baptized, among them the young school-master alluded to in my last letter. The opposition against the gospel is so great in this place, that I could remain only a day and two nights, which were fully employed in various religious exercises. Since I left Jever, our brethren have been summoned before the authorities, and all religious meetings have been strictly prohibited on peril of a fine of ten dollars.

In Eastfriesland I formed several valuable connections, which may lead to great results. I met with Christians in these parts who had been much exercised on the subject of baptism. I hope, that if I should be permitted to visit them another year, these friends will then be ready to follow the Lord in all his commands. To the friends I visited on this tour, I have sent upwards of 400 copies of the scriptures, and 10,000 tracts.

Soon after my return to this, I went in company with br. Köbner to Langeland, in the Great Belt. Though our journey to this place was attended with much fatigue—(I had for three nights no sleep)—and with some danger of being arrested, the Lord graciously brought us through it all, and we were enabled to accomplish our work there in one night. I baptized nine converts, constituted the church, and united with them in commemorating the Lord's death. We were engaged in this service from midnight till seven in the morning. May the great Head of his church bless this infant cause, and make it a blessing to the whole of the island. I have no doubt but that many will be added to the little flock.

The church at Copenhagen has had an increase of six members, and br. Mønster is going to Alborg to baptize several converts there. The authorities take at present no notice of their meetings.

I leave to-morrow for Brunswick, Marburg, and Baireuth, and hope that at each of these places a Christian church will be formed. The Lord is thus constantly encouraging us, and every thing bids us to continue steadfast and unmoveable in the work of the Lord. Let us rejoice together at

the fruit already gathered, and let it stimulate us to greater devotedness in the best of causes. I must again call your attention to our tract operations; something should be done immediately for our assistance, if the present favorable opportunities are to be improved. There is, indeed, a great and glorious work before us in Germany, and we need all the help our American brethren can give us. May the good spirit of our God influence us to work whilst it is called to-day.

## Miscellany.

### SKETCHES OF HINDUISM.

The following article, containing a brief statement of some of the leading points in Hindu mythology, is taken from the Foreign Missionary Chronicle. It is compiled, as the author states, from the writings of Duff, Marshman, Heber, Pegg, and others; and gives, we think, a more than usually definite and interesting view of the points presented.

**THE GREAT SHASTRAS.**—The sacred writings of the Hindus are in the Sanskrit. Western scholars, who have made themselves acquainted with this language, speak of it as rich, harmonious, and expressive. The natives of India regard it with a veneration that is almost unbounded. Its very name implies perfection; and even to the form of the letters they attribute a divine origin, calling them the *Deva Nagari*, or writings of the gods. The Sanskrit is not now a living language; although a portion of its life and substance and form has been transfused into almost all the vernacular dialects of India. We have been at some pains to prepare the following account of some of the sacred writings in this language.

The first and highest class of their sacred books consists of the *four Vedas*. These are not only the most ancient, but the most sacred compositions in the Sanskrit. They are believed to be from eternity, not revealed through the instrumentality of any being, but proceeding direct and entire out of the mouth of the creator himself.

The second class consists of the *four upa-Vedas*. These were delivered to mankind by Brahma and other deities, and inspired sages. They treat of medicine, music, archery, architecture, and sixty-four mechanic arts.

The third class consists of the *six Ved-*

*angas*, revealed by divine persons, or written by inspired saints. They treat of astronomy, grammar, prosody, religious rites and ceremonies, charms and incantations.

The fourth class consists of the four *Up-angas*. This is by far the most copious division. The first *Up-anga* contains the *Puranas* or sacred poems. These treat of cosmogony, geography, astronomy, genealogies and exploits of the gods, virtue, good works, the nature of the soul, and the means of final emancipation. The second and third *Up-angas* treat of logic, metaphysics, and the essence and modifications of spirit. The fourth *Up-anga* consists of the body of laws, by Manu, the son of Brahma, and other sacred personages,—detailing all manner of duties connected with the worship of the gods, and all the possible relations that can subsist between man and man.

The writings now enumerated are usually denominated the **GREAT SHASTRAS**, or *books of sacred ordinances*, to distinguish them from a great many other works highly revered, but not esteemed divine.

These works are in great part composed in a kind of blank verse or measured phrase. Their number and bulk is not easily described. The four Vedas form eleven large folio volumes. The Puranas and two other poems contain two millions and a half of lines; whilst an octavo bible in large print contains less than one hundred thousand lines. These are but a small part of the whole. The longest life would not suffice for a single perusal of the books claiming to be a divine revelation, to direct man in the worship of his creator and his duties to his fellow man.

How different are these writings from the scriptures of the Old and New Testament! The God of all truth is the author

of the one; the other is from the father of lies, who was a murderer from the beginning. The one is filled with contradictions, with narratives of folly, obscenity and wickedness; its pages teach falsehood, and sanction the violation of every moral precept. The law of the other is "holy, and the commandment holy and just, and good." Every word of God is pure; all his commandments are truth."

How important it is that the Holy Bible should be faithfully translated into all languages, printed, and put into the hands of those who are thus ignorant of the true God and the way of salvation through the cross of Christ; that all may read in their own tongues, wherein they were born, the wonderful works of God. To effect this respect the church has now committed to her the mighty agency of the press, by which bibles and religious tracts may be multiplied to meet the increasing wants of our enlightened fellow men. Let professing Christians, when they pray "Thy kingdom come," take heed that they neglect not the means which God has appointed, for the fulfilment of the glorious results for which they pray.

**HINDU MYTHOLOGY.**—This is a fruitless theme, containing the glimmering of some fundamental truths,—much of fable, extravagance, wickedness, and contradiction. Our limits will only permit a brief and condensed statement of the leading points of this mass of confusion and absurdity.

The Hindus are a nation of polytheists and idolaters. It is true, nevertheless, that the foundation of their system is laid in the belief and assertion of the existence of one great, universal, self-existing Spirit, the origin of all other beings, animate or inanimate, material or immaterial. In regard to the Eternal Spirit, their belief is, in many aspects of it, pure Pantheism. His appellation is BRAHM; not to be confounded with *Brahma*, who is also one of their principal gods.

It is important that this point be noticed, and fully explained. Missionaries have been charged with ignorance and a wish to deceive, when they have described the degrading and abominable practices of Hindu idolatry. But the truth is, the Hindu *Shastras*, while they speak of one God, to whom all worship ought to be paid, also describe a multitude of other gods, relate their actions, good and bad, and direct the mode and forms of their worship.

About twenty years ago, RAM MOHUN ROY, a learned Brahman, in Calcutta, denounced the idolatry of his countrymen, and attempted to prove from the Vedas,

that the worship of one God only, was taught in their sacred Scriptures. He showed very clearly that the impure records of the lives of their gods were destructive of every thing like morality, and the peace and happiness of mankind. But these things are all recorded in their so-called holy books, and in them also is their worship defined and enjoined; and these books are received as of divine authority. Ram Mohun Roy, indeed, only admitted the four Vedas as of divine authority. He contended that his early forefathers worshipped the true and eternal God, and that he had forsaken the idolatry of Hinduism, as unworthy of a rational being; but he insisted in language as strong as that used by the missionaries, that his countrymen were wholly given to this idolatry. "The truth is," he observes, "the Hindus of the present day firmly believe in the real existence of innumerable gods and goddesses, who possess full and independent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed." "The generality of the Hindu community are devoted to idol worship; the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse, suicides, female murder, and human sacrifices." It is a melancholy reflection, that this learned and enlightened heathen, with the Bible within his reach, esteemed the preaching of the gospel to be foolishness, and whilst he contended against the idolatry of his countrymen, rejected the offers of mercy through the cross of Christ.

Although the Vedas contain many truths in relation to the true God, yet when we bring together their descriptions of the one eternal spirit, we shall find them to be made up of contradictions, metaphysical jargon and absurdity. All natural divine attributes are ascribed to Brahm. Without beginning or end, that which is, and must remain, unchangeable; without dimensions; infinite; immaterial, invisible, all powerful, all knowing, every where present; and enjoying ineffable felicity. Again he is described as without qualities and attributes. This description is in direct contradiction with the former; but then these different states or modifications of being are not contemporaneous but successive. How then, it may be asked, is he unchangeable? No moral attributes are ascribed to him in any state of his existence. Holiness, justice, mercy, goodness, and truth, form no part of his character.

The proper state of Brahm's being is described to be that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external uni-

verse. He is then emphatically the ONE; the single and sole entity of the universe; the only possible entity, whether created or uncreated. His unity is so pure, so essentially simple, as totally to exclude qualities or attributes of any kind. It is quite evident that this is a description of perfect non-existence—of cold and cheerless atheism. According to this description, in any sense within the reach of the human understanding, Brahm is nothing. The mind of man can form no conception of matter or spirit, apart from its properties or attributes; yet in this state of entire and total negation, he is described as positively existing, and in the enjoyment of ineffable bliss.

From this state of repose, after the lapse of unnumbered ages Brahm suddenly awakes, and breaks the universal silence by uttering the words "I am." Dissatisfied with his own solitariness, he imagines the form of the universe; this is succeeded by an act of volition. The process of production is described in the Shastras, and in the writings of their Brahmans, with a great many contradictions and unintelligible explanations; in which are to be found many of the principles of the German transcendental philosophy.

Brahm, it is said, contains all things within himself; and there is always the same quantity of existence whether the universe be in a created or uncreated state. When it is in the latter, Brahm is all; when it is in the former, the Deity is just partially unfolded by various degrees of emanation, which constitute the several forms and order of manifested nature. Still all things are God. When the energy ceases to operate, all orders of being return, and are re-united to the fountain whence they sprung. Then God alone is all again. Thus the creator is confounded with the creature, or rather there is no creature, all is God.

Another theory is, that all things are illusions, like the images in a camera obscura, or the appearance in a mirror, or the likeness of the sun reflected from the water. Our limits will not permit us to follow the metaphysical illustrations of this account of creation, and to most of our readers the subject would have but little interest.

The most popular account is, that from his own impersonal essence, Brahm drew forth, in some ineffable manner, three distinct beings, which speedily became invested with corporeal forms. This is the celebrated Hindu Triad—Brahma, Vishnu, and Siva. Respecting these, their sacred books declare "that they were originally united in one essence, and from one essence

were derived; that the great one became distinctly known as three gods, being one person and three gods."

Brahma is represented as the creator of gods and men, and as sharing even the essence of the supreme mind, yet at the present day, he is the least esteemed of all the Hindu deities. He has neither temples erected, nor sacrifices offered to him, nor festivals celebrated to his honor. He is usually represented as a red or golden colored figure, with four heads and four arms.

Vishnu is the preserver. He is represented of a black or blue color, with four arms. No sacrifices are offered to him; he is described as a household god; and is extensively worshipped.

Siva is the destroyer, and is represented of a silver color, under various forms,—sometimes with one head and sometimes with five. Although the destroyer be his proper appellation, it seems more applicable to Durga his wife, whose aspect and deeds do indeed combine whatever is most terrible. The worship of both is the most obscene and debasing that can be imagined, and hence they are the most popular of any of the Hindu deities.

Durga is represented as black, with four arms, wearing two dead bodies as ear-rings, a necklace of skulls, and a girdle of hands around her waist. See *Missionary Chronicle*, vol. vii. p. 235. Her altars flow with the blood of goats and other animals; and the ancient books contain directions for human sacrifices to this cruel goddess. She has various names. As Kallee she is the patroness and protectress of robbers and prostitutes, and the bands of murderers called Thugs, are her devoted worshippers.

Volumes have been written in description of the gods of India. The details, if all collected, would be of little use. Their forms and the different agencies assigned to them are as various as the mind of sinful man could conceive. Great rivers, especially the Ganges, are objects of worship. The cow, the monkey, and the king of birds are their gods. The history of most of their gods is a tissue of vice and villany. Theft, licentiousness, lying, and murder, are described at large in their sacred books, as the employment and the pastime of these gods. Wantonness has the sanction of divine authority; licentiousness is consecrated as religious worship, and the human heart, deceitful above all things and desperately wicked, finds in their gods a counterpart suited to its own depravity.

Such are the sacred books, and such are the objects of worship of one hundred and thirty millions in India. Truly is this a land of darkness, as darkness itself; gross darkness upon the people, and the shadow

of death; without any order; and where the light is as darkness. The apostle has described their condition with the pen of inspiration, in the first chapter of Romans.

From the abominations of Hindu idolatry, how must the heart of the Christian rejoice, when he meditates on the God of the Bible, as revealed in the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

How mournful is the condition of the benighted heathen. Whatever the poor degraded Hindu may have heard of Brahma, of Vishnu, or Siva, they have never heard of the true God, and a Savior's love. And "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "As it is written, How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Then shall the church arise and shine, her light being come, and the glory of the Lord risen upon her.

#### GREECE.

In a letter from Rev. Mr. Benjamin, dated Athens, Dec. 2, 1839, are some observations upon

#### *The political and moral aspect of Greece.*

The opposers of the liberal party have lately succeeded in a measure, which shows that they feel strong in their positions, and are disposed to improve this circumstance. Pharmakides, whom I have before mentioned to you as a distinguished writer in favor of liberal principles, has been turned out of the office he has long held of secretary of the synod. This is considered by every body a very strong measure on the part of the king. Other things have occurred which show that all the political tendencies of the times in Greece are of the same character.

In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a

majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief. There has recently occurred a development of a case of scepticism which has interested and excited this people not a little. Cairis had founded about four years since, an orphan school on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self-denying life, faring at the same board with his two hundred orphan boys, and superintending in person every department of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the revolution, and a republican. Recently it has been discovered that he is a deist, and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labors in the cause of education. The Greek synod has taken up the matter. Cairis was brought to Athens in a vessel of war, and conducted by armed soldiers to the meeting of the synod for examination. In five minutes the place was surrounded by a great concourse of people, and for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said that if he had been kept a half day in the city there would have been a revolution. He was, without exception, the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the synod he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" etc. The enthusiasm of the people was immense, and their rage against the synod without bounds. The final step in the matter has been to send Cairis to confinement in a monastery on the island of Scythos.

Dr. King, writing from Athens, under date of January 28, mentions the discovery of a secret society, called the Philorthodox Society, which was believed to have no good designs towards those who were engaged in the intellectual and religious improvement of Greece. The discovery was made about the beginning of the year, near the time when their plans were to have been carried into effect. The principal persons concerned in it, were arrested.

[*Miss. Herald.*



## Other Societies.

### American Board of Commissioners for Foreign Missions.

SINGAPORE.

From a General Letter of the Missionaries at this station, dated Nov. 16th, 1839, we make the extracts which follow.

#### *British India and Eastern Asia compared—Chinese spoken language.*

A line of distinction, if we mistake not, is to be drawn between Hindoostan, as a missionary field, and Eastern Asia. The former is open; the latter is for the most part closed. Singapore, Malacca, Pinang, Batavia, a small district in Borneo, Bangkok, Macao, and Canton, are the only places known to be open to us; and some of these are only partially open. Our efforts to establish other stations have hitherto failed of success. It is to be hoped that our bounds are to be enlarged; and yet it would not be strange if ten years hence our limits should remain the same. Inferences drawn from the progress of things in Europe and America would mislead, rather than aid us, in judging of the progress of events here. Every thing is in motion there; every thing here is stationary. Such an event as an English governor-general in Peking, within a few years, is barely possible, but not probable, and, therefore, needs not be prepared for.

Hindoostan is a tried field. It has been partially tried for a century or more, and more fairly for a generation or two, and it has borne fruit. Eastern Asia is an untried field, and this is the best we can say of it. For if we say it has been tried, then must we not admit that the experiment has rather worked against us, since little that deserves to be called fruit has yet been produced?

Hindoostan has a government which affords to missionaries not only protection, but indirect, yet powerful encouragement, since it is wielding efficiently those many influences for the elevation of a people, which an enlightened government has at command. Eastern Asia, with the exception of a few ports, has governments which are hostile to us, both directly and indirectly. Even where we are allowed a residence, the whole influence of government stands in the way of our plans, keeping down the people whom we wish to raise.

In addition to the points already noticed,

we have, so far as China is concerned, another obstacle in the difficulty and poverty of the Chinese language. Whatever may be said of the written language of China, (and it is not without its merits, though they have been often over-rated,) it cannot be denied that the colloquial languages of China are exceedingly difficult of acquisition, and very poor when acquired. We have had the pleasure of hearing Mr. Dyer preach in Chinese, and he certainly deserves to be called a preacher. Mr. Medhurst is said to be equally good in the spoken language. But we know of no others who can be called with propriety *preachers* in Chinese. Mr. Gutzlaff reads and writes the language with ease and rapidity. Mr. Dyer says that he has studied the Chinese fourteen years, with great industry, and with excellent health, and that he considered himself still a learner, especially in the spoken language. John R. Morrison, Esq., a person of superior abilities, whose accuracy in translating from and into Chinese has probably not been surpassed, except by some of the Catholic missionaries, and who has, besides, the advantage of having been born in China, and of having enjoyed the best facilities for acquiring the Canton and Mandarin dialects, which he speaks better, it is generally admitted, than any foreigner in Canton or Macao, still is not master of these dialects, and is obliged sometimes to resort to the wretched jargon, called Canton English, to make himself understood. Persons who have studied the Chinese a number of years, and who have given only a month or two to the Malay (a language about as difficult to learn for conversational purposes as the French, except that the pronunciation of the French is more difficult) can understand and speak the Malay nearly as well as the Chinese. This is true even of those who are successful in acquiring the tones. Those who get on poorly with the tones will learn to make themselves understood in Malay better by three or four months' study, than by several years of hard labor devoted to the Chinese. With one year, or at most eighteen months study of the Malay or the French, a person would be better qualified to preach in either of those languages, than he would be in Chinese after ten or fifteen years of diligent and successful study.

These statements will appear less extravagant when it is added that the Chinese spoken language is a less perfect medium of communication, than other languages, so

that mistakes in Chinese are more fatal to the sense, than they are in the languages of Europe. Chinese words, and especially the tones which in effect constitute different words, are so similar that none but nice and well trained ears can distinguish them. Hence the Chinese themselves do not understand each other with the ease with which Europeans do. In Malay, or French, or English, if one gets his words nearly right, he may blunder a good deal in the idiom, and yet be understood. And as to the key or tone, it matters not in the least whether it be high or low, sharp or grave, waving or even. But in Chinese he must have the precise tone; he must be right in the nasals, which are very numerous; he must be right in the aspirates, which are so delicate that persons sometimes discover, after many months of study, words of every day use to be aspirated, which they had supposed to be unaspirated; he must be right in the idiom; he must be right in the word. In all these respects he must be right, in order to be well understood. The range of sound which the Chinese allow themselves is so limited, that in talking the language one is cramped in on all sides, something as a man would be who should attempt to walk all day in a bushel measure. Persons who have praised the Chinese language have referred to the written language.

If the Chinese spoken language is thus difficult, (and it is with this chiefly that most missionaries have to do,) may not this be a good reason for not sending a large number of persons to study the Chinese in the Indian Archipelago? Should we not rather wait till we can enter China itself, where we can study the very dialect we wish to use, and where the climate will be all in our favor. The average of missionary life in the Archipelago is probably not over ten or eleven years. Most persons will need ten years for acquiring the language, and some can never learn it sufficiently well to make themselves useful in conversation or preaching, however long they may study it. It will be understood of course that we mean by acquiring a language something quite beyond an ability to give directions to servants, and to convey our meaning to a limited extent in common business. We mean such a knowledge of the language as will enable one readily to converse with the people on moral and religious subjects, getting at their state of mind, understanding their objections and removing them.

Respecting the ease or difficulty with which a knowledge of the Chinese language can be acquired, the intelligent reader will observe that the missionaries differ from some late writers. They remark that they

cannot view the subject as it is represented by Mr. Medhurst, in his recent work on the state and prospects of China, pp. 269 and 426 of the American edition. It seems to them that the reader must obtain from those paragraphs a far too favorable impression relative to the facility with which a missionary may become able to preach to the Chinese.—[*Miss. Herald.*

### Baptist (Eng.) Missionary Society.

CALCUTTA.—From the Calcutta Missionary Herald for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, whose impressions originated in reading the scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

#### Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance toward God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ must precede this public profession of allegiance to him; he therefore determined to obey the divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

#### Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martiniers, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been

strongly impressed with the striking contrast presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Savior were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. These visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives were very anxious to remove and separate her from him.

But having failed in this, after a series of most violent outrages, they suffered them to remain in peace.

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart, so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our christian friends.

MONGHYR. [In N. Western Hindustan.]

Mr. G. B. Parsons, in a letter dated June 30, 1840, after speaking of the severe illness, and subsequent recovery of a much esteemed native laborer, Naynsook, subjoins an account of

#### *Converts added to the Church.*

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honored Mr. Chamberlain; another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the thick smoke of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honor him whose name shall be honored by every tribe, and kindred, and nation, and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people,

and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Savior's authority was recognized, and his institution honored, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labor for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; the other, who was under the care of Mr. Chamberlain, and was when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school. May the Lord preserve and bless them both, and increase them a hundred fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present.

We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

#### *Awfully depraved character of the Natives.*

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhagalpor, a neighboring town. The judge, who had sentenced him to death for the murder of his wife, is a truly pious, excellent man. It grieved

him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen law-givers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

*The depravity of the heart a greater obstacle to the spread of the Gospel than caste.*

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hindrance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that, could that be broken, caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

*Brahminical theory of eclipses.*

According to Hindoo wisdom, or rather brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: It is given out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then, washes off his sins, so

that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us, than all those who are against us. All the massive chains of sin, caste, and brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel, that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned, first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

*Children under instruction.*

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the Merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which

they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies.

Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavor to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

#### *Immensity of the work to be done in India.*

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence.—Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every laborer in the field, and send out quickly additional hosts!

Our endeavor is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labor together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the

riches of Christ and gospel grace, when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar attempts, which sprung from small beginnings—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

#### *Excellence of Mr. Yates's translations.*

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostanee with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostanee translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity, which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

## WESTERN AFRICA.

This Society having resolved to establish a mission in some portion of Western Africa, the Rev. John Clark, late of the W. I. mission, offered himself for that service. He with a companion, Dr. Prince, also late of Jamaica, embarked at London, on the 16th of October last, for a destination, probably somewhere on the river Niger, as far up, it is said, as Idda, Egga, or Rabbah. A note from Mr. Clark, to the secretary, while lying at anchor, before sailing, indicates a very happy state of feeling, in prospect of the labors and perils before them.

I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Afric's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Afric's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavors to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and

freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

## Sailing of Missionaries.

[American Board of Com. for For. Missions.]

The Rev. Messrs. Dole and Bond and their wives, destined for the Sandwich Islands mission, and the Rev. Mr. Paris and wife, and Mr. and Mrs. Rice, destined to the Oregon mission, who recently received their public instructions in Park street church,—embarked in the ship Gloucester, Capt. Easterbrook, on Saturday, 14th inst. The customary religious services were held on the occasion, the Rev. Dr. Jenks leading in prayer. The day was pleasant, but the wind being light, the ship came to anchor among the islands, where she lay till Monday morning, and thus providentially escaped the storm which arose during the night of Saturday and continued nearly through the following day. The missionaries for Oregon go by way of the Sandwich islands.

On Tuesday, 17th inst. the Rev. Stephen Johnson and wife, Rev. William Theodore Van Doren and wife, and Rev. Isaac P. Stryker, sailed in the barque United States, Capt. Webb, bound to Batavia, on the island of Java. Mr. Johnson is returning to his mission in Siam, after an absence of two years or more. Messrs. Van Doren and Stryker are members of the Reformed Dutch Church. They are destined to the mission in Borneo, but, according to the rules of the colonial government of Netherlands India, must spend a year at Batavia. The prayer at the embarkation of the company in the "United States," was made by the Rev. Mr. Blagden, of this city.—[*Boston Rec. of Dec. 20.*]

## American Baptist Board of Foreign Missions.

## RECENT INTELLIGENCE.

Several communications have just come to hand from the Arracan, A'sa'm, and Teloogoos missions, but their late reception (Dec. 16th.) precludes their immediate insertion, except what will be found on the subsequent pages. Some of the narratives are of thrilling interest, and will appear in our next number.

Messrs. Barker and Van Husen, who, it will be recollected, sailed in the Dalmatia for Calcutta with their wives and Miss Bronson, in Oct. 1839, had arrived at their respective des-

tinations, as will be seen, after an unusually short passage.

## Teloogoos.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED MADRAS, MARCH 16, 1840.

We are at length, through the mercy of our Heavenly Father, permitted to reach our destined field of labor. We would praise the Lord for His goodness in preserving and sustaining us during the whole of this voyage. How excellent is his name in all the earth!

In a previous communication\* you will have learned that while ascending the Hoogly, opposite Kedgerce, we embarked in another vessel for Madras. On the 8th inst. we anchored in the roads, and on the 9th Mr. Van Someren gave us a hearty welcome to India, and to his own hospitable home. We were not a little disappointed on being informed that br. Day and family had removed from hence to Nellore, a few days previous to our arrival. Br. Day has fixed upon Nellore as a permanent location. I am informed also that it is intended by some of the London missionaries, to make it one of their stations. With the exception of a few English residents, the population which is said to be dense, is Telooogo. From the best information I can obtain, I believe there is not a more favorable position in all the Telooogo country.

Yesterday Mrs. V. and myself had the delightful privilege of uniting with our Baptist brethren and sisters in this city, in worshipping, as we trust, the King of Zion. May our gracious Lord bless this little band, and cause them to live and flourish in his sight. They rejoiced much at our coming, but when informed that our work would be chiefly among the Telooogo people, their spirits seemed much depressed. "O, sir," said a brother to me, "we are a little, feeble and despised band, without an under-shepherd to break to us the bread of life, since br. Day has left us. He did what he could while here, and gave us encouragement that another would be sent to take his place. Will not the Board send us a man soon?" An humble, self-denying, faithful man would, I doubt not, with the blessing of God, accomplish much good here, should he devote himself exclusively to this little interest.

This is truly a dry and parched land, spiritually and literally. I cannot express to you the emotions of my heart, as I see, daily, vast multitudes of infatuated men, women, and children, in the broad road to death. My spirit almost sinks within me, at the thought, that several years must be spent in acquiring the language of these poor creatures before I can preach the word of life to them; and then what can I do in a few short years, for the millions of Telooogos? Would that all the disciples of Christ in America fully realized the condition of the

\* See Mr. V.'s letter, page 231, last vol.

heathen, and felt the claims of their Lord resting upon them; then would the gospel be published, soon—yes very soon, among all the nations of the earth, and the glory of the Lord be revealed to all flesh.

#### ARRACAN.

EXTRACTS FROM A LETTER OF MR. ABBOTT DATED SANDOWAY, APRIL 1, 1840.

The extracts given below from a letter just received, form a continuous narrative with those on page 216 of last vol. These, together with the published letters of Mr. Kincaid, present a full and connected account of the labors in behalf of Burmah Proper, during the past year.

#### *State of things at Rangoon—Impossibility of missionary labors there.*

My last communication was dated at Maulmain in Dec. last, at which time, as therein stated, it was my intention to return to Rangoon with my family, with the hope of doing something among the Karens there in a quiet way, without bringing down upon them the vengeance of a jealous government. But very soon after, the British Resident having in the mean time retired from the country altogether,—I became more fully convinced than ever of the impossibility of doing any thing directly for the Karens, under the present government, without involving them in suffering more serious than they have ever yet experienced. Missionaries, however, and all other foreigners can remain there with perfect safety to their persons and property; and indeed always could, except in case of war, and then all foreigners are imprisoned and maltreated alike, without reference to character or profession. Very soon after the removal of the Resident, I received a letter from a British merchant still there, stating, that all intercourse between foreigners and the inhabitants of the country was strictly prohibited, under all possible circumstances. Such being the case, a missionary might as well be in Boston,—as not an individual would dare to call at his house; for, should any one have the boldness to do so, the consequences can hardly be conjectured.

*Condition of affairs altered for the worse—Two plans proposed for future labor—The choice.*

Since the present king ascended the throne, I have visited Rangoon several

times, have travelled among the Karen villages and baptized a large number of converts. At Pantauau and Bassein large congregations assembled at different times to hear the gospel, and no notice was taken of it by the Burmese authorities. But at that time, the present government was not firmly established, there were no indications of a rebellious spirit, and in fact the officers of government did not know what I was doing. But such a course could not be pursued now with impunity. Notwithstanding, I hesitated for some time, between two courses which presented themselves. The one was to go into the country, itinerate and preach, and labor among the people, and leave the consequences. If oppression, or persecution, and death followed in my train,—be it so,—submit all to the Lord. I did not forget, however, at the same time, that there is but one step between a “zeal according to knowledge,” and the most palpable presumption. The other course was to endeavor to effect the same object in another way; by sending native assistants with letters of encouragement and love, men who could travel among their countrymen, and preach the gospel, without being suspected of being foreign political emissaries; men who, understanding the rudiments of Christianity, and whose hearts being set on the work, should be capable of instructing and guiding, and building up the converts in the faith of the gospel. I have chosen this latter course, as affording the greater promise of usefulness, with the least of unnecessary hazard and difficulty.

*Departure for Arracan, and arrival at Kyouk Phyoo—Ramree—Sandoway.*

Having adopted this plan, it only remained for me to select a location the most eligible for its accomplishment. To think of reaching the Karens in the Burman empire from the Tenasserim provinces, is out of the question. Arracan from its extensive frontiers adjoining Burmah, seemed to be the only place where I could hope to enjoy the facilities I desired. I therefore left Maulmain on the 11th Feb., in the steamer “Ganges,” in company with br. Kincaid, and arrived at Kyouk Phyoo on the 17th.

This part of the narrative coincides with that contained in another letter. For the sake of brevity it is omitted here. After having visited Ramree together, they separated at

that place; Mr. Kincaid proceeded to Akyab, and Mr. Abbott to Sandoway, where he arrived with his family, on the 17th of March.

*Description of Sandoway, its facilities for labor among the Karens—Unhealthiness of Arracan.*

Sandoway is a small Burman town fifty miles south of Ramree, situated inland, up a small river, about fourteen miles from the sea shore, as the river runs, and five in a direct course.

The climate is reputed healthy, and from its locality, I should judge, would sustain its reputation. There are in the town and immediate vicinity, about 4000 inhabitants.

From all I can gather on the spot, the facilities for laboring among the Karens in the British provinces, are about the same here as in Tavoy—there being as many or more Karens in these provinces, than in Tavoy and Mergui. There is this weighty consideration to be taken into the account however; that dreadful “Arracan fever,” which renders it hazardous to travel in the jungles at all. I have been admonished by several gentlemen acquainted with the climate, that I must not think of travelling in the Arracan jungle, with the impunity that one might do it in Tenasserim.

*Karen village.*

There is a Karen village five or six miles from this town, where Ko Thah Byoo has been preaching since my first arrival here; but the people are surprisingly stupid and indifferent.

*Two youths sent as a Deputation to Burmah Proper.*

I have also sent two young men to Bassein with letters to the disciples, there and at Rangoon. They will go from this place to Goa, a small town on the sea shore, five days to the south of this. Three days from the sea, and one day across the mountains which divide the English and Burman territories, will bring them into the Burman empire, in the vicinity of Christian villages. And if I am not mistaken, they will somewhere in those wilds find a small Christian village on this side the boundary. They are to endeavor to persuade several of the young men who formerly commenced studying with me in Rangoon, and were scattered at the persecution there, to come over and study with me during the rains in these provinces. Although the passes are strictly guarded by Burman officers, to prevent emigra-



tion into these provinces, still I hope a few, at least, of those young men will be enabled to escape their vigilance, and make their way into this land of civil and religious liberty, where they may enjoy the benefits of Christian instruction, without the fear of having to pay for their advantages with the price of imprisonment and chains. If, however, the two young men whom I have sent over, should be suspected themselves, and even apprehended and imprisoned, it would be nothing new to them, as they were two of the four who were sent to the pagoda as slaves, more than a year ago at Rangoon. I shall feel a good deal of anxiety about them till their return, which I do not expect for a month to come.

There are only two English gentlemen residing in Sandoway, T. Morton, Esq., "Senior Assistant Commissioner" of the Arracan provinces, in charge of the Sandoway "district," and a military officer commanding a company of native troops. Mr. Morton has rendered me essential aid, and seems desirous to do all in his power to assist us.

Mr. A. here expresses his sense of obligation, and that of the other missionaries in Arracan, to the government officers (Eng.) at their respective stations. These gentlemen have not only shown much personal kindness to the missionaries, and in many ways rendered them essential service—but have manifested every disposition to further their object of doing good to the people of this benighted region.

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### Brief Notices.

**RETURN OF MRS. REED.**—The ship *Globe*, Capt. Christopher, which arrived at N. York from Canton on the 28th of Nov., brought as passenger Mrs. Reed, widow of the Rev. Alanson Reed, late of the Siam Mission. Mrs. R.'s return to this country was occasioned by the severe and protracted illness of her only child. More than a year since, she removed from Bangkok to Singapore, in the hope that a change of climate would benefit her son's health; but finding no improvement, she decided on returning to America, and went to Macao, for the purpose of more readily obtaining a passage. She embarked in the *Globe*, about the last of May, and, we are pained to say, in the early part of the voyage, her child died. It is gratifying to know, however, that during her child's distressing illness, and afterwards, Mrs. R. received from Capt. Christopher and his officers, every attention, which kind, and even fraternal

feeling could suggest, and that her situation was rendered as comfortable as it could be, under her heavy affliction.

During her stay at Macao, Mrs. R. was subjected to peculiar trial,—while her baggage was passing through the Custom House, and she was confined with nursing her sick child, day and night, her money, amounting to about \$70, was stolen,—and the officers could not, or would not give her any account of it. When her situation became known to the English and American residents;—with a truly generous liberality, for which they deserve great credit, they not only made up her loss, but provided means for defraying the whole expenses of her voyage home.

**A'SA'M.**—Mr. Barker, in a letter dated May 25, gives an account of his voyage from Calcutta to Jaipur. The former place he left on the 2d of March, and arrived safely at the place of his destination, on the 14th of May. The journey was long, and not wholly free from peril, but they were mercifully preserved, and arrived at Jaipur in good health. Mr. B. is expected to labor among the Nagas, in the neighborhood of Jaipur, but will have a temporary residence with the family of Mr. Brown at the latter place. Miss Bronson, who was with Mr. Barker's family, accompanied her brother to the Naga hills.

**WEST AFRICA.**—*Death of Mrs. Crocker.*—Since the above was in type, the painful intelligence has reached us of the death of Mrs. Crocker, at Made Bli, Liberia, on the 28th of last August. Her health had been seriously affected by a severe cold taken on her passage from this country the preceding year. The other missionaries were in their usual health at the last dates, Oct. 16 and 17. Further particulars will be given in our next number.

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### STATE OF THE FOREIGN MISSION TREASURY.

The attention of our friends and contributors is earnestly solicited to the wants of the Foreign Mission Treasury. At an earlier period in the current financial year, it was hoped that the necessity would not recur of resorting to this mode of appeal. All who have been wont to contribute to the support of our missions, had been distinctly apprized of their necessities, and having liberally extended their aid in the late painful emergency, it was supposed that reliance might be placed on their continued generous cooperation without further intervention of the Board except by its ordinary agencies.

Within a few months, however, this cherished

expectation has been frustrated by an alarming decrease of contributions. Instead of \$8000 per month—the average amount required for the vigorous prosecution of our work—the last month's receipts were less than \$1600, and the ratio of the current receipts is still decreasing. The total receipts since the 19th of April, the beginning of the financial year, are less than \$37,000, or nearly the same as in the corresponding portion of the previous year, and exhibit a proportionate deficiency. The missions are again sinking into the embarrassments which compelled the reduction of our operations a year ago; the demands on the churches for immediate relief are equally pressing; and unless that relief be given with equal promptitude, the disastrous results which were painfully foreboded then, will now be realized. A burdensome debt will be incurred of several thousand dollars, or the process of reduction and dismemberment must have been resumed.

In view of these considerations, and to avoid an alternative so much to be deplored, the Board renew their urgent appeal for aid. Their operations, it should be noted, are even now conducted on an injuriously lessened scale. At home and abroad, in the appointment of missionaries, and in making provision for their labors when located, the least is attempted compatible with the maintenance of the stations. The inroads made upon the reign of pagan darkness are few and feeble; and our beloved missionary brethren, pioneers of the way, have deep cause to grieve, and in several instances have expressed their grief, that their efforts are not sustained.

The representations indeed, that come from the several missions in quick succession and often with the most subduing earnestness, would furnish abundant argument not merely for sustaining their operations on the present reduced system, but for their immediate and wide extension. The multiplied and out-spreading regions where the gospel may be preached without molestation by the missionary, and the numberless avenues for the transit of light and truth by tracts and native preachers into districts and kingdoms beyond; the hundreds and even thousands of conversions from the worship of dumb idols to the service of the living God, which attest the power of the gospel, and the faithfulness of those who have published it; the general desire and increasing facilities for the establishment of schools, in which heathen youth are not only instructed in the rudiments of useful science but trained in "the nurture and admonition of the Lord," and Christian parents and native teachers and preachers are taught His way more perfectly; the demand for books, and the means provided for their

multiplication and distribution to any desirable extent; above all, and in *contrast* with these diversified modes and opportunities of imparting the salvation of Christ to the dying nations,—the exceeding fewness of the laborers, their widely sundered positions, precluding, with slight exceptions, intimate coöperation and the refreshment of social intercourse, their premature exhaustion from unceasing toil and exposure, and the "deferring of hope" as year after year passes away, and no helper is sent, unless to supply the places that death makes empty; *these facts*, and such as these, seem to call for more ample contributions than will barely suffice to sustain the missions as they are. But we now solicit what will merely suffice to save them from further reduction.

It is a favorable circumstance that the crisis of the late pecuniary embarrassments in the community at large is overpast, and as no time nor mode is more suitable for the recognition of the goodness of the Lord than by immediate and liberal offerings which shall make His name known in all the earth, so none could be more safe for all who are still permitted to be stewards of his bounty.

We commend the above statement to the dispassionate but prayerful consideration of all our brethren. We commend it especially to the conscientious reflections of the *pastors of the churches*. Do the appointed teachers and guides of Christ's disciples instruct the people of their charge in regard to this department of Christian duty—the communication of the gospel to the heathen—as they "that must give account?" Does not a fearful responsibility rest on them, to see that the churches "over whom the Holy Ghost has made them overseers," *fail not* of their due measure of interest and effort in the missionary cause? And can any pastor of a church, or officer of an association, feel his conscience discharged, till the question is *distinctly presented to every individual member, and distinctly answered*, "How much—in the dispensation of the gospel among the heathen—OWEST THOU THY LORD?"

Missionary Rooms, Dec. 15, 1840.

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### Donations,

FROM NOV. 1 TO DEC. 1, 1840.

#### Maine.

York County Foreign Mission Society, Charles Swazey tr., 189,00  
 Hancock A. F. Mission Society,  
 Rev. James Gillpatrick tr.,  
 Eden, Female Prim. Soc. 2,10  
 Mt. Desert, do. do. do. 2,38  
 Sedgwick Bay, Female  
 Prim. Soc. 13,50

do. do., Male do. do.,	15,06	
Hancock, Fem. do. do.	1,75	
do., collection	6,70	
Sullivan, Baptist church	6,51	
per Joshua Norton,	—	48,00
Sedgwick, Benevolent Society of the 1st Baptist church, per D. Morgan, for Burman mission,	17,00	
	—	254,00

*New Hampshire.*

N. Hampshire Baptist State Con- vention, John D. Gault tr.,	616,50
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*Massachusetts.*

Westminster, Abel Wood, Jr.	5,00	
Worcester High School, per Geo. W. Samson,	1,25	
Newburyport, Baptist church and society, for West African mis- sion, per Stephen Caldwell,	100,00	
Randolph, J. Wales	10,00	
Raynham, Missionary Society of the Baptist church, per Morrill Robinson,	25,00	
Berkshire Baptist Association, Rev. Edwin Sandys tr.,		
North Adams, Baptist ch.	12,50	
Lanesborough, " "	5,00	
Tyringham, " "	5,12	
Williamstown, " "	10,18	
Sandisfield, " "	10,00	
Olive C. Wadsworth	1,00	
James Eldridge	1,00	
per Rev. Charles Train,	—	44,80
Wendell Baptist Association, Luth- er Hunt tr., collection at the annual meeting	8,05	
Sunderland and Montague Baptist ch., mon. con., per Rev. J. Goddard,	1,50	
Mrs. Lucy Puffer	1,94	
Rev. L. Rice	1,00	
South Orange, Baptist ch., mon. con.,	1,00	
Zilpha Piper	50	
Leverett and Montague ch., mon. con.,	10,00	
do. do., Isaac Stockwell	50	
do. do., Fem. Charitable Soc., for Bur. mission,	8,43	
do. do., Young Ladies Benevolent Society, for China mission,	6,00	
Royalston and Warwick Female Burman Mis- sion Society	2,00	
Warwick, 3 sisters	2,50	
Athol, Fem. Judson Soc.	5,00	
" ch., monthly concert,	11,00	
" Fem. Charitable Soc.	4,50	
Petersham, Branch church	7,58	
Wendell, church	8,00	
New Salem and Prescott Female Benevolent Soc.	6,26	
do. do. church	5,25	
I. Stockwell	50	
per Rev. Charles Train.	—	91,51
Boston, Sabbath school of the 1st Baptist church, for the benefit of the Hague school, per Wil- liam P. Spence,	9,61	
Boston, Ladies of Federal st. ch., for support of a Burman native preacher, named Francis Way- land, per William Reynolds,	100,00	

Barnstable Baptist Association, George Lovell tr.,	86,37	
Buckland, friend to missions	20,00	
West Dedham Industrious Soc., per Miss Sophia P. Baker,	6,00	
Roxbury, John Lyons, per Ken- dall Brooks,	5,00	
	—	504,54

*New York.*

Homer, Lyman Darby	75	
Scott, collection	4,83	
Homer and Cortlandville Juvenile Society, Rev. M. Taggart, tr.,	22,63	
Hartwick, J. Lippet	1,00	
Rome, collection	17,25	
Frankfort, "	10,00	
Mohawk village, collection	5,00	
Cooperstown, Eugenio K. Ray- mond	25	
A young lady	1,00	
West Winfield, collection	13,25	
Warren, "	14,27	
Brookfield, "	8,26	
Clinton, "	8,50	
Little Falls, " for Karen mission,	15,04	
Newport, " for Karen mission,	13,25	
Norway, " for Karen mission,	13,50	
Salisbury, " "	9,37	
" Dea. Cole	1,00	
per Rev. Cephas Bennett,	—	159,15

*New Jersey.*

Sussex Baptist Association, per Rev. C. Bunkerhooff,	65,63	
	—	1599,82

*H. LINCOLN, Treasurer.**PROVISIONS, CLOTHING, &c.*

Holden, Ms., Asa Abbot, a barrel and a keg for Rev. Mr. Goddard.		
Virginia, clothing, &c., for the native school in Edna, Africa,	\$15,00	
Richmond, Va., Silas Wyatt, half barrel of bacon.		
Goochland, Va., Mrs. Anna Key, a bushel of dried apples.		
Union, Ct., Pitts Sessions, a box of provi- sions for Rev. J. H. Vinton.		
Coventry, R. I., Caleb Waterman, provi- sions for H. T. Love,	9,90	
Cummington, Ms., Mrs. Lucy M. Bigelow, a box for Mrs. Reed,	14,00	
West Dedham, Ms., Dorcas, Industrious, and Juvenile Societies, per Miss Sophia P. Baker, for Rev. J. Lykins,	17,00	
Oxford, N. Y., Bap. ch., clothing, &c., for Rev. Mr. Slatter,	45,00	
Lawrenceville, do. do. do.	15,00	
Utica, Bethel do. do. do.	40,00	
per M. M. Jones,	—	100,00
East Granville, Ms., Baptist church, 2 pairs woollen hose, for Indian missions, per Mrs. N. R. Crowell,	2,00	
Also.—from the Am. Tract Society, tracts for Rev. S. M. Osgood,	150,00	
From the Am. and For. Bible Society, 100 extra gilt bound bibles, for Rev. J. L. Shuck.		

[F] The attention of subscribers is requested to the notice of the General Agent on the 3d page of the cover of the Magazine.

### American Baptist Board of Foreign Missions.

A'sa'm.

#### 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 Jaipúr. 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?"

Wearily, 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 Nāga language; that it could now no longer be said that the Nāgas 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 Nāgas.*

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 Brahmputra, and the beautiful Dihing; while you can catch faint glimpses of Jaipur, and the vicinity of Bórháth, and Jorháth 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 Nāga 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."

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 *sang* (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 Hindū 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 Sāng Nāgas, viz :

1838.		
March.	By C. A. Bruce, Esq., Co.'s rupees,	100
August.	By same, a second donation,	“ 500
Sept.	Capt. S. F. Hanway,	“ 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. Hanway, 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.



## JOURNAL OF MR. BROWN, AT JAIPUR.

*Retrospect—State of the mission.*

Jan. 1, 1840. We have now entered upon another year—the eighth since we left our native land. When we look back upon the time spent in this country, and consider the various difficulties and hindrances we have met with, and the little success that has attended our efforts, we are almost disheartened. During the past year our labors have been almost entirely broken up. In the early part of the year, the disturbances at Sadiyá prevented us. After our arrival at Jaipur, sickness and necessary cares occupied much of our time, while the cholera drove nearly all the native population from the place; and since the close of the rains, both Mrs. Brown and myself have been visited with frequent attacks of ague and fever, which I fear will not leave us, unless we seek a change of air by journeying. Our little boy, who contracted a fever by exposure to the weather at Sadiyá, after we were driven from our house, is completely a cripple. He has never been able to walk or stand alone since.

Had I but an associate in missionary labor, it would be a satisfaction to see the work going on, even though I might be precluded by sickness, from doing much myself. Instead of this, among the A'sámese I am almost entirely alone; br. Bronson is, and will be, fully occupied with the Nágas, and br. Cutter will be obliged to devote all his attention to the printing department. Under these circumstances I must relinquish all idea of preparing any tracts in the Shyán language, as I had intended to do during the present season. The Shyáns are considerably numerous here, and tracts might easily be distributed from this point, among those of the Hukong valley.

*Religious privileges enjoyed, and services commenced—Increased attendance.*

6. Yesterday we had our communion season, when we enjoyed the presence of the Savior, as we trust, and received new vigor to run with patience the race that is set before us. Held the monthly concert at our house, this evening.

7. Recommended daily evening worship in the native language, in br. Bronson's octagon. This exercise has been suspended for a few weeks on account of ill health. Commenced

this week, on Matthew. Read and expounded part of a chapter, which was followed by prayer in A'sámese. An unusually large number of coolies, (workmen,) present this evening, most of them being in br. Cutter's employ.

10. A very large number, nearly 100, present at evening worship. Subject, Christ's temptation in the wilderness. The people were very attentive.

18. Finding an old man, a Burman, who understands the Shyán language, I have employed him during the past week, as an interpreter, in translating. Commenced Genesis, and have finished the first draft of three chapters, which will form a convenient tract, embracing the history of the creation. As I have written from the old man's lips without any alteration, it must of course be very imperfect and require much alteration. Have given away quite a number of catechisms in the Shyán language, the present month.

19. Sabbath. At worship this evening the people gave uncommonly good attention. Addressed them from the last part of the 6th chapter of Matthew.

*Mrs. B.'s departure for Calcutta.*

To-day we have discovered that one of our little boy's eyes is diseased, and we fear, unless some remedy is found, he will soon lose his sight.

20. After much painful hesitation, we have concluded, with the advice of our missionary brethren, to take our little boy to Calcutta, in hopes that he may receive some advantage, both to his eyes and his limbs, by the prescriptions of the physicians there. Mrs. B. has decided to undertake the journey alone.

Feb. 2. Sabbath. Addressed the coolies and the others at the octagon, from a portion of Matthew 10th. A good number present. Several English gentlemen came in, who are passing through the place on their return from a visit to the Naga villages.

10. Mrs. Brown started with her two children for Calcutta. She has a tedious journey before her, and will no doubt meet with many difficulties and trials before her return. But I would commit them all into the hands of an all-wise God, who ordains our sorrows as well as our joys.

11. Having taken leave of my family I returned from Tipling on foot. It is about eight miles from Jaipur, and there are three villages between, viz,

one of A'sámese, one of Shyáns, and one of Duónias,—a term signifying a person speaking several languages, but applied to those of A'sámese origin, who have been slaves to the Singphos. The Duónias are quite numerous in this part of the country.

*Visit to Sadiyá—Excursion through the Mattak country.*

21. Having an opportunity to go up to Ningru, in company with Capt. Vetch, Capt. Lloyd, and Lieut. Dalton, I concluded to embrace it, and from Ningru to go across to Sadiyá, and return through the Mattak country, which has lately been taken possession of by the English government. It is now in a somewhat unsettled state, on account of the change in its political relations, but will be a very important missionary field, as soon as the people become quiet, and accustomed to their new rulers.

22. Passing up through a dense forest on the north bank of the Buri Dihing, we came this evening to Mákum, a small village on an elevated and apparently healthy spot of ground opposite the mouth of a small stream called Mákum river. The village contains about fifteen Duónia houses.

*Interesting relics—Limit of Moslem conquests.*

25. Did not leave Mákum till this morning, as Capt. Vetch has been engaged in getting out some brass cannon, that have lately been discovered here. They were secreted in a thick wood, about a mile from the river. These guns were brought in, it is supposed, during the Mohammedan invasion of India. This is the most eastern point which the Moslem army reached; sickness breaking out, and the inhabitants of the hills pouring down upon them in all directions, they were obliged to retreat, leaving their artillery behind them. The guns are twenty in number, some of them highly ornamented, and so large as to be drawn with great difficulty by an elephant. Ten more are said to be secreted near Ningru. The Persian inscriptions upon them show them to be about 200 years old.

Saw several Singphos at Mákum, who understood the Burman and Shyán languages. Gave them several Shyán tracts.

Passed Fakial, a village of Shyáns.

Here I found many who could read, and gave away a good number of tracts.

*Visit to Saikhwa—Hospitalities enjoyed.*

27. As Capt. Vetch is going to make an excursion into the Nága Hills, which will occupy some time, I have concluded to leave the company, and proceed with Lieut. Dalton direct to Saikhwa, which is now Capt. Hannay's headquarters, instead of Sadiyá.

29. Reached Saikhwa, after three days' march through an unbroken forest. With the exception of the stockades at Kaju and Teji, we have not seen a house upon the road.

Found our excellent friends, Capt. and Mrs. Hannay, enjoying their usual health. They are much interested in all our missionary operations. Mrs. Hannay has herself had a flourishing school of Sipahis' children and others, whom she has taught during the past season, but has been obliged to relinquish it recently, from want of health. Since I left Jaipur, Capt. Hannay has sent over a donation of 240 rupees for the benefit of the Nága mission. May the Lord reward them for all their kindness to us, both personally and as members of the mission.

Saikhwa is a beautiful station, although a few months ago it was an entire jungle. It is nearly opposite Sadiyá, but a little further down; and just at the spot where our lamented brother Thomas was killed. Most of the people who were formerly at Sadiyá have now located themselves here.

March 1. At Capt. Hannay's request had divine service at his house, both morning and evening.

4. An eclipse of the sun about 9 o'clock, covering nearly three-fourths of his disk, and rendering it so dark as to give objects a very gloomy appearance. The eclipse was followed by two smart shocks of an earthquake.

*Sadiyá—Painful discovery—A sad duty.*

Went over with Capt. Hannay to Sadiyá, to view the desolations of the place and visit the graves of br. Thomas and our little Sophia. Had the pain to find the graves dug open, and the bones scattered over the ground. Gathered them up and brought them away, with a feeling of some satisfaction, that they were now removed from so melancholy a spot,—a spot which I have no wish ever to visit again.

*Return to Jaipur—Many villages—Distribution of tracts.*

6. Left our sympathizing friends, Capt. and Mrs. Hannay, with much regret, and started for home, having been provided with an elephant through the kindness of Capt. H. Reached Kere-mia, a small village on the Dangori river, where I found two or three persons who could read A'samese. Read and explained the catechism and history of the creation, and gave away three tracts.

7. Passed several villages, the principal of which was Tipuk, quite a large place, and containing many priests and learned men. Gave away about twenty tracts during the day. Reached Hap Jan a little before night, where I had an opportunity to spend an hour in conversation with the natives, who seemed very friendly and disposed to listen.

8. Passed a large number of small villages, and gave away from twelve to twenty tracts. Came to Tingrai, where there is a small but flourishing tea garden. Read and explained the catechism to the workmen employed in cultivating the tea, and gave a few tracts.

9. Came through a dense and uninterrupted forest from Tingrai to Jaipur, where I arrived a little after noon. Through the blessing of God I have enjoyed unusually good health during this trip, and feel much recruited. Have given away in all, about eighty tracts in A'samese, and ten or a dozen in Shyan.

28. Have completed the revision of the first chapter of Genesis in Shyan. Find the revision a work of much more labor than the first copy. Have given away fourteen books and tracts in A'samese during the week.

*Arrival of missionaries—Visit to the coal mines—Resources and prospects of A'sam.*

Yesterday we heard of the arrival of the new missionaries, Mr. and Mrs. Barker, and Miss Bronson, for the Naga mission, but alas! none for the A'samese.

31. Went up with Messrs. Bruce and Masters, superintendents of the tea cultivation, to examine several beds of coal which are found in the hills near Jaipur. Saw several very fine beds, which will prove of great service in navigating the steamers which the tea company are intending to put upon the Brahmaputra. A'sam, from present appearances, is likely to prove

the richest country in India. Besides tea, iron and coal in immense quantities, the country abounds in the *sum*, mulberry and other trees, which feed three or four species of silkworm,—caoutchouc trees,—several of the most important wood oils,—earth oil springs, and what is perhaps most important of all, salt springs, which are already worked by the Nagas to considerable extent, and under European superintendence, would prove of great value.

In a letter of date May 25, received by the same arrival with the above journal, Mr. Brown writes:

Mr. and Mrs. Barker are now living with me, and Miss Bronson has gone to the Naga Hills, with her brother. I have just received letters from Mrs. Brown, in Calcutta, from which it appears the physicians give great encouragement that our little boy will recover.

Our prospects as a mission are encouraging. We have one or two very hopeful inquirers among the lads in Mrs. Cutter's school. Yesterday I had the privilege of addressing a small congregation of Chinese, most of them proselytes to the Catholic faith—among the fruits of the Catholic missions to China. They appeared to have correct ideas on many points, but their knowledge of gospel truth is very limited. We have given away one hundred and fifty books among the Chinese who have recently arrived here, and might distribute three or four times that number, if we had them. While I am writing, a large number of Chinamen have come into the verandah to solicit books.

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ARRACAN.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAR, APRIL 11, 1840.

Our last journal and letter from Mr. K. was dated Maulmain, Jan. 20, 1840—see p. 278 last vol. Later accounts are contained in Mr. Abbott's letter, p. 20 last No.

*Departure from Maulmain—Kyook Phyoo—Ranree—Description of the latter, and prospects of the Mission.*

On the 11th of February Mr. Abbott and myself, with our families, embarked in one of the Hon. Company's steamers, bound to Calcutta, by the way of Arracan. We reached Kyook Phyoo on the evening of the 16th, and were most hospitably received by Mr. and Mrs. Lumsden. Mr. Lumsden is

in civil charge of this district, and his wife is the daughter of Mr. Hough, who was formerly a member of the Burman mission.

Mr. K. here remarks upon the unhealthiness of Kyook Phyo—its unfitness on that account, for a missionary station. The cause, he supposes, may be found in its peculiar location.

Except a sand beach, half a mile in width, the whole surrounding country is a swamp and always under water at spring-tides. The exhalations from such an immense mangrove swamp are the real cause of those deadly fevers which have swept away to an untimely grave almost every person who has lived there. The government is expending large sums in draining and clearing away the jungle, so that in time it may become, in some tolerable degree, healthy. After remaining a week with Mr. and Mrs. Lumsden, we went on to Ramree and received a most cordial welcome from brethren Comstock and Stilson, and their families. Ramree is a pleasant and compact town of ten thousand inhabitants, and the capital of a large district. Being enclosed and surrounded by high hills it has no advantage from the sea air, and so is very hot, but then it is dry, and the climate not unhealthy. The brethren have built at the two extremities of the town, so as to make the most of their influence. Considering the short time they have been in Ramree, the prospects are very encouraging. I attended many meetings and frequently preached, and except on two occasions, our assemblies would probably average a hundred or more. There is a disposition to listen to the word of God. On the whole it is a fine missionary field, and I trust the Word will not be preached in vain.

#### *Plan of future labor.*

When br. Abbott and myself left Maulmain it was our intention to go on to Sandoway; he to labor among the Karens, and I among the Burmans. But, as Sandoway was a small place, and as Akyab was entirely destitute, it was thought advisable for us to separate, and for me to come on to this place.

#### *Departure for Akyab—Description of the town.*

After remaining two weeks in Ramree, we reluctantly gave our dear friends the parting hand, and set for-

ward to occupy a new field. Our passage was tedious and not wholly free from danger, as the boat was leaky, and occasionally the wind very high; to add to this, one of our little children had a violent fever. Such trials, however, are too common to be noticed. We entered the harbor April 22d, about 5 o'clock in the afternoon. It was the Sabbath, and we remained in the boat. On the 23d I procured a house, and before evening we were comfortably settled and ready to begin our missionary work.

The city stands on low ground, not more than five or six feet above high water; but then it is nearly surrounded by water, having the sea on one side and the harbor on the other. The population is now 16,000, and is constantly increasing. The whole district, of which this is the capital, has a population of 150,000.

#### *Climate.*

The Arracan climate is generally dreaded, and not without reason; so that no person will come here, unless compelled, or from a strong sense of duty. The Bengal government, in order to induce officers to remain here, have built them houses at their own expense, nearly doubled their pay, and furnished one large accommodation ship and several small ones, that in case of illness they may put to sea at once. As you may suppose, it was no easy matter for us to make up our minds to come here.

Mr. K. proceeds to state the reasons which induced himself and Mr. Abbott to retire, for the present at least, from Maulmain and its vicinity, and to seek a temporary location in Arracan; but as these are the same in general with those given in Mr. Abbott's letter in our last number, they need not be repeated. We give only his closing remarks, on

#### *The reasons for removing to Arracan.*

Br. Abbott and I had been laboring as we could, in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants, we could sit in our houses, and if this were all that was necessary, we could keep the ground. There is no difficulty about living in Burmah, but we could not teach the people, for the people dare

not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to remain idle in Burmah. The command is plain, "If they persecute you in one city, flee to another." When in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass*, could go directly to Ava.

*Native church—Labors commenced.*

I have not been in Akyab long enough to speak confidently of the state of things here, and first impressions are often very erroneous. There is here a native church of thirteen members, but all, except one, are old people, baptized 25 years ago in the vicinity of Chittagong. I cannot learn that there is a single inquirer. I shall be able to give you more correct information in three or four weeks more.

I have established preaching for the Sabbath, as follows: 7 o'clock in the morning in Burman, 10 o'clock in English—at 2 P. M. and also in the evening, in Burman. Thursday and Saturday evenings I preach in our house, and other evenings, at three different places in the city. My congregations vary from twenty to thirty.

The thermometer now stands at 96° to 97°, during the day, in the shade, and at 90° in the night; and the heat will continue to increase till the rains set in.

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**Karens.**

**OBITUARY NOTICES OF MISS ELEANOR MACOMBER.**

By our late arrivals the following letter from Rev. S. M. Osgood has been received, giving some particulars of the lamented death of Miss Macomber, under date of Maulmain, April 28, 1840.

It becomes my painful duty to announce to you the death of our dear sister E. Macomber, who died with jungle fever on the evening of the 16th inst., after an illness of nine days, aged 39 years.

On the 9th of March, Miss Macomber came down from Don-Yahn with br. Stevens, and on the morning of the 10th, left us again with a view to visit a body of Pgwo Karens, residing high up one of the rivers. She had also a particular reference to spending the hottest part of the season on the river,

having suffered much from the extreme heat at Don-Yahn during the hot season last year. On the 4th inst. she returned from this excursion, having enjoyed excellent health, and a peculiarly pleasant season in labor for the good of the souls of the Karens, many of whom listened with much interest, and were "almost persuaded to be Christians."

She arrived here late in the evening and appeared quite well, with the exception of a slight cold, which she said she had taken that evening. On Sunday, the 5th, she complained of headache, but not so severe as to prevent her attendance upon the usual religious exercises of the day; and on Monday, after spending some hours with me in the bazaar, she left, and started on her return to Don-Yahn. Before she arrived, however, her illness grew more violent, and though it subsequently abated for a time, became again so decided, that on the following Wednesday she was removed to this place by Christian Karens, for the purpose of obtaining medical aid. Nothing remarkable or alarming was then discovered in her symptoms, and Doctor Charlton, the medical gentleman who was called in, expressed the fullest confidence that her disease would yield to the ordinary course of treatment, and that she would soon be able to resume her labors. But she thought otherwise; and although she did not express any conviction, during two or three of the first days, that the disease would prove fatal, she afterwards told me repeatedly, that she had not from the first, had the least expectation of recovery.

On Saturday, the 11th inst., she, with the greatest composure, attended to the settlement of her temporal affairs, and then seemed to feel that her work was done. Her mind was perfectly clear and calm to the last, and during her whole illness she was a lovely example of Christian fortitude, patience, and resignation. Her faith was unwavering, and, consequently, she was enabled to look forward to the period of her dissolution with evident pleasure, and with the fullest conviction that death was but the door to endless bliss. I asked her if she felt any reluctance to die; and she replied,—“I have not the least. It is a pleasure to think of dying. I shall see much of what I have recently thought a little of—the glory of God, and the love of Christ. When I think of the dear Karen disci-

ples, I feel for them, and would be willing to stay with them a little longer; but if it is the Lord's will that I should leave them, I have nothing to say. Tell my friends I am not sorry that I came to this country, or that I came alone. I have suffered for nothing which they could have supplied me with. I have found kind friends to take care of me." She appeared upon the whole rather anxious to die, and to die soon. The morning before her death, although none of us thought she was so near her end, she was heard to pray—"Oh my Master, take me to thyself this day." While in the agony of death, she said, "Why cannot I be released"—but when one remarked, "The Lord's time is the best time," she replied "Yes;" and after a few minutes more she quietly fell asleep in Jesus.

The dear Karen Christian disciples have suffered a great loss, which they most deeply feel. Br. Stevens and I visited them a few days subsequent to her death, and found them almost overwhelmed with grief, but at the same time resolved to trust in the Lord and go forward. They are a lovely band, and apparently as well grounded in the principles of religion as could be expected of any so recently converted from heathenism.

Miss Macomber was a native of Lake Pleasant, Hamilton Co., N. Y., but at a later period resident at Albany. She entered the service of the Board in the autumn of 1830 as a school-teacher among the Ojibwas, at Sault de Ste. Marie, in Michigan; and continued to labor there with much assiduity and success till the spring of 1834, when ill health compelled her to retire from the station. She first became connected with the Karen mission in 1836, having sailed from this country with a numerous company of missionaries in the ship *Louvre* for Maulmain in September of 1835. The Annual report of the Board for 1838, gives the following results of her first year's labors. The place at which she was stationed was about 35 miles from Maulmain, and the state of the people when she first went among them, (Dec., 1836,) "most repulsive and discouraging on account of the prevalence of intemperance and idolatry." "Miss Macomber, with two or three assistants, immediately commenced a course of religious instruction. Morning and evening worship was instituted; four or five religious exercises were held on the Sabbath, besides daily preaching during the week; and numerous excursions were made into the neighboring villages. A

school was also taught, composed of 10 or 12 pupils. The result was of the most cheering character. The Holy Spirit was poured out, and within a very short period, (about three months,) 'ten gave good evidence of a gracious change,' and were added to the church. Two others were baptized at Maulmain in July." The following year the Don-Yahu church numbered more than 20. Near the close of 1839, the date of her last communication, she writes as follows:—

God has evidently been with us, and not only defended his cause against the wicked devices and violence of the adversary, but has caused truth and righteousness to abound. Darkness and superstition have evidently been giving way before the light of truth. Some precious souls have been rescued from Satan's bonds, and there are still a goodly number who seem almost persuaded to be Christians.

Having alluded to the opposition that still existed to some extent, she proceeded to avow the satisfaction which she nevertheless enjoyed in prosecuting her work, and blesses God that she had been "permitted to labor uninterruptedly during the whole year."

The news of her decease the ensuing spring and in a comparatively healthy portion of the year, came upon us unawares. Endued with unusual force of character and having overcome the difficulties that beset her solitary entrance upon her missionary course, we had hoped that years of usefulness would be allotted to her, especially in the instruction and moral elevation of the Karen female population. But God ordained it otherwise. She hath entered into rest, and is blessed; and "her works do follow her."

#### JOURNAL OF MR. ABBOTT.

#### *Reception—Gloomy prospects.*

March 17, 1840. Arrived at Sadoway\* with my family, having parted with hr. Kincaid at Ramree. Our location here is delightful, and the town is apparently healthy, but there are no Karens. Our prospects as yet are gloomy.

30. Visited a small Karen village a few miles from the town. The people treated us with the greatest indifference, or rather with contempt,—for they not only refused to listen to any thing we had to say, but even denied us admission into their houses. I ventured to enter one, to get out of the

\*See Mr. A.'s letter, in our last number, p. 20.

scorching sun. It was the only house in the village in which there was anything like a seat—and this was occupied by a lazy looking fellow, who, on being requested by my assistant, utterly refused to rise, or to afford us any accommodation.

It was then 11 o'clock in the morning. We made our way to another house and took a seat on the floor, i. e. on a few bamboos laid across each other, leaving an opening between each,—very convenient for falling through. In the course of the day I tried to get a hearing, but all in vain. How dark and stupid is the heathen mind!

#### *Arrival of Karens—Encouragements.*

April 10. Moug Koo, a Karen assistant from Maubee, made his appearance to-day, with other Karens, who have come eight days' journey. They had heard of my arrival at Sandoway, from the two young men whom I sent over, a month ago. Several of the number are to remain and study; others come to be baptized, and are to return in a few days. A few of them live in this province, but most of them in Burmah.

We had begun to despair of seeing any of our Bassein friends at Sandoway; but joy and hope have succeeded. The mountain passes between Burmah and this province, afford a highway for the Christians on the other side, which I hope they will not be slow to improve. It is a long and arduous journey,—but the anxiety of the Karens to get books and learn to read, and to be baptized, will induce them to surmount every obstacle; so that I still hope to get a class of young men during the rainy season. No females of course, can think of coming such a distance.

11. Sabbath. Sixteen Karens at worship, several of whom are asking for baptism—but as they are to remain a week, I prefer to delay their baptism until their return.

#### *Boarding school opened—More Karens.*

12. Commenced my boarding school with a class of eight young men,—more are on their way, and will be here in a few days.

13. Seventeen more Karens arrived to-day from a village one day this side of Bassein, several of whom I saw during my visit to that region, two years ago. They were ten days on their

way here, travelling by day, and sleeping in the jungle by night.

14. Thirty four Karens at worship this evening,—four others having just come in. One of them is a member of the Pantanau church. His accounts of the Christians there, are very satisfactory. Not a case of backsliding,—not one of discipline in the church, since we left. They enjoy perfect rest there, as the Burman rulers seem disposed to let them alone.

18. Sabbath. Sixty Karens to-day,—Moug Yé, one of the young men whom I sent to Burmah on my first arrival here, having just returned in company with thirty-one others whom he collected in the jungles. Some are asking for baptism, others come after books, and others still, are to remain and study.

#### *Baptism—Interesting scene.*

At the close of the day I baptized twelve who came first, all of whom have been professedly Christians, for more than a year. They all gave very good evidence of a change of heart and life, and their coming so long a journey to obey the command of the Redeemer, is indicative of their zeal. We assembled by the side of a beautiful stream running before my door, just before the setting of the sun. The scene was one of solemn and delightful interest.

What joy swells the bosom of the Christian missionary as he beholds converted pagans flocking to the baptismal waters in obedience to the command of the Son of God.

#### *Bléh Poh—A most interesting specimen of Karen Christian character.*

Among the number baptized was a young man named Bléh Poh, whose history and experience are of so interesting a character, as to require a more particular notice. He first heard the gospel during my visit to his neighborhood two years ago last December. Shortly after, I saw him at Rangoon, gave him books, and he learned to read. He immediately embraced the truth, and, to appearance, with all his heart. His wife and relations, however, set themselves against him, and used all manner of devices to turn him from the faith.

Not long after his conversion, his little child, two years old, was taken very ill, and, as a matter of course, his relations charged him with being the

cause ; that is, he had forsaken the religion of his fathers, and the child's guardian demon was angry about it, and was now wreaking his vengeance on the little victim. As the custom is, in such cases, his friends besought him to offer a sacrifice to this devil—"eat the devil," as they say) to appease his wrath. Bléh Poh steadily and perseveringly refused, saying "he trusted in the everlasting God, and had renounced the worship of devils." In a few days his child died. His friends then entered a complaint against him to the Burman ruler. Bléh Poh was apprehended and arraigned before the officers, in open court, and in presence of a numerous crowd, who were waiting to see the end. Among other charges, and the most aggravating, was, "Bléh Poh had a foreigner's book, and had embraced a foreigner's religion?" The judge among other questions asked "what was in that book?" This gave Bléh Poh an opportunity to speak, and being of an independent, fearless spirit, he went into a detail of the contents of the book,—gave an outline of the doctrines of the gospel,—and at the same time exposed the folly of idolatry, and of all heathenish superstitious. The officer remarked, that "what he had said was all good," but then, said farther, "if he did not take notice of this case, it would come to the ears of the king, and he himself would lose his life." Bléh Poh replied, "Don't you fear ; send me up to the king, and let me answer for myself or suffer." He was released without fine, imprisonment or stripes, and returned to his family ;—but it was to meet their execrations, rendered more malignant by their recent defeat. They insulted and cursed him, charging him with the murder of his own child, and threatening to assassinate him. To this, the only answer he deigned to give was, "If you don't kill me, I shall die myself soon." To all their revilings he opposed a spirit of meekness and patience—exhorting and admonishing them on every fit occasion—and continuing firm in his profession of truth, and in the majesty of a meek and quiet spirit. He finally triumphed. His wife and several of his relatives are now praying, consistent Christians, and his enemies are speechless.

*The Burman judge—Effect of Bléh Poh's preaching and example.*

That Burman officer has ever since favored the Karen Christians. He has

heard the gospel more fully from Bléh Poh, and has received Christian books.

A short time since an officer of high rank came down from the capital and ordered this one of whom I have been speaking, "to put to death three or four of those Karen Christians, and the rest would take the alarm," hoping that by these means, they might be brought back to the customs of their fathers. "No," says this man. "True it is, they are our slaves, but then they are a quiet, peaceable race, and pay their taxes, and if they wish to worship *their* God, let them do so."

There are several other petty Burman rulers in those regions, who are friendly to the Karen Christians, who have Christian books, and have heard the gospel from Bléh Poh. The Karens think some of them are real Christians.

*A Christian ruler.*

One of the governors of Bassein, who, a short time since, left for the capital, the Karens say, is a *baptized Christian*. He was of good moral character, just in the administration of his official duties, and universally beloved. Every Sabbath day he used to retire to his private apartments, and "shut his door," allowing no business to be transacted on that day. He never worshipped idols, or celebrated the rites of his former religion. When he left for the capital, "all the people wept." I believe he is a member of the Ava church, as there was a report when we were in Rangoon, that one of them had been appointed to an office at Bassein.

All the foregoing facts indicate the steady advance of truth,—and the final triumph of the Redeemer.

*Demand for books—Eagerness to learn to read—Baptism.*

19. This morning nineteen of my Karens left for their distant homes in the jungle. They took all the books I had,—and were anxious for more. The eagerness of these people to procure books, leads them to undertake the most difficult enterprises, and to endure any hardships. It is astonishing how rapidly they learn to read, and how fast readers multiply. Some of them purchase books of the Burmans—one man gave a rupee for the Burmese Testament,—another a day's work for a tract. Mr. Howard hardly supposed when he was distributing Burman books in those regions, that



he was doing it for Karen Christians.

23. Baptized two this morning, who soon after left for their homes.

25. Three individuals arrived to-day from the Burman side, bringing letters from Tong Byou, one of the two whom I sent over, on my arrival here. The poor man is very ill, and unable to return. The "young chief" wrote also, that he was staying at home to take care of Tong Byou, and immediately on his recovery would come and see me. In the mean time he wished me to "lay aside a thousand or fifteen hundred books," for his Christian friends. He will be disappointed in this respect, as all the books I brought with me to Arracan have been *begged* away from me by those already here. I brought several hundred,—as many as I deemed advisable; for I then thought it doubtful whether a way would be opened into Burmah from this province, for the introduction of books. But I have not enough to supply the Christians in this province, much less the demand for thousands in Burmah.

*Burman services—Female visitors.*

26. Sabbath. At worship a company of Burmans came in, to whom I directed my discourse in their own language, (though in a broken manner,) and gave them books, which they promised to read. But a Burman's promise is not much to be relied upon. A good many of them call from the neighboring villages and receive books, and Mrs. Abbott has almost daily calls from the women of the town, who come in and sit for hours, listening to the truth. Here is a promising field for a Burman missionary.

27. Eight of our number left us this morning, among whom was Mounk Koo, an assistant, whose family live beyond Rangoon. He was this side of Bassein, travelling and preaching among the villages, when he heard of my arrival at Sandoway, and immediately came to see me.

*Death of an aged Karen—Sickness among the visitors—Climate.*

28. Followed to the tomb the remains of a poor old Karen, nearly 70 years of age. He was one of the first company who arrived from the jungle and came to be baptized. But the long and difficult journey and the extreme heat were too much for his old age; he was taken sick, and sunk quietly down into the grave. It would have been a satisfaction to his surviving re-

latives, could he have been baptized. But instead of following the footsteps of the Son of man down into the watery grave, he has found a grave beneath the "clods of the valley," and I trust his spirit has ascended up on high, where he now enjoys the full measure of that "glory laid up," of which he but just lived to get a glimpse on earth. He has been a Christian about a year.

Three of my students are also suffering under the same complaint, and *thirteen* are prostrated with *fever*, all under our own roof.

It is very singular that Karens coming from their native jungles to the sea shore, are nearly every one of them attacked with some malignant disease; when, should a foreigner go from the sea-shore to their jungles, he would probably soon fall a victim to the destroyer. More than half of the students have already been attacked with fever, more or less severely; some are convalescent, others very ill. I attribute it to the change of climate, from Burmah to Arracan. They all live east of the mountains, on the Irrawaddy and its branches,—a country, I believe, much more healthy than Arracan. Their long journey during this hot season, sleeping in the jungle at night, and travelling in the heat of the day—sometimes without food, has doubtless contributed in a great degree to produce so many sudden cases of fever. I have the advice and daily attendance of the physician, (a native) who has charge of the military hospital, who also supplies me with medicine. Otherwise, what should I do?

30. Another company of six arrived from Burmah. They met the company who left on the 19th, away near the mountains, at a Christian village. Several of them sunk down by the way, through the intense heat, and were obliged to be carried to this village, on the shoulders of the strong. They will remain there, until recruited in strength, preparatory to crossing the mountains to their homes.

*Number of students—Want of accommodations.*

Four of those who arrived to-day are wishing to remain and study. But my school room is converted into a hospital; seventeen are sick. I have not convenient buildings for so large a boarding school,—the rainy season is just commencing, and it is too late to build.

**Baptism—Official cruelty and weakness  
—Karen superstition.**

May 5. Four of the six who arrived a few days ago, set out on their return this morning; one of whom I baptized yesterday. More than two years ago, this man was called before a Burman ruler and beaten for holding religious meetings at his house, and the officer took away from him two small books, which he then had. Very soon afterwards, said officer was taken ill. It came into his mind at once, that the Karen man whom he had beaten, had bewitched him, and he immediately sent back his books. But it did not avail,—the poor man died. Of course, it was then clear that the Karen man had killed him by some wicked enchantment. The officer's relations believe it to this day; and not a few of the Karen Christians think that officer died so suddenly, because he had abused a Christian. The Burmans since that time have let that Karen Christian alone! He is a firm, intelligent man—conducts public worship on the Sabbath in his village, and itinerates among other villages occasionally.

**More arrivals—A long journey.**

8. Tong Byou and Shway Weing arrived to-day, having thirty in their train. They were twelve days on their journey, sometimes without food, sleeping in the jungle on the ground, (which is not much for a Karen,) and travelling through the heat during the day. Some of them were taken with fever on the way. Some fainted from exhaustion, and were left in the rear, to come on as they are able. Between fifty and sixty started, but nearly one half failed in two or three days, and returned. Several of those who have arrived are wishing to remain and study. I really cannot send them back, and yet I see not how I can accommodate them this season. My class of students will number more than fifty, if these are allowed to remain.

**Baptism—Class of students—Encouraging prospects for labor.**

10. Sabbath. Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four,

between that age and thirty. And I pray the Lord—the God of Israel, that we may all enjoy health, and the light of His countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

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**West Africa.**

**OBITUARY OF MRS. RISPAN WARREN  
CROCKER.**

A short notice of Mrs. Crocker's death, on the 28th of August last, was inserted in the Magazine for January. Her sickness in the first instance commenced on the 10th of July, and appears to have been induced, as to its proximate cause, by the anxiety and fatigue consequent on the sickness of Mr. Crocker, who for several days had been dangerously ill. From this attack, however, she partially recovered, and was in comfortable health till a week before her death, when her fever returned with increased violence, and her missionary course, in less than a year from the time of her arrival in the country, was ended.

Mrs. Crocker's health appears to have been comparatively feeble at the period of her joining the mission, the result of a cold contracted on her passage to Edina, and she was early advised by her physician to return to America, as being unprepared to endure the process of acclimation; but this, she remarked, "appeared to her worse than death;" and when, on spending a few weeks in the interior in company with Mr. and Mrs. Clarke, the effect on her health seemed favorable, the hope was cherished that she would eventually become an efficient laborer in the mission. She arrived at Edina Sept. 29, 1839, and was married to Mr. Crocker June 2, of the following year. The loss sustained by him and his associates, and by the mission at large, in this bereavement, may be estimated from the following extracts which we are permitted to make from a discourse delivered by

her late pastor, the Rev. Dr. Sharp, at the Charles street meeting house in this city, on the Sabbath next succeeding the announcement of her lamented death. The discourse was founded on Mark xiv. 8, *She hath done what she could.* Having illustrated the import of this declaration in its original connections, and enforced certain principles of faith and duty which it naturally suggests, the discourse adverts at the close to the occasion which had led to the selection of the subject, and subjoins the following

*Brief sketch of Mrs. Crocker's life and character.*

In April, 1827, Miss Rispah Warren made a public profession of religion, and united with this church. I have not at this distance of time a distinct recollection of the process of her mind from a state of indifference to truth, to its sober and candid consideration, nor of the doubts and fears which terminated in an humble and thankful reliance on the mercy of God through our Lord Jesus Christ. So much I know—she had an inquisitive, investigating mind, and was excessively fearful of self-deception. She examined the scriptures for herself, and was not contented either with superficial views, or with superficial evidence of her own personal interest and participation in the blessings of the gospel. The consequences were such as might have been expected—a uniformly consistent course of conduct. I believe that her whole deportment, during the many years of her membership, was such as “becometh women professing godliness.” I do not recollect having heard any one find fault with her, and this is much to say in this fault-finding world.

But she was not contented to escape censure. Her aim was to do good. She became an assiduous Sabbath school teacher. Placed in favorable circumstances for doing so, she devoted the largest portion of her waking hours to visiting the poor, the sick, and the neglected widow and orphan, for several years. At home she made garments for the poor; abroad, her walks were strictly walks of usefulness. She was regardless of ornamenting her own person, that she might have more ample means of feeding and clothing others. It is not too much to say, that like her Master she went about doing good. “She did what she could.” And when her own means were exhausted, she applied to those who had means and hearts to co-operate with her.

From certain providential circumstances, her pity and her sympathies were particularly called forth in behalf of the colored population. She not only taught for several years a colored school on the Sabbath, but met with poor colored persons two or three evenings in the week, to teach them to read and to write, and to impart such moral and religious instruction as might exert a favorable influence over their condition, their personal habits, and their eternal prospects. She felt for this class, because others did not feel for them sufficiently. She attended to them because they were too much neglected. I honor her memory for these labors of love. If there be any thing godlike in human conduct, it is in regarding those with kindness who are passed by, and who need the encouraging voice of humanity, and the hand of kindness stretched out to them, to inspire them with self-respect, and prompt them to efforts for their present and future well-being.

Her labors among the colored population of her own city, suggested to her the still greater need of attempts to civilize, to christianize, and to regenerate Africa. She read and thought much of the mission stations in that dark and degraded land. Her sympathies were strong. She considered herself a debtor to that untutored and oppressed race, and was anxious to labor among them. There was, however, nothing romantic in her desire to go on a mission to Africa. She weighed the subject coolly—gravely—and yet with high Christian feeling. She consulted her pastor. He felt adverse to the undertaking. He stated the difficulties, and to his mind insuperable objections to a single female's embarking on such a mission. Another interview was sought—the objections were repeated. Still she was calmly and immovably bent on going, should circumstances seem to favor. An opportunity in process of time offered; a mission family were going out, and she accompanied them. Before her departure, she communicated her views and desires to the Board of Foreign Missions, who, feeling entirely satisfied with her character for piety, prudence, judgment, charity and zeal, and believing that she might be useful in a mission family without being subjected to any thing unsuitable to female delicacy and propriety, cordially accepted the proffer of her services.

When the Board had decided that she might go, she expressed herself as having attained the great desire of her heart. From that time there was no faltering in her purpose;—she never hesitated whether to stay or go;—she had a desire to depart. And it is believed that to the day of her death she never regretted the course she took. She felt convinced that she was in the path of duty.

You may judge something of the settled purpose of her mind, and of her happiness arising from a belief that she was where duty called, from a letter addressed to a member of this church in May last. She writes:

“Far away as I am, from the home of my birth, the society of former Christian friends, and many associations calculated to endear the affections to beloved America, yet I am as happy and as perfectly contented here as in any situation of my past life, and am sometimes astonished at myself, and led to inquire if it is for want of natural feeling and affection, that I have never seen cause to regret that I am placed in a foreign land.

I feel, that one of the prominent reasons why I enjoy so much peace of mind is a conscious sense that I am in the path of duty. There is an increasing satisfaction in trying to do something in the cause of our blessed Master. There are vast responsibilities resting upon me and others, connected with this mission. There is an influence going forth from this mission, which will tell in future years more clearly what the faithfulness or remissness of those shall have been, who have the care of nearly fifty children. Pray for us, my dear sister, that we may possess wisdom, grace, patience, humility, perseverance, and every Christian grace. I sometimes think I am not forgotten by all the dear church I have left.”

On the 28th of August, after a severe attack of fever, she departed this life, we have no doubt for a better. She was prevented by disease from giving a dying testimony to the excellence of the religion of Christ, but that was not at all necessary. Her whole life, from the time she professed the name of Christ, had been one continued testimony to the heart-expanding, and life-purifying efficacy of the gospel.

Her bereaved and afflicted husband remarks, “Had her life and health been preserved, she would no doubt have been eminently useful in this

land. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, eminently qualified her for the station she occupied. To you, who had been for so many years intimately acquainted with her course, it will not be necessary to say any thing respecting her religious character. Her unobtrusive and unremitting efforts for the temporal and spiritual welfare of the ignorant and wretched in the city of Boston, though unnoticed by the crowd, were, no doubt, to you a source of much satisfaction.”

Although not spared in that unhealthy climate to labor as she had fondly hoped for years, yet I have no doubt that her Heavenly Father was pleased that it was in her heart, as he was pleased with David, who “desired to build a house.”

And I know not any one in the whole circle of my religious acquaintance, of whom I think it could be more truly said than of her, “She hath done what she could.”

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### Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, NOV. 14, 1840.

*Renewed sickness of Mr. Love—Earnest call for more missionaries.*

At the time of my last letter,\* the prospect of soon recovering my health was very flattering. But we knew not what was just before us. Two weeks since, I was seized with another turn of the spasmodic affection. It continued eleven hours; for the last five or six, the spasms were intense.

This is the third severe attack I have had in Corfu, either of which a little more severe, or a little longer continued, must have closed my earthly existence.

I am now recovering, but feeble. We are accustomed to look on the bright side of things. We are praying that it may be pleasing to our Heavenly Father to spare us, and we hope He will hear our supplications. The regular time for my next attack will be the 4th or 5th of December.

I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words that I am able to speak. I call you this day to record, that if this mission fail, I wash my

\* See page 7, last number of the Magazine.

hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!

Were three brethren sent out immediately, they would begin to do something in two years. Two should be sent to Patras, and one to Corfu. My work may be, and probably is, almost done.

One of those to Patras may advantageously be a printer. Printing at Greek presses, and book business in general, will require all the labor of one active man. The one to Corfu, if it be not convenient for him to acquire two languages, might take the Italian only, and be almost as efficient in preaching, as if he spoke the Greek. The Italian is very easy, and one may be able to speak it with considerable readiness in one year. Nearly all the English citizens of Corfu speak also the Italian. Corfu is the key to twenty millions of souls, in the south of Europe, speaking the Italian language.

We greatly need three men. We cannot do with less and hope for success. The safety of the mission requires at least two stations. And one man cannot well be sent alone to Patras.

The door to missionary labor is wide open, and the fields are all white. Greater toleration than we have hitherto enjoyed, especially in Corfu, I ask not. And the domination of the patriarch in the island has just closed forever. I have abundant memoranda for these statements, but am too feeble to communicate them now.

#### *Progress made.*

As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles, and for our practice,—we have in the sight of all southern Europe, amid the fears of

friends, and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse, that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely.

#### *Advantages of Corfu as a missionary station—The Pargiot Greeks.*

Corfu, I said, is the key to Italy. In this town are a thousand Italians, many of them men of intelligence, who either *will not*, or *cannot remain* in Italy, because of their hatred to the pope. Besides these, three thousand Jews, and four or five thousand others in Corfu, have the Italian for their common dialect. And there are in town four or five thousand more, who speak the Italian as readily as the Greek. The inhabitants of the city and suburbs are about twenty-five thousand souls.

The importance of Corfu as a missionary station for the Greeks, we were never prepared to estimate till within a few months. In this town are some five or six thousand active, enterprising and intelligent men, mostly from continental Greece—of whom about one half are the Pargiots, who, like their Suliote neighbors never bowed the knee to Ali Pacha, the tyrant of Albania. They are the flower of the Greek nation. It is from this class that we have every thing to hope. The little band in Corfu who are searching the scriptures are mostly of this class. They already see much of the error and wickedness which surround them. They are men not afraid to speak the truth. Says one of them to a priest, who, a few days since, came out to revile him for reading the New Testament, "Sir, take yourself in peace out of my shop." "With such men," says he, "I wish to have nothing to do; liars, thieves, fornicators, and adulterers, in the garb of sacredness":—facts indeed, which one cannot fail to see in Corfu, if he opens his eyes.

Let these intelligent and enterprising Greeks become converted, and they will carry the gospel to their brethren, in every part of European Turkey. The same may be said also of some, with whom we have become acquainted, of the two hundred students in the Ionian College and University at Corfu. O how I long to preach to them the gospel,—the blessed and glorious gospel! But alas! I am able to do nothing but simply to direct Apostolos. I try to hear his report every evening of all his conversations during the day, and to give him such instruction as he needs. But when I am no longer able to do this, if left single handed, as now, the fearful retrograde immediately begins, and soon all the ground that has been gained, is lost forever.

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### *France.*

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#### EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAY, NORD, SEPT. 30, 1840.

For further information relative to the state of the French Mission, our readers are referred to the last Annual Report, page 130, of last vol. Since that time, nothing has occurred to materially change the condition or prospects of the mission. Mr. Willard continues to reside at Douay and is chiefly employed in instructing the native assistants, and in directing their labors. In a letter of the above date, he writes:

About the middle of August I went to visit Mr. Foulbœuf, 100 miles distant, and was absent one week. We examined and baptized eight persons,—four had already been baptized, and one has since been baptized, who, with Foulbœuf and his wife, make fifteen. These are regularly organized into a church, having examined and adopted our common articles of faith. I broke bread to them on Sunday, and left them on Monday in an apparently prosperous condition. Those people are strongly attached to Mr. Foulbœuf. When he expressed to them, during our late embarrassment, a determination to stay and labor with them, though he had absolutely nothing to live on, they came forward and supported him voluntarily. There are seven persons more, hopefully converted, who will, I trust, be added to them in due time. That station is at present perhaps the most flourishing of all.

On the 21st inst. we ordained Messrs. Pruvots and Foulbœuf at Bertry. Between the examination of the candidates and the services, we examined and baptized two colporteurs. One named Dumanche, came up from the Département de l'Aisne, with Messrs. Moutel and Froment—the other was a son of our colporteur Michel, stationed at Cambrai.

Mr. Thieffry has recently baptized four persons, of whom two are of Lille. He has since been there to preach.

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### Ojibwas.

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#### EXTRACTS FROM A LETTER OF MR. CAMERON, DATED MICHIPICOTON, AUGUST 2, 1840.

#### *Church on Lake Superior—Baptisms.*

It is with unfeigned gratitude to God, our Heavenly Father, I now take up my pen to communicate to the Board the grateful intelligence of the success which has attended my feeble efforts to promote the cause of our blessed Redeemer. Since my last communication I have had the pleasure of administering the sacred rite of baptism to seven females upon their profession of faith in the Lord Jesus, making an addition of ten members to our church on Lake Superior in the course of last year. The church consists at present of twenty-four members, all natives.

I am now on the eve of returning to my field of labor. I am not yet certain where to winter, but shall probably go to Fort William, as it is much visited by Indians from all quarters to procure their respective supplies. It is at present unoccupied by missionaries of any denomination. The Board may suspect me of having too much of a roving disposition; but you are aware the people among whom I am laboring are of such a character, as to make it a necessary qualification in a missionary for these regions.

I may soon require a fellow-laborer; it is impossible for me to attend to all the scattered sheep. They are so far apart from each other, that some are entirely debarred of the blessings of the preached word. They hear it once a year, a space of time too long for a disciple to be hungering and thirsting after the bread and the water of life.

## Miscellany.

### THE JEWS.

Some time since three clergymen were appointed by the Church of Scotland to visit the various countries inhabited by the Jews, for the purpose of inquiring into their number, and condition, and the prospect for establishing missions among them. From the report of this deputation, published in the *Scottish Missionary Record*, we make the following extracts:

#### *Suitable places for missionary stations.*

1. SAPHAT, IN GALILEE.—In every point of view, the Holy Land presents the most important and interesting field of labor among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews of Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man. He says, "that the Government will give every facility to the Jews to return, in any number, to their own land;" "that they will be treated exactly like Mohammedan subjects;" and that he is even willing that they "become proprietors of the soil." Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under the Government, and that there are no obstacles whatever on the part of the Government to the operations of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the bible that affliction is one of the means which God will employ in the conversion of the Jews. (Ezek. xx. 37; Hos. ii. 14.) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But in Judea, the plague, poverty, the oppression of their rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will show them kindness, and listen without bitterness to the words of grace and love from the lips of the gospel messenger.

They are strictly Rabbinical Jews—untainted by the Infidelity of France or the Neology of Germany. They hold the old Testament to be indeed the word of God

—they have a real expectation of the coming Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and with the Hebrew bible in his hand, may expound to them, with intelligence and power, all that is written in the law of Moses, and in the prophets, and in the Psalms concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favored nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibraila, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundred-fold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends. The very name of an Englishman carries with it the idea of kindness, protection and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest we have in the affection of the Jews, by being the friends of their never dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's land; and those who love Israel bear it especially upon their hearts, because its name is interwoven with the coming conversion of Israel.

It is "upon the house of David, and upon the inhabitants of Jerusalem," that God has said he will pour his spirit. (Zech. xii.) "On the high mountains of Israel shall their fold be." (Ezek. xxxiv.) "And he will feed them in Bashan and in Gilead, as in the days of old." (Micah vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy Land presents the most attractive and the most important

field for missionary operations among the Jews.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favorable point for the centre of the Jewish Mission. It is a place of peculiar interest to the traveler, as it is believed to be the very town to which Jesus pointed during his sermon on the Mount, when he said, "A city that is set on an hill cannot be hid." (Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns towards the Land of Gennezareth, and the placid waters where the feet of the Savior walked; but the eye of the Jewish devotee turns towards the white sepulchre of Marona, on the opposite side of the valley, where rest the bones of several Jewish saints. They have a tradition, that when the Temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that the Messiah will be first revealed there.

Before the earthquake, on 1st January, 1837, there were 7,000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2,000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing about 1,500 Jews. There are also two villages on Mount Naphtali, where Jews reside. It is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Beyrout, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the church of Scotland were privileged to establish a mission in Saphet, what an honor it would be to tread, as it were, in the very footsteps of the Savior—to make the very same hills where he said, "Blessed are the peacemakers," resound with the Gospel of peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment, "The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Saphet would then be in reality "a city set on an hill, that cannot be hid."

2 JASSY AND BUCHAREST.—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. The number of Jews is very great. In Bucharest there are about 3,000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the Government would not be unfavorable to a Jewish mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The bible is freely circulated in Wallachia. The Prince of Moldavia was favorable to its circulation in his dominions also; but the Greek priests would not permit it. The only thing to be feared is that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that among the thousands of Jassy there were only a few individuals who could understand Hebrew grammatically. In the schools we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism: They deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament and Christian tracts.

This wonderful field has hitherto been entirely unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians—for, said they, "No Christians in this country love the Jews." Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveler dares to carry even an English bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would



easily spread it by means of their constant intercourse, even where the foot of the gospel messenger could not go.

The only reason why Jassy seems preferable to Bucharest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the mission extend its care to both capitals.

3. **HUNGARY.**—The number of Jews in Pest, including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Papa, 6,000; in Vag-Ujhely, 2,400. There are, besides, eleven towns containing from 1,000 to 2,000 Jews in each; twenty-three towns, from 500 to 1,000; thirty, from 200 to 500. The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary, is 250,000; but there are said to be at least 300,000.

About one-third part of the Jewish population of Pest consists of reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue; and hold to the Old Testament Scriptures alone, as of divine authority. Their Rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. He entered readily into discussion on the Messiahship of Jesus. The immoral lives and idolatrous practices of professing Christians form his great stumbling block. Perfectly free discussions may be held with Jews in Pest. There is not a Jewish missionary in all Hungary; but it is believed that no place could be better adapted for a Jewish mission.

4. **POSEN.**—During our late mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations than the dreary plains of Prussian Poland; but we do not think we visited one spot, which called forth from us a deeper interest in the lost sheep of the house of Israel. There are upwards of 73,000 Jews scattered over the Grand Duchy of Posen, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of Posen itself there are about 8,000 Jews; and in all the towns and villages of the country, there is always a considerable portion of Jews. We never stopped at a village, even to change horses, without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favorable to

the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the missionary schools there; and there is no doubt, that if permission were granted to ministers of the church of Scotland to labor among the Jews, they would be authorized to preach in the parish churches on the Jewish Sabbath.

The state of the Jewish mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the gospel with hatred and contempt. But now they seemed convinced that the Talmud is false, and that Christianity is probably true. They have no spiritual conviction of sin, and of their need of a Savior; but they are willing that their children should be brought up in Christian schools, and are themselves willing to hear the preaching of the gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German infidelity.

A still more remarkable door is open to us in the way of preaching the gospel. There are three excellent missionaries of the London Society; and the one of them, who is a licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian ministers were faithful men, and their flocks really Christian, the end might be attained without missionaries. The plan proposed by Cappadose, of throwing open the churches to the Jews, on certain intimated days, might then be adopted. But as long as the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead churches of Prussia also. We feel deeply persuaded that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and, in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love his servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which Krummacher speaks; and we found them homes indeed.

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#### BUDHISM.

To the "Sketches of Hinduism," contained in our last number, we add some extracts from a letter of Mr. Harris, of the English Baptist Mission in Southern Asia, illustrative of the character and prospects of this, so called, "religion."

“You wish,” writes Mr. Harris, “for particulars as to the state of religion in this island. Alas! by that name is not unfrequently understood here the deepest atrocities which can stain the human soul. The Buddhist who blushes at his religion, when its parts are skilfully laid open and shown to be at one time both foolish and wicked, yet calls it a religion, *his* religion, and *his father's* religion, and the religion of his ancestors, yea, even as far back as five centuries before ‘the bright and morning star’ of the Christian system appeared on the earth. Did we not exhibit Christianity as the completion of inspiration, and by turns cause all the parts of revelation to be seen, the Buddhist would authentically triumph over us in the matter of age, and so offer another impediment to the reign of righteousness, and the restoration of the human race. The fact however is, that Buddhism is the least formidable of our spiritual enemies; not that it lacks numbers, or priestly craft, or local and national associations, as I have shown; but because it has less hold on the hearts of its votaries than any other satanic inventions: it is not distinguished by that revolting obscenity attaching to other forms of oriental idolatry; it contains within it some faint attempts at the inculcation of moral virtue, although, with singular incongruity, it buries the Deity in his own world of nature! Instead of the moral government of the world by an intelligent first cause, we have a long string of depending relations, as well anterior as posterior. Men now on the earth have previously existed in other forms, and under other circumstances, for how long none can discover. What has been the mode of their previous existences, and whether now there is absolutely a deteriorating influence upon them, is uncertain. Their conditions hereafter will be determined by the abundance or deficiency of their good works, though none can absolutely escape the pains of a tormenting series of transmigrations, for all are conscious of imperfection, and so all are taught, even by their own system, to expect punishment; for Nirwana, or the Buddhist's heaven, is the utter loss of consciousness, the obliteration of self, and the destruction even of the remembrance of individuality. To this state few attain; and they who do, it is after innumerable egresses and ingresses from one brute or reptile body to another; or, for aught I know, into something more hideous and extraordinary than any earthly creature—something which the prolific brain of Budhu himself perhaps conjured up, and to which he or his first disciples gave oral shape, or a written portraiture. In many instances this religion prevails for want of a better. The

greatest success in the island, if we had means to put in force, would be with these worshippers. By a very little thread is the present livelihood of the Buddhist priesthood suspended. I only stayed eight or nine days at Matelle, and the whole spiritual fraternity were up in arms. Their former dupes, after an exposition of the Christian faith, positively refused to give them a hearing. Clearness of argument had great influence with them; the genuine love of benevolence, as exhibited in the gospel, was of almost miraculous efficacy. Indeed, Christianity appeared to the poor forlorn people of that district, although they necessarily saw it through the mist of their national and inevitable prejudices, as it really is,—a *godlike system*; and ‘*the great personage*,’ by whom they meant Jesus Christ, was anxiously inquired after; His saving power excited the astonishment of truth, and many tender lambs might have been gathered to the fold, had time and facilities been given for nursing, housing, and feeding. If ever I wept to see myself powerless, it was then. It is true I was not powerless, but the harvest was very, very great. The laborers—scarcely any beside brother Silva and his little household. I rode on the back of a rough pony through thickets and narrow passages, sometimes above the rice fields, sometimes below; sometimes wading through a mountain torrent, and then alighting to climb a rocky ascent; praying the Lord of the harvest to thrust forth more laborers into the harvest-field!”—*Quar. Pa. Bap. (Eng.) Miss. Soc.*

To this we add an extract from the journal of Mr. Wilson, missionary of the Presbyterian Board at Futtegurh, in Northern India, detailing a conversation with an aged Hindu, on the subject of

#### *Transmigration.*

I took Gopenath with me to the village where my Pundit resides, and had a pretty large audience. I commenced by asking one, who seemed to be the leading man,—Who made the world and all that it contained? Ans. God. What will become of the world? It will continue forever. Will you live always? No: I must die like all others. What will become of your soul—will it die? No: it will enter the womb of some female and be born again. Is this the case with all who die? No: the souls of some enter the bodies of beasts, birds, insects, &c. Then the number of human beings can never increase, but decrease just in proportion to the number of animals and insects produced? “No: many souls that once animated the bodies of beasts, &c., again take possession of

human bodies. Thus the same soul may animate a number of human bodies in succession, or of beasts and men alternately, according to the kind of life he has lived. When the body of a bad man dies, his soul is doomed to take possession of a dog, a hog, or an insect. After suffering this penalty, when the insect dies, this soul may take possession of the body of a cow, (the cow is a sacred animal and comes next to the human species,) or of a man, &c." This doctrine of transmigration is very prevalent. A Hindu undertook to prove it to me from Scripture, by referring me to the swine into which the unclean spirit entered, after leaving the man. I told them their system was all a delusion of the devil, intended to ruin them, and that if they would attend to my words, I would give them a far more rational, and the only true account of the creation, fall, and recovery of man. They heard me with apparent attention, and when we proposed to conclude with prayer, to our surprise, they nearly all kneeled.—*For. Miss. Chron.*

#### TELOOOGO COUNTRY.

The following brief notice of the country inhabited by this Hindu nation, will be interesting to our readers, from the fact that one of the missions of the American Baptist Board is established among that people. Mr. Day has recently removed from Madras to Nellore, which is within this district,—where he has, probably, ere this, been joined by Mr. Van Hussen.

Telooogo is the language of a Hindu nation filling a semicircle, of which Rajahmundry may be assumed as the centre, while the radius extends to Madras. This circle does not include all those parts of the Indian Peninsula where the language is spoken; for the Telooogos have migrated to various parts of Southern India.

The number of Hindus speaking the Telooogo language may be probably estimated at 10,000,000; so that, to take the words of Mr. A. D. Campbell, in the Introduction to his Telooogo Grammar, "the entire population far exceeds the Tamul people, or any other having a vernacular language in the peninsula." A considerable part of this country—the Northern Circars—is one of the oldest of our territorial possessions in India, which was peaceably obtained by a Grant from the Mogul in 1665, and has remained in a state of almost uninterrupted peace to this day: and yet it is remarkable, that no clergyman of the church of England has ever been known to have preached to any of these 10,000,000

of people, or written a tract in their own tongue; much less has any mission been established among them to this day: whilst there are twenty-four clergymen of the two Church Societies laboring among the lesser population in the Tamul Country. This has arisen from the circumstance of missions having been established by the Danes in their settlement at Tranquebar; which, by the instrumentality of Swartz and others, have gradually spread through Tanjore and Tinnevely.

Whilst the whole Telooogo Country is thus in a state of peace, and accessible to missionaries, the people themselves are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in South India, possessing a greater manliness of character and independence, strong natural affections, and less of deceit and dishonesty than most of their fellow-countrymen. Moreover, one of the greatest hindrances to the progress of christianity in India—the connexion of the government with the idolatry of the people—does not exist here to the same extent as in other parts of the Madras Presidency, as the temples are ordinarily under the management of the natives themselves, without any interference on the part of the Company's servants.

With regard to the language, it is represented by that eminent Orientalist, Dr. Carey, and Mr. A. D. Campbell, author of the Telooogo Grammar and Dictionary, to be the most polished and most worthy of cultivation of any of the five languages of the South of India, its variety of inflections being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

#### MISSIONARY STATISTICS.

From an article in the January number of the Missionary Herald, containing a brief view of the results and present state of protestant missions, under the patronage of the different societies, in this and other countries, we take the following general summary:

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies the operations in behalf of the heathen and of Christian communities are not stated in so distinct a manner, that the former can be ascertained with perfect exactness. It should be remarked also that

there are two or three missionary societies on the continent of Europe, to reports of whose proceedings no access could be had: but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

<i>Stations occupied,</i>	618
<i>Missionaries;—British Societies,</i>	614
Continental Societies,	178
Societies in the United States,	252—1044

Besides the ordained missionaries given above, there are physicians, catechists, schoolmasters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500: also married and unmarried females amounting probably to 1200 or 1400. To these should be added native preachers and teachers of various grades, laboring in connection with the missionaries from Christian countries, and under their direction.

<i>Annual Receipts:—British societies,</i>	\$1,670,000
Continental societies,	113,000
Societies in the United States,	393,000
	<u>\$2,176,000</u>

The receipts of the Gospel Propagation Society are not included, not being known.

It should here be added that large sums are also expended by bible and tract societies in Great Britain and the United States, amounting to not less than \$170,000, to aid in translating, printing, and distributing bibles and tracts, in unevangelized countries. Societies for supporting schools in the same communities, probably expend not less than \$30,000 more. These societies are found in Great Britain and the British provinces.

*Church Members.*—The number given by nine of the foregoing societies is 162,883;—and those connected with the churches under the care of the other societies would probably leave the sum below 175,000.

*Pupils in Schools.*—Here again the reports are very incomplete. The number given by five societies is 139,715; and the whole number probably does not exceed 300,000.

#### NEW ZEALAND.

At page 249 of last volume, will be found a narrative of events connected with the political state and prospects of this island; and also, an account of the introduction and progress of Christianity, under the patronage of the Church Missionary Society. We give below, from a late number of the Missionary Register, some further

#### Remarks on the State and Prospects of New Zealand.

The present position of the islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the natives. The country is in a transition state, from a savage to a civilized condition; and the fearful experiment is being made, whether this change can be effected without the extermination of the aboriginal race. In every instance, hitherto, where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have, in many instances, wholly disappeared. It was in the hope of preventing such a disastrous result, and to rescue one page in the history of European Colonization from so foul a blot, that the Committee were opposed to the colonization of New Zealand. They were opposed to it, also, from the apprehension that the process of colonization, judging from all past experience, would interrupt, if not frustrate, the work of evangelizing the natives which was in progress. The happiest results, indeed, were not unreasonably looked for, if the mission had been left to itself. A body of Christian young persons growing up in the midst of the New Zealanders, and, in one sense, belonging to themselves, would have exerted a most beneficial influence over them. Various ties of connexion would have been established between the missionary families and the natives, which would have blended together the European and the savage in one social body, under the holy principles of the gospel. It has pleased the all-wise Disposer of events that this design should not be carried into effect. The sovereignty of the islands of New Zealand has been acquired by Her Majesty's government. This step has been taken, not so much from a desire to attach those islands to the British Crown, as from the necessity of establishing legal authority over the various immigrants who have settled there. Great is the peril to which the aboriginal race is, in consequence, exposed; yet, in the actual circumstances of the case, it is less fraught with danger to them than a state of anarchy, the only other alternative which awaited them. But though British sovereignty will provide the protection of law for the natives against acts of open violence, it cannot secure them from the pernicious effects of examples of profligacy and wickedness of Europeans. What, then, is to be done? Are the natives to be abandoned? God forbid! This is their hour of extreme need. Destruction threatens them, not only from the bullet or the sword, but from the more deadly spiri-

store, and the crimes and vices of that class of settlers who are reckless of the wrongs and injuries inflicted on them. It has pleased God to enable the missionaries already to effect so much, as to show how well advised was the original plan of the Committee, and how certain and extensive would have been its success, under the divine blessing, could it have been persevered in, uninterrupted by colonization. Proofs of this are to be found in the latest communications of the missionaries, which attest the spread of the leaven of the gospel in almost every district and almost every tribe of New Zealand. These cheering facts may well encourage all true friends of the Society to persevere in their exertions in behalf of this mission, on which so large a measure of the divine blessing has rested. It is true, indeed, that, instead of being solely occupied in raising up the New Zealanders to the standing of a Christian people, they must now also direct their efforts to the more difficult and less promising task of preventing their utter extinction. Yet the glory of God is the more manifested when the difficulties are greater; and a spiritual work of a yet more wonderful character may still be achieved, if, through the grace of God, any considerable portion of the natives should be preserved, in the purity of the faith and in holiness of life, amidst all the snares and dangers to which they are exposed. *With men, indeed, this is impossible; but with God all things are possible.* It is our part to carry on the work in the humble yet undoubting confidence of faith; and this must we do, notwithstanding that the mission is assailed on all hands by misrepresentations of every kind.

From despatches lately received, we shall extract some passages.

The Rev. H. Williams, in a letter dated Pahiā, Jan. 23, 1840, writes as follows of the

*State of the mission.*

It is a remarkable fact, that at this singular period of the history of New Zealand, when the enemy is pouring in like a flood, the mission is in a more flourishing condition than ever; nor could we reasonably desire stronger evidence than is shown at this time. In my recent long journey, every party of natives to whom I came, was a congregation, worshipping God in much simplicity; and their books bore evidence of earnest examination. By a late calculation, the numbers who assemble with us, and receive instruction every Lord's day, are not less than 18,000 souls.

Mr. John King, in January last, says—

With thankfulness I can say, that the Lord has spared us to complete our twenty-fifth year in New Zealand, and that we are at this time in good health. It gives me satisfaction to be able to write to you of the favorable change which has taken place among the natives of Rangihoua: some have been baptized, and others are candidates. A good number visit us at Tepuna twice a-week, to read the New Testament and converse on its truths, and to inquire the way to Zion. Our place of worship is filled on Lord's day at morning service. Waikato and his family attend divine service on Lord's days, and the means of grace during the week. I have in faith long been laboring and groping in the midst of gross darkness; believing that the gospel would break through, although I might not live to see it. I had been praying particularly for a long time—for although the natives heard the word, and attended to instruction, they did not seem spiritually to profit by it—that God would impress upon their hearts the word which they had heard year after year, and cause them to remember the Lord's day, and rest from their common labor, that they might have leisure to attend to their souls. In an unexpected manner, Waikato collected all the people of this place; and told them, that he would leave off his old bad ways, and for the future observe the Lord's day, and attend to the means of grace. He also said, that the missionaries and native teachers might visit at his residence as often as they would, to instruct him in the truths of the gospel. He requested the people to speak their minds without reserve. Most of them had their names written down; and he sent a copy of the paper declaring their intentions, to the Rev. W. Williams at Pahiā. This much encouraged those who had previously attended to the duties of the Lord's day at this place; having school at their dwellings, and using their influence to spread the gospel among their neighbors. Their applications for books and slates have been attended to. The work of instruction is comparatively easy: formerly, I had to follow them into the fields and woods; and then, while I was urging upon their minds the great truths of the bible, some would mock, others crave property, while others would be careless or insolent: now, while my strength is abating, they come forward in an unexpected time and manner, to assemble with us on Lord's days: and the gospel is spreading far and near, and extending to every tribe.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### BOMBAY.

A letter from Mr. Allen, dated Jan. 1, 1840, states that there are four schools for boys in Bombay, and four for girls, embracing 302 boys, and about 100 girls. About one third of the former and two thirds of the latter can read intelligibly in the scriptures. The family boarding school contains fourteen girls, exclusive of a few day scholars. Of these scholars five are Africans, taken from a slave ship.

#### *Organized opposition to Christianity.*

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way, of effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement and in these efforts some leading men of the Hindu and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice all classes of people

against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told, not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindu religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a society, called "The Society for Protecting Hinduism." The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All Hindus were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this society were profuse in their promises of what they intended to do for the support of the Hindu religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the Christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections

against the truth of the bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavils from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feelings of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the Christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the Christian religion with feelings of deep interest, and in various ways encouraged those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to pre-

vent others from entering in, reviling the only way of salvation, and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view of what has occurred and of present appearances, rejoice and take courage.

#### CHINA.

June 24th, Doct. Parker, who had left Canton and come down to Macao, writes from the latter place just before the blockade by the British squadron was expected to be carried into effect—

I am constrained to look upon the present state of things not so much as an opium or an English affair, as a great design of Providence to make the wickedness of man subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and Christian nations.

Writing on the same day, Mr. Bridgman remarks—

There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed like Japan, and for centuries, or even for tens of years, exclude the light of God's glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man, God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and, day after day and hour after hour, discourse to them about the things of God and heaven.

We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word.

[Miss. Herald.]

#### Baptist (Eng.) Missionary Society.

##### CEYLON.

From the last Annual Report of this mission, we make some interesting extracts.

##### *The state of education—Preaching.*

During the past year our Society has had, in different parts of the island, 29

schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byamville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloo-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labors without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will one day be the case.

We come now to the more direct object of our society,—the preaching of the gospel to the heathen nations.

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul. The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chequo-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

#### *Byamville.*

Since our last annual meeting we have ordained over this church a pastor, keeping in mind the apostolical direction that such an one "ought to be an ensample to the flock." His labors have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of divine anger in the atoning blood of the Son of God. Of these, some were Budhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our mission was established, and strove to hinder its growth, and render its members contemptible.

#### *Interesting fact.*

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious, by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbors as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbors were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction, to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

#### *Kottighawatta.*

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz. once every fortnight; in the other seven, only occasionally.

On Wednesday last, eleven additional members were added to this church, making a total number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

#### *Matelle.*

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one



devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Buddhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labors in England, did the missionaries discover so much readiness to receive divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that "unto them a child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be upon his shoulder." Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hearers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Buddhist priest, or rather high priest. He exercised his impious functions at Matura, and there led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavoring to counteract the mischief he formerly did, by teaching his pupils, by letter, and orally, the worth and preciousness of the gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Buddhist tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Ma-

telle, and dwelt on the road to Trincomalee; where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.—*Bap. (Eng.) Mag.*

#### Bildate-Place Society, (London.)

This Society has now for nearly thirty years labored with unabated zeal and perseverance to promote the moral and spiritual welfare of the Irish people.

There are at present in connection with it 1097 Schools, containing 81,178 children, about one-half of whom are Roman Catholics.

The Model School in Dublin contains 465 boys and 436 girls. There have been trained in it 1997 Schoolmasters and 693 Schoolmistresses. The numbers received into it for that purpose last year were, eighteen Schoolmasters and sixty-three Schoolmistresses.

Nearly 3000 Lending-libraries, including one in each school, were established for the poor, and more than a million and a-half of cheap publications, compiled by the Society, have been issued from its depository; by which a vast number of pernicious books have been put out of circulation. The number issued last year was 18,234.

From 1815 until 1831 it enjoyed an annual Parliamentary grant, which in the latter years amounted to 30,000*l.* This grant was wholly and suddenly withdrawn, because it was a fundamental rule that the Holy Scriptures should be read in the schools by all who had attained a suitable proficiency.

The contributions to the Society amounted last year to nearly 25,000*l.* This includes 18,000*l.* contributed by parents of pupils, at rates varying from 1*s.* 1*d.* to 4*s.* per quarter. Nearly the whole income is raised in Ireland; the amount received from England having scarcely ever exceeded 1000*l.* in one year. Great exertions are now making, by the visits to England of the Secretary, the Rev. James Graham of Londonderry.—*Miss Reg.*

## MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }  
January 15, 1841. }

According to the 1st article of the By-Laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

## Intelligence.

**SIAM.** *Departure of Missionaries.*—The Rev. J. T. Jones, of the Siam Mission, and Mrs. Judith Leavitt Jones, late of Meredith Village, N. H., took passage for Bangkok, via Batavia, in the ship *Dalmatia*, Capt. Beal, on the 12th of January. Mr. Jones, it is known to most of our readers, arrived in this country in May last, and during his short sojourn among us, has visited many of our literary and theological institutions, with the hope of obtaining one or more brethren to accompany him on his return; and has also made numerous addresses in many parts of New England and the Middle States, with a view to increase the general interest in the cause of Foreign Missions. We trust that his appeals have not been without effect; and that their influence will be seen in the increased liberality of our pecuniary contributions and the fervency of our prayers; and that, although no brother has been found ready to return with him, he may eventually have the pleasure of welcoming some, who have nearly completed their course of preparation, and whose attention has been directed to the claims of missions on their personal services by his representations and his example.

**FUNDS.**—The Treasurer received, a few days since, from two esteemed friends in A—, N. Y., a note, referring to the appeal of the Board in the last number of the Magazine, and expressing their regret at the necessity which occasioned it. The note enclosed two checks, one for \$50, and the other for \$25, with which the writers offer their "earnest prayers that

the Lord would open the hearts of his people to return into his treasury a part of what he has committed to their charge." If all—even of those who feel it their duty to give something to the missionary cause, would act with equal promptness, and in a like spirit of liberality, there would not soon be a necessity for such another appeal.

## Letters and Journals

## FROM EASTERN MISSIONS.

**ARRACAN.**—*E. L. Abbott*, j. March 17—May 11, 1840, March 26, April 1, May 19, *G. S. Comstock*, j. Oct. 20, 1839—March 30, 1840, April 16, *E. Kincaid*, Jan. 1, 20, 1840, April 11, *L. Stilson*, March 30, (2.) A'SA'M.—*C. Barker*, Nov. 25, 1839, j. March 2, 1840—May 25, July 27, *M. Bronson*, j. Dec. 20, 1839—Jan. 25, 1840, April 1, (2.) July 10, *N. Brown*, j. Jan. 1, 1840—March 31, Feb. 15, May 25, *O. T. Cutter*, Feb. 28, March 2, May 26, **BURMAH.**—*D. L. Brayton*, Dec. 31, 1839, Jan. 21, 1840, April 18, May 4, 18, *H. Howard*, Sec., May, 1840, *J. M. Haswell*, March 10, April 23, *A. Judson*, March 31, *L. Ingalls*, Jan. 9, j. Sept. 2—March 6, 1840, May 11, 12, *F. Muson*, j. Dec. 3—23, 1839, May 9, 1840, *S. M. Osgood*, March 18, April 3, 28, *E. A. Stevens*, April 1, 3—May 23, June 6, *J. H. Vinton*, March 17, *J. Wade*, May 12, **SIAM.**—*R. D. Davenport*, Feb. 25, April 11, *W. Dean*, j. Nov. 16, 1839—Feb. 3, 7, j. March 1—April 9, 14, *J. Goddard*, April 8, Oct. 16, **CHINA.**—*J. L. Shuck*, j. Jan. 1840, May 20, 22, 28, June 23, *Mrs. S.*, June 23, 24, **TELOOGOOS.**—*S. Van Huseu*, March 16, **WEST AFRICA.**—*I. Clarke*, j. Jan. 9—May 19, June 1—Aug. 18, Oct. 17, *W. G. Crocker*, Sept. 4, Oct. 16, **FRANCE.**—*E. Willard*, June 27, Sept. 2, 12, 30, Oct. 2, Nov. 4 **GERMANY.**—*J. G. Orcken*, July 25, 31, Sept. 23, **GREECE.**—*H. T. Love*, Oct. 8, 9, Nov. 14.

## Donations,

FROM DEC. 1, 1840, TO JAN. 1, 1841.

## Maine.

Thomaston, 1st Baptist church, mon. con., per Rev. L. B. Allen, with a gold ring,	12,00
do. Lincoln Bap. Cent. Society, Mrs. Deborah Cilley tr., per Capt. Bryant,	51,77
Portland For. Miss. Soc. of 1st Bap. church, Joseph Hayes tr.,	55,54
do. 1st Bap. ch. and soc., mon. con., N. Ellsworth treasurer,	40,46
per H. B. Hart,	96,00
Cumberland For. Miss. Soc., H. B. Fernald tr.,	145,00
Camden Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., per Capt. Norwood,	20,00
	324,77

## Massachusetts.

Franklin Association, Cyrus Alden treasurer,	
Mrs. Samuel Hall	,50
Colerain Baptist church	4,04
do. Dorcas Society	3,54
do. Luther Fisher	,50
do. David Purrington	3,00
Bernardston Bap. church,	5,00
Heath, Mrs. Almira Buck,	,50
do. Baptist church	6,50
A friend, per Rev. J. M. Purrington,	,50
Conway Bap. church,	4,85
	30,93
Newton, Students in Theo. Seminary, monthly concert, per Rev. Benj. Corbett,	12,87
Long Meadow, Sabbath school, Augustus Burt, sup't,	1,50
Wilbraham, Baptist church,	6,00
per Rev. J. R. Bigelow,	7,50
Boston, Miss Hannah Parker, per Miss Mary Webb,	5,00
do. a member of 1st Baptist Free church,	50,00
Chelmsford Female Jews' Society, Mrs. Sarah Osgood tr., per Miss Mary Webb, for Indian mission,	7,25
Townsend, Miss Roberson, per Mr. Scott,	10,00
Scituate, John Collamore,	3,00
" Mrs. Collamore,	3,00
	6,00
New Bedford, William St. Baptist church, mon. con., per Rev. H. Jackson,	121,00
West Wrentham, per V. J. Bates,	9,50
	260,05

## Rhode Island.

Rhode Island Bap. State Convention, V. J. Bates treasurer,	
Warren Bap. Association, col. at an. meeting, per James Brown,	27,25
Providence, 1st Baptist ch. and soc., an. sub., per E. W. Clark,	253,71

do., 3d Baptist ch., mon. con., for Bar. miss., per Wm. Barker tr., 30,00  
310,96

Providence, Brown University, mon. con., for Sept. Oct. and Nov., per Charles S. James, 9,00  
319,96

## New York.

Mrs. M. C. Dimmick, per Wm. Burnett,	2,50
Seneca Bap. Association, per Jas. McLallen treasurer,	
Canton Baptist church,	7,39
Peach Orchard Baptist ch.,	7,00
Delma " "	6,75
Elmira 1st " "	3,00
Big Flatt " "	6,00
Covert " "	10,00
Trumansburg " "	6,00
	46,14
Montgomery, John Martin, for African mission,	5,00
do., Miss Martin, for do. do.,	5,00
Dutchess Association, G. W. Houghton treasurer,	
Dover, 2d Baptist church,	8,00
Franklindale " "	11,00
One half of col. at Dutchess Association in October,	9,50
Beekman Baptist church,	5,00
Amenia " "	33,12
I. J. Stoutenburgh,	,50
	67,12
New York city, 1st Bap. church Sabbath school, to aid Mrs. Vinton's school, Burmah,	6,50
Harmony Association, J. B. Burrows treasurer,	106,00
French Creek Association, per W. N. Gould,	4,50
	242,76

## South Carolina.

Beaufort Baptist church, per D. L. Thomson, for Burman mission,
 120,00 |

## Mississippi.

Jackson Female Missionary Society, Mrs. O. A. Runnels tr., per Mrs. Sarah M. Holloway,
 30,00 |

## Ohio.

Troy, Miami co. Baptist ch., per Rev. T. Eaton,
 10,00 || New Carlisle Bap. ch., mon. con., per H. G. Pratt, | 6,06 |
|  | 16,06 |

## Iowa Territory.

Mrs. Lydia Cady, for China mission,
 1,50 |

## LEGACIES.

From a deceased friend, proceeds of a watch, per Rev. G. J. Carleton,
 40,00 || New Carlisle, Ohio, from the mission box of Mrs. French, deceased, per Rev. E. French, | ,94 |
|  | 40,94 |
|  | 1356,04 |

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXI.

MARCH, 1841.

NO. 3.

## American Baptist Board of Foreign Missions.

### ARRACAN.

#### JOURNAL OF MR. COMSTOCK.

The previous extracts from Mr. C.'s journal, (pages 73, 161, last vol.) extend down to October 1839, several months after his removal, in company with Mr. Stilson, to Ramree. It was hoped that the favorable location of this place would be some security against the general unhealthiness of the Arracan climate. This hope has thus far been confirmed; Messrs. Comstock and Stilson have been permitted to labor uninterruptedly, and with encouraging prospects of success, to the period of our latest intelligence. Moug Net, whose name is several times mentioned in this journal, is one of the chief assistants, at whose house meetings are held one or two evenings in the week.

#### *Preaching—Return of assistants from Cheduba—Effects of a heathen festival.*

October 20, 1839. Last Wednesday evening had about half a dozen hearers at Moug Net's. On Thursday evening, at another place, thirty or forty listened with some apparent interest to a few reasons why all men should worship the eternal God. After meeting, remained about half an hour to discuss the subject of the sermon with a Budhist. Last evening, the assistants told me of a Mussulman, who says that he believes the Christian religion, and wishes soon to enter it. To-day only about twenty in all were present at worship, and this evening only two besides native Christians and the two scholars who live at the house.

November 17. The two assistants who went over to Cheduba, after remaining nearly a month, returned. They distributed their tracts, &c., in about fifteen days, and represent the people as having been very attentive

to their instructions. Very few cavilled, or made any objection to what they heard;—at some villages the people continued listening and inquiring, till ten o'clock at night, and "they preached themselves tired." Ko Thiah Oo (the Mug Christian from Maulmain,) has returned to Cheduba, with an old member of the Akyab church, employed for the present as an assistant, with a supply of books, &c., and we hope they may do good there.

Several days since there was a great heathen festival here, which seems to have exerted a disastrous influence on the people. Some who professed to be inquiring have left us entirely, others apparently almost convinced of the truth of the Christian religion, have become strengthened in their belief in Gaudama, and all seem less disposed to hear the truth than formerly. The Mussulman, however, mentioned under the preceding date, professes to the assistants to be a firm believer in Christ, and one Mug man has evinced some disposition to embrace the Christian religion, but is, as yet, quite ignorant of its nature. Last Monday evening a dozen or fifteen listened to remarks on the great sinfulness of man, and his consequent need of a Savior. Thursday evening I preached at the house of the highest native officer in this district, to thirty or forty attentive hearers. Sabbath congregations are smaller than formerly, few beside converts, scholars, beggars, &c., attending. In some respects our prospects seem less encouraging than they were, but we try to walk by faith, not by sight. The Lord reigns, and he does all things well.

Dec. 1. At my meeting at Moug Net's last Monday evening, a man stood and listened some time, and then said

to a woman, "You hear that, do you? I will remember it, and go to his house to talk farther." I replied, "Very well, come;" and he did come, bringing four or five with him, and spent an hour or two in interesting conversation. He was a head man from Cheduba. Thursday evening about fifty Mussulmans and idolaters paid good attention to a discourse on the final judgment. The principal Mussulman priest, and several other very respectable men, were present; among others, two Paramot teachers of considerable celebrity, from another village. After worship, had some discussion with the priest, the teachers and others, principally on the forgiveness of sins. They admitted that all men are sinners, but declared that sin could not be forgiven. After some time spent in illustrating the truth, answering objections, &c., I said, "You admit that we are all sinners; Gaudama and Mohammed confess that they cannot forgive sins; Jesus Christ can; you are sinners, and wish to be saved, therefore believe on him who alone can forgive and save you." All were silent, and br. Stilson and I left. The next day the two teachers spent some time at the house, in discussing the subject of religion generally, the forgiveness of sins, however, being the principal topic. To-day had about forty hearers, nearly three quarters of whom were women. A week ago last evening, we were obliged to exclude Moug Po from the church, as he manifested no penitence for his past sins, and was evidently waxing worse and worse. Alas! that our feeble church should so soon be reduced by the defection of one of its members.

#### *Moug Net's journal.*

15. Last week two of the assistants took a tour of four days into the villages south of this, and as Moug Net's journal of the tour may be interesting at home, I have translated it.

"Monday. At Thah Young village, found ten or more men and women who listened attentively to the truth. Going from there, a short time before we arrived at the head man Thah Pyu's village, we found about thirty men and women eating their rice in a cleared spot in the forest. While we preached they listened, and made no objection to what they heard. We prayed before them, at which they were astonished. After preaching more than an hour, we proceeded to Thah Pyu's village, and after having distributed

about a hundred tracts, we went at evening to the head man Moug Oo's village, and slept at his house. We preached to his family till after nine o'clock. Rising early we went to Pah H'non's village, and distributed about 150 tracts, though we did not find good opportunities for preaching, as the men were out in the fields. We went from here to Soná Oung's village, where we had a discussion before several men, with a man versed in the betagat, (sacred books,) concerning the bible and the betagat. After the 'kyou-tot' left, the hearers said there was not much fault to be found with the bible. The next day we went to Myot Kyan Sway's village, intending to sleep there. After sunset we preached about an hour to the head man, his wife and neighbors, in all about ten, who listened very attentively. After going into the house a lamp was lighted, and all the family of the head man assembled. We read an account of some of the miracles, and preached 'the law of salvation by Christ,' an hour and a half, during which time they listened without speaking a word. We prayed for them, at which they were greatly astonished, and after singing a hymn, retired to rest. Next day we went to Sondá Pway's village, which was near the sea. We preached two hours or more at the head man's house, and many old and young men listened well. Here we distributed about 150 tracts, and then returned to Myot Kyan Sway's house, where we preached to him and all the men of his village from sunset to moonset—(this was the sixth day after the new moon). These men listened attentively, without speaking a single word. Some said after we had done preaching, 'If this law is true, we have trusted in vain to Gaudama, and idols, and offerings.' Rising early, we proceeded, after prayer, homeward, preaching to those we met by the way." Yesterday fifteen or twenty men came to the house from Kounding, and manifested some interest in an explanation of the way of salvation by Christ. This morning, I preached to a small congregation, but little more than twenty, from the words, "Believe on the Lord Jesus Christ and thou shalt be saved."

*Communion and day of fasting—Arrival of missionaries—More hearers.*

Jan. 12, 1840. Last Sunday was our communion season, and we found it

interesting. Monday was observed by the church as a day of fasting and prayer. This morning, I preached to fifty or more, from the words "One thing is needful." Toward evening a man from a village two or three miles distant, called and said he heard me preach in the morning, and wished me to give him the book I preached, that he might take it home and read it.

Feb. 25. Removed from br. Stilson's to the house I have had built at the opposite end of the town. We have recently been made to rejoice by the arrival of brethren Kincaid and Abbott with their families.\* May the Lord bless their coming to the salvation of many souls.

March 9. We had been in our new house but three or four days before the people began to come in great numbers, and listen to the truth, and take tracts. For the last ten days I should think the number of visitors at the house daily, has averaged at least 100. Most of them are from villages in the interior, and many are attracted to the house by seeing natives sitting on the verandah. Several of our visitors have come frequently, and a few listen well. On the two last Sabbaths, br. Kincaid has preached to congregations of more than a hundred, and in the town has had from sixty to one hundred hearers at evening preaching. The assistants who accompany br. K. say they never found a more interesting and encouraging place. There is some prospect that one, and perhaps more, will soon apply for baptism.

LETTER OF MR. KINCAID, DATED AK-YAB, MAY 4, 1840.

I wrote you in the early part of last month,† which was but a few days after our arrival in this place. Since that time I have been blessed with a tolerable degree of health, and have pursued a regular course of missionary work; preaching three times on the Sabbath in my own house, and four times during the week in three different places in the town. My assemblies vary from 22 or 23 to more than 100 hearers. Few come to the house, though every day from five or six to 20. To these I give religious instruction. The heat is very great; the thermometer rarely falling below 90°,

and much of the time during the day it is up to 95° and 97°, in the coolest part of the house. My two native assistants are every thing I can wish. They labor hard, and really try to win souls to Christ.

*Inquirers—Hindrances to the progress of the Gospel—Native church.*

We have three hopeful inquirers. One is Mounng Loon, a man about 45 years old. He came in from the country after medical aid, and the first time he heard the gospel, it made a deep impression on his mind. Every day he comes and listens, and appears to have correct views of God and the way of life through Christ. I have no evidence, however, that he has yet felt the renovating power of the Holy Spirit, but his mind is rapidly passing from the delusions of heathenism to the clear light of the gospel. Another inquirer, is Mounng Yau That, a young man 17 or 18 years old—his father and mother were baptized more than 20 years ago near Chittagong, and are the only consistent Christians in this little church. He appears to be truly awakened to a sense of his lost condition as a sinner. Ma Pong, a young woman 19 years old, is the wife of Mounng Na Gau,—she listens with eagerness to the gospel, and gives us encouragement to hope that she is not far from the kingdom of Heaven. There are three or four other persons who manifest more than usual interest in listening to the instructions of the word of God, but as yet they appear stupidly indifferent about the state of their own souls.

Between my own labors and those of the two assistants, from one to two hundred persons hear the gospel daily. Many dispute with an ingenuity and earnestness which might well put to shame idle and ease-loving ministers of Christ. It is often truly affecting to see the deep workings of the spirit, and the anxiety, in mustering arguments to sustain that religion which they and their fathers have revered, and around which have centered all their fondest recollections and their most cherished hopes. All false religions will walk together in fellowship, but the uncompromising claims of the gospel, when they do not compel respect and attention, awaken the most bitter opposition. The heathen are accustomed to respect all religions, because, like civil institutions, they regard them as adapted to the various

\* For an account of this visit, see Mr. K.'s letter in our last number.

† See Mr. K.'s letter, p. 32, last number.

circumstances and wants of different nations. They are often pleased, therefore, with the gospel, at first, but when they come to understand its fearful denunciations against idolatry and all unrighteousness of men—that it pronounces the whole world in a state of apostacy from God—that all men without faith in Christ are without God, and have no hope, and in the end must everlastingly perish,—when they understand these things, and that the gospel is the only system of truth and the only refuge for the whole race of man, they either become patient hearers, or bitter opposers, or, as is sometimes the case, they take refuge in infidelity.

In my last letter, I informed you that there was a church here of thirteen members. All, except one, were baptized between 20 and 25 years ago, near Chittagong. They removed to this town after the country fell into the hands of the English, for the sake of enjoying greater liberty and toleration. Most of them have become feeble from age, and soon the church must become extinct. They appear to love God, but are very ignorant. There is some disorderly and unchristian conduct among them, but I attribute much of this to ignorance, and therefore I do not despair of seeing a more consistent christian morality established.

*Excursion to villages—Hopeful converts—An interesting character—Heathen Transcendentalism.*

May 14. Since writing the above, I have spent five days among the villages to the north of this. I remained nearly all the time in three villages of about 1,000 inhabitants each. My assemblies would average 100 or more, and except on one occasion, there was no interruption or rudeness to disturb one who is accustomed to address a heathen congregation. Many appeared to be much interested, and would remain after the crowd was gone, as long as I had strength to talk with them. Several individual cases would be interesting, if the limits of a letter would allow of sufficient detail. I was urged to visit them again, and since my return home several have come to the city to get books and tracts. I think more than 2,000 people heard the gospel. Moug Na Gau was with me, and he labored hard to reach the consciences of the heathen. There are few priests and fewer idols in the

country, but then the worship of *Nats*, or demons, is universal. It is the same all over Burmah, except in the large towns, where the splendor of Budhism, sustained by government influence, has quite rooted out the old superstition.

The three inquirers I mentioned on the 4th, give us cheering evidence that they are taught of God. Two of them request baptism, but Moug Loon is suffering the most bitter opposition from his relatives, particularly from a brother and his wife, and on this account he is afraid to be baptized. He wishes first to win over his relatives to a better state of feeling, but says he can never be any thing but a disciple of Jesus Christ, who gave up his own life that sinners might be saved. Among the other inquirers, is one of peculiar interest, on account of his learning, his high standing in society, and his great age. He is called M'hadon, a title given him by the king of Ava many years ago, when he was sent into Arracan to explain to the priests and people, the sacred books. He called on me because I had lived in Ava, and from that time onward he appears to have felt a deep conviction that Budhism has more falsehood than truth. He has continued his visits and attended public worship. For many years past he has regarded outward Budhism,—that is, prostrations and prayers and offerings before pagodas and idols,—as adapted only to the ignorant, unthinking multitude; and like many others of a contemplative turn of mind, had taken refuge in Pantheism, or the abstract, mystical doctrines of Budhism. All objects recognized by the senses are to be regarded as illusions, alike degrading to the mind and destructive of happiness; and therefore, every thing which is pleasing, harmonious, and beautiful, is to be avoided, and the outward senses to be blunted and crushed, to the very utmost. The highest possible virtue, and so the most perfect happiness, is *indifference*. Praise and blame are alike; nothing pleases, nothing offends; nothing gratifies, nothing disgusts. You are neither to like nor dislike; the mind is to be in a state of perfect equilibrium. Then all idea of one's self, or individual identity, is lost or absorbed in the divine essence, as a drop of water loses its form and individual character when cast into the ocean. Connexion with matter, or material substance, therefore, is the cause of evil, and the gratification of the

senses, is to commit sin. Neither the eye, nor ear, nor taste, nor feeling, should be gratified. Even conjugal, parental, and filial affection are only so many forms of selfishness. To own any thing which affords pleasure, or to which any relative value can be attached, is only to gratify *self*, or the individual being. While the highest efforts of virtue consist in rooting out all idea of self, or individual existence, and so bringing back the soul to an eternal, though unconscious repose.

*Baptism—Interesting converts—Encouraging results of labor.*

May 22. Yesterday we had a meeting for the examination of those who wished to be baptized. This afternoon we had a prayer meeting, and then in the cool of the day assembled on the shore of the harbor, and after services intended to instruct the Christians, as also the heathen who gathered in considerable numbers around us, I baptized Moug Loon, Moug Yau That, and Ma Pong. The last two are young people, and gave very satisfactory evidence that they were taught by the Holy Spirit. The conversion of Moug Loon is a case of peculiar interest. From the very first, the truths of the gospel fell upon his mind with irresistible power, and while they swept away every vestige of heathenism, they brought home to his inmost soul the knowledge of God and of Christ Jesus, which is eternal life. As all the inquirers were suffering violent opposition and bitter railing, I preached last Sabbath evening from Matthew v. 10, 11, 12, and told them distinctly that honest and faithful disciples of Christ could not escape persecution and reproach; and if they were not prepared to persevere, regardless of all opposition, they were unfit for the kingdom of Heaven, and could not be disciples of Christ.

Early on Monday morning, Moug Loon came to the house and said he had not slept at all, during the night. He could only pray and weep for joy, he had such an overwhelming sense of the love of Christ in bearing in his own body the sins of men. His deep feelings are more like what we often see at home, than any other case I have ever found among converts from heathenism.

There are two others who wish to be baptized, and there is much reason to think they have felt the renovating influence of the Holy Spirit; but one

is now very ill, and the other is violently opposed by her husband. These tokens of the divine favor encourage us to preach the gospel in season and out of season, and endeavor to commend ourselves to every man's conscience in the fear of God. It is two months to-day since we came to anchor in this harbor, entire strangers and no house to go into; now, near the same place and the same hour in the evening, three converted heathen are baptized, and a multitude listen to the everlasting gospel which brings life and immortality to light. The venerable M'ha don was at the water, and united with us in singing two hymns and paid the utmost attention to all that was said and done. When the converts came up out of the water, in answer to a question which some one put to him, he replied in an earnest and elevated tone of voice, "This is the true religion, and I must be baptized and be a disciple of Christ." His constant attendance at worship has created a great sensation all over the city. The priests have had a meeting to inquire into the cause of this extraordinary conduct of the M'ha don; he told them, in the most frank and open manner, "I have found the true religion after worshipping idols and pagodas for more than ninety years." So far, therefore, he stands firm, and faces the storm. Though more than 90 years old, his form is erect, and he walks with a firm step, and reads without glasses.

The intelligence contained in the remaining portion of Mr. K.'s letter we know will be welcome to our readers. The wonderful progress of the gospel among the Karens in Bassein and the other provinces which lie along the western borders of Burnah Proper, has been alluded to in various communications from the missionaries; and some notice was taken of it in the Annual Report of 1839; but no definite information has reached us as to its extent, or the probable number of those who have embraced the truth. This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway, as mentioned in his journal given in our last number. Immediately



on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.

*Wonderful work of divine grace among the Karens of the Bassein province—More than two thousand souls hopefully converted.*

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are *more than two thousand* rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moungh Shway Moungh, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837—the Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that "he was a just man, and would never take bribes,"—"that on the Sabbath he closed up his house, and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than *two thousand souls* are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

## Karens.

### JOURNAL OF MR. INGALLS.

Our previous accounts from Mr. Ingalls, and from the station at Mergui, were to Sept. 9, 1839. (See pages 4, and 83, of last volume.) The natives had just completed a commodious chapel for worship, and the missionaries,—Messrs. Ingalls and Brayton, and their wives,—were laboring in hope, and with encouraging success, in preaching and in conducting their Burman and Karen schools, which are kept up at this station during the rainy season. Still, Mr. I. says, "Our brightest prospects are among the Karens; the Burmans of this province glory in rejecting the gospel. God is pointing out the Karens as the people whose day of salvation has come; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness."

### *Baptism—Attack of illness—Departure for the jungle.*

Mergui, Sept. 24, 1839. To-day, in presence of a large assembly I baptized six Karens. These individuals were from the boarding school. The solemn ordinance was witnessed, and remarks listened to, with more than common interest. O that the truth heard might be sent home with divine power to their hearts!

29. An unusual number of Burmans at worship to-day,—some of whom give us reason to hope that their hearts are affected with the truth of the gospel. In the evening two Karens, one a chief, came in, neither of whom is a believer. This chief has been a notorious drunkard. When my eye first fell upon him I saw, by his countenance, that a great change had taken place in his feelings—he was now as harmless as a lamb; the large tears rolled down his cheek as he told me that he had given up his *arrak* and was now praying to the blessed God for mercy. Praise be to God for showing compassion to this poor man! This has been a good day; though wearied with much speaking, and the body ready to faint, the soul rises in strong desires that blessings may descend upon the Burmans and Karens surrounding me.

Oct. 7. This morning had an attack of bleeding at the lungs, produced by too much speaking. I have been wont to consider my lungs as almost invulnerable, but now feel how frail I am. The discharge of blood not being great, I am not apprehensive of immediate

danger, still I fear an interruption to my public labors. The hemorrhage continued till November 6, with little intermission, when, through the blessing of God, it was wholly removed.

Nov. 9. Left Mergui in company with br. Brayton for Palau, a large Burman village about half way to Tavoy. Preached at a number of small villages; gave away some testaments and tracts. Some listened with apparent interest, while others opposed with much hardness of heart.

19. Left with my family for the jungle, accompanied by br. and sister Brayton, and on the 20th reached Kabin, the loved village where the principal Karen church in this region is located.

Found the brethren in peace, rejoicing in an abundant harvest of rice and the fruits of the earth, the reward of their hard labors. Our reception was most cordial. Met with them in the evening, and preached from Psalms 65: 11.

*Repeated baptisms—Sickness of Mrs. I.—Visit to Mazau—to Kabin.*

23. This evening had a meeting for the examination of candidates for baptism. Ten came forward and requested the ordinance;—a number more, considered too young by their parents, were very anxious to apply. The evening was happily spent in listening to their relation of God's love and mercy to their souls. I rejoiced to witness the clearness of their views of the way of redemption through Christ. He was their only refuge, and since fleeing to him they had found great peace.

24. Met again this morning and completed the examination of the candidates. About 5 o'clock, as the sun was declining in the west, we assembled upon the banks of the beautiful stream that winds along in front of the zayat, and led these willing converts in the footsteps of the Savior. They were "buried with Him by baptism into death," and "like as Christ was raised from the dead," so we trust they will "walk in newness of life." In the evening we commemorated the love—the dying love of Christ; about seventy were present.

Jan. 10. Through the past month Mrs. Ingalls has been confined to her bed by a fever, and some part of the time apparently near the grave. But God has been merciful, and spared her. She is now so far recovered that I am

making preparation for a short tour to the jungle.

11. Reached Mazau; found the brethren steadfast in the faith, and a number of inquirers. After evening service, four requested baptism.

12. This morning we met and organized a church of six members—then proceeded to examine the candidates. All gave evidence of faith and repentance, and were baptized and added to the church. In the evening broke bread to this little band;—this was a memorable day for Mazau. Never before, since the ascension of our Lord, was the ordinance of baptism administered in this region, or the emblems of a crucified Savior exhibited. To me and the little church, the season was joyful, solemn, and holy—God was there. Among the baptized was the wife and son of the head man. This chief was baptized last year by br. Kincaid. For nearly two years he has stood alone and preached to his drunken relatives. The aspect of this village is changed. God has done great things for them, and to his name be all the glory!

17. Yesterday I left Mergui with Mrs. Ingalls for Kabin, her health being so far restored as to warrant her undertaking the journey, and early the next morning we found ourselves near the village. The native brethren hearing of our approach came down and pulled our boat up to their village. This act of Christian affection, performed with so much good will, added another to the many ties that bind us to them.

21. We have held frequent meetings with the church, and have found that some of the younger members have been drinking *toddy*—a drink procured from a certain tree, and sold by the Burmans. It resembles, I am informed, cider; and if taken in large quantities produces intoxication. Members of our churches are not allowed to partake of this deceptive beverage. Those who had been seduced by the Burmans came forward, and on their making a full confession were forgiven. The natives are now building Mrs. Ingalls a house. They do it of their own accord. I mention the fact to show the liberality of these native Christians. They have built their meeting house this year, and now, this dwelling house. Should every Christian manifest the same liberality, no land would famish for the word of life.

*Excursion to the Tenasserim—Voyage on a raft—Baptism, and a church constituted at Tewah.*

27. Early this morning I started in company with br. Brayton for Tewah, a village on the Tenasserim. We go by land over the mountains—the route taken by br. Kincaid. After a toilsome march through jungles and over mountains, we found ourselves, as the sun was going down, about half way to our place of destination. The road not having been travelled for nearly a year was bad indeed; we pitched our tent in the solitary woods by the side of a stream, and having lighted our fires to protect us from the wild beasts, we laid ourselves down to rest. The Karens, more thoughtful of a breakfast the coming morning, than of sleep, soon disappeared with their lighted torches. After a short absence they returned with a number of immense *frogs*, which they informed us were excellent eating.

28. About 11 o'clock we reached a stream near the ascent of the highest mountain between us and Tewah. The Karens told us they could construct rafts and descend the stream, and so avoid the mountain road. We willingly assented to this arrangement, and in a short time we found our rafts in readiness. They were made by lashing five or six bamboos together for the bottom, and one on each side for a railing; upon these they placed some split ones for our baggage.

With a Karen at each end with a setting pole, we commenced the descent of this rapid stream. We soon found that rapids and rocks were abundant, and that it required about as much agility and skill for us to keep on the raft, as it did for the Karens to guide it. More than twenty times we found ourselves on the rocks, and once, with all my care, I found myself in the water. After passing ten or fifteen miles in this manner, about sundown we reached Tewah. Last year br. Kincaid baptized four at this place, who had removed to other villages. We found three converts and a good number of inquirers who had removed to this place last year. We had an assistant stationed here during last rains. Ten came forward for baptism.

29. Early this morning we commenced the examination of the candidates. They gave very good evidence of saving faith, and were received. We now repaired to the banks of the Tenasserim,—whose waters in this region seldom witness such scenes,—when

they joyfully put on Christ. In the evening we constituted them into a church, and gave to them the right hand of fellowship; after which, we broke bread to this little flock. The duties of this day were of no ordinary kind, and we felt that the divine spirit was present, guiding and filling us with joy and gladness.

30. Having commended this church to Him who alone can build it up and sustain it, we bade the brethren a reluctant farewell, and recommenced our voyage down the Tenasserim on our raft.

Feb. 2. Reached Ya-boo, where there are two converts, and where we stationed an assistant last rains. On my visit last year, there were many hopeful inquirers here, but we now found all cheerless and gloomy—many who appeared well then, are now arrayed in opposition to us. One reason they alleged was, "that many of their friends went last year to Mata and died of cholera." I fear a more prominent reason is, the unholy walk of the two Christians, who appear to have but little religion. We found not much to encourage us at this place; the head man has set himself against the gospel, and goes about doing all he can to stop the work of God in this region.

6. Reached Kabin and found our families well, having accomplished a tour in eleven days, that would have occupied a month had we gone up the Tenasserim in our boat instead of going over land.

*Addition to the churches—An Association proposed—A Burman deceiver.*

9. Two individuals were received and added to the church by baptism. There being now four small churches in this region, I informed the brethren of the custom of our American churches in regard to Associations. They manifested great interest in the subject, and with much good feeling resolved to invite the brethren and sisters of the three adjacent churches to hold a general meeting with them, to continue three days,—commencing on Friday the 28th of the month. I have long been desirous of getting up a yearly meeting of this kind, but hesitated about mentioning the subject, fearing it would not succeed—the measure has taken well with the native brethren, and if we should have a good meeting it will become established.

11. Left this morning for Thing-

boung, about one day's walk in the direction of Tavoy.

12. Last evening, broke bread to this little church—a privilege they had not enjoyed for two years. Above twenty were present at the communion. Two candidates were also received for baptism. This church has not the prospect of large additions, as there are but few Karens in the vicinity. Having spent the amount of time deemed expedient at Thing-boung, returned to Kabin on the 13th.

21. Yesterday visited a village where a Burman has set himself up as a great teacher, and has collected six or seven families of Karens, with a few Burmans, who pay the most strict attention to his requirements. We found a large zayat in which they assemble for deeds of darkness—it was unlike any thing of the kind I have seen in the country—the outside was painted in a most singular manner, and the inside filled with various objects calculated to deceive the poor creatures whom he has deluded. I found him fully prepared to oppose the gospel. His wife also set upon me with a flood of words that I could neither understand fully nor attempt to answer. She was afraid that her husband would lose his standing or not be able to maintain his argument. I left this village with a heavy heart; these souls have fallen into crafty hands, and while this Burman lives, there is little hope of their attending to the gospel. The location of this village is the most gloomy—far retired from any habitation, in the midst of a dense jungle—without one pleasant feature.

*A Karen Baptist Association constituted—An interesting season.*

27. The Christians from four distant villages have arrived to attend the meeting. Men, women and children, have travelled over bad roads, some two days' journey. Among the number were some whose grey hairs intimated that this would be the last general meeting they would attend in this world. At our evening worship, found our zayat full.

28. Met at sunrise for prayer. At nine met again, when letters were read from the churches giving a short account of the state of religion, the number added, and their future prospects. The church at Mazau reported twenty inquirers. This exercise being new, possessed much interest. My own heart was deeply affected, not so much

from what was passing before me, as from recollecting seasons of this kind enjoyed in my dear native land. Met again in the afternoon for prayer, and in the evening for preaching.

29. After a season of prayer, preached from Romans 9: 1. In this meeting the presence of the Holy Spirit was most evident—tears were flowing; one chief said that “his mother and two brothers were still unconverted, and requested prayers for them,”—others with much feeling requested prayers for their friends. I have never in this country witnessed so much tenderness of feeling. In the afternoon, met to hear the experience of a number of candidates who had requested baptism: among the number, the head man of Tewah, who was not at home when we visited that village; his son, a bright lad of twelve or fourteen, was also among the number.

March 1. Sabbath. Six arose in our morning meeting and requested the prayers of the people of God. At 12, we repaired to the river side, when eight including one Burman were baptized. The assembly that lined the banks being mostly Christians, manifested by their happy countenances and the melody of their sacred songs, the joy of their hearts. In the evening we commemorated the dying love of Christ; over one hundred were present.

2. Early this morning we all met and prayed, and gave the parting hand. The brethren voted to hold another meeting at the same place, next year.

Having now completed my labors in the jungle, I left for Mergui. Mrs. Ingalls has spent the season at this village (Kabin), and had a school of ten or fifteen girls. She has also had female prayer meetings with the sisters of the church. This village is likely to be permanent and has the prospect of a rapid enlargement. The natives have planted many fruit trees, and procured buffaloes. The church numbers between seventy and eighty.

In a letter dated March 6, Mr. I. states that the church in M. had been under the painful necessity of excluding one man—“He had been employed as an assistant, and promised fair, but in an evil hour he was tempted to gamble. To cut him off was painful, but the cause demanded it.” Under date of March 17, he further says:

I am now engaged in building a zayat for preaching on the main street,

but get along very slowly, as most of the people are off to the coal fields. The Hon. Co.'s steamer came in yesterday with men and tools to work the mines, bringing information that immense quantities of coal would be required for the armament proceeding against China. Every man gets employment and ready money, so that it is with difficulty that we can procure a few hands to do our work. We are also making arrangements for our schools the coming rains.

The present season we have been afflicted with sickness, but through the tender mercy of God we now enjoy good health. Mrs. Ingalls has better health now than she has had before since coming to this country; we have our trials as well as consolations. From the Board under whose patronage we labor, and from the churches by whose liberality we are sustained, we ask, for ourselves and the heathen among whom we labor,—fervent prayer.

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### West Africa.

#### JOURNAL OF MR. CLARKE.

Mr. Clarke continues his residence at Edina, though his labors are divided between that station and several native towns in the vicinity. The unsettled state of the Basa country, owing to the hostile movements of some of the interior tribes, has, for a time, embarrassed the labors of the missionaries; but as the warlike spirit seems now to have subsided, it is hoped there will be an increased attention to the gospel, and an enlarged opportunity for usefulness among that people.

The war has, it is understood, terminated favorably to the interests of those connected with the colonies, and its effect will probably be to extend the spirit of improvement and civilization among the native tribes. Many of the chiefs have manifested a strong desire to have schools established among their people, and profess a willingness to favor the introduction of the gospel. For a historical account of this mission, together with some remarks on its present state, the reader is referred to pp. 185—193, of last volume. Mr. Clarke, in his last communication—page 172 of the July no.—gives a particular account of the station at Edina, a description of the mission premises, schools, &c.

*Preaching—A Sabbath funeral—Baptism—Interesting state of the school.*

† Jan. 11, 1840. Started about three o'clock for Joe Harris's,—reached the

town between five and six, was very cordially received, and kindly treated. The king gave us one of his best houses, and provided us a comfortable supper. About seven o'clock the next morning the king informed us that they were ready to hear me preach. I repaired to the place of worship, and in a few moments about fifty were assembled. I preached to them on the goodness of God. They listened very attentively. At the close of the exercises I called on my interpreter,—the native boy who was baptized a few weeks ago,—to pray. He made a sensible and affecting prayer, and I hope it will have a good effect on the hearers.

28. Started this morning in company with br. Crocker, for Made Bli; arrived about sundown. It is about nine months since I visited this place before. I find considerable improvement in the missionary department. The house which br. C. was then building has been finished, a school established, and another house for br. C.'s own residence is in an advanced state of preparation. The next day br. Crocker, in company with one of our school boys and three other natives, took his departure for the Kpese country.

15. Yesterday, the Baptist Association commenced its session at Basa Cove—sermon by br. Richardson.

To-day, a sermon by br. H. Teage in the morning. In the afternoon the claims of Foreign Missions and Sabbath schools were brought before the Association.

16. Started this morning for Joe Harris's, but while we were on our way he sent a messenger to inform me that he was at Tatoo's place, and wished me to go there and preach. When I arrived there I found the head men of several towns assembled. I addressed them on the importance of having new hearts. As I was about leaving, king Joe's brother said "he needed a new heart, and that he intended to have one by and by." Oh! how many there are, not merely among the heathen, but in Christian lands, who are saying "By and by we intend to repent and have new hearts."

24. Soon after I awoke I heard the sound of the drum. I knew not what to think. My first impressions were that I had missed in my reckoning the days of the week,—it might be Saturday. The drum was heard with little cessation till near eight o'clock, when twenty or thirty men were seen in uniform with guns and other warlike in-

struments proceeding towards br. Day's where a corpse lay. I was now aware of their intention, but surprised at the thought. The holy Sabbath must be desecrated, and the command of God disobeyed for the purpose of gratifying man's vanity, and of conferring the honors of war, (as it is termed,) on a lump of clay. I soon went to the Sabbath school, and just as I was opening the school by prayer, my ears were almost deafened by a volley of musketry. This mode of burial very much resembles that of the native Africans. In the evening I addressed our school boys in relation to this circumstance.

March 1. At king Joe's. Returned at an early hour and attended church at Edina. After meeting, the ordinance of baptism was administered to one of our school boys. He is a Kroo boy; has been connected with our school about two years. He is fifteen or sixteen years old, and has for several months given evidence of conversion. In the afternoon we were cheered by letters and publications from America.

18. Preached at king Joe's; an old man was there who had never heard the gospel but once before; he seemed much interested, and wished me to go and preach to his people. Preached to our school boys this evening; some of them appeared sorry for their sins. The Lord seems to be encouraging our hearts; may we be humble and grateful.

14. This has been a week of much interest; three or four of our native boys have been very solicitous for the salvation of their souls. The work seems to be the work of the Holy Spirit.

*A Foulah man—Visit to Prince—Scenery—Joe West's town—Baptism.*

22. Preached at king Joe's this morning, on the increase of Christ's kingdom; the old king seemed much interested. In the afternoon preached to our native boys; eight or ten of the native children who live in town were present. A man of the Foulah tribe was also present. He has some knowledge of the English language and said he understood all I said. He is a Mohammedan and knows nothing of Jesus Christ. I gave him a copy of the new testament, and requested him to get some one to read it for him, as he cannot read English. He reads and writes the Arabic language very fluently. He said the Moors introduced the Mohammedan religion into the Foulah country, and that many of his tribe could

read and write, and that some of them spent all their days in study.

This morning at an early hour I left my family and started on a visit to Prince, of New Cess. After walking three or four miles we reached the fish towns. Previous to the late wars with the colonists, these towns are said to have been in a flourishing state, but there are now only eight or ten little huts. The places where these towns were located are now planted with cassada. A few men remain there, anxiously awaiting their destiny. Leaving this place, and passing on about four miles, we reached an English trading factory. Here we found a native of Cape Coast, who could read and write. After taking some refreshment we proceeded on our journey. We were now within five or six miles of our journey's end. About two miles of this distance lay over a huge mass of rocks which were close to the ocean. These rocks are of a dark coarse granite, and seem to be thrown together in such masses and in such wild confusion, as to remind one forcibly of the mighty agency that must have been employed. In some places they seem to have been thrown down from the heights above,—in others, to have been heaved up from the deep below, or to have been broken from the solid ledge, which in many places forms their base. After leaving these rocks, our way lay over the sandy beach, and through mangrove swamps. We reached Prince's town about eight o'clock, and were very cordially received. We were introduced into a large house, and furnished with a good supper, and comfortable lodgings. Prince is a man about forty years old. His countenance indicates much energy and shrewdness. He is said to be very rich; his town however is small, containing only 200 or 300 houses; but there are many other towns lying near it. During my stay there, I visited Joe West's town. He appears to be above sixty years old, and is said to be nearly as rich as Prince. He lives only one or two miles from Prince. Both of these men said they would like to have a school at their towns. I think either of these towns would be a good location for a missionary. I carried one of our school boys, a brother of Prince, with me. Prince was much pleased with his appearance, and when I left, gave me a goat and three silver dollars. I reached home on the 30th.

May 12 and 14. Two of our school

boys who have been serious for several weeks, expressed a hope in Christ. They are about fourteen years old, have been with us one and a half years, and can read the testament.

*Effects of war with the interior tribes—  
—Want of books and a press.*

June 1. In the afternoon I made arrangements for the first quarterly meeting of the Edina Missionary Society. This evening br. Crocker delivered an address before the society, in which the claims of the heathen were presented.

3. This morning Dr. Johnson (the colonial physician,) gave us an order on the public store of the colony, for fifty dollars, as a donation to the mission. This present, though unexpected, was very gratefully received. The Lord is good to us; He is giving us a comfortable degree of health, and prospering the mission. O! that we were grateful and humble, as we ought to be.

8. Unwell, and not able to do but very little during the day. We feel that our responsibilities are great. Mrs. C. and myself have the entire care of thirty native children, and the whole business of the mission at this station. Our funds are low, and much wisdom and economy are required. But the most important and difficult thing of all is to mould aright the minds of these thirty young immortals, that are just emerging from the darkness of heathenism.

15. Started early this morning for king Joe's. When I reached the town I found the people preparing for war. I had before told them of the evils and horrors of war; I now gave them the history of David and Goliath, and assured them that God alone could deliver them from their enemies. Returned to Edina and preached at the Baptist church, and then talked to our school boys.

18. Went in company with Mrs. C. to Gese's town, seven or eight miles up the St. John's. Found the people all in commotion. War is the absorbing theme. Went to Frank's, as he is called. He is an Italian by birth. He once spent several years in America, and has a respectable education. He lives with natives and has adopted their habits and manner of living. I found him almost in a state of nudity. He seemed much mortified, but treated us kindly, and gave us a country dinner.

We obtained a small girl at Tatoon's for our school.

29. Preached at Joe Harris's, on the subject of trusting in God. A respectable number at worship, and very good attention. At the close of the exercises king Joe requested me to pray for him. Went from king Joe's to Tatoon's. Found but little interest among his people. In the afternoon talked to our school children, and preached at the Baptist church in the evening.

July 1. Br. Day being ill, I took charge of the school; found less interest in it than usual. The scholars are suffering for want of books. Every week makes us more sensible of our need of a press. Our prospect for supplies is dark. We can neither purchase them here, nor obtain them from America.

From that portion of Mr. Clarke's journal which relates to the sickness and death of Mrs. Crocker, we make the following extracts. It states some particulars, in addition to those contained in the obituary notice of Mrs. C. given in our last number.

In reference to the appeal for more laborers, a press, &c., it will be recollected that in August last, two missionaries, Messrs. Constantine and Fielding, with their wives, were sent out to Africa; and that in the same vessel were sent supplies for the Basa mission, including a printing press, types and paper, and two frame buildings, for a printing office and school house. Negotiations have also been had with a printer to accompany the press, but they have not as yet proved successful.

*Mrs. Crocker's last illness and death—  
Reflections.*

August 26. About one o'clock this morning a despatch arrived from br. Crocker's place, informing us that Mrs. C. was dangerously ill. I immediately started, accompanied by Mrs. Clarke, for Made Bli, and reached there early in the morning. We found Mrs. C. very low. She had been in great distress during the night, but was now easier and able to speak to us. She seemed to have but little fever during the day. In the evening, however, her fever came on, and she had a distressing night. She could not speak, and took little or no notice of any thing.

27. This morning there was a remission of the fever, and she was able to speak just so as to be understood.

She could take but little of any thing. We still indulged a faint hope that she would recover. About 12 o'clock her fever came on again, and we nearly despaired of her being any better in this world. About 3 P. M., her hands grew cold, and we thought her to be dying, but she revived again. During the night she had a high fever, her pulse sometimes nearly 150 a minute. She neither spoke nor took notice of any thing, nor had she much of the time after we reached there.

28. About three o'clock this morning she had a spasm which lasted two or three minutes, and in the course of the forenoon, several more. After this she seemed very much exhausted. During the intervals of the spasms, she appeared to suffer but little pain. She survived till a few minutes past two o'clock, P. M., when her happy spirit took its flight. Her remains were brought to Edina the same night, and the next day were decently interred on the mission lot.

She had been in Africa eleven months within a few days, but had enjoyed only a few well days. She took cold on her passage from America, and reached here in a state of health which unfitted her to grapple with the withering climate. Her first attack of fever was not violent. Her second was more so, but not so severe as most people have, who come to this country; yet she sunk under it, and it was with great care and difficulty that she was raised. She was very weak for a long time, but at length she gained strength enough to enable her to give some attention to the Basa language, and to assist Mrs. Clarke in teaching the native girls. She was piously and entirely devoted to the salvation of the heathen and the glory of God. But we had long feared that she would not be able to continue her labors in Africa. Five or six months before her death, her physician, Dr. Johnson, said she could not live long in Africa, and advised her return to America. This idea seemed to her more dreadful than death. We then advised her to take a short sea voyage, and Mrs. Clarke offered to go with her, but she thought there was no need of it. She was not able, in her last hours, to speak to us of the state of her soul, but her christian character while here, was such as to cause all who knew her, to feel that she was a devoted follower of the Lamb. A person who resided in the family a short time before her death, remarked that "she seemed

ripe for heaven." Br. Crocker is deprived of an affectionate wife; Mrs. Clarke of her only female companion in this dark land, and the mission of a devoted and self-denying laborer.

We doubt not that our loss is her gain. The Lord has removed her to a higher and holier sphere of action. But on whom has her mantle fallen? Who will take her place to labor for the heathen in this land of darkness? Or must her place remain unfilled, till the few who are yet remaining, grieved and disheartened at the timidity and apathy of those who ought to be waiting to rush into the ranks, fall victims to toil and despair? *Despair*, did I say, on what account? The unhealthiness of the climate, and the degradation and stupidity of the heathen? No, we leave these circumstances to the disposal of Him who sent us here. If we despair at all, it will be on account of the indifference of those at home, who should come to our aid. If we fear, it is that our labors will be ended before others come and prepare themselves to carry them forward.

We have as much encouragement to labor among the natives, as we expected to have, before we came here. We suffer less from the insalubrity of the climate than we thought we should when in America. There is a wide field before us. The natives, though very degraded and stupid, will generally listen to the word of life, and I doubt not, that we could increase the number of our schools, and the number of our scholars to almost any extent, if we had the means. But we are cramped on every side. Only four missionaries can the Baptist churches of America allow to the perishing and injured millions of Africa! When I think of this, it disheartens me more than the unhealthiness of the climate and all the obstacles met among the heathen. My heart sinks, and my spirits faint, not so much on account of the effect on this or any one missionary station, as for the *cause, the low state of religious feeling in the churches*. If Christians at home saw and felt what their missionaries do, they would live poorer, and labor and pray more than they do. The three or four missionaries,—the only ones who are laboring among the Basas, a tribe of 100,000 or 125,000,—are obliged to spend nearly half of their time in economizing and manual labor, instead of applying all of the little energy they



have, to the acquisition of the language and to instructing the heathen.

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### Greece.

#### COMMUNICATION OF MR. PASCO.

The following communication has been received from Mr. Pasco, late missionary of the Board at Patras. Mr. P., it will be recollected, returned to this country in the latter part of 1839, in consequence of protracted ill health. His personal acquaintance with missionary labors in Greece, adds interest to the views here presented, which are, of themselves, worthy of serious consideration.

#### *Patras as a missionary station.*

Since the notice of the failure of the missionaries' health at Patras, which appeared in the Magazine for August last, I have feared that the station might by some be regarded as untenable. Such a decision would in my opinion be premature. Undoubtedly a climate differing so widely from ours will be found to be decidedly deleterious to some constitutions. But it is not so to all. Men from other countries, engaged in secular affairs, reside there without the sacrifice of health. Much care is indeed indispensable to its preservation, especially during the process of acclimation; but with an incessant vigilance in adapting the modes of life to the peculiarities of the climate, there is in general a good degree of safety. Nothing, perhaps is more eminently adapted to lay one open to the destructive influences of a foreign and insalubrious climate, than severe labors and excessive cares. Missionaries are less able than men in secular employments, to hold these matters under their control. Sometimes their labors and cares are unavoidably oppressive. If under such circumstances a missionary's health fails, we should not be surprised, nor led too hastily to conclude that the spot must be quite abandoned. Instead of turning us away from the prosecution of the benevolent object for which the enterprize was commenced, it should urge us to inquire whether it may not be possible, by our prayers and efforts, to alleviate somewhat of his cares, and to furnish him with increased facilities for carrying forward his arduous labors.

The importance of maintaining the station at Patras will not be overlooked. The climate, so far as it is affected by an occasional malaria, is undoubtedly improving with the rapid extension of

cultivation over the plains which lie on each side of the town. The location of Patras, has, from a very remote period, given it importance as a place of business. Though entirely desolated during their revolutionary struggle, its population is now not far from 8000. Of the extent of its foreign commerce, some idea may be gained from the fact, that England, France, Russia, Prussia, Austria, Spain, Holland and Denmark, have either consuls or vice-consuls resident there. It will always be the emporium of the north western portion of the Morea, and the provinces which lie on the Gulf of Corinth, and along the coast to the north of it. No place on the western coast of Greece can furnish so great facilities for an extensive intercourse with the people of the interior. Some idea of these facilities may be gained from the account of the distribution of the scriptures there, during the three years past. It would be tedious to specify the multitude of towns and villages from which the applicants came.

#### *Encouragements to labor—Distribution of the Scriptures—Interest manifested—A Greek convert.*

If it is still asked, is there encouragement that our efforts will be of any avail?—I would reply, very much. It cannot be thought to be a light thing, that during one year (1839) five thousand and fifty volumes, consisting of copies of the new testament, and portions of the old, were distributed among those who are famishing for the bread of life. These volumes were put into the hands of such as are able to read, and for the most part, of such as solicited them of their own accord. Many villages received at the hands of the missionary the first copy of the scriptures ever known among them, in the language which they understand. Destitute of other religious books, and passionately fond of reading as the people generally are, can there be any doubt that these volumes will be read? With the scriptures, there have also been distributed many thousand pages of religious tracts. These too, are read with avidity. It may not be fully known till the last great day, what fruits have been, or may be produced by the seed thus scattered. Could our brethren at home witness the earnestness with which the people often ask for the scriptures, and observe their deep feeling while they listen to a direct application of the most solemn

truths of religion to their hearts and consciences ; could they hear some of the countrymen say at the close of their interview with the missionary, "No one ever spoke to us of these things in this way before ; we have not had the bible to read ; we do not know our duty ; and now what shall we do?" they would not, I am sure, wait for further encouragement to do what is in their power to send the precious word of God to bless these dwellers among the mountains. Encouragements of a similar nature have been met with among nearly all classes. Many evidences have been gained of the influence of divine truth on the minds of individuals. Inquiry has been excited. Hopes have been raised in reference to some, of which it would be premature, or perhaps impossible, for the missionary fully to communicate to the public. Sometimes his hopes are blasted. An individual who has been the subject of many prayers, and who has seemed to give evidence of piety, may prove, after all, to have deceived himself, and his religion become vain. And then light breaks in again from another quarter. God has not left himself without witness. In a letter from Mr. Love, dated July 2, 1840, there is mention made of a case of hopeful conversion which occurred in Sept. 1839. The individual \* I very well remember. Before I left Patras he had frequently called at the mission house, and expressed himself very friendly to us and our efforts. But for several reasons there seemed to me to be but little hope of his being brought to the obedience of the truth. Still he was in many respects interesting. The patient endurance and Christian fidelity of br. Love seem to have been blessed to his conversion. Br. Love writes of him thus, "He proves to be a most useful and devout disciple of Christ. A more lovely example of temperance, self-denial, faithfulness and Christian zeal, I rarely ever witnessed. His soul seems filled with love to Jesus and his poor perishing fellow countrymen, and he ceases not to warn them, and to beseech them to be reconciled to God."

His Christian affection for the mission family was strikingly developed during their distressing sickness, the last winter. In reference to this, br. Love writes : "Perhaps we owe, un-

der God, our recovery much to the faithfulness of this man. After we were taken sick he left us not, by day nor by night, until he too was completely exhausted and sunk down under the burden of his accumulated labors. He was very sick for many weeks."

*Corfu—Spirit of the missionary enterprise.*

It was with much regret that I learned that Mr. Love's health obliged him to remove from Patras. But with what experience I have had of the climate, I cannot feel the slightest doubt of the wisdom of that measure. Perhaps it will appear to have led to another and interesting field of labor. Corfu is an important place for missionary effort on account of its facilities for reaching the neighboring Albanians, as well as for the sake of its own population. A wide door seems to be open in that direction. May God grant the speedy restoration of our dear brother's health, and the fulfilment of the encouraging prospects of usefulness which have already begun to cheer him in that new sphere of labor. I trust it will not be long before he will be comforted by the accession to the mission of a fellow-laborer.\* I trust also, that the period is not far distant when there shall be again in Patras, some one to instruct the inquirers in the way of salvation, and to distribute the scriptures to the multitude who in those regions are still destitute of that precious treasure.

The missionary enterprise is eminently a work of faith—"Neither is he that planteth any thing, neither he that watereth, but God who giveth the increase." The responsibility and privilege of spreading the gospel among all nations, belongs to the servants of Christ. Such is the divine appointment. The precious seed is to be borne forth and scattered in faith. Fervent effectual prayer is to mingle with all our efforts. "In due season we shall reap if we faint not." The Lord of the harvest holds in his own power the gracious influences on which success ultimately depends. It should be enough for the encouragement of those whose instrumentality he is pleased to employ, that "every man shall receive his own reward ac-

\* Apostolos.—mentioned in Mr. Love's letter, page 7, Jan. no.

\* Rev. R. F. Buel of Hamilton, N. Y., has been accepted by the Board, as a missionary to Greece, and is expected to sail, early in the spring.

ording to his own labor." To stop, therefore, at the incipient stages of our efforts, and demand sudden and signal success as the condition on which alone we can be encouraged to proceed, would be contrary to the spirit of the missionary work. Wherever there is a door opened to us of the Lord, it is suitable for us to strive to make known the glorious gospel of the blessed God, confidently resting on the efficiency of the Holy Spirit to make it effectual to those who shall be heirs of salvation. That such a door is opened for us in the "regions of Achaia," no one who has attentively examined the subject can doubt. We are able, with the divine blessing, to carry to them a boon of unutterable value. They perish without it. The love of Christ constrains us, and his command urges us to hasten to their relief. God forbid that we should be negligent or shrink from our responsibility.

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#### Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, NOV. 28, 1840.

*The appeal from this country to the Senate of Hamburg—Its probable effect—Progress of the cause—Four churches constituted—Persecutions—Success in Denmark—Baptisms.*

The documents to which you allude,\* in your letter of Oct. 22, have arrived, and been handed in by Mr. Cuthbert, accompanied by us strong a note from that gentleman as the case would admit of. But Mr. C. has little or no hopes of obtaining a concession for us; all he expects is, that no notice will be taken of us, and I think Mr. C. is correct in this expectation. An interview with the Senator at the head of the police a few days ago, proved that the same hostile feeling against us prevails still in the Senate. The application from your government, is, however, in every respect valuable, and though it may not procure for us all we could wish, it will probably stop those cruel

measures against us, to which we have been exposed. Every means within our reach has now been employed, and we can leave the matter with greater composure in the hands of God. We are confident the Lord, whom we serve, will take care of us, and increase us on every side.

Let me now give you a brief sketch of the further success with which the Lord continues to favor us. My journey to the south\* has been in every way successful. I got through everywhere without being arrested, formed new and interesting connections, and organized four new churches, at the following places: Othfresen near the Hartz mountains, Bitterfelds near Leipsic, Baireuth in Bavaria, and Marburg in Hussia; these four churches have together 30 members, through whose zeal in the good cause the truth may be spread far and wide. My visit to Stuttgart, where I remained several days, will, I hope, be attended with much good to the church there. I had to put many things in order, in reference to discipline,—a point not easily understood, and far more difficult to practice. My exhortations were received and acted upon in a kind spirit. About seventy members, in all, had been received into the church by baptism, and there are prospects of future increase.

The little band at Bitterfelds has already been exposed to severe persecution, which rages at present to such a degree that the lives of some of our brethren are in jeopardy. The church here have in consequence appointed meetings for special prayer on behalf of our afflicted brethren, and to-morrow, Lord's day, we intend to gather for them what we can, and send it for their temporal relief. In fact the spirit of persecution begins to kindle in several places. Our brethren at Jever have been much annoyed, and in Eastfriesland a kind of general war has been proclaimed against us.

The news from Denmark is most gratifying: br. Munster of Copenhagen, has organized a church at Alborg, and baptized several new converts on Langeland island, since I was there. The church at Copenhagen is flourishing; it has already thirty-two devoted disciples of Christ as members. Both the brethren Munster are entirely engaged in missionary labor, and we have just printed 40,000 Danish tracts,

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\* The documents here referred to, consist, among others, of letters addressed to Mr. Bleecker, Charge d'Affaires at the Hague, and to Mr. Cuthbert, U. S. Consul at Hamburg, asking for such a representation of the facts in the case, to the Senate of Hamburg, as they might feel authorized to make, from their official station.

\* See Mr. O.'s letter p. 10, Jan. no.

that their hands may be filled with the good seed, to be scattered far and wide. The mission in Denmark is so highly interesting that a detailed account has been drawn up, and will be forwarded as soon as possible.

Let me in conclusion recommend all the infant churches to your earnest intercessions before God, and to the prayers of all our sister churches in America.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### TOUR THROUGH NORTHERN SYRIA.

We give below some extracts from the journal of a tour through the northern parts of Syria, by Mr. W. M. Thomson, as contained in the *Missionary Herald*, for January. The object of the tour is stated in the journal.

#### *Departure from Beyroot.*

One of the last acts of our general meeting [at Beyroot] directed Mr. Beadle, Doct. Van Dyck, and myself to visit, with as little delay as possible, northern Syria as far as Aleppo, and collect the information necessary to guide us in the selection of a new mission station. To fulfill this appointment we left Beyroot at ten o'clock this morning, [May 7th, 1840,] and after seven hours' easy riding, have pitched for the night upon the sandy bank of Nahr Ibrahim.

With far less noise, disputing and confusion than is usual on such occasions, we got into marching order, and in three and a half hours reached Nahr el Kelp, where we stopped to rest and dine. The road to this place is not altogether devoid of interest. Through sandy Assoor, with its wide spreading sycamore trees, along the south wall of the city, by the high castle Kesbshash, whose cement is said to be lime mixed with eggs and oil, the path leads you under the green hill, Ashrefeeyah, to an old ruin, one of the thousand places where St. George killed the dragon. In twenty minutes you cross Nahr Beyroot, on a good stone bridge, and soon after, emerging from the rich mulberry orchards, you begin to wind around the deep bay where the shipping rides at anchor during the stormy months of winter. The steep declivities of Lebanon soon shut down close to the sea, and after passing Nahr el Maut (river of death) and Nahr Ant Elias, you come to the celebrated pass of Nahr el Kelp. This is doubtless the river Lycus of the ancients, and there are hereabouts many things to interest the traveller. The old Roman road,

still in repair and use, overhanging the deep blue sea, and winding zigzag up and down this projecting nose of lower Lebanon, the mighty ramparts of rock on either side of the furious little Dog river, rearing their dingy gray heads to the clouds, the extraordinary figures chiseled in the live rock, clad in ancient mail, and covered over with inscriptions in the arrow-headed character, the houses and mills, the bridge, and the aqueduct creeping along the perpendicular cliffs—all these things combine with sea and sky and mountains high and wild, to form an interesting and romantic spot. This has been an important and difficult pass in days of old. Hence the ancient conquerors have desired to have their deeds on record here. The Persian inscriptions have faded away, so as to be mostly illegible, but the Roman and Saracenic are quite perfect.

The scenery of this place never tires, and for the twentieth time I wandered about quite enchanted. The country above, also, becomes even more wild and romantic, especially near the caves of Nahr el Kelb, which are situated two hours from the mouth of the river. But as we have not time to visit these curiosities at present, I will do for you what I did to my travelling companions, read a description of them written four years ago: which follows—

#### *Morning on Lebanon—A family scene.*

While spending the hot months of summer at Brummana, Mr. Hebard and myself devoted a day to rambling over this goodly mountain; and to me it was a delightful excursion. We were early abroad, just as Lucifer, bright harbinger of morning, rising from his dreary couch, sat like a blazing diamond on the hoary head of Lebanon. We quickly despatched our little work of preparation, sipped our hot coffee, and sallied forth for the day's adventures. How surpassingly beautiful is the rosy dawn in Syria. From the moment when the advanced rays of the sun begin to paint the modest blush upon the dusky cheek of night, until the king of day comes forth from his chamber in the full majesty of his

rising, there is one incessant change from beauty to beauty, yea, from glory to glory. The whole horizon glows like burnished gold, revealing the rocks and crags and lofty peaks of Lebanon throughout its whole extent. Every point seems touched with liquid fire, gleaming in seven-fold fervency, while the whole western slope, to the very base, falling into the dark shadow of her lofty summit, lay in deepest contrast to the living light above and beyond. Who can behold, and not adore. It is God's own temple, and yonder comes his bright messenger to call a sleeping world to prayer. "Oh come, let us worship and bow down; let us kneel before the Lord our maker. Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms. For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand."

Our morning's ride furnished us with another and very different exhibition of God's handy work.

The cool wind loaded with the condensed vapors of higher Lebanon rushed down the mountain side, dashing and bursting, bounding and retreating from perpendicular cliffs, filling up deep vallies, and then pouring over the surrounding ridges, like any other fluid. Thus these dark volumes rolled headlong towards the plain, until meeting the warm air of the sea, they appeared to hesitate, then stop altogether, and vanishing into thin air, ascend to the cooler regions above, where re-appearing they were seen hurrying back towards the snowy summits of Sunneen. This process of decomposing and recomposing clouds, and their marching and counter-marching to the command of contrary currents of air, is witnessed very frequently on Lebanon.

In the mean time we had left Brummana guarded by forests of pine, and embosomed in mulberry orchards, and after wandering among the hills for an hour, had reached a house by the way-side, in which was a sick woman whom I had promised to visit. The house was respectable for the mountains, and the exterior wore the appearance of greater comfort than is usually seen. The oxen, however, were stabled at the door, rendering ingress and egress rather critical. The interior was one large dark room, with several pillars of rough stone to support the roof in the centre, but there were no partitions of any kind. Two or three young families seemed to acknowledge this as their home; and their bedding, cast off clothes, cooking and eating apparatus, with the remnants scattered about the floor, left no reason to question the fact. The whole was sufficiently clean and neat to be fashionable in the rank and class to which

it belongs. The patient was a young mother, dangerously ill of a fever. She was stretched on a mat, and covered with a thick *lehaf*, (coverlet.) Her head rested upon a hard pillow, though it is difficult to understand how she could rest with a silver tantoor, as long and as large as a speaking trumpet, projecting from her forehead like the unicorn's horn in his majesty's escutcheon. Notwithstanding this extraordinary appendage, there was much more of the melancholy than the ridiculous in her appearance, and I could not look upon her face, emaciated and forlorn, without an aching heart. How long have you been sick? "Fifteen days," cried half a dozen voices all at once. What medicine have you taken? "Nothing." What! fifteen days in a fever and take nothing? "We are poor, have no medicine, and a doctor was never seen in this village." With some difficulty I found means to administer a little medicine, and promising to call on my return, took leave amidst a shower of oriental prayers and compliments, of which the poorest peasant has as rich a store as the pasha himself. Feeble are the glimmerings of hope. Parched with thirst, they place by her side a jar of water cold as ice. If she wants, or does not want, they give her grapes, hard bread, and olives, and urge her to eat. All the friends crowd around the sick couch; the women chatter and scream, and the men fill the room with a dense cloud of tobacco smoke, while there is not one comfort to refresh the wretched invalid. Here is one of a thousand "scenes in Lebanon," true to the very letter. Think of it, ye that pine and fret at nothing, and be quiet and thankful.

#### *Caves of Nahr el Kelb.*

In a little more than two hours from the sea we reached the caves of Nahr el Kelb. Out of the mouth of the first cave rushes a large part of the river, and having no boat we could not explore it. A few rods higher up the valley, and thirty or forty feet above the first, is the second cave. The entrance to this is about fifteen feet high, and the same in width. This tunnel runs under the mountain in a straight course for eighty paces, and then descends into an abyss of water. Several side passages lead in different directions, but all terminate in the same abyss. On the west of the main entrance is a parallel passage, of about the same dimensions as the other, with which it communicates by a large door-way. This second tunnel turns round to the west, and unites with the lower cave, at the mouth of the river. If you strike or jump on the bottom of the caves, you are startled with the hollow sound beneath, and feel disposed

to walk softly over such unknown depths. About forty rods up the valley is the third cave. The entrance to this is so concealed by large rocks that a stranger would pass within a few feet of it and not even suspect its existence. But by going in amongst the rocks, and letting yourself down some eight or ten feet, you find a wide but low opening. Soon the passage becomes high enough to permit one to walk erect, and turns round toward the west. Here you enter a very large room, abounding in stalactites and stalagmites, the latter often reaching from the roof to the floor, and some of them fluted like corinthian columns. To this room there is an upper and lower apartment—the upper one running all around three sides of the cave like a gallery or corridor. Descending to the lower floor you find yourself at the margin of the river, whose roaring waters you had heard from the moment you entered the cave. The river passes along the north end of the room, and disappears amongst rocks at the northwest corner, with a loud noise; but at the northeast, where it enters the cave, there is a beautiful basin of water, as clear and smooth as a river, and deliciously cool. How far this basin extends we had no means of determining. I fired a gun up, and the echo was loud and long; and the probability is, that one could sail a considerable distance under the mountain. I hope some gentleman of leisure will bring a small boat and make the experiment, and I doubt not but that he will be richly rewarded.

There are beautiful stalactites hanging from the roof like icicles, but generally over the water so as to be inaccessible. I obtained many good specimens, some fifteen inches long, but the best dropped into the dark abyss, and were lost. Most of them are colored with the oxide of iron, but a few are of a delicate white. They are of all sizes, from that of a quill, to a foot in diameter, whilst there are columns on the east side several feet thick.

*An interview with a Maronite priest.*

I doubt not that your readers are all impatient to leave Nahr el Kelb, and if they will bear me company, I will soon seat them quietly on the green banks of the beautiful Adonis. It is only an hour's ride to Juny, and half an hour around the deep bay to Maameltein, where there are three khans, and an old Roman bridge nearly perfect. And although the next half hour leads over an extremely rough pass, where the Metawilsh formerly [committed many atrocious robberies and murders, the remainder of the way is uncommonly good for Syria. No one can pass

along the head; of the bay at Juny without admiring the white convent of Hahshbo, sitting like a swan upon the mountain crest, which here starts right up to the clouds from the very shore. There are many other convents romantically stationed upon the steep hills, the most distinguished of which is at Gazeer, above Maameltein. This is the holy land of the Maronite church; and as he values life, let no protestant venture to plant his heretical feet within the sacred territory.

As we were quietly plodding along the sandy beach a Maronite priest overtook and entered into conversation with us. He was going to Jibeil to get young tobacco plants. He appeared to be not only a warm patron, but an extensive grower of the filthy weed, and purchased his plants from Jibeil, on whose marl hills the very best tobacco of Syria is raised. "Who are you?" was amongst the first questions. We are Franks. "Dont I know that? but to what church do you belong?" We endeavor to follow the blessed gospel of our Lord and Savior Jesus Christ; is not this right? "Certainly, but do you obey the church?" Oh yes; we follow the church just as far as she does the word of God. Ought we to follow her any farther? "Ah! I see it: you must be English." No; we are Americans. "Amelican! Amelican! well what do you believe?" Believe? why, we believe a great many things. "Yes, but what do you say about the church?" What church? there are a great many churches in the world. But why do you wish to talk about subjects upon which we may disagree? We are both travelers and have only a few minutes to spend together. I have been reflecting, as I rode along and heard the conversation of the people, that there is really very little true religion in the country. I hear cursing and swearing from every mouth, iniquity abounds, truth has fallen in the streets, and justice stands afar off, while the pure flame of love has been utterly blown out by the furious storms of sectarian hate and debate. To this he assented most emphatically, and declared that all true religion had been swallowed up in the ocean of sin. Dropping behind, he began to converse with Aboo Yoosuf. Amongst other things he asked him how he dared to connect himself with one who was a heretic, excommunicated and accursed by the holy mother church. Before he left us, however, he was prevailed upon to accept of several tracts, which he promised to read; but at the same time, he enjoined profound secrecy. Thus terminated our first and probably our last interview.

## ATTACK ON BEYROOT.

The subjoined interesting narrative of events connected with the late attack on Beyroot, and its surrender to the allied powers, is from the correspondence of Messrs. Thomson and Wolcott, missionaries at that station. The allied forces had been concentrated before the town, and its surrender was demanded on the 16th of August,—time being given for conveying the summons to the viceroy at Cairo, and to obtain his answer. The bombardment commenced on the 10th of September. During this interval the narrative commences.

At this juncture, we learned with great satisfaction that the United States corvette *Cyane*, captain Latimer, had arrived in port. Her commander had heard in Smyrna, through our consul, of our exposure during the previous troubles; and although he had started on a different cruise, he kindly decided to proceed to Syria for the protection and relief of the American residents there. On his arrival, in connection with the consul, he paid an official visit to Solyman Pasha, who assured them of his readiness to protect us in our houses at Beyroot, but could not be held responsible for our safety in the mountains, it being his intention to withdraw his army thither, and make that the seat of war, should the English land in force on the plain. On the strength of this declaration, and of their own united and repeated recommendation, we returned to our homes on the 29th August, after an absence of less than a month. The pasha, faithful to his word, sent three picked men from his own regiment, as a guard for our houses, and his whole bearing towards us and our consul has been in a high degree friendly and honorable.

The commander of the corvette, feeling that he could not consistently remain longer in Beyroot, and believing our continued residence there decidedly unsafe, sent, through the consul, a very kind and polite offer to convey us and our families to Cyprus. After expressing our warm thanks for the continued interest he had manifested to secure our protection, in this time of anxiety and alarm, we remarked, "We have given the subject all that attention which its importance demanded, and have finally concluded to remain where we are. The assurance of ample protection for our persons and property, received from his excellency the pasha, affords good reason to hope for a safe residence, especially as he has sent us the guards which he promised. The whole conduct of his officers at the present time shows that our strictly neutral character, as Americans, is well understood and will be respected. From

the people of the country, be they Christian, Druze, or Moslem, we feel no apprehension. They have manifested towards us none other than the most friendly feelings."

[From what is given below it will be seen that the missionary brethren were induced to change their determination, and accept the kind offer of the commander of the *Cyane*, to take them to a place of safety. After mentioning various occurrences, they remark—]

It had been our intention to meet the shock of the coming engagement in our dwellings; but information, confidentially communicated, from a quarter which precluded all doubt concerning the plans of the besieging party, now revealed to us the absolute necessity of seeking a safe position on the water, until the storm had passed by. We accordingly embarked on the 8th instant, after making a few hurried preparations which the exigency admitted. The native girls and boys connected with us we sent to their friends in the mountains, where all our flock are now scattered. We took with us a few of our effects, but the greater part, together with the valuable property of the mission, we were obliged to abandon. It was a confused and sorrowful day; and its melancholy features were aggravated by the sickness of a part of our company, and by the gloomy uncertainty which clouded the future.

The commander of the *Cyane* had lingered, beyond his original intentions, on a scene where events of such magnitude were thickening, and his beautiful ship now afforded us a grateful asylum. It was anchored directly opposite the town, in full view of all that was passing on the land and the water; and it was no common relief to find ourselves seated beneath its awning in quiet security, and surrounded by so many comforts.

On the following morning, the flag-ship of the British admiral, Sir Robert Stopford, made its appearance, followed by a naval armament which made it fearfully evident that the cloud which had been gathering, and which we had watched with such solicitude, was now to burst in fury upon the land. In addition to the large ships already drawn up in battle array, the appearance of forty vessels more, as with full sail they swept around the point of the cape, and hovered like birds of prey over the coast, presented a spectacle of exciting grandeur, such as Beyroot never saw before, and may never witness again. The number of hostile ships of war now collected in its harbor was as follows: English, one three-decker, eight line of battle-ships, four steamers, three frigates, two brigs,

and one corvette; Turkish, one line of battle ship, one frigate, and three corvettes, with twenty-four transport vessels; Austrian, two frigates, and one corvette; total fifty-one. The ships of each nation were commanded by an admiral. They brought with them about fifteen hundred British marines and five thousand Turkish soldiers, together with some field pieces, and several thousand stands of arms designed for the mountaineers. They anchored in concerted positions, and the whole harbor through the day presented a scene of the highest excitement. The stern command from the harsh-tongued trumpet, the heavy plunge of the strong-armed anchor, the low but mighty murmur of thousands in active preparation, spreading over the whole surface of the sea, the boats with officers in full dress flitting across the water in every direction, in prompt obedience to the mysterious signals of admiral Stopford flying at the mast-head of the Princess Charlotte, uniting with all the din and hurry and confusion of a large armament of different nations, customs, and costumes, coming to anchor, composed such a scene as is rarely beheld and never forgotten.

[On the 10th September the firing from the fleet commenced, and was renewed on the 11th, being directed principally toward the environs of the town. During the day it was suspended while further communications were had with the pasha, the result of which was not satisfactory. The missionaries remark—]

In the evening we had an interview with the admiral, who received us very politely, and spoke very kindly of our mission; and from him we learned the particulars in relation to his morning's negotiation with the pasha. He assured us of his determination to spare and protect our property to every extent in his power, offered to render us any service that he could, and gave us, at our request, a pass to visit the coast.

[Having learned that there was no prospect of their being suffered to remain in quietness or safety in the vicinity of Beyroot, the brethren returned again on board the Cyane, and on the morning of the 13th, in company with the American and British consuls, who, with their families, took passage on board, they bore away toward Cyprus, while the work of destruction was still going on at Beyroot. On the 18th, they arrived at the port of Larnica.]

Mr. Wolcott, writing from Beyroot, on the 13th October, gives the following account of the

*Surrender of the town—Preservation of the mission property.*

We thought it advisable that one of us should return and make observations

here, and as Mr. Thomson could less conveniently be spared, with his advice I came. The steamer was the *Confiance*, commanded by a nephew of admiral Stopford, to whom he was bearing despatches; and his first officer was a son of the governor of the Ionian Isles. I was welcomed to their cabin and table with a courtesy which characterizes the British officers whom I have hitherto met.

We had received from our consul, who remained in one of the English ships, information of the destruction of his property. His house was on the wharf and contiguous to one of the castles, and from its exposed position had received several shots before we left; but a greater injury had since been inflicted by the pasha's soldiers, who had pillaged it. Every thing valuable and portable they had carried off; and what they could not take away, they had wantonly ruined. His chairs, tables, mirrors, etc., were broken to pieces. Hitherto we had indulged a hope, faint indeed, that our property would be respected; but we entertained it no longer. If the house of our consul was thus entered and plundered, almost beneath the guns of the enemy, what was to protect our private dwellings, distant in the suburbs, and surrounded by a profligate and unrestrained soldiery? It was an additional argument for one of us to be on the spot, ready to embrace the first opportunity of looking after our affairs and saving what was possible from the wreck.

As we approached the place, on the morning of the 10th instant, observing that the flag-ship and the steamers were in the harbor, and with their boats landing artillery and men, we concluded that the town had already changed masters. The assailing party, we soon learned, had taken possession of it that very morning.

There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of



the inhabitants had remained throughout, and were now testifying their lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacoob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bedroom, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate-posts; and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

We had trembled for the library, on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the mission would be irreparable. But when I

entered the room, it wore the same quiet air as when I left it.

With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, 'nor had the smell of fire passed on it.' Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Dr. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the enclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburthened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war, from the power of the sword.'

Towards evening I made the circuit of the city. The grounds adjacent to the wall were strewed with balls and shattered bombs, and the half-demolished castles were filled with the same. It reminded me of the strange destiny of this land, to walk over the ruins of a fortress here built by the Moors and battered down by the British.

I stepped into the seraglio, and in the spacious court, with its fountain and shade, where eastern pashas and princes had reclined, and smoked, and given audiences of state, a company of the royal artillery were snugly quartered. The plain near Beyroot, as you are aware, is memorable as the fabled spot where St. George, the patron saint of England, slew the dragon; and the memorial erected in honor of the event is still standing. During the crusades, this was the scene of frequent and hotly-contested engagements. To a speculative mind, that recalls the history of those wars, their origin and their watch-words, and recollects what banners then met in furious collision, it must suggest some singular reflections on the vicissitudes in human affairs, to behold an army marshalled on these same plains, and over it the cross of St. George and the crescent of Mohammed waving in concord, and leading its ranks to battle in a common cause.—*Miss. Herald.*

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Messrs. A. K. Hinsdale and C. C. Mitchell, delegated to the Independent Nestorians, and G. C. Hurter, to take charge of the Arabic press at Beyroot, received their instructions at the Park street church in this city, on the evening of the 10th of January.—*Bost. Rec.*

On Wednesday last, Rev. J. P. Alward and his wife, embarked here on board the Randolph Grouing, for Cape Palmas, and are to be joined at Norfolk, Va., by Rev. O. K. Canfield and his wife, thence to proceed to Western Africa, as Missionaries, under the care of the Presbyterian board of Foreign missions. They are accompanied by Celia Vantine, a colored girl, who goes out as a teacher, and also by Mr. Abraham Miller, a native of Africa, who has been for some time in this country. The location of this mission is to be at Settra Kroo, about one hundred miles northwest of Cape Palmas.—*N. Y. Obs. of Jan.*

RETURN OF MISSIONARIES.

The bark Flora, Capt. Spring, arrived at N. York from the Sandwich Islands, Feb. 4th, bringing as passengers the Rev. Mr. Bingham, wife and three children; and Mrs. Thurston, with five children. Messrs. Bingham and Thurston were among the first missionaries to the Sandwich Islands.—*N. Y. paper.*

MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }  
January 15, 1841. }

☞ According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

Recent Intelligence.

A'SA'M.—A letter from Mr. Barker, dated Jaipur July 27, states that Mr. Brown had gone to Calcutta after his family; Mrs. B. and her child, being both in feeble health. Miss Bronson, who went out with Mr. Barker's family, had experienced an attack of fever, but her illness was not supposed to be dangerous.

SIAM.—Communications from this mission are to Aug. 8. The missionaries were all in good health. Mr. Goddard, writing from Singapore, Sept. 28, states that he had taken passage, and was to sail on the next day, for Bangkok, to join the mission.

CHINA.—Mr. Shuck writes from Macao, Aug 20th, giving an account of the abduction by the Chinese, of the Rev. Mr. Stanton an English missionary, who had been carried to Canton, and thrown into prison. His fate was not yet known, but serious fears were entertained that his life had been sacrificed. Mr. S. gives also, an account of the late battle between the Chinese and English, at the "Barrier," of which he was an eye witness. He thinks there could not have been less than three or four hundred of the Chinese killed; on the British side there were said to be only a few slightly wounded. We regret that this letter came too late for insertion in our present

number; further particulars will be given in our next.

**SHAWANOKS.**—Mr. and Mrs. Pratt, who left Boston, accompanied by Miss Abigail Webster, in October last, arrived at the Shawanok station, Nov. 16th, after a journey of seven weeks. They were all in good health. Miss W. commenced her school on the 1st of December.

**Donations,**

**FROM JAN. 1 TO FEB. 1, 1841.**

*Upper Canada.*

Walsingham, William Smith, per Wm. Nichols, 20

*Maine.*

Paris, Baptist church 10,00  
do. A friend to missions 7,50  
per Rev. Wm. Crowell, 17,50  
Lincoln, Bap. Miss. Society, Stephen Burgess tr., per Mr. Boynton, 174,22  
Farmington, Bap. church, Eben'r Childs tr., per Edw'd Simonds, 4,00  
Guilford, Female Miss. Society, Mrs. S. L. Bradford sec'y, per Rev. C. W. Denison, 10,00  
205,72

*Vermont.*

Bakersfield, Mrs. Sarah Chase, per Rev. Peter Chase, 25,00  
Fairfax, I. D. Farnsworth 10,00  
Vermont Bap. State Convention, Rev. Willard Kimball tr., 398,00  
433,00

*Massachusetts.*

A friend, for African mission, 10,00  
South Yarmouth, "two individuals" 1,00  
Newton Upper Falls, mon. concert, per J. Keyes, 20,70  
Conway, Rev. David Wright 1,00  
Charlestown, A. J. Bellows, for Siamese bible, 5,00  
Boston, Federal St. ch., mon. con., 7,19  
do. Charles St. ch., do. do., 5,25  
do. Baldwin Pl. ch., do. do., 8,53  
do. Boylston St. ch., do. do., 17,00  
do. Union mon. con., at Federal St. ch., 49,22  
do. Fem. Primary For. Miss. Soc., of the Federal St. ch., for theological school in Maulmain, pr Mrs. Wm. Reynolds, 100,00  
do. Juvenile Miss. Soc. of the male department of Federal St. Sunday School, per W. W. Webster, for the support of a heathen boy named Wm. D. Ticknor, 15,00  
West Dedham, Young Ladies' Industrious Society 1,50  
do. Female Mite Soc. 19,19  
per Miss Betsey Baker, 20,69  
Florida, Mrs. Freelove Drury, per Lorenzo Rice, 5,00

Windsor, Zeruah Denham, per Charles Reed, 2,00  
Chelsea, Baptist church, 30,40  
do. Sabbath school, Mr. Loring superintendent, for Burman mission, 7,10  
per Southwick Bryant, 37,50  
305,54

*New York.*

Brooklyn, 2d Bap. ch. 16,50  
New York city, Cannon St. Baptist church 3,51  
per Rev. S. H. Cone, 20,01  
Albany, W. S. & E. C. McIntosh, (\$5 of which is for the benefit of Mr. Oneken, in Hamburg.) 50,00  
do. John M. Newton, (\$5 of which is for the benefit of Mr. Oneken, in Hamburg.) 25,00  
Jay, Baptist church and society, per John Purmort, Jr., 85,00  
Saratoga Baptist Association, H. Middlebrook tr., per Rev. Norman Fox, 213,66  
Troy, Ladies' Industrious Society of 1st Baptist church, per Rev. John Cookson, 80,00  
473,67

*South Carolina.*

Welsh Neck Association, J. K. Mc Iver tr., per E. L. Adams, 462,00  
Edgefield Association, W. H. Turpin tr., per Wm. Colgate, 162,88  
624,88

*Missouri.*

Cape Girardeau, Thos. P. Green, for Burman mission, 5,00  
A friend to missions 1,00  
Fayette, collection, 4,50  
Bethlehem Bap. ch., collect., 6,75  
Rev. Fielding Wilhite 1,00  
Mrs. Elizabeth Wilhite ,50  
Miss Julia Ann Wilhite ,50  
S. L. Wilhite ,50  
William Jewell 10,00  
Columbia, collection, 5,00  
Eli E. Bass 2,50  
Mrs. Margaret Bass 2,50  
Little Bonne Femme ch., col. 4,25  
Salem, a friend to missions ,25  
Walnut Grove ch., collection, 7,83  
Rocheport, " 10,40  
Big Lick church, " 9,51  
Zoar, " 4,77  
Lexington, " 8,19  
Henry Belles 5,00  
Carrolton, collection, 4,18  
Mount Moriah church, per R. Hughes, 5,00  
Chariton ch., collection, 4,18  
Glasgow, " 6,90  
Ararat ch., " 3,50  
Rev. William H. Mansfield 5,00  
Huntersville, collection, 7,00  
Palmyra, " 5,00  
Bethel ch., " 2,93  
Leland Wright, 3,00  
per Rev. Jirah D. Cole, Agent of the Board, 142,56  
147,56  
2190,57

H. LINCOLN, Treasurer.

### American Baptist Board of Foreign Missions.

#### Barens.

##### JOURNAL OF MR. MASON.

A letter from Mr. Mason, given at page 213 last vol., brings down our accounts from the mission at Tavoy, to Dec. 1839. Mr. M. was at that time preparing for his annual excursion during the dry season, southward among the Karen villages. The extracts which follow contain the narrative of this journey.

#### *Voyage down the river—Hindrances—Visit to several villages—Objections to receiving the gospel.*

Dec. 3, 1839. I left Tavoy this forenoon in company with br. Hancock, and proceeded down the river in our boat,—we reached before dark a village on a plain where there are a few houses in the dry season. We found only one man here, and he readily acknowledged the *folly* of idolatry—that “gods made of clay, and stone, and wood are useless; I am a son of knowledge,” was his own remark. “Do you not go and worship them?” he was asked. “Yes,” he reluctantly replied, “for if I do not, the people will say I am a son of darkness; but one gets a little praise by going.” “Still what you say,” he added, “is true, very true.” “Will you worship idols any more then?” was the next inquiry. “I will think of it,” he answered, and walked away.

4. When the tide turned last night, we proceeded down as far as the mouth of Toung-byouk river, and this morning we made every possible effort to enter the stream, which flows westward, but in vain. With the tide in our favor and six men at the oars, the east wind was strong enough to drive us steadily towards the west or opposite shore of the Tavoy, to which we

found it ultimately necessary to turn the head of the boat, where we are now moored to the edge of the jungle.

A taste for the works of nature, and a little systematic knowledge of its productions, without interfering with his work, are very useful to an itinerating missionary, who, on occasions like the present, without employment, with neither people to preach to, nor books to study, is apt to feel the sun streaming upon the muddy jungle the more, while the banks are covered with trees,—many useful, and more unknown to science—in the various states of budding, flowering and bearing fruit. One tree here, bears a large fruit like a cocoa nut, and is called by the Burmans the “sea cocoa nut,” (*Xylocarpus Cyranatum*) being found only on the margin of the sea. Dr. Helfer has lately discovered that it contains a large quantity of the tanning principle. The natives frequently use the fruit as an astringent medicine in cases of dysentery and cholera. Another tree that abounds, resembles the mangrove in throwing down roots from its branches, and differs from the banyan family like the mangrove, in being only near the sea. The Karens, whose knowledge of botany is of course confined to the most apparent properties, call several trees on the sea coast by the same names as others that grow on the hills, yet say they are of different species.

Dec. 5. We last night turned back in our boat towards Tavoy, and reached the village first mentioned, which is about half way. Here we intended to leave the boat and pursue our journey by land, but were unable to hire men to take the boat up to the city; so br. Hancock concluded to go with it while I should wait in the neighboring village, which is on our road, for his re-

turn to-morrow. Since his departure I have been distributing a few of the Digest in the village, but most of the inhabitants, especially the men, are away reaping or fishing; so I moved inland a mile or two to the village in which I now am, at the foot of a range of hills. I have had a few hearers who listen and have little to object. One man, a good reader, asked to see a book, and on obtaining a copy of the Digest, he read several sections, and finally requested the book, saying that he wanted to examine our religion and understand it. Notwithstanding the character the Burmans have for learning, they are usually very bad readers. A Karen boy that is with me, who has been in school a few seasons, reads Burman perhaps with as much ease as any man in the village, though his principal study has ever been his own language.

I have been conversing with one of the coolies, and he says that he has been thinking of Christianity ever since the teachers first arrived in Tavoy, but he cannot read, and says he understands very little of religious books when he hears them read. "I know," he added, "the religion of my ancestors promises great future blessings and exemption from hell, to a great extent, to those that have wealth and make great offerings, while to poor people like myself, it offers nothing but hell. If I were not in debt I would give more attention to the subject, but I am in the power of others and cannot do as I otherwise would." The objection of another was of a different character. He said, as many say, "I cannot abandon the religion of my father and mother, grandfathers and grandmothers, through successive generations;" thus, while the irreligious European laughs at the religion of his ancestors, the irreligious Asiatic reverences his ancestors' superstitions.

6. This morning the Karens returned from their excursion of yesterday. They report two houses where the people listened attentively, but said they must wait two or three years longer, before they became Christians. They have been debtor slaves to the Burmans for several years, yet they have never conformed to their religion so far as to worship idols. We had a number of Burmans in the zayat today, some to converse, some to read, and some to listen. A traveller passing by stopped awhile, but his only reply to my address was, "Who would dare

to abandon the God of his ancestors!" Some fifteen or twenty attended worship this evening, when the people obtained a few ideas, as we learned by questioning them, and we had the promise that they should be remembered. Br. Hancock having returned, to-morrow we proceed on our journey.

*Discouraging appearances—A Christian village—Applicants for baptism.*

9. We spent the Sabbath among some Karens that live on the borders of the Burman settlements, who were very much opposed to our message; and although most of the people in the neighborhood heard more or less of the gospel while we staid, not one gave us a favorable hearing. They are all under the influence of the Budhists and worship with them. We are spending the evening in the Taling village of Pyem-pyu. On sending to invite the inhabitants to worship, they made, as is commonly the case, many excuses for not attending. Some said they were only females, the men not having returned from reaping; some said they must stay at home to take care of the children, and some that they must watch the house; some said they were all alone, and others that they were sick, and others that they must attend upon the sick. After all, about half a dozen came, and one man more intelligent than the rest spoke favorably, and said he remembered my visit eight years ago, and had read the Taling tract (in manuscript) that I left in the village at that time.

10. This morning we reached the Burman village at Toung-byouk, but we could not persuade a single individual to attend worship, except those that live in the house where we sleep. One man that we met with in the settlement said, "I sometimes go among the Karen Christians, and Moungh Sekkee talks to me so fearfully and so much about your law, that I dare not reject it."

11. We left the Burman village in the morning, and reached the Christian settlement about noon, where we found a fine substantial zayat and seven Christian houses, which furnished upwards of fifty persons at worship this evening. Four have requested baptism.

12. To-day we iterated among the neighboring houses at half a day's walk distant. We visited one old man that has been unable to walk for several years on account of lepro-

sy. He professes to believe, and says he prays to God. We next went to the house of an old chief, who beats his wife for being favorable to Christianity. The old woman said in the presence of her husband, "It is wearisome work to serve Satan. I believe in the Lord Jesus Christ with all my heart, but my husband's mind does not go with mine, and what can I do?" A married son said, "I think I believe;" and a son-in-law, "I am not perfectly decided whether to become a Christian or not." I was struck with the influence that the poor persecuted mother had over the minds of the children, above that of her tyrannical husband. At another house a woman said, "I cannot overcome my evil disposition, and if I try to pray when night comes, I am overcome with sleep." Two persons gave in their names after worship as candidates for baptism.

13. We returned to the zayat to-day, and had at evening three additional applicants for baptism.

14. In the evening we had a difficulty to settle between two members of the church. One, the wife of the assistant, had charged the other woman with improper familiarity with her husband. It seemed, however, a groundless charge, and by the aid of prayer, and we trust the Holy Spirit, it was amicably settled. I had a visit from a Pgho man in the neighborhood, who listened a long time and asked many pertinent questions, and finally stayed to evening worship. Two young married men that live near came about us, but said that their conduct was not good enough for them to become Christians this year.

*Examination of candidates—Interesting associations—A revival—Baptism—Communion.*

Five persons have been examined and received for baptism out of nine applicants. There are several promising cases in the neighborhood besides those that have requested baptism, of whom I hope to hear favorably hereafter. It is delightful laboring among a people when one can see the truth progressing among them from year to year, and from day to day, even as I see here. Wherever we meet with Karens who have not viciously resolved to go on in their wicked courses at all hazards, who by the way are most lamentably numerous, we meet with people on whom the truth makes a visible impression. My visit here is

as interesting to me, as visiting a little church from whom we had been long separated, would be at home. The people manifest their affection in every possible manner, and the neighboring inhabitants crowd in to hear the word of God, and claim a recognition from the teacher.

In short, we have a little revival. We are all under an unseen influence which stirs us up to strive after higher moral attainments; which I understand to be the character of genuine revivals of religion. How I should like to go on preaching to the Karens every day, till the measure of my life was filled up in the very act of addressing them!

15. We have had five meetings to-day. In the morning I had the pleasure to baptize the five mentioned above; then preaching; then church meeting; next the communion; and finally preaching in the evening. These, however, did not close our labors, for the Pgho man mentioned yesterday, staid with us an hour or two longer, and seems like a man with his face set Zion-ward.

*Nights in the jungle—Fear of demons—Visit to Pai.*

16. We left the zayat this morning, and passed on the road a house with the *still* at work under it. One of its inmates that we found in the field, professed himself convinced of the truth of Christianity, and expressed his determination to break off from his sins and join the Christians after conversing with his relatives once more. We have made slow progress to-day, the jungle being so thick, and scarcely any path. We are encamped out on the banks of a small stream.

18. We slept out in the jungle again last night, but have reached inhabitants again to-day. We stopped at a Pgho house, where we found a man much more willing to talk than to hear. At a Sghau house we endeavored in vain to persuade the people to come to worship at the zayat near; so we went on to another Karen house a mile or two distant, where we are spending the night. The old man is much afraid of demons, and dares not even bow down in prayer with us lest he give them offence. His children are favorable, and would like to live more like Christians, but they are afraid of their father. Two of his sons called on me in Tavoy last season, and I cannot but feel that there are some

here to be gathered into the fold of Christ.

19. We came on to Pai to-day, and after taking dinner in the Burman village, we came to the house of the Karen chief, where we now are. We found his wife at home, but she said she could not subdue her passions sufficiently to become a Christian. "I cannot restrain myself," she said, "when I am angry." The next individual was an elderly man, an inmate of the house, whom I have seen occasionally ever since I travelled in the jungles. He said, "I will believe if the chief does. I have regard to him." He afterwards said that he had never bowed down to idols, and that he prays to the great God continually. He also repeated several commands of the ancients, in which he seems to be trusting, though I made him acknowledge that he transgresses them continually. I found it hard to make him see his real need of a Savior. When the chief returned I found him much as last year, rather favorable to Christianity, but he said his mind did not move him to do any thing on the subject just now. When the time should arrive for him to become a Christian, his mind would, he thought, be led to the subject more decidedly.

*Difficulties in the mind of a Karen—Visit to the Hot Springs.*

20. We came up to Hot Water Creek to-day. Several persons came to worship and conversed afterwards, but complained as usual, of inability to restrain their minds from evil, and that the doctrines of Christ were new to them. One remarked, "The Burmans from our infancy have told us to do this, that, and the other, and we should obtain merit; but you come now, and say that merit is not to be obtained that way; that we shall increase our sins instead of our merit. The Karens are like a leaf on the stream below. When the tide comes in, the leaf is carried up stream, and when the tide turns, the leaf goes down stream."

21. We had sundry visitors at the zayat in the morning. One woman, when I endeavored to converse with her on religion, continually interrupted me with the remark, "I have not come to become a Christian, but only to make you a visit. The chiefs say your religion is nothing, and I follow them." It appeared before she went away, that the object of her visit was to obtain

some medicine. Another woman called who was much more reasonable in her conversation, and who had evidently given some thought to the subject of religion. After our visitors had departed we went to the hot springs a mile or two distant. There are several places where the hot water comes boiling up, but the principal place is a little sandy basin in the midst of primitive rocks on the margin of a cold water stream, where it bubbles up from three or four vents, and on putting the thermometer into one, the mercury rose to 198°, within fourteen degrees of boiling water. This is one of a series of hot springs that are found on a line nearly parallel with the coast, from Arracan to Mergui. The location of this one is rather peculiar, not being in a valley like the others I have seen, but on the side of a hill probably two thousand feet above the level of the sea. It is surrounded by large masses of coarse-grained granite rocks, which seem to have been detached from the sides of the hill above, which appears to be an immense pile of granite with a thin coating of earth, that the rains in many places have washed away.

*An attentive hearer—Pleasing progress of the truth.*

We had only one man at worship this evening, but he gave good attention, and we have been talking and reading to him a couple of hours since. His mind, is I think, affected by the truth; and he has evidently obtained some ideas. He has been much interested by the scripture account of the rich man and Lazarus, and with the subjects thereby suggested. "To use a comparison," he said, "the books shew the road which men have lost; and they are wandering at random through deep jungles, and over high mountains, and they know not whither they are going."

22. It is pleasing to see truth making its advances, though slow, over the objections of the people. When we came here, the people, as I observed to my companion, were as wild as the beasts of the forest. The few, however, that have been around us have been subdued remarkably. The man last night had nothing to object at parting, but "There is no one in Pai who has yet become a Christian."

To-day I had another conversation with a man that says his sickness occupies his mind so much that he can-

not think of religion. If he could only find a doctor to cure him he would then become a Christian. Another person remarked on going away, "Oh! when the teacher goes away, there will be no one to tell us of God and these matters."

23. One of the men came along with us till noon, to shew the way. He manifested considerable interest in having me go up to the houses near, to speak with the people on religious matters, and at parting gave me more encouragement than ever, that truth had taken a deep hold of his heart.

In searching for the Karen houses that we had in view, we lost our way, and found ourselves on the side of a hill so steep that it was with difficulty we could stand upon it; but the prospect of mountain and plain below, with the ocean and its islands in the distance, amply repaid us for the difficulties encountered in the ascent. We were finally benighted without road or water, but we travelled on through the jungle in the dark, till we reached a brook, on the banks of which we are now encamped, beneath a clump of wide spreading bamboos.

In a letter dated May 9, 1840—subsequently to his return from this tour—Mr. M. speaks of the

*Progress of translation—Applicants for baptism.*

Since my return I have been busied with the version of the New Testament, as I am now. Br. Wade comes over daily, and while he reads the Karen I read the Greek, and we stop and discuss every passage that calls for remark. This exercise continues one hour, and I find it a very useful one for the accuracy of the version. In the afternoon I have a very interesting class from Mrs. Wade's school for an hour, with whom I have taken up the Epitome of the old Testament, a book adapted to be very useful.

Since my return from the jungle I have had three applicants for baptism from among the Burmans, and one European. I had confidently hoped to devote a portion of my time to evangelical labors among the Burmans this season, but I fear I shall be disappointed. If it be important that the Karens have the scriptures, which I believe is conceded, it is important that the translation be as faithful as possible, and to accomplish that requires much labor and study, and reading, and con-

sultation, both with the natives and my brethren. I think it too, of paramount importance to lend a helping hand to the advancement of the native Karen assistants in scriptural knowledge.

From the tenor of the last annual report that has reached us, we are in hopes that a missionary for the Tavoyers will be ere long sent out.

A'sa'm.

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

The narrative of a second tour from Jaipur to the Nagas 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, "Nám Sang Naga 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 Naga 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 Nagas, 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 Sadiya, 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 Sadiya, 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 Sadiya, 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 nága school as a great triumph over Síná 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’sámese. This I now perform stately, 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?

### Siam.

EXTRACTS FROM A LETTER OF MR. DEAN,  
DATED BANGKOK, MAY 24, 1840.

#### *Candidates for baptism—Distribution of tracts—Reports concerning the English expedition.*

We have to-day enjoyed an interesting season, in examining five Chinese as candidates for baptism. The evidence of their conversion was very satisfactory and it is expected they will be baptized next Sabbath. One, an old man of sixty-four, cast away his idols eight years ago; he has since been in the daily habit of worshipping God, and for a long while has attended our religious meetings; the remaining four received their first religious knowledge during the last two years. They appear to be men on whom we can place dependence, and we fondly hope they may prove a valuable addition to the little church. During the examination, the old members manifested a lively interest, and by their efforts reminded us of the injunction, “Go out into the highways—and compel them to come in.” Some others have desired baptism, and some of the older members of the school manifest an encouraging state of feeling on the subject of Christianity.

Religious worship at our dwelling and at the chapel is well attended, and

the meeting in the bazaar is continued, though I have for the last few weeks been unable to attend. The exercises are conducted by Keek-Cheng, and I now have the prospect of soon resuming my attendance.

26th. There are now in the river thirty or forty small junks, from *Chan-tibun*, *Ban-pla-soi*, *Pak-lew*, *Ang-hin*, *Ta-chin*, *Song-cla*, etc., which we are daily visiting and furnishing with books. The men on board are generally ready to enter into conversation on the subject of Christianity. There are from five to fifteen men on each of these country junks. There are also at the present time, eighty or a hundred smaller boats loaded with cotton, dye-wood, pepper, &c., from different parts of the country. Many of these are manned by Chinese, and afford a good opportunity for tract distribution—especially as there is just now a suspension of business, to a great extent, throughout the city, in consequence of the plays and lotteries of the people, and the fears of government, in relation to the present movements of the English against China. However groundless their apprehensions may be, they are ready to listen to a thousand reports in circulation relative to the safety of their kingdom. Some say that the English are coming directly here instead of going to China; some, that the English and Cochinchinese are leagued together against the Siamese; and others, that England and America have combined their forces and are coming to take Siam! Other reports equally ludicrous with these, gain credence even with the nobility. The king and his princes, having junks designed for the Chinese trade, refuse to send them now, in consequence of the state of affairs between the English and the Chinese.

#### *Baptism—Inquirers—Monthly concert—Call for more missionaries.*

31st. We have to-day enjoyed the pleasure of receiving by baptism and the hand of Christian fellowship, four Chinese, as members of the church. The season at the water was one of much interest. In company with the church and missionary friends, a large concourse of Chinese assembled as spectators, and after a respectful attention to the ordinance as it was administered, listened with apparent interest to a brief statement of the origin and design of the institution. Some appeared as if they had never before

heard of the folly of worshipping idols, and the necessity of believing in Jesus Christ as the only Savior of sinful men. They followed us from the water to the house, where our teacher furnished them with tracts and added some exhortations. After this the church assembled, and the brethren lately baptized, received the right hand of fellowship. The season was one of interest to us all on account of the presence of the Holy Spirit. Our little church now numbers more than the company of the Savior's primitive disciples, and we pray that primitive piety and zeal may characterize them all. This evening, after family worship, a Chinese who has lived in our family about two years, lingered about the door till others had retired, when he stated that he had long seen the impropriety of worshipping idols, but felt that it was of no use for him to profess Christianity by an observance of its external forms, without his heart was inwardly reformed. He further stated that what he had seen and heard to-day had made him feel as he had never done before, and wished to know if it were consistent for such a poor sinner as he was, to be received by baptism to the communion of the church. The apparent sincerity and feeling with which this man made his inquiries, led us to think that in truth the spirit of the Lord was among us. Others are inquiring on the subject.

June 1st. At the monthly concert for prayer to-day, we enjoyed the society of brethren Peet and French with their wives, who have just arrived here as missionaries of the A. B. C. F. M. We enjoyed also the presence of Him to whom we made supplication for the salvation of a lost world. We have reason to praise God for his great goodness in affording us such measures of joy and success in our work. We serve a gracious and glorious Master.

8th. This evening one of our Chinese domestics engaged in prayer (for the first time in our society) in a very simple, appropriate and spiritual manner. We hope he is taught by the spirit of God.

We beg permission here to renew our request for more laborers for the Chinese in this place. "The harvest is great, but the laborers are few," and we ask the prayers of the Board, in union with all our Christian friends, that the Lord would send forth more laborers into this field.

A letter of later date, August 8, has been received from Mr. Dean. In reference to the effect of some measures of retrenchment, in the general expenses of the missions, which the Board had felt themselves compelled to adopt, in consequence of the exhausted state of the treasury, he thus writes—

The last news we received from the Board has sent some of the Chinese boys away from our school. To prevent a further reduction, and to secure means for the support of the school till we may hear again from the Board, we have to-day circulated a subscription paper among those who have ever shown themselves our friends, and have secured pledges for about two hundred ticals.\* Sixty ticals were subscribed by Prince Chau Fah, and eighty by Robert Hunter, Esq. The remainder was made up by ship officers, and other gentlemen in the place, excepting eight ticals from the wife of Chau Fah. The interest thus manifested in our work by those around us, is very encouraging to our hearts, and, considering the very small number of persons in this place who are prepared to appreciate the benefits of education, it reflects much honor upon their liberality.

*Interesting characters--Treatment of books and tracts by the Siamese.*

Aug. 9. The usual exercises of the Sabbath have been well attended to-day, and there was discoverable a more encouraging state of feeling on the part of some who officiated in the services. One young man, formerly in our employ as a printer, and long acquainted with the truths of the gospel, but of a very proud and haughty disposition, took a part in our prayer meeting with manifest humility and interest. The change so far, is a happy one,—its character and results remain to be proved. The teacher of the school has also manifested a decided change of feeling, and exhibits some marks of true conversion to Christ; but he has only for a short time known any thing of the gospel, and his Christian character—if indeed such he has—is yet immature.

10. Mr. and Mrs. Slafter have just gone to the bar for the health of the latter; we hope in a few days to see her restored to health and to her employments. The other members of the mission are in usual health.

\* The tical is about sixty cents.

11. As usual, a number of persons have called during the day for books, and among the rest, a company of five or six Siamese priests. After receiving each a book, they walked down to the banks of the river before our houses and commenced tearing the books in pieces, and trampling them under their feet. They then walked through the ship yard, scattering the leaves of the tracts after them, till all were expended. We are credibly informed that our tracts are torn and scattered along the way through the bazaar daily. Many books have been circulated among the Siamese, and much knowledge of Christianity, by this and other means, has been communicated to the people, but we are not aware that an individual of the nation has, while residing in the country, given evidence of piety. The circumstance alluded to above is perhaps one of as much encouragement as any which has come to our knowledge, since it manifests a decided feeling on the subject, though it be one of hostility to the truth.

*The opium trade—War with Cochin China—Character of the natives.*

12. We have learned to-day that a quantity of opium has been found in the hands of a Chinese, who had just purchased it from the naquodah of one of the Bombay ships now in the river. What will be the result to the persons concerned, is not yet determined, but this much is evident, that the severity of the penalties now enforced upon the natives who violate the law in the purchase or use of opium, does not prevent its importation; and it is equally evident, that while the authorities are imposed upon by smugglers, they in return, inflict punishment upon the innocent with the guilty. Daily we hear of persons being apprehended who are as free from guilt in this matter, as any of his majesty's subjects.

13. It is now reported that the Prah Klang, with a force of 5000 men, is going to war with the Cochin Chinese. Chau Kun-Bre-Din, a Siamese officer of high rank, has already gone, and has sent back for aid. The Calcedonia, one of the Siamese vessels built in European style, is taking on board guns for the expedition. From present appearances it would be somewhat remarkable if a long time should pass without witnessing some revolution in the government of Siam. The Chinese, by far the greatest portion of

the inhabitants in this city, are reminded of a long series of what they call oppressions, by the triennial tax of four ticals, which they have this month to pay, or go to prison—not a comfortable place in this country.

15. A circumstance occurred a day or two since which may illustrate the character of the people with whom we live, and show the present state of things in this place. One of our missionary friends sent his servant out with eight or ten ticals, to purchase some necessaries for family use, when he repaired to a gambling house, and spent the money. He returned at night with the report that he had been taken up by the government officers, on the pretext that he was an opium dealer, and that he could be released on no other condition than that of paying all the money he had with him. Seizures for opium dealing are so frequent about the city at this time, that his employer was led for the present to believe the report, and to join in congratulating the poor man on his fortunate escape from prison. It has since appeared that he well deserved the prison for his imposition upon his confiding employer. This is but one of the many instances that might be given to illustrate the perfidy and deceit which are often found in the heathen character.

A missionary, especially on first coming into the country, needs to be particularly cautious, or he will be involved in constant difficulty by the faithless natives, who are ever ready to take advantage of a man's ignorance of the language and customs of the country. If in no other way, they will make such appeals to his sympathy and benevolence as will secure their object; and a man will generally be taken with their craftiness many times, before he can persuade himself that the poor creatures would impose upon him, especially if they are persons who have been taken into the family, and have afforded some encouragement of yielding themselves to the claims of Christian truth. It is a lamentable fact that they will often make professions of attachment to our religion, for the sake of better succeeding in their selfish designs. On the other hand we need to be watchful and prayerful lest this view of the heathen character, however true, should lessen in us the little compassion we have for their souls.

The weather is now oppressively hot; still we are preserved in mercy

from disease, and are allowed to go on with our employments.

### China.

#### EXTRACTS FROM A LETTER OF MR. SHUCK, DATED MACAO, AUG. 20, 1840.

We have, in the extracts given below, a brief account of the seizure and abduction of the English missionary at Macao, and of the hostile attack by the British forces, which was its consequence. Our readers have doubtless been made acquainted with the principal facts through the public papers, but the subjoined sketch has the advantage of being from an eyewitness, and a Christian missionary.

#### *Abduction of Rev. Mr. Stanton—Battle at the Barrier—Defeat of the Chinese.*

Yesterday was a day of excitement, beyond all precedent in the past history of Macao,—a day of anxiety, of war, blood-shed, and death. Two weeks ago this morning, one of our missionary circle, Mr. Stanton, a young English missionary of much piety and learning, was seized by the Chinese as an *Englishman*, and, wounded and bloody, was carried to Canton and thrust into prison, where he now is. He went out to bathe in the sea alone at five o'clock in the morning, and we only heard of his abduction three days after it occurred, although every reasonable effort was made to learn something of him. Capt. Smith, chief of that portion of the British squadron now in this part of China, demanded Mr. Stanton's release. The *taoutae* (intendant of circuit,) then in Macao, said he would repair to Canton, consult with the *taungtuk* (governor,) and hoped to bring Mr. S. back with him. The *taoutae* returned night before last, not only *not* bringing Mr. Stanton, but bringing a large body of troops, and threatened to attack the houses of the English in Macao, in which event all other foreigners would have suffered. Evening before last, some Englishmen were fired upon, while riding out. Yesterday, Capt. Smith receiving nothing but insolence from the Chinese, at one o'clock in the day, moored in two of his ships of war, also a large war-steamer and a cutter, and opened a heavy cannonade upon the garrisoned Barrier, which separates the Portuguese and Chinese territories. At this place also were fifteen war-junks, and a large encampment of Chinese soldiers. The Chinese returned the fire, from the

junks, the encampment, and two other places. At three o'clock a large body of British troops landed on the Chinese territory, formed on the beach, marched deliberately onward amid volleys of musketry, and were in possession of the Barrier and encampment within five minutes' time. A brisk fire was kept up all the time by the ships, and the troops threw grape-shot into the junks from a field-piece which they took on shore with them. Having set fire to the encampment, and nearly destroyed the junks, they re-embarked about sunset. I saw nearly the whole and was within 200 yards of some of the British balls. We could have witnessed the engagement from our windows, had it not been for trees intervening. I saw several of the poor creatures fall, and my feelings were indescribable, at seeing my fellow-men thus hurriedly plunged into eternity. I deprecate war in all its forms, but the Chinese *government* is hostile, essentially and practically hostile, to the great God and to the cause of his Son, and it would be no great cause of regret to me were the whole fabric soon to fall, to rise no more, before the face of offended heaven. The number of the Chinese killed and wounded yesterday, which, however, it is almost impossible accurately to ascertain, must have been three or four hundred; while of the British not a man, it is said, was killed, and only a few slightly wounded. We slept sweetly and safely last night. God knows those who are his. He is our refuge, and we have no burdensome anxiety nor unhappiness. Many rumors are afloat concerning the operations of the fleet on the northeast coast, but not sufficiently authenticated to warrant me in detailing them here. We are all in only tolerable health. Pray for us. I know not what may be the next step the British may take. I doubt whether yesterday's proceedings will make Mr. Stanton's situation any more secure; I have many fears for his safety.

In a note dated August 3, Mr. S. thus speaks of the occupancy, by the British forces, of the island of Chusan, in July last.

The city of Tinghae is in lat. 30° N. There has the British flag been hoisted (July 5th, 1840,) under a royal salute, and Brigadier Gen. Burrell proclaimed governor of the Chusan Archipelago. This is a portion of the fertile and beautiful Province of Chékeang. At Chusan there are now tens of thou-

sands of Chinese on their own soil, who are accessible to the Christian missionary, and at the same time not under the absolute control of either Catholics or mandarins.

E t t e c e .

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, OCT. 8, 1840.

The letter from which the following extracts are made, is not of so recent a date as that contained in the February number of the Magazine, yet we doubt not its contents will be interesting to our readers. The transaction to which it chiefly refers,—the baptism of the Greek convert Apostolos,—is an important event, in its bearing upon the character and prospects of the mission. We trust this will be to the Greeks but a dawning of light, which shall, ere long, open to a perfect day.

We regret to say that later accounts from Mr. L. left him in a very feeble state, from another severe attack of illness which occurred about the first of November. The prospect of his recovery must now be considered very uncertain, and we look with anxiety for the next intelligence from him.

*State of Mr. Love's health—Climate of Corfu—Tract distribution.*

The summer has been to me one of great feebleness. Since my last, I have had three attacks of the spasmodic affection, and two of the country fever. The most of the time, however, I have been able to walk out or ride, but unfit for any active business. One of the attacks of the spasmodic affection was attended with high inflammation. The disease, however, continued but a few hours, and I was confined to the bed but a few days. This tenement of clay would, I think, be able to endure but a few more such attacks. Sometimes I have thought that my poor instrumentality was almost done,—and rest at hand. But still our Father gives us to hope.

The climate of Corfu is, I am quite certain, better adapted to my constitution, than any other just in these parts. Since our arrival at this place, I have had none of those severe colds, and oppressions at the lungs, from which I suffered so frequently at Patras.

It has been unusually *unhealthy*, I learn, at Patras the past summer, the temperature for many days being above 100° Fahrenheit. But not so at Corfu. I have felt no oppression from the heat—the temperature, except for a

few days, having been not above 90°;—generally from 80° to 85° in the heat of the day. Our children who were sick more than half of the time at Patras, have been in excellent health all summer.

My feebleness, as I have already intimated, has precluded me, for the most part during the summer, from active labor; we hope, however, that we have not been here in vain. I preached for Mr. Lowndes in English as much as I was able, during the two months that he was absent at the lower islands inspecting schools. The exercises were in the evening, and being unable at that hour to go to the school house, where Mr. Lowndes worships, we had the services in our own house. Some of the last meetings the two rooms in which the service was held, were crowded, about seventy-five persons being present, and double the number which at first attended. The truth was listened to with much apparent interest, and a few conversions have ensued. Indeed our little congregation appears very much like the beginning of an American revival.

A week before Mr. Lowndes' return, I had an attack of the fever; since which I have not attempted to preach. We have had considerable religious conversation with our English friends, and particularly with some pious Wesleyan soldiers, and by their hands have sent many thousand pages of tracts into the citadel. The tracts have been extensively read. The number of hopeful conversions is four, and in two of the cases the tracts, I think, were particularly instrumental. One of these was a poor sick man in the hospital, who has since passed from time into eternity.

The two regiments at Corfu, about to be relieved by three new ones from England, are soon to embark for the West Indies. They have applied to me for a large quantity of American tracts, particularly for the voyage thither.

Our labors among the natives have been chiefly carried on through our assistant, Apostolos. He is a man of God. I preached a few times in Greek, in the earlier part of the summer, but feebleness not allowing the effort, I had to relinquish it about the first of July. Since which time I have attempted nothing directly, except personal religious conversation with those who have, from time to time, called at our house.

*Baptism of Apostolos—Its effect upon the minds of the Greeks—A candidate for the priesthood.*

The 12th of August was to us a day of interest. We repaired to a beautiful little bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn in the tune "Greenville," and prayed. After which, I baptized Apostolos εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act, which, in obedience to his command, we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently, before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin! and after coming up out of the water, how earnestly did he supplicate the grace of God, and the constant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God, in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beach a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

Our brother has long desired to obey

the command of Jesus in this ordinance,\* and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to say, "My parents put me into the water when I was an infant, as they would dip a stick. But *how* that can be *my* obeying the command of God to be baptized, I am not able to see."

Our English friends present, saw in the administration of this ordinance a *dawning* for Greece. Others, perhaps, may see a *darkening*. As for me, the command being clear,† the duty was plain.

The transactions of this 12th of

\* The baptism had been delayed some time in consequence of my ill health.

† Math. 28: 19-20. "Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλημιν ὑμῖν. ΚΑΙ Ἰδοὺ, Ἐγὼ μεθ' ὑμῶν εἰμι πᾶσιν τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν."

"Go make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, as many as I have commanded you. And lo, I will be with you always, even to the end of the world. Amen."

("εἰμι," will be with you, etc.") The Greek indicative present is frequently expressive in a high degree, of emotion, of determination, of affirmation, of assurance,—better expressed in English, by the auxiliaries "shall" and "will" emphatic,—of which the above, I think, is an instance. So also the following, "If I go and prepare a place for you, I 'will' come again, [ἔρχομαι] I will not leave you orphan, I 'will' come to you," [ἔρχομαι.] "Where two or three are met together in my name, there 'will' I be" [ἔμι.] "From henceforth ye 'will' know him," [γινώσκετε] John xiv. 7. The idiom is very common in modern Greek, a fact overlooked, I think, by the translators of the modern Greek Scriptures. ["And I will be with you."] It seems to me that the missionary should contemplate well this "and." It is the connecting link between the last command of our crucified and arisen Lord, and a promise big with glory. "Go," "Make disciples," "Baptize them," "Teach them." These are the injunctions—obey them, "And"—O! blessed assurance!—"I will be with you *always*, to the end of time.—"One word more. This command of our sovereign Head, "to preach the gospel to all nations," was given to his disciples not as *individuals*, but as a *body*. Not that every individual of the body is to preach the gospel to the heathen,—but rather that this body might participate in the acts of all its members. "Participation," then, is enjoined upon every disciple of Jesus. And let every disciple participate in the work, "and" Jesus will be most assuredly with them, both at home and abroad. Glorious is this privilege! but yet responsibility as weighty as eternity, is resting on the church of the living God.



August are well known throughout the city of Corfu, and generally throughout the island. The reproach of "*sprinkling*," so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are "no Christians because we have not been baptized." I have never seen a Greek belonging to the Greek church, who regarded any thing other than immersion, as baptism.

But the bearing of this transaction on the subject of "*Believers' Baptism*," is by far more important. Intelligent Greeks understand that their present practice of baptizing unconscious infants is an innovation; that it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of demonstration. "*Ὅσοι κατηχοίμενοι πρόερχεῖτε*" (literally "as many as are catechumens, come forward.") It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form,) when he came forth to read the liturgy in connection with administering the eucharist, and its import is, that those who do not sustain the character of *κατηχοίμενοι*, not being baptized into the church, are to withdraw,—a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the *first* part, is put for the whole and what naturally succeeds. And as the word "*κατηχοίμενοι*" necessarily implies *understanding*, on the part of the candidate for baptism, so the question "what class of persons were baptized, whether infants or otherwise," is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply "*καλῶ, for so our fathers anciently did.*"

There is still another view which our Greek friends take of the subject, which, to me, is no less interesting. Referring to the baptism of Apostolos, say they, "*It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians!!*" To these questions we answer them distinctly, "*No.*" "Except ye repent and

be converted to God, and cease from sinning, and from loving your sins, you cannot be saved." Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching "the scriptures, to see if these things be so." Oh! sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity.

We are making some arrangements with reference to publishing Wayland's *Elements of Moral Science*, which we now have in manuscript. A young Greek, educated in the Ionian University, for the priesthood, and now engaged as one of the teachers of the High School in Santa Maura, has been in Corfu a number of weeks of late, petitioning the Senate to release him from his obligations to become a priest. The Senate are highly displeased, and charge him with changing his religion. They give him six months in which to return to the church, and be ordained, or they will then take from him his situation. The young man declares that on *no condition* can he submit to the silly rites of the church, or comply with a requisition so repugnant to the dictates of his conscience; that auricular confessions and forgiveness of sins by the priesthood have no place in the Bible, and as for worshipping pictures, relics, saints, "the all holy Virgin," etc., it is the grossest idolatry; that he would have no objection to be ordained, if it were only to teach the scriptures; but all the above, with the appointed fasts and feasts, he will have nothing to do with. This young man copies our manuscript of Wayland's *Philosophy for the use of the professor of Theology and Moral Philosophy*, in the Ionian University, for which service he receives from the professor ten dollars.

He has obtained about fifty subscribers at Corfu. The entire cost of one thousand copies of the work (the abridgement somewhat enlarged from the whole work) will be, I think, about five hundred dollars, exclusive of the cost of preparing it, overseeing the printing, etc. It may be printed at Patras, if we have a missionary there, for perhaps something less. A new press has recently arrived, and a week-

ly paper is now published at that place, edited by Dr. Maniaka.

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### West Africa.

EXTRACTS FROM A LETTER OF MR. FIELDING, DATED EDINA, DEC. 8, 1840.

Messrs. Fielding and Constantine, with their wives, it will be recollected, sailed from Norfolk for West Africa, in the ship *Saluda*, early in August last. Soon after their voyage commenced, the ship sprang a leak, and they were obliged to return to Philadelphia. The *Saluda* having proved unseaworthy, after some delay another vessel was found, and they embarked a third time, as stated below, in the bark *Hobart*, from N. York on the 25th of September.

#### *The voyage—A storm—Arrival at Monrovia—Governor Buchanan.*

Having been, as you know, unhappily disappointed in the worn-out ship *Saluda*, we were provided with a more healthful, safe and comfortable conveyance, in the bark *Hobart*. After much trouble in exchanging our cargo, which was a good deal broken, we were ready, and cleared from the port of New York, on Saturday the 26th. We did not, however, leave the Narrows until Monday the 28th September, somewhat later than we expected. We went out with the prospect of fair weather, and had a good breeze for about a week. There were indeed but light winds until the 11th of October, when the heavens became as black as midnight, and in a few hours we found ourselves overtaken by a terrible north-easterly storm, which continued and increased for four days. Some people not accustomed to the sea, always experience storms when they go on a voyage, but the frightful appearances presented to us, it would be impossible for me to describe. When I think of the raging elements, the fierce wind, the roaring sea, the mountainous waves, I wonder these did not part our frail bark asunder, and scatter it to the four quarters of the heavens. On the 4th day, the waves broke over us almost without interruption—the water rushed into our cabin, and even into our berths. The vessel now became unmanageable—the axes were prepared to cut away her masts—her helm was lashed down, and she was let go at the mercy of the waves and the storm. Then the heaving, and pitching, and reeling, together with our sea-sickness, made it a period in our passage long to be remembered.

But blessed be God, He who holds “the winds in His fists,” and controls the waves, condescended to calm the violence of the storm. After the clouds had broken away, the winds and rain abated, and we were permitted to see the cheering rays of the sun, our hearts were lifted up in gratitude to our Heavenly Father for sparing our lives, and permitting us to escape a watery grave. After this period we had very light winds, and long calms, until we reached the Cape de Verde Islands. For the space of three weeks during this time, we did not advance twenty miles.

During the calm weather we caught several sharks, and porpoises, and many other fish; one of the sharks was about eight feet in length. All along the coast of Africa the ocean abounds with these formidable fish.

As we approached nearer the coast, the weather became gradually warmer. In latitude 9° the heat was quite oppressive,—the thermometer standing at 98° in the cabin, and sometimes as high as 123° in the sun; we were relieved, however, by many gusts of wind and squalls. These are in themselves very refreshing, but are dangerous to sailors, as they come on very suddenly and with great violence. Many of these squalls are accompanied by a heavy rain, loud peals of thunder, and intense lightning, while the wind blows a complete hurricane; but they do not usually continue more than an hour.

We endeavored to lift up the standard of the cross, wherever we found opportunity. We had services on board the ship, to which the sailors were invited, once on the Sabbath, when we were so seasick that it was with difficulty we could engage in any religious exercises; after we got better we had worship every evening; and on the exhortations to the sailors, I trust the Lord bestowed His blessing. The second mate was made to feel his sinful and wretched condition, and we would fain hope, ere this, has obtained peace in believing.

On Tuesday, the 58th day from New York, we saw the Cape of Mesurado, and about four o'clock in the afternoon of the 24th of November, we reached Monrovia.

We have reason abundantly to thank God, who has dealt so mercifully with us, for, after many disappointments and a long passage, we are permitted to see the benighted shores of Africa; yes, benighted indeed, for be-

fore we reached the land which has been cursed of God, by reason of sin, scores of natives came off in their canoes, and on board our ship, whose naked bodies were loaded with grigris, and other symbols of their idolatry.

Governor Buchanan, who resides in Monrovia, came on board the next morning. He treated us with the utmost kindness, and invited us to make our home at his house while we should remain there. We found him to be a pious Christian, as well as an amiable and intelligent man, and we spent all the time we staid on shore at his house. He kindly took us and our companions seven miles up the St. Paul's river. We stopped at the government farm, and at a settlement on the banks of the river called Georgia. This settlement is composed of captured slaves; they are Eboes and Congoes. We walked through their town; the people were pleased to see us, and followed us in a drove. Their streets are wide and regular, the houses small, the farms are well fenced in, and such is the richness of the soil that these farms appeared like gardens in America. The inhabitants number about 300—they can all talk broken English, and their children speak the language very well.

*Arrival at Edina—Dangerous navigation—State of the mission—Expedition to the Niger.*

We left Monrovia for Edina 70 miles distant, on the 29th of November; we did not reach there, however, until the 3d of December. We found br. Clarke and wife quite well. Br. Crocker was also well, but alas! sister Crocker was no more; she died on the 28th of August. Blessed be God, we found them all in the true spirit of missionaries, cheerful, and looking forward to the promises of God; though inured to affliction, yet looking upon every dispensation of providence as designed for their good. Their schools and mission stations generally, are in a flourishing condition. They received us with the most cordial and fraternal kindness, to their mission circle. At the mouths of these rivers—(St. John and Mesurado,) at Edina and Monrovia, are very dangerous bars. We all got a wetting at Monrovia. Br. C. and myself experienced the same also at Edina; our companions escaped, because they came over in a larger boat. The bar at Edina is really terrific. In

attempting to cross it many persons have been drowned; one of our boats was capsized, and one passenger drowned,—a son of the Rev. Mr. Seys, Methodist missionary,—the rest were with difficulty saved. Though we were exposed many times, before we got all our things on shore, yet we have been mercifully preserved. On the Sabbath br. C. and myself preached at Bása Cove, in the Baptist church; it was their quarterly meeting, and there was a large congregation, composed of colonists and natives. I trust the Lord was in the midst. In the evening, by means of an interpreter, we addressed the natives in br. Clarke's charge. Edina is situated at the mouth of the St. John river, on low ground, between the river and the sea, in latitude 6° N., longitude 11° W. Our mission house stands on the highest ground in the place, and that not very high. Both at the rear and also in front, is a swamp; one is covered with the deadly mangroves, the other is almost clear of them. The inhabitants on both sides the river, at Bása and Edina, amount to 700. There are a number of natives transiently living among the colonists; they do not alter their manner of life, only they wear a small cloth round their waists, reaching nearly down to the knee;—females wear the same. They live in huts and have their number of wives as they do in the forest. Edina is considered as healthy as any place on the western coast, excepting, perhaps, Cape Palmas. We had an opportunity immediately after our arrival, of going to Fernando Po, by an English vessel bound that way; but upon mature reflection and consultation with our brethren, we concluded to spend the period of acclimation here. The fever of this country is universally dreaded. It makes sad havoc of Europeans, and those who survive look very feeble and wan. But we trust that, being in the bosom of the mission, we shall fare better than many. Our brethren think well of our mission to the Niger, although they would like to have us with them. They suppose it much more healthy in the interior. We shall therefore remain here until we think we have become acclimated; then, the Lord willing, we shall proceed up the Niger.

The English have already commenced their expedition up the Niger; one steam vessel has gone by, and two others, we are informed by an English

captain, are on their way. We have seen numbers of English men-of-war, since we have been on the coast. A whole fleet passed a few days ago; they have commenced the work of breaking up the slave factories on the coast. They have destroyed Gallinas since we have been here, and liberated 600 slaves. They are now going down the coast, to break up every slave factory they can find. If the English go on the plan of Mr. Buxton—and doubtless they will—Africa will undergo in a few years a mighty revolution.

EXTRACT FROM A LETTER OF MR. CONSTANTINE, DATED MONROVIA, NOV. 28, 1840.

*Arrival at Monrovia—At Edina—Prospects of the mission.*

We arrived at this place in safety, and in the enjoyment of good health, on the 24th inst., after a protracted voyage of fifty-eight days. Here we were met by Gov. Buchanan, who very cordially invited us to his residence, where we were made welcome during our stay at this place. He appears to be in every respect the man for his station, so kind and affable that he seems to have won the confidence and esteem of all.

Edina, Dec. 10. We arrived at this place on Wednesday of last week. Our hearts were gladdened, and our spirits rejoiced, when we found ourselves in the society of our dear brethren, who came on board the vessel to welcome us to their abode in this land, shrouded in moral darkness. But we found them mourning the loss of our beloved sister Crocker, who has entered into her rest. They were fearful also, that the intelligence of her death would discourage others from coming, or would dishearten the Board in their efforts to evangelize poor benighted Africa. Why the Lord has removed her from this very interesting and important field, just as she was beginning to be useful, we cannot tell; but we hope that many will respond to the anxious inquiry of our brethren, "will others come to our aid?"

We feel ourselves under renewed obligations of gratitude to God for his past mercies, and present blessings. We certainly have reason for devout thankfulness to Him who has given the winds and the waves charge concerning us, and has brought us in safety to the land of our choice, where we hope

soon to see the desire of our hearts. The prospects of the mission here are becoming very interesting, and our brethren greatly need help. When they look over the whitening fields spread out before them, and see that they are able to perform but a very small portion of the work which seems to be accumulating, and which is constantly pressing upon them; and then look to their brethren at home, and see no cheering promise that more laborers will soon be sent out to their aid, they are ready to exclaim in despondency, "Alas! for this poor people. Must they die in their ignorance and in their sins?—must they 'be turned into hell with all the nations that forget God,'—while Christians in America can send them 'the word of life which is able to save their souls?'" While these things dishearten our brethren, they are compelled to turn away from all human aid, to Him who has spoken in consoling language, "lo, I am with you alway." But must they be left to labor and die alone, because men cannot be found, who are willing to sacrifice their comforts, yea, and their own lives also, for the salvation of this interesting, but long neglected people?

*Need of more laborers.*

Two missionaries are needed for this place, as soon as the Board can send them; one to labor at the station now occupied by br. Crocker, which is twenty miles up the Mechlin river. This will allow br. C. to open a station at Kaigma's place, a very large town near the borders of the Kpese territory.

The other missionary would accompany br. C. with a view of laboring in the Kpese tribe. Br. C. thinks they are a numerous and interesting people, occupying a large territory in the mountainous and healthy regions of the interior. Their territory comes within a few miles of the above mentioned town, where many of the Kpese people live. At this place, the missionary destined to the Kpese tribe, might stop for a while with br. C. and be acquiring some knowledge of the language, and at the same time make arrangements for his permanent residence in the tribe. Who will come to occupy this important field?

Under the blessing of God my health is now good,—even better than it had been for several months previous to my leaving America. Mrs. Constantine

also enjoys good health. But how soon our systems may become infected with the miasma of the low lands, and we fall victims to the climate-fever, we know not. But we trust, that under the blessing of God, and the care which the experience of our brethren will enable them to bestow, we shall have the privilege of laboring long in our Master's vineyard. But should He in his infinite wisdom see fit to remove us early, His will be done. May we only live to glorify him.

With the advice of our brethren here, we have thought best to remain with them and observe the indications of Providence, until we ascertain farther what may seem to be the will of God concerning us, and our departure will be regulated accordingly.

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EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, DEC. 10, 1840.

Mr. Crocker, in referring to the state of his own mind and feelings under his bereavement in the death of Mrs. C., thus writes—

Since my companion's death, I have most of the time had a good degree of peace of mind. If I am not deceived, the effect of my severe sickness and bereavement has been salutary. God seems to have dealt very kindly with me throughout, and to have made the stroke as light as possible, consistently with his design to promote my spiritual welfare. I have enjoyed the sympathy of Christian friends, in a high degree. My visit to Cape Palmas was very pleasant. The brethren of the Episcopal and Presbyterian missions were exceedingly kind. My health has been remarkably good, so that I have been enabled to keep myself busily employed all the time.

*Occasions of encouragement and of depression.*

In regard to the mission, I never felt more encouraged than I was even before the arrival of this last vessel. We were greatly cheered and comforted by the arrival of brethren Constantine and Fielding, with their wives. Though I have seen too much of the uncertainty of all earthly things, not to know that disappointment may lurk in every breeze, yet I think I can see evident tokens of God's merciful designs towards Africa. And the fact that my mind was turned towards this country, now gives me pleasure. It is true, I have been here more than five years, and

have seen but little fruit of my labors, in the conversion of the natives. My heart has often sunk within me, in view of their indifference. None but he who has been in a similar situation can fully realize what are my feelings frequently, when I go out to call the natives to meeting to hear the word of God. Those are the seasons when Satan seems to exert all his power to torment me. To cease laboring I dare not, and to go forward seems almost as bad as death. But after they get together, if God enables me to speak to them faithfully, I rejoice in my work. I have in times past, felt greatly cast down, by the thought that it was owing to my unfaithfulness that God did not bless my labors. But recently I have been enabled to rely more exclusively upon the promise, "My word shall not return unto me void." I have felt that God would honor his own truth, and fulfil his own promise, let me be what I might. The encouragements at my station in the country, have been a little greater of late than heretofore. More people attend meeting; and I think I can perceive some effects on the manners and customs of the people. Divine truth, continually reiterated in their ears, will, I am confident, sooner or later produce its legitimate effect. I hope you will pray much for us, that we may be endowed with all the qualifications necessary for the faithful discharge of our duties. Our newly-arrived brethren have concluded to stay with us, till they have passed through the first and usually the worst part of their acclimation. I have no doubt that this will be in accordance with the wishes of the Board. Any disposition on their part, or that of their friends, that they should proceed directly to their destined field of labor, must have proceeded from an entire ignorance of the nature of the climate, and of the fever. It is our prayer that they may be preserved to prosecute their labors in this country, and in that part of it where these labors will be most effectual.

A letter from Mr. Day, pastor of the church at Edina, dated Dec. 12, mentions his removal with his family, to Bexly, a settlement six or seven miles distant from Edina, where he has established a school of about thirty native and American children. This position he considers a very favorable one for preaching to the natives, as there are several large towns in the immediate vicinity.

## Other Societies.

## London Missionary Society.

## MISSIONARY SUCCESS IN THE ISLANDS OF THE PACIFIC.

Extracts of a letter from Rev. Wm. Gill, dated Rarotonga (one of the Harvey groupe, lying S. W. of the Society Islands), January 14, 1840.

One subject, that occupied much of our conversation on our voyage, was the importance of constantly urging on the attention of the native churches the duty of relieving the Parent Society, and of presenting them with those high motives by which they should be induced, as Christians, to extend the blessings they themselves have received. Notwithstanding all their disadvantages, the members of the churches at Rarotonga have hitherto shown every disposition to discharge those high obligations under which they feel themselves laid both to the church at home, and to the heathen round about us. Last year, Auxiliary Missionary Societies were first established on the Island. One was formed in August last at the station of Avarua, the station of Mr. Buzacott. It was truly an interesting scene, and strongly calculated to encourage the hope that if their spirit of benevolence be matured by Christian principle, their subscriptions will, at some future time, be no inconsiderable item in the financial report of the Society.

In September last, a similar Society was formed at this settlement, Arorangi. On the Sabbath previous to the meeting, I took occasion to show the urgent necessities of the heathen, and our duty to render all the assistance in our power, taking as the foundation of my remarks the solicitous cry of the man of Macedonia for help, recorded in the Acts of the Apostles. Early on the day appointed for the formation of the Society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the Gospel at Tahiti, and the present state and extent of the Society's operations. To these statements the people listened with intense interest, and indicated by the expressoin of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native

teacher sent to these shores, showed that it was their duty to form a branch Society to aid the Parent Society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timmu, the Chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 lbs. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were 13 fowls, 13 bundles of pierie, the native mica; 32 small neatly wrought native baskets; 42 stones of murder, used formerly in their wars; 1 basket of breast ornaments, and other heathen fineries; 7 baskets of various kinds of sea shells by the poor children; and a great number of heathen ear-drops.

In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

There was an old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ,—this poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which

he had witnessed, stating, that "he had lived to behold a new and wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true," said he, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear, were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the Island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King—a powerful King—a King of love—Jesus, the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the

prince of darkness reigns, by sending them that word of life which made Him known to us." Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

Extract of a letter from Rev. A. W. Murray, dated Tutuila, February 10, 1840.

I rejoice to state that since I last addressed you, we have been highly favored; the Spirit of the Lord has, we humbly believe, been poured on us from on high; large numbers have been brought under deep conviction, and not a few, to all appearance, have been really converted to God. The work commenced in our own family on the night of Monday, Nov. 4, 1839; and on the very same evening, at Vaitogi, a village about ten miles distant from Pagopago; and since that time it has been gradually extending, and appearing more and more clearly to be a genuine work of the Spirit of God. For some time after the commencement of the work, I could not but feel very anxious in regard to its issue; the excitement was so deep and so general, and evinced in a manner so different from anything I had ever before witnessed; but such blessed effects soon followed as led us heartily to thank God, and earnestly to desire that He might long sustain among us what we could not but regard as in the main his own work. Large numbers, who but lately were unconcerned, immoral, and vicious—some of them notoriously so—have been brought under deep concern; have completely abandoned their former practices, and become meek, humble followers of Christ.

It ought to be mentioned, however, that almost all who have been the subjects of this awakening, had for a considerable time prior to its commencement been undergoing a preparatory process; they had with few exceptions been pretty fully instructed in the doctrines of the Gospel; the seed had been cast into the soil, and had been waiting the needful influences to cause it to spring up, and bring forth fruit.

I cannot now give any correct information respecting the numbers that have been awakened. The work is still going on, and most earnestly do I pray that it may extend throughout the length and breadth, not of this island only, but of the entire group. It has already extended, in various degrees, to most of the settlements on this Island; and the people flock from all quarters to

hear the word of life, and inquire what they must do to be saved. We know of several who come weekly as much as 10, 12, and 15 miles, to attend on the means of grace.

The subjects of this awakening include all descriptions and ranks of people, high and low, old and young, blind and lame; some who were before comparatively quiet and well behaved; and others, previously the most wicked on the Island. One old chief confesses that he strove to harden his heart against the work, and to treat it with scorn, and that he felt himself constrained to surrender.

#### CLAIMS OF INDIA.

Extract of a letter from the Rev. E. Porter, dated Vizagapatam, September 10, 1840.

The Nagpoor Territory is a very large district, situated in the centre of the continent of Hindoostan, which has hitherto been quite unoccupied by any Missionary Society, and presents on many accounts a large and interesting field of labor to the Christian church. I am particularly desirous of directing the attention of the Directors to the Koles, a people inhabiting the hilly parts of that extensive country.

They are a distinct tribe from the Hindoos, and their customs and manners are quite different. Their objects of worship are simple and rude, and somewhat resemble those formerly worshipped by the South Sea islanders and other barbarous tribes; they have no caste amongst them, and their moral character appears superior to the Hindoos in general. Humanly speaking, there is as much likelihood of these people being brought under the influence of Christianity and embracing its doctrines, as the inhabitants of the South Seas. One fact I would mention, which ought to stir up the Christian church to do something speedily for this poor, degraded, yet interesting people, and that is, that the deceitful and wily Brahmins are endeavoring to establish their priestly craft and power amongst them, and, I am grieved to say, have succeeded in some instances. Should the Directors see fit to take up this interesting field of labor, I should propose that six Missionaries, or at least four, be sent as soon as possible; two to be stationed at Nagpoor, and two at Jabbalpur, a large town situated on the borders of the Kole country. I must say that I do feel most deeply for this people, as they have been quite neglected, and yet they present a most promising field for Missionary labor in India. Think, my dear Sir, of 300,000 human beings, without caste, free from the deeply-rooted prejudices of the Hindoo,—living in the heart

of Hindoostan, open on all sides to the labors of the Christian Missionary, and yet destitute of that instruction which alone can make them wise unto salvation. Is it not, I ask, a loud call to the church of Christ to be up and doing, to rescue these poor ignorant beings from the power of that soul-destroying and unclean superstition, under the withering blast of which so many have perished?—*London Miss. Magazine.*

#### Baptist (Eng.) Missionary Society.

The following notices are compiled from the January and February numbers of the London Baptist Missionary Herald.

#### CONTINENT OF INDIA.

**DACCA.**—This station is in one of the richest districts of Bengal. The city is situated on a branch of the Ganges, 170 miles N. E. of Calcutta, and contains about 150,000 inhabitants.

#### Missionary Excursions.

On Saturday, the 8th, brother Leonard and I went to Rahmat-ganj, the west part of Dacca, where we distributed a number of books; but the people were noisy and disputatious. "You say," said one, "that Jesus Christ was incarnate: so were some of our debtas." "True, according to your shasters, they were; but your debtas, by their incarnations, did nothing for the good of sinners. What, if you were in gaol for a debt of 1000 rupees, and one of your debtas, in the form of a fish, were to come and sport in the gaol-tank, and another were to range the woods in the form of a wild hog, what would that benefit you? But if one were to come and pay your debt, that would be doing you a great service, for you would then be set at liberty. Now Jesus Christ became incarnate that he might pay the debt of our sins, and thus deliver us from punishment." The by-standers smiled, and the poor man was silent.

On Saturday, the 15th, we went to the potters' village; but we could get scarcely any one to hear us: two or three villagers, and a few travellers, were all that we could collect. We tried to converse with an old man, but we could make no impression upon him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works, and sleeps, and so does his bullock; but where is the mind by which he ought to evince his superiority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears; he expects no good in this



world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death, and ask him what his state will be in another world, he calmly replies, "It will be as God pleases;" it is no concern of his; it is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners; "Yes," he says, "I know that Krishna is the deliverer." From a poor old man, of this description, I turned to several young men belonging to the government school, who had taken a friendly walk of a mile with Ganganarayan. They felt what I said; they confessed that their consciences remonstrated when they did wrong; that they had sometimes made resolutions against sin, but had not always kept them. They were told that Divine aid is necessary; that they must trust in the Savior, and pray to him, and that then they would be able to overcome sin.

Who would not wish the rising generation to be educated? Were education universal, missionaries would feel that they were addressing rational creatures, the subjects of hopes and fears, and mental operations.

While I was talking to a few people under a shade, a poor man came and asked for a book: I gave him a Gospel and two tracts. "I have a book here," said he, and began to unfold his cloth, in which it was. I expected to see a piece of one of the shasters, but he put into my hand one of our own poetical tracts. Every page had been so much soiled by the hands of the readers, that it was scarcely legible. When I returned it to him, he read some parts of it, with a strong expression of approbation in his countenance, then carefully placed it in his cloth again, and walked off. He was from Kirani-ganj, a village opposite Dacca, where we have several times preached and distributed tracts.

#### *A woman baptized.*

On Sabbath-day, the 23d, we had the pleasure of baptizing a poor woman, a native of A'sám. She is the wife of our native brother Ramchandra, who, though born in this zillah, resided some time in that country, and was baptized there by Mr. Rae. We had the baptismal service in the afternoon. I first delivered a short discourse in Bengalee, to about fifty people, at brother Leonard's house; then addressed a crowd by the river side, and he baptized. Chand finished the service by another short address.

*Distribution of the scriptures—Eagerness of the natives to obtain books.*

On Monday, the 24th, the long-expected

packages of books and tracts arrived. Without loss of time, I placed the well-bound books on shelves, which had been prepared for them. So neat was their appearance, when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out, "Sir, have you got the holy shaster?" "Yes," said I, "here is a part of it." I gave him the Gospel of John, which he received with great pleasure. We had much disputing, but I must omit that, to tell you another story.

On the following morning, *i. e.* Tuesday the 25th, I sent a number of the books—perhaps a quarter of them—to brother Leonard's, and to the houses of our native brethren. About twelve o'clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the door-way, to keep them in the verandah; for had they come into the house, and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshments. Many went, but some remained. As soon as I rose from table, which I did in about half an hour, my verandah was filled again, and in a few minutes, every copy of the Gospels and the Acts, every copy of the Psalms, and every copy of the New Testament, was gone. I had then nothing to offer but the single Gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself up in my room, and began to reflect: "I have," thought I, "In three hours given away, the single Gospels excepted, every copy of the Scriptures which I have just received. In the morning I had one book-case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended, and now every shelf is empty: Have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, 'The kingdom of heaven suffereth violence, and the violent take it by force.'

“ These books,” I thought again, “ have been given to respectable people, to Brahins, to circars, to persons of the writer caste to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well.” Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening Ramchandra said, “ I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books; but I saw a man burn two of the tracts.”

On Wednesday, the 26th, though I had only single Gospels to dispose of, the crowd was greater at my house than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chand, who was with me that day, proposed putting a table in the verandah, with books on it for distribution. We did so, and he sat by it to serve our customers; but the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services.

I now sent for Ganganarayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people, the noise and confusion very unpleasant; I therefore told them that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hindooism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single Gospels and tracts were gone: then in good earnest, I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday, the 27th, great numbers came again for books. By two o'clock all the single Gospels in Bengalee were gone; those in Sanscrit and a few in Hindoostanee only remained. Of tracts only a few hundreds remained, chiefly in Hindoostanee.

You will now perceive that I used no hyperbole when I said, in a former letter, “ We can dispose of all the books you print, and exhaust the depot of the Tract Society.” I have not begged the people to

accept these books; they have come to my house and solicited them, and that in many cases, with surprising importunity: nor have they been given to a bazaar rabble, but to respectable people, who are likely to read them.

On Friday, the 28th, many persons came for books; but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backer-ganj. He begged that I would give him a number to take home with him, “ because,” said he, “ there are none procurable where I live, and I want to show them to my neighbors, as well as read them myself.” I told him he might get more by applying to Mr. Bareiro, at the zillah town. I had to refuse many to-day who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books which were sent to brother Leonard's, and to the houses of our native brethren, are also gone; and brother Leonard has even been obliged to encroach on his old stock.

Thus, about 1100 copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away, at the earnest solicitation of the natives, in four days.

The Mussulmans have now become eager for books; every Hindoostanee Gospel is gone, and many of the Hindoostanee tracts.

Can you send us another stock immediately? Let us have a good number of Gospels and Testaments in Hindoostanee. The books already distributed have only whetted the public appetite.

#### CALCUTTA.

#### *Death of missionaries.*

We have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Information just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapors, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much; he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugulpore, to his widowed mother:—

“Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere, and whose lives we read with pleasure, will have become our bosom companions; and what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!”

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

## HAURAH,

(A station about fifty miles southward from Calcutta.)

A letter from the Rev. T. Morgan, says—

In my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2d of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed.

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his remarks as follows: “And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me.”

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is “taking up the cross, and following the Lamb.”

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, “You are a Brahmin, how came you to do this?” Hurrish replied, “I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honor you.” To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated

near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

## DINAGEPORE.

(Two hundred and thirty miles north from Calcutta.)

Rev. H. Smylic writes—

*Nalk Muraa Mela.*

This has been the best season I have ever spent at the mela.\* I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there might be seen around me numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting: I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low teats with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamah, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamah. On the last day of the mela, a very respectable,

well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the *hat*, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbor to take care not to return without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favored with Gospels were evidently pleased, and went away with every appearance of gratitude.

The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what

\* Mela, is a kind of fair in India.

they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the Hon. Co.'s schoolboys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

"We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "that is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pandits came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago; we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of sal-

vation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

#### SAVANNAH-LA-MAR—ISLAND OF JAMAICA.

A letter from the Rev. John Hutchins, dated August 24, says—

The interesting series of services for the early part of August being now over, I hasten to send you an account of the same, which will furnish at the same time correct information as to the state and prospects of our churches and schools.

On the evening of Friday, the 31st of July, we held a special prayer-meeting to implore the Divine blessing on all our services then before us. Before the dawn of day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn; I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea, as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son and Holy Ghost. It was an extraordinarily interesting time. We had the aged and the young, maimed, lame, and blind: two poor fellows with wooden legs, who had found that it would be better to enter into the kingdom of heaven with one leg, rather than the whole body should be cast into hell. Another circumstance which rendered it peculiarly interesting was that of a young person who, to my knowledge, has been the child of very many prayers, who was thoughtless, giddy, wild, and had a spirit too high to be controlled by her mother, who was long a humble, devoted follower of the Lamb, but died three years ago, without seeing any material change in her only child. Her name you will probably remember; it was Mrs. Robe; she was fined 10*l.* for allowing brother Kingdon to hold a prayer-meeting in her house in 1832. Oh, what a change in Savannah-la-Mar in eight years! These things rushing into our minds, gave, as it were, an extra solemn, holy, chastened feeling to many then present. It was lovely to see among the spectators, Jew and gentile, churchman and dissenter, and the attention of the greater portion appeared to be really engaged in the service. The Doxology was sung, benediction pronounced, and we hastened within the walls

of our new chapel. Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months that the corner-stone was laid by Aaron and John Delean, Esqrs; the former gave me the handsome sum of 100*l*, and the latter 50*l*.

Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced—supported by so many Christian friends, both here and at home—we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's—

“God moves in a mysterious way,” &c

was sung, evidently with the spirit and the understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. “Free-will offerings” were brought in between the services, and the next commenced at eleven o'clock; long before which, crowds had assembled. After prayer, singing, and reading a portion of the word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the church to fill the office of deacons. Another hymn was sung, and prayer offered, when an address was delivered from these words: “He strengthened himself, and built up all the wall that was broken.” The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sang one of their little hymns, and the congregation was dismissed. A bun was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's-field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every thing was

in requisition for seats; and I preached with much pleasure from—“Who are these that fly as a cloud, and as doves to their windows?” At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. “Oh, that their names may prove to be recorded in the Lamb's book of life!” The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's-field. 4th. Had four bowers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of Heaven on our endeavors to promote the glory of God.

5th. At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Binney's church, London; but being convinced of the propriety of this ordinance, simply from searching the Scriptures for herself, requested to form one among those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered. The deacons, their wives, schoolmaster, and friends, with myself and family, took a collation together, and this day had nearly passed.

6th. We had an examination of the school—and when I remind you that two years ago on the 14th of February last, with only four children it was commenced, and that sixty-seven were now forming one glorious circle, in one class, reading from the word of God, I felt amply repaid for all my toil and suffering in Jamaica, even apart from any thing else. The school numbered between 170 and 180, and the beautiful way in which many write as well as read, is astonishing. Mr. Hoskins, Mrs. Hoskins, my sister, Mrs. Hutchins, and Miss Isabella Stewart, were the examiners, who rewarded them with articles kindly sent by many dear, though unknown Christian friends at home. A bun was then given to each, and we separated, with our hearts truly filled with gladness.

## Miscellany.

### NATIVE PRESS IN CALCUTTA.

The following extracts are from an article in the Calcutta Christian Observer, for February, 1840, on the character and extent of the native periodical press, in the Bengal presidency. The writer, after remarking upon the importance of a free English press in calling forth the talent and "in awakening the slumbering energies of the natives of the soil," says farther,—

Writing as we do, in the pages of a "Christian Observer," we cannot overlook, were we so inclined, the silent but inappreciable—nay the almost omnipotent power, by this means exerted upon the indigenous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our father-land take so deep an interest—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindostan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labors vastly accelerated by the yearly, almost daily, accumulating power of a free press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the Gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labors of Christian missionaries.

The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta native press. The Samachar Darpan, or Mirror of Intelligence, which first issued from the Serampore mission-press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengali newspaper. The Samachar Chandrika, or Moonlight of News, conducted by a well known individual of influence among the so-called ortho-

dox Hindoos, was the first to try the experiment upon native resources. Since then, especially since the free-press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now, when at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all government offices, and in general business.

These papers are printed mostly at native presses, conducted by native editors; and the greater number are issued weekly in small single or double folios, usually of three columns. Most are in Bengali only; a few in Bengali and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent coruscations; or, as abortive embryos, have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterprise and diligence of their conductors.

The style of native composition prevailing in them is various, generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies; these are all in the native taste as it now is: the transition, however, to a purer, has commenced; and a more correct style of composition is beginning to be cultivated, as a more just conception of the real duties and true end of written language is better understood.

The best of them by many degrees, at present, is the *Bhaskar*, or Sun; it is published weekly, in two folio sheets. The leading article is an ethical maxim or definition, illustrated, after the oriental manner, by a tale, usually fictitious and not always in keeping with the sobriety of the subject.

The strictly ethical portion, however, is always good, often excellent. The style of the Bhaskar is immeasurably superior to that of any of the whole tribe besides; and, though not free from defects, exhibits on the whole, the finest specimens of Bengali composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanscrit diction, on the other. The editor is a brahmin of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen; unsparing in his use of well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots.

The *Rasaraj*, published at the same press, is largely occupied with original metrical compositions: its prose style is much on a par with the preceding.

The *Sambad Purnachandroday* is conducted by a very intelligent young Babu employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence; its style, however, is too much labored and ambitious.

The *Gyananweshan* is next in merit; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengali papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and native management. The contributions from without are in various styles of native composition; but its editorials are not always written in the purest and most idiomatic Bengali; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is truly "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampurna Chandroday*), lately projected a daily paper in the same language, a specimen number of which is now before us. It is entitled, somewhat more modestly than the preceding, probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts, "the Dawn of Intelligence," (*Sambad Arunoday*.)

The *Prabhakar* must be noticed as one of the better issues from the native press. Its earliest numbers contain much well-

managed and biting satire, while its very late ones give to the public, the moral essays or addresses delivered in the Tattwadodhini Sabha, a private society of immaterialists, arisen out of the Brahma Sabha. These are beautifully written; they are the better moralizings of a select few of the followers of Ram Mohun Roy, who disclaim idolatry and profess a species of theophilanthropism, which indeed is the "ne plus ultra" of the purest Hindoo philosophy—not unamiable, but powerless.

Of the ten papers which continue to be issued, 2,231 copies are circulated in town and 319 in the country. The earliest was begun in the year 1819, and four of them in the year 1839. The subscription price of six of them is one rupee monthly, or not far from five and a half dollars a year. For the others the price is less. Advertisements and aid from families and associations make up the deficiency of the subscription.

#### GOVERNMENT SCHOOLS IN NORTH INDIA.

As allusion is often made, in the communications of our missionaries, to the "Government Schools," it would doubtless be interesting to our readers to know something more of the character of these institutions,—of the manner in which they are conducted, and of their probable effect upon the habits and morals of the Hindus among whom they are established. The following article upon this subject is from a late number of the Foreign Missionary Chronicle.

The East India Company's Government in India expends annually a considerable sum of money for the purposes of native Education. We learn that, under the Bengal Presidency, which extends its rule or its influence over three fourths of the people of India, the various schools thus supported, are divided into three general classes—the Oriental-classical, the Anglo-vernacular, and the Vernacular. In the first class, the Sanskrit, Arabic, and Persian are the languages in which the pupils for the most part pursue their studies; in the second, the English is generally taught, and the native languages, when used at all, are often in the Roman letter; in the third, the language commonly spoken in the district where the school is established, is the one chiefly used, whether it be the Bengali, Hindi, or any other. The studies of the pupils in schools of the second class, are substantially the same as those of the more respectable mission schools, and correspond partly to those of respectable common schools in this country; reading, writing,



grammar, and other common studies are attended to; perhaps greater attention is given to astronomy, and to some branches of mathematics; at least, this we understand to be the character of the instruction given in the schools at Calcutta, Agra, Delhi, and some of the more important cities.

The first class includes ten schools, at six different cities or towns, containing at the beginning of 1837, 1008 pupils, and at the end of that year, 983—supported by a monthly expenditure of about \$3600. The second class is far more important, having thirty-two schools at twenty-nine places, containing at the beginning of 1837, 8083 scholars, and at the end of that year, 3729—supported by a monthly expenditure of about \$8000. There are but six schools of the third class at as many places, containing at the end of 1837, 484 scholars—supported at a monthly expense of \$550. In all, at the end of 1837, the latest date to which we have any report, 5196 Hindu boys and young men were receiving instruction in schools, supported almost entirely by the government, and in all cases superintended by government officers; at twenty-nine different places, from Gowahatti on the Burramputra to Ajmir in Rajputana; at an expense of about \$150,000 a year on the part of the English government.

No native government in India ever attempted to provide systematically for the education of the people, nor was encouragement ever before offered to all classes, to seek after knowledge. The British government, in this respect, deserves high praise. What then is the influence of these government schools on the religion of the Hindus? This is the question which it most concerns the friends of missions to consider. Two things only need to be mentioned, to show the influence of such institutions in India. First, the Hindus have already numerous books on many branches of knowledge, which are filled with the grossest errors and absurdities, but which are regarded by them as divine or sacred in their character. Even their geographical instruction which makes the earth a vast plain, having a lofty mountain in the centre, around which the sun revolves, and at great distances from which there are seven concentric oceans, of honey, melted butter, milk, &c.—is considered not less divinely revealed than the records of the licentious amours of Krishna, or the wonderful exploits of the Monkey-god, Hunooman. Second, without giving any opinion on the much disputed question concerning the merits of the course of education pursued by the government, it is sufficient to remark that the knowledge taught in them is gen-

erally correct, though not religious; it is that which is usually taught in our own schools. Now from these two things it is evident, that the influence of the government schools is strongly unfavorable to the Hindu religion. Correct knowledge on common subjects, if generally diffused, would itself lead to the overthrow of the shastras, and of the vast system of superstition which has been reared upon them. A Hindu youth, after seeing the absurdity of the theory of eclipses, as taught in the native books, cannot entertain much reverence for the whole class of writings, which all alike claim to be inspired by the gods. When, therefore, this correct instruction is given with all the weight of government authority, its influence is almost irresistible, and the learner soon begins to doubt, then to disbelieve, and finally to reject with ridicule, what was previously regarded as most sacred. This process is extensively going on at the present time, amongst the youths connected with these schools. Multitudes of them are becoming skeptical as to all divine revelation, many of them are already avowed infidels—infidels with the morals and habits of heathens. For it is to be particularly observed that, in these schools, no instructions are given concerning the doctrines and duties of the Christian religion—the policy of the government in regard to the natives being that of entire non-interference with their religious faith and observances. Hence the influence of these schools is adapted only to undermine and to destroy the native superstition, but not at all to substitute for it our pure and heavenly faith. They are doing a part of the missionary's work, a most important part, that of showing the Hindus the errors of their present belief. And if the Church should employ qualified laborers in sufficient numbers to co-operate with this highly important providential agency, the work of the Lord, under his blessing, might go forward in India with a power and glory heretofore unexampled among the nations. There ought to be missionaries and teachers to place the peculiar doctrines and claims of Christianity before those, who have become convinced of the errors of heathenism, to build up the Christian Church when the Hindu Temple is demolished.—While we look with great encouragement, therefore, on these and other means of a providential character, by which God is pleased to remove obstacles and hindrances to the spread of his Gospel, we should at the same time be strongly urged to employ those means of grace, without which men cannot come to the knowledge of salvation through Jesus Christ.

## MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }  
January 15, 1841. }

According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

Donations,		
FROM FEB. 1, TO MARCH 1, 1841.		
<i>Canada.</i>		
Eaton, Baptist church, per Rev. Enos Alger,	19,00	
<i>Maine.</i>		
China, monthly concert, per Rev. Hadley Proctor,	4,00	
Winthrop, Bap. ch., per H. Parlin,	30,00	
Calais, 1st Baptist church, per James Grant,	17,00	
	51,00	
<i>Vermont.</i>		
Hartland, Rev. T. Grow, per Rev. E. Hutchinson,	5,00	
Thetford, Silas Follet, in part of his annual payment of \$100 to be continued ten years,*	50,00	
West Topsham, Bap. ch., mon. concert, N. Bagley Jr. tr., per R. M. Bill,	9,00	
Vermont Bap. State Convention, Rev. Willard Kimball tr., per C. H. Hindes,	40,00	
Cornwall, Mrs. Lemuel Peet, for Indian missions,	,50	
	104,50	
<i>Massachusetts.</i>		
Hingham, a friend to missions, per Joshua Thayer,	5,00	
Enfield, Mrs. F. Gilbert, per Mrs. Safford,	1,00	
Frammingham, Female Mite Society	22,00	
do. Bap. ch., for Burman mission,	53,00	
per David Bigelow,	75,00	
Boston, friends to missions, per Mrs. Rice,	1,50	
Boston, 1st Bap. Free Church, subscriptions, 60,00 monthly concerts, 40,00 per T. Gilbert, 100,00 do. Charles St. Bap. Fem. For. Miss. Society, Mrs. Sharp tr., 100,00 do. Bowdoin Sq. Bap. church, mon. con., per Benj. Smith, 57,10 Newton Centre, S. School Miss. Soc., per Geo. W. Samson, 22,80 North Randolph, Baptist church, mon. concert, per A. Alden, 33,00 West Springfield, "A family offering," for the support of a Karen boy, per Rev. Benj. Willard, 12,00 Weston, Bap. ch. and soc., Uriah Gregory tr., per Rev. Chs. W. Bradbury, 13,66 421,06		
<i>Rhode Island.</i>		
Wickford, 1st Bap. church, A. B. Chadsey tr., per B. King,	17,00	
Coventry, Caleb Waterman, per H. H. Brown,	15,00	
	32,00	
<i>Connecticut.</i>		
Norwich, 2d Bap. church, monthly concert, per Rev. M. G. Clark,	15,00	
Tolland, Bap. church, mon. concert,	7,50	
Mrs. Mary Willey	,50	
Mrs. Lucretia Willey	,50	
Thomas Webb	1,50	
	10,00	
	25,00	
<i>New York.</i>		
Rev. Abijah Peck	10,00	
John Peck	5,00	
Solomon Smith	,13	
D. A. Peck	,50	
Mrs. Lydia Peck	1,00	
Mrs. Maria Peck	1,00	
Mrs. Mary Ann Davie	1,00	
Rev. F. S. Parke	5,00	
William Smith	,25	
Mrs. Sarah A. Smith	,25	
Half Moon church	5,00	

\* The design of this pledge is both to aid the Board in the immediate realization of funds, and also to relieve it from the injurious tendencies of uncertain fluctuations. May hundreds copy the example.

## Donations.

A friend	1,00
Stillwater, a collection,	30,80
Mrs. Rebecca Gavett	1,00
Elijah Knapp	,50
Mrs. Weston	,50
Solomon Smedley	,25
Stephen Knapp	,12
Nathan Raymond	,25
Rev. Benj. Andrews	1,00
Edmund C. Weston	1,00
Solomon Morse	5,00
Daniel Brown	1,00
Daniel R. Rooks	1,00
Westley Welch	,25
Wayne Association	95,09
Brown and Tioga Association	74,71
David Mitchel	2,00
A friend	20,00
Charles Randall	5,00
Ichabod Brown	3,00
Charles York	5,00
Mrs. Hannah H. Avery	1,00
Rev. Jedediah Randall	5,00
Chenango Association	278,64
Rev. J. S. Swan	3,00
Rev. David Leach	2,00
Mrs. Malinia Leach	2,00
Lisle, 1st church	4,83
Hiram Talman	1,00
Onondago Association	203,20
Oxford and Green church	8,01
Cayuga Association	144,83
Rev. Jay S. Backus	5,00
Seneca Association	100,00
Jacob Chamberlin	2,00
Hugh Hartsough, per H. L. Hartsough,	100,00
Ontario Association	326,79
Bristol church	10,00
Rev. Solomon Goodale	5,00
per Rev. Alfred Bennett, Agent of the Board,	1479,90
New York city, For. Miss. Soc. of the 1st Bap. church and congregation. L. Denney tr., per John Stelle	150,00
Utica, a friend	,38
Constantia, Rev. D. S. Dean	2,50
Ellisburg, Jefferson co., Mr. Stearns	1,00
Steuben, Bap. ch., per Rev. Mr. Williams,	5,00
per Bennett, Backus & Hawley,	8,88
St. Lawrence Bap. Miss. Convention, per J. C. Lewis,	133,74
Mohawk River Association, Isaac Smith tr.,	50,00
Stratford, Baptist church	18,00
do. Bap. Fem. Miss. Soc.	6,00
Annsville, collection,	10,12
Camden, "	5,15
Cazenovia, Bap. church, col.,	9,91
do. Methodist "	14,00
Pleasant Valley, " "	8,45
Gloversville, " "	10,37
do. S. G. Hildreth	5,00
Elbridge, col.	11,00
Auburn, "	5,00
Bridgewater, "	18,30
Clockville, "	19,75
do. Female Mite Soc.	10,00
Vernon, Mary Ann Hamilton	5,00
Oneida Association, E. Palmer tr..	506,18

Winfield, J. Davis	,50
do. Henry Morgan	,25
	712,98
	2485,50

*Pennsylvania.*

Roxborough, Female Miss. Soc., Miss E. M. Jones tr.	30,00
Mrs. Rankin and sister per Rev. Alfred Bennett, Agent of the Board,	30,75
Montrose, S. Meylert,	10,00
	40,75

*Maryland.*

Baltimore, Wm. Crane, for African mission,	100,00
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*District of Columbia.*

Alexandria, John Withers	150,00
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*Virginia.*

A Virginia Baptist, for African mission,	100,00
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*South Carolina.*

Darlington, Fem. Benevolent Society, Miss Mary A. Callett tr., to assist in educating a native preacher at Tavoy,	60,00
Mrs. S. P. Callett, toward the educating of a Siamese girl, State Convention of the Bap. Denomination in S. Carolina, A. J. Lawton treasurer, For Siam mission,	25,00
" German "	16,00
" African "	4,87
" Burman bible,	5,00
" general purposes,	278,67
	329,54
	414,54

*Kentucky.*

Louisville, Mrs. Miriam F. Buck, per J. Elliot,	10,00
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*Ohio.*

Richfield, Nathaniel Oviatt, for Burman mission, per Rev. Solomon Demise,	14,00
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*Illinois.*

Alton, Karen Sewing Soc., for educating Julia Ann Ives, a Karen child,	30,00
Tremont, Rev. Isaac Merriam	5,00
Henderson, E. S. Robinson, per Bennett, Backus & Hawley,	5,00
Rock Spring, Baptist church, per Rev. J. M. Peck,	5,00
	45,00

*Michigan.*

Hadley, a friend, per Bennett, Backus & Hawley,	3,00
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## LEGACIES.

Mrs. S. Conklin, N. Y., deceased, balance of her bequest, per Mrs. Phebe Conklin,	60,00
Miss L. Sealey, N. Y., deceased, per A. Woatverton, with a set of silver spoons,	14,00
per Rev. Alfred Bennett, Agent of the Board,	74,00

\$4089,35

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXI

MAY, 1841.

NO. 5.

## American Baptist Board of Foreign Missions.

A'ss'm.

## 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 Bronsen, 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 Nugas 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 Nám 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 Nugas, 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 *A'bor*, 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."

**EXTRACTS FROM THE JOURNAL OF MR.  
BARKER, AT JAIPU'R.**

The arrival of Mr. Barker with his family at Jaipúr, is mentioned in the journal of Mr. Bronson, on the preceding pages.

It may, perhaps, aid our readers to a correct understanding of some of the details contained in the following journal, and in other communications from the same quarter, to be reminded that A'sám is a country about 700 miles in length and 70 in breadth, lying on the border of Thibet, between 500 and 600 miles north eastwardly from Calcutta. It is a very fertile country, watered through its whole extent by the Brahmapútra and its tributaries. The common mode of communication is by boats on these rivers, and the country is approached by a long voyage—often of several months—up the Brahmapútra, from Calcutta. The vallies are inhabited by the A'sámese, and the hill-

country, by which it is bordered on either side, by numerous tribes less civilized, such as the Nágas, the Abors, the Bor-Duris, &c. The attention of the British government has been directed with much interest to this country of late, on account of the tea cultivation, which seems likely to be successfully prosecuted.

Mr. Barker commences his journal with the

*Course of missionary labor—Chinese Catholics—Sickness of Mrs. B.*

May 17, 1840. Worship was attended both morning and evening, at the house of br. Cutter. Mr. Bruce, superintendent of the Hon. Co.'s tea plantations, and Mrs. Bruce, were present, besides the missionaries.

Before the evening meeting I accompanied brethren Brown and Cutter in the distribution of tracts among the Chinese residing here. The tracts were eagerly received by them.

18. Commenced the study of the A'sámese language. Saw br. Bronson and his sister set out on an elephant for the Nága hills, accompanied by about thirty coolies. Attended native worship, conducted by br. Bronson. The Chinese inquire after our place of worship.

31. Chinese worship. The number of attendants was eight or nine. Several passages of scripture relating to the sufferings and death of Christ, were read and explained to them through an interpreter. They appeared interested, and seemed somewhat acquainted with the gospel, but their knowledge was mixed with much error. They had been taught in the Roman Catholic school, and seeing no other more appropriate image to bow down to, they turned towards the likenesses of brother and sister Hancock hanging in the room, and bowed before them.

June 3. In company with br. Brown, surveyed Mission hill, and the Bund road running across it. This is called by the natives, the Hill of the gods—by us, Mission hill. It has been applied for by the brethren here, in company with Mr. Bruce, for the establishment of a school.

13. Have felt deeply pained recently, that I cannot more frequently address my own people, those of my own language, by whom the message of the gospel can be understood. But on reflecting, I felt myself reproved; for, what am I that I should think it a sacrifice to remain here among the heathen, and sow the precious seed of



gospel truth, if the Lord should graciously spare my life?

22. Yesterday we had worship at br. Cutter's. The sermon was on the resurrection—"The Lord is risen indeed." A pleasant season.

26. Br. Brown has left us to-day, and gone to Calcutta for his wife and family.

Mr. Bruce has kindly invited us to come into his house, but we feel it to be our duty, on the whole, to remain where we are. We need wisdom from above to enable us to conduct affairs while br. Brown is absent. We can scarcely speak a word to those on whom we depend for assistance at this time.

July 2. Sickness is again appointed us by our Heavenly Father. Mrs. B. has a fever with chills—symptoms of the jungle fever. It is trying to see one's family suffering so much and not be able to prescribe for them or find any one in the place that can. On the Lord alone can we lean, and trust to be guided in the use of such means as he will delight to bless.

3. Mrs. B. is much better and able to sit up. The Lord has again heard prayer. He is truly gracious to me, and I may with emphasis say, "He doeth all things well."

5. Worship was conducted by br. Cutter. Communion season in the afternoon, on which occasion, for the first time, I officiated in administering this ordinance to the Christian disciples here. Surely it is pleasing to reflect that the Lord Jesus has all power, and that his strength is made perfect through our weakness.

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 Nûga 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 Nûga 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 Nâm Tipam river. Three hours more through high wooded jungle, and I came to the Nâm 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 Nûgas 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 Nûga 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 Nûga, 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.

11. 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.

12. 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 Jaijñr—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 mosquitoes 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,

the rain descending in torrents, I stood and fought with insects until the morning came. Our elephant had crossed the river during the night, and was on his way home when found. We resumed our journey again, (but not refreshed,) after breakfast; and at two o'clock I arrived at home—where I found my companion and babe in good health. I have greater cause for gratitude to God than I ever had before.

After remaining at home a few days I determined on a visit to Jorhath and Rungpoor. This being approved of by all our little company here, I set out in my boat, on Thursday, August 27th. I found it painful to leave my family for so long a time, and especially as this season is the most trying of all the year; realizing, however, that myself and family were in the hands and at the disposal of the great and merciful God, I felt willing to go. In the evening I arrived at Tingri mukh (mouth of the Tingri river.) Found two of the assistants of the A'sám company sick. They all spake discouragingly of my prosecuting my journey at this season.

29. At Dihing mukh. It is really a relief to get out of such a little muddy stream as the Tingri, into the greater, cooler, clearer water of the Brahmapútra.

31. Yesterday was spent in my boat, which was, a part of the day, tied up to the jungle. I was lonely only when my treacherous heart wandered from its true object. Left Dikho mukh to-day, where I gave away some tracts. Passed a small village of A'sámese a few miles above the mukh, (or mouth,) and arrived at a village of sixty or eighty houses, a part of which were on one side of the river, and a part on the other. In the morning, Sept. 10, I sent for the priest and gave him some portions of scripture history. He wanted the whole scriptures, but these I could not give him. He was a fine bright looking lad of about eighteen or twenty years of age.

Sept. 1. Passed two villages on opposite sides of the river—one of A'sámese, the other of Miris. These people have but little intercourse with each other, and it is said never intermarry. This has been a good day; my heart has been encouraged. I have abundant cause for gratitude to my kind heavenly Father. One more night in the jungle is before me.

It is evening, and we are safely moored at the ghaut of another little

village consisting of twelve houses. The people say they are Mattáks; they have fine rice grounds and fruit trees. The priest is to come in the morning and get books.

2. Gave away a few tracts to the people and priest. This is a day of small things, but we must not despise it. They may enlighten some minds and introduce more extended efforts which shall result in the conversion of precious souls. About three o'clock, I reached the house of Capt. Hannay at Rungpoor, and received from him a cordial welcome. This place is the present capital of A'sám—is increasing rapidly, and will, doubtless, soon outstrip the former capital (Jorhath.) The village is not very large now, and the houses are somewhat scattered along the banks of the river. The houses of the European residents (of whom there are several,) are all on the borders of a large tank, which is nearly three miles in circumference, and seventy feet deep in the middle. On one side of this tank stand three large temples, which give to all around an ancient and venerable appearance.

3. Called on Mr. Brodie, chief magistrate of Jorhath district. He estimates the population of that district at 150,000, scattered between the Deesae and the Buri Dihing rivers. Left this evening for Jorhath, and travelled all night. Found in the morning, I had gone a distance which it took me nearly three days to go, against the stream. I reached the Brahmapútra before breakfast. Proceeded down the river several hours, and took a small stream which leads across the country to Jorhath. About noon on Saturday, I reached the village, and stepping on shore, was conducted through the principal street to the vacated bungalows. The streets were narrow, crooked, and muddy. I felt a little sadness creep over me as I approached these vacated, dilapidated houses, once inhabited by the English here. There was no countenance among the multitude which I knew,—no one to welcome me, or to bid me where to lay my head. The loneliness for a moment seemed almost insupportable. I obtained an elephant from the Rajah, and improved the remainder of the day in a short ride in the vicinity of the village, to distribute tracts and make some observations upon the people. I had some satisfaction in giving tracts to those who could read. They received them with much

more avidity than I had anticipated. The most intelligent were the most ready to take them and the most anxious to have schools established here. I was very agreeably disappointed; I had expected opposition, but many expressed a wish that I should come and commence schools among them.

6. Lord's day. A fine little lad called this morning for tracts. He could read his A. B. C. in English. He wished a school, and thought I could get several hundred children.\* An old man called for large books. These I could not give him, but assured him the small ones were good, and would tell him of God and heaven; so he took them. My humble boat which I made my house while here, was made a bethel to me this morning. Visited several small villages, and gave away tracts to all whom I found that could read.

8. Last evening I saw the Rajah at his request, and found him a fine looking man. I could say but little to him; but on my asking him if a school would be desired, he said "it would be very good." There were a great many children—Brahmins, Hindoos, and Mussulmans. He asked me if the books I had were the words of the great God; to which I answered in the affirmative. Met the brother-in-law of the Rajah, who asked me into his house, and showed me his books, &c. I gave him my name on paper, at which he was much pleased. He beckoned me into an adjoining room, and to show his kindness, offered me some *rum* and plantains. He said if I would come and establish a school, he would attend it, and learn English.

*Home—Return voyage—Difficulties of communication.*

I have set out on a journey of ten or twelve days (it proved to be thirty) without any one to cook for me but a common cooly. I find I have never fully comprehended what is meant by the word *heathen* before, but think I know more about it now. I think of my home, and sometimes, of that God who has made it what it is to me. I am led also to think of my home above, where there is no defilement.

21. Have been for several days on my return, passing up the Brahmaputra and Tipam rivers. Our progress

has been slow, on account of the high stage of the water. I am still well, however, and favored of my heavenly Father. My boatmen are ill and without opium, which greatly annoys them. We looked a long time this morning for a place to cook our rice, and about 10 o'clock we found a spot of earth above water, where we stopped and took breakfast.

26. Arrived at Tingri again, where I had the pleasure of meeting with Mr. Bruce and of hearing from Jaipur. God has made man a social being. It was pleasant to enjoy a little conversation, and particularly so, to read God's word and sing to his praise and engage in prayer to him, accompanied by others.

28. After one month's absence in the most sickly season of the year, I arrived at home in health and safety. How great the goodness of God! How thankful ought I to be for a home! This journey has given me more interest in the mission, and more encouragement. It has awakened a desire that my life, which has been so mercifully preserved, might be devoted to missionary labor among the people whom I have visited.

Oct. 17. Have recently learned that br. Bronson is coming from the Naga hills for the benefit of his health. There are many sick among us now. A missionary to A'sam should know something of medicines and be supplied with them. It is rather against him to be obliged to turn away the numerous applicants from his doors without showing his good will in endeavoring to alleviate the miseries of the body as well as of the soul.

There is scarcely any thing to be bought here. What we have of dry goods, groceries, medicines, &c., must come from Calcutta or from America. They must be sent for to Calcutta, a twelvemonth before they are required. The insurance, together with the expense of transportation, increases their cost very much, besides the destructibility of the climate, and nearly every kind of vermin. One living in America can know but little of the great difference which we find between that country and this, in almost every thing. We are truly in a new world. Boats coming from Calcutta with goods, managed by natives, are from six to nine months on the way. When our letters come by them, they not unfrequently present the paradox of very old news. These things, with many others of a

\* There are probably 2000 souls in Jorhath village, and a dense population in the vicinity.

similar nature, although they furnish no ground for disquietude, much less for complaint, should be thought of in estimating the value of missionary labor here. A location in some parts of A'sam would not be subject to all these inconveniences, and would allow the missionary to make more direct efforts for the saving of souls, and to spend much more time in appropriate missionary labor.

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### ARRACAN.

#### EXTRACTS FROM A LETTER OF MR. STILSON, DATED RAMREE, NOV. 21, 1840.

Our latest previous accounts from this mission are contained in the journal of Mr. Comstock, page 57 of the March number. The continued good health of the mission family encourages the hope that Ramree will be found to be a favorable location, both as to health, and the prospect of successful labor. Mr. Stilson thus speaks of

#### *Preaching and the preparation of books.*

For the past year I have generally preached once on the Sabbath, have conducted a prayer meeting with the natives at my house on Friday evenings or Saturdays, and preached two evenings in the week in town, when the weather was suitable. Besides this, it has been my usual business to converse with and distribute tracts to those who called at the house. I sometimes walk out and converse with the natives, just at evening; and not unfrequently I find on the large bridges an attentive congregation, who hear something of the way of salvation. On such occasions I find those who praise the doctrine they then hear, but how many will be affected by it, is known only to God. I have two assistants, one of whom (Moung Kywet) spends his time in preaching and distributing books; he seems to be a faithful man. The other, (Thoo Pan Oung) is an old disciple from Akyab, who has had less opportunity to understand the scriptures and the Christian system, yet we hope he may do some good by preaching and distributing books at Cheduba, where he resides, near his relatives. We are not able to report any decided cases of conversion, though there are several interesting inquirers.

I have been, for several months past, considerably occupied in preparing works for schools. I have translated a part of Legendre's geometry, and also

part of a work on astronomy—neither is yet ready for the press.

Being in the neighborhood of a village of Khyens, who are quite numerous in this province, I have improved frequent opportunities for obtaining a partial knowledge of their language, as a preparatory step towards furnishing them with books in their own tongue. I have succeeded in reducing the language of one tribe\* to writing, in the Roman character, and have translated the Burmese Catechism and Lord's Prayer. Their language somewhat resembles the Hindustani in pronunciation, especially in a large class of words not introduced from the Burman. But in its construction it is quite analogous to the Burmese. It is a singular fact, that though this people much resemble the Karens in their habits, there is no discoverable analogy between the languages of the two. We do hope that some two or three faithful brethren will be willing to come and labor with these people. Mrs. S. has a small school of ten or twelve, consisting of boys and girls, and could we have funds to support a boarding school, we could get many interesting boys who are supported in the Kyoungs, and whose minds are fed on trash that can never profit them, in this world or in the world to come. We are all in good health at this station. Br. Kincaid and family have suffered much recently from illness. He is just recovering from an attack of cholera which brought him near the grave. They are expected here every day.

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### Teloogoos.

#### EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, (MADRAS PRESIDENCY,) NOV. 7, 1840.

A letter from Mr. Van Husen, published in the January number of the Magazine, and dated March 16, 1840, announced his safe arrival with his family at Madras. Mr. Day had already removed to Nellore, and Mr. Van Husen was expecting soon to join him there. Nellore, being situated in the heart of the Teloogoo country, and in the midst of a dense population, it was thought, would be a much more favorable position than Madras for laboring among that people.

For an interesting sketch of the country and

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\* This tribe, which is numerous, call themselves Kómó.

language of the Teloogeois, see the February number of the Magazine, page 43.

*New Station at Nellore—Tract Distribution.*

In my last, from Madras, I informed the Board of my expectation to remove from thence to Nellore.

On the 19th of March we left M. for Nellore, where we arrived on the 21st of the same month. It was indeed a most interesting and joyful event to us all; especially to our dear brother and sister Day, who had so long labored and prayed and wept alone, among the Teloogeois people. We found br. Day engaged in the erection of a mission building, which has since been nearly completed, and in which we are now pleasantly and comfortably situated. A zayat has also been built in front of the mission house, on one of the principal roads of Nellore, which terminates eastwardly on the bay of Bengal. Here the scriptures are read and expounded every morning in Teloogeois. Besides this, on Lord's day a sermon is preached by br. Day or myself. Of course I employ an interpreter. The ordinary number in attendance is about twenty-five. Some of them often listen with marked attention to the precious gospel. As the zayat opens in front toward the public road, the attention of the passers-by is frequently arrested by the novelty of the scene presented; and notwithstanding their prejudices, and their notions of contagious pollution, they stand gazing in mute astonishment. An opportunity is thus afforded for speaking to them of the Savior's dying love to perishing sinners. Many have already heard the joyful sound, and though none have believed, yet we know our labor will not be in vain in the Lord.

In May we attended two festivals about ten or twelve miles distant from Nellore, for the purpose of distributing tracts and portions of the Word of God. At both of these we gave away about two thousand tracts, and seven hundred portions of scripture. The latter, (with a few exceptions,) were given to adult persons who were required to read them as the condition of the gift. They were received with marked interest generally, and not unfrequently a strife ensued for the precious boon. May the Lord of the harvest bless the seed thus sown, and cause it to bring forth bountifully!

*Baptism of a convert—The Teloogeois language.*

On the 27th of Sept., in the presence of several thousand spectators, br. Day baptized the first Teloogeois man, (connected with this mission,) in the Pennar river. This man has been a believer in Christ for about three years, and is engaged in the civil service of government. He is about forty years old—possesses good natural abilities, and an easy and interesting address. We cannot but cherish the hope that through his instrumentality many of his perishing countrymen will be brought to a saving knowledge of the truth. We long to see the Word of the Lord take effect on the hearts of this people. Come Lord Jesus, come quickly!

Since my arrival in the Teloogeois country, my attention has been chiefly directed to the acquisition of the language. This appears to be copious and flowing. Would that I could use it freely in communicating the precious gospel. I hope soon to be able to do something in the way of direct effort for this interesting, but too long neglected people. Br. Day begins to read and speak the language with considerable ease. But it is painful to be obliged to labor in delivering the heavenly message, for want of a proper medium of thought and feeling. As the gift of tongues has ceased, we are content to work in accordance with the divine will. The Lord hasten the period when the glorious gospel shall be published in every language, to every people under the whole heaven; and when the earth shall be filled with his glory!

Mrs. V. and myself are quite well; and br. Day and family enjoy unusually good health. For this blessing we would be thankful. The Lord grant that we may live long to labor for the Savior's cause in this dark land.

Of Madras, as a missionary station, Mr. Van Husen writes as follows:

It is much to be regretted that a field so important and extensive as Madras, should remain unoccupied by the Board. An energetic, self-denying, persevering and single-hearted man, by the blessing of God, might accomplish much in Madras. Is there not one among all the devoted servants of the Savior who will make the sacrifice, and whom the Board will delight to send?

## Bavens.

## JOURNAL OF MR. MASON.

(Continued from p. 85.)

We give below the conclusion of Mr. Mason's journal of his annual tour to the Karen villages south of Tavoy. The portion contained in our last number gave an account of his visit to the Burman village of Pai, and also to some remarkable hot springs, which are found, it is said, "in a series along the coast from Arracau to Mergui." The last entry was Dec. 23. The journal then proceeds:

*Repeated baptisms—Church discipline.*

Jan. 5, 1840. Pyee-khya. The results of our labors here are, that we have baptized *four* persons, and have excluded from our communion *five*, only two of whom, however, belonged to this church. Four of these latter, all members of one family, were excluded for offering to the Nats. The other was a member of the Karen school at Mergui a year or two ago, and was baptized there, or in the neighborhood.

There was a small school here of eight persons last season. There are about forty readers in the settlement.

7. Pa-sau-oo. When on our way to this place we met a chief and his brother who live near, and both profess to believe, but they seldom assemble with the Christians; though rendering an external homage to religion, they give little evidence of true conversion. I afterwards visited the house of the chief, and found his wife at home. She professed herself a Christian, and said she prayed regularly at home, but her small children prevented her attending meeting on Sundays, as she otherwise would. The father and mother, I learn, sometimes excuse themselves to the Christians for not attending meetings on Sunday, "because our clothes are not good enough."

One of the Christians quarrelled with and struck another person last rains, but he repented and confessed his sin to the church immediately. This is the only new case of difficulty that I hear of in the church. The man that was excluded last year for quarrelling, is here to-day and appears truly penitent; he is well reported of by the brethren.

8. This day was devoted to visiting the houses of unbelievers in the neighborhood. A brother of the chief below, was the first man I fell in with. He had nothing to object; admitted

the claims of the truth, and acknowledged that he was living in sin. He promised, however, to reform. The chief's house was next visited, who, with his wife, promised to come to the zayat. They professed their attachment to christianity, and their intention to conform themselves to its precepts. The next place was the house of a Bookho who, more than four years ago, admitted the claims of christianity. He has never paid any further attention to religion, and having lost all his disciples, he has gone back to the common practice of drinking and offering to demons. We found no one at home but his wife, and she professed her faith in Christ, but confessed that her conduct did not accord with that profession. She is evidently uneasy in her present mode of life and said, "There is no happiness in obeying satan." She promised to come up to the meeting if her husband would come with her. We next came to a house on Nau-tau brook, where we are about to spend the night. The people here have been somewhat favorable for two or three years, and came from their former residence to be nearer the Christians; but they are still at a long distance from the zayat, some half a dozen miles, and they never come to meeting. They give little promise; but they do not reject christianity, and the woman says, "I like the word of God very much."

12. I baptized to-day sixteen persons whom we had previously examined and received. Four others were examined and rejected. Eighteen persons were in school last season, and our congregation to-day numbered more than eighty. We had our communion in the evening.

*Danger from tigers—A Christian village—More baptisms.*

15. Journeying to-day we met with a Pgho who said "I will become a Christian if the chief will. He is the head of the land, and the head of the water, and we must obey him." We are spending the night in a Pgho house; the people are in great alarm on account of the tigers. Two men, they say, have been devoured almost in sight of the house, in broad day light, and a third made a narrow escape. The mother of the family says she would like to become a Christian, and wished to go and see the Pgho teacher below, but said she was afraid to leave the house. She said "I have

abandoned swearing, and bad language; cannot I become a Christian and stay in the house?"

16. We reached to-day the Christiana Pecho settlement at Palau, and were sorry to find that br. and sister Brayton had left two days before. This is occasioned by my being two weeks later in getting here than the time I anticipated, when I first started.

17. As br. Brayton had baptized here last Monday, and made a long stay among the people, I passed on to-day to Ka-tay.

18. I administered the communion to-day, having had a preparatory church meeting yesterday. Several of the church members have removed to Kappau, and the only promising inquirers here,—two in number,—with several other Christians, are about to remove there soon. The present assistant is also about to remove.

19. We came to-day to the head waters of Palau, and six persons have come forward for baptism. After worship a man who lives in the neighborhood, professed his determination publicly, for the first time, to abandon his sinful practices and become a Christian.

It was quite interesting to see with what delight the readers here received a few books that I brought them. Those that pay for them would, I am sure, feel themselves repaid could they look on their happy faces, while they open the books here and there, scarcely knowing what they are doing, for joy.

21. We examined six and received four for baptism. An old woman came from a neighboring house and said she was exceedingly deaf and could not answer the questions that were put to the candidates, but that she prayed to God continually and would like to be baptized. I recommended her to the Christians for further instruction, and promised to take up her case next year, if our lives were spared. The wife of the man who first professed himself on the Lord's side yesterday, was present this morning, and declared her intention of becoming a Christian also. In the afternoon I baptized the four persons that had been previously accepted.

#### *A Catholic convert—Return to Tavoy.*

23. Returning through Ta-men-ma-ma, we met with a Pgho chief, who professed himself a believer in the Catholic priest who had been there a few days ago. When I asked him what

he had been taught to worship, he replied, the "Eternal God." And what was said about Christ? I asked. "Oh," he answered, "we must worship him, and his father and mother." And who is his father? "The Eternal God." And who is his mother? After a pause he seemed to recollect himself suddenly and replied, "Adam-Eve; yes, Adam-Eve was his mother."

Feb. 2. Reached home a few days ago, and this evening two Burman men came forward and asked for baptism. One has been long employed as a teacher in a day school. He professes to have been considering, and to have given up idolatry for several years, ever since he was employed as a teacher, but did not obtain a new heart until within two weeks. The other is the father of a little girl in Mr. Mason's school. He has been about so for years, and heard much of the gospel, but never gave attention to it before.\*

#### EXTRACTS FROM A LETTER OF MR. WADE, DATED TAVOY, OCT. 19, 1840.

The interest felt in the condition and prospects of the Kareus, has naturally led our missionaries to bestow some attention upon their temporal as well as their spiritual improvement. They are now—especially those connected with the Maulmain and Tavoy stations, and who enjoy the protection of the British government—in a situation peculiarly favorable to improvement in their temporal affairs. The greatest obstacle to their becoming more settled in their manner of life, and to their enjoying the privileges of the gospel with still greater hope of benefit, is the want of industrious habits, and their ignorance of the arts of civilized life. Any aid or encouragement that may be afforded them in this respect, will be of essential service; and as the funds of the Board cannot be directly appropriated to this object, we think the subject well worthy the attention of benevolent and enterprising individuals. Doubtless there are many among us who would be glad to contribute in some way to the social and domestic improvement of those among whom our missionaries are laboring. This may be done; and, in many instances, at a small expense, a very important service may be rendered to the cause of humanity, as well as to that of missions.

We hope the suggestions contained in Mr. Wade's letter, and in Mr. Brouson's journal, will receive their due degree of attention; and

\* This person has since been baptized.



that we shall have occasion to acknowledge some donations for these specific objects.

Mr. W. thus writes in reference to the

*Domestic affairs of the Karens—A new Christian village proposed.*

I feel thankful for the promptness with which the articles have been supplied which were asked for in behalf of the poor Karens; and hope, that by thus furnishing them with a few articles year by year, calculated to facilitate their improvement in civilization, their temporal as well as their spiritual condition will soon be much ameliorated. There is an article which Mrs. Mason mentioned a few days ago, as having seen at home, which, from her description, would be of vast benefit to them. It was a machine for *cleaning cotton*, which is said to be very simple, and will turn off seventy pounds in a day, and that the cost is only twenty-five dollars. Now the method by which Burmans and Karens clean cotton is very rude and slow. And as all their cloth is made of cotton, it would be a great blessing indeed to them to have such a machine. If the funds of the Board cannot thus be appropriated, I have no doubt but that, if the subject were mentioned to two or three wealthy individuals in or around Boston, they would heartily rejoice in having an opportunity of doing the poor Karens so great a good at so little cost. To be able to clean seventy pounds of cotton in a day would seem to them almost a miracle, and would be the means of putting a garment on the back of many a destitute and needy individual. As soon as the cold, or rather, dry season opens, we are intending to look out a new location for a Karen settlement, near Tavoy, where we can live among them all the year, or at least visit them at any season, whether dry or rainy.

In this village, if we succeed, we intend to have a permanent school, to supersede the Karen boarding school in Tavoy. Having the relatives of the children, and in many instances, the parents themselves in the vicinity of the school, many of the scholars would board at home, or with friends; and thus the expense would be diminished without lessening the benefits of the present boarding school. The only fear we have is, that the Karens may not see the way to support themselves in the vicinity of Tavoy, for want of a sufficiently extensive tract of land for cultivation. For, in their present mode of cultivation, they do require a wide

range of country. But if we could furnish them with some few facilities for cultivating the same land year after year, and take the lead a little in their temporal affairs, I have no doubt they would find themselves in a short time in vastly better circumstances than they are or can ever be by their present mode of cultivation. *Mata* is so situated that we never can prudently attempt to live there during the rainy season. For if one should take the fever he must abide the consequences without medical advice; he could not come into town or a physician go out to him, however urgent the case. Besides, the people are so positive that the place is unhealthy, that it only creates distrust of our motives and judgment, to urge them to remain there.

*Mr. Wade's health—Baptism—Annual feast of the Tavoyers—Lives lost.*

I have been afflicted this rainy season with another attack of my old complaint, which was quite obstinate, and laid me up almost entirely for three weeks. My present physician says he has seen cases of the same complaint (inflammatory congestion of the liver,) and that by proper remedies I may hope to get temporary relief as the paroxysms occur; but he cannot encourage me to hope for permanent relief without an entire change of climate and employment. He cautions me particularly against sedentary labors, as writing and close study.

Our Karen boarding school has been dismissed about a month—a little earlier than usual, on account of the very high price of provisions. We have baptized three in Tavoy since our last report—two Europeans and one native. The Tavoyers have just finished their annual feast to their sea-god or demon, at which a sad accident happened. A company of forty or fifty persons were going down to the mouth of the river to pay their respects to the demon when their boat (or rather raft,) got afloat of some fishing stakes—was torn in pieces by the force of the tide and the violence of the waves, and all perished except two individuals; forty dead bodies, it is said, were found soon after entangled in different parts of the fishing establishment. Not long ago there was great excitement and alarm among the people on account of a report that a great human sacrifice was to be offered to the demons (who were killing off the buf-

faloes) to appease their wrath; and several children, it was said, had been actually caught and carried off for this purpose. The report and the general belief in the fact that such a sacrifice was being made, are enough to show pretty clearly that such sacrifices are sometimes made. True it is contrary to their sacred books, and so is all demon worship, and yet these are worshipped constantly.

### West Africa.

#### EXTRACTS FROM LETTERS OF THE MISSIONARIES.

Our last number contained pretty full extracts from the letters and journals of the missionaries at this station. The arrival of Messrs. Constantine and Fielding at Edina, on the 3d of December, was announced. They were to remain at that station, agreeably to their instructions, for a time, or until they had passed through the first stage of their acclimation, and would then proceed to the place of their destination in the interior,—probably to some point on the river Niger.

We give below some brief extracts containing further details of the state and prospects of the mission. Mr. Crocker, in a letter dated Edina, Dec. 10, 1840, writes of the

#### *Health of the missionaries—Encouragements.*

Our hearts have been made glad by the reception of letters and packages from America, especially by the arrival of our dear missionary brethren and sisters. We begin to feel that poor Africa is not wholly forgotten by our brethren at home, and that, ere long, she will share largely in the sympathies of the Christian public. We feel that God is regarding this mission with a propitious eye. True, we have been cast down, but have not been destroyed. We were permitted to rejoice only a short season, in what we believed to be a valuable accession to our number. But God has evidently not taken his loving kindness from us. The prospects of the mission have been gradually brightening from the very first. During the past year, we have not been cheered by evidences of conversion among the natives, yet we have seen in them a growing inclination to have their children instructed by us, and more of a willingness to attend upon the means of grace. The health of brother and sister Clark has most of

the time been very good. My own health for three months past has been as good as it was usually in America. Since I came from Cape Palmas, I have been employed upon the dictionary of the language; and I have been able to write as closely and as long as I could usually do in America. We are exceedingly gratified that the press, type and paper have come out, and also that you have sent plank and timber for building a school-house and a printing office. The brethren recently arrived have, and, as we think, wisely, concluded to stop with us till they have become a little acclimated. To go directly to their field of labor without having done this, would be deemed rash, probably, by every one living on this coast. The idea that they would escape the fever by going away from the sea-coast immediately, is, I think, irrational. Admitting that it is comparatively healthy three hundred miles from the coast, yet they would have to pass through an unhealthy region to get there, and the seeds of disease would probably be sown in their constitutions before they arrived. And should they have the fever there, the want of proper conveniences and attention would be likely to make it prove fatal. If they should go to Cape Coast Castle, or to Fernando Po Island, they would probably gain no local advantages for the fever, and be among strangers, who could not be expected to feel all that interest in their welfare, which would be felt here. If the field to which they have turned their attention presents all the facilities for spreading the gospel in the interior which they contemplate, we could not conscientiously attempt to divert their attention from it, though we might be desirous of having them remain a little nearer to us. While staying here, we hope they will be able to acquire from British men of war, or from traders which call here, information respecting the result of the present expedition (British) up the Niger. Such information may be very important in enabling them to decide respecting their future course. If those vessels which go up, remain two or three months, they will be better able to decide than they now can be, respecting the healthiness, or unhealthiness of that region. But whatever may be the salubrity of the climate in the interior compared with that of the sea-coast, the constitution of an individual who comes from the region of frosts and snow to reside

where the thermometer rarely falls below 70° Fahrenheit, must go through a great change to adapt itself to its new situation. Our brethren, though desirous of occupying their contemplated field of labor as soon as practicable, after hearing our reasons, have deemed it prudent to remain here till they can proceed with some prospect of safety. We look forward to their attacks of fever with some degree of solicitude. If all four get safely through, we shall feel it to be a special indication of God's merciful kindness to us.

Mr. Clarke, in a letter of the same date with the above, thus writes of the

*State and prospects of the schools.*

Our prospects here were never more encouraging than at the present. The natives in this vicinity manifest an increasing interest in the education of their children. We have forty children connected with the school at Edina—twenty-eight boys and twelve girls. They are making good progress in their studies. About half of them can read tolerably well, and have advanced considerably in writing—seven of them are attending to arithmetic, five to English grammar, seven to geography, four to natural philosophy, and two to the rudiments of Latin. One of these latter is Kong Koba,—the other, Zewio, the son of Santa Will, the head man of the town (Made Bli) in which br. Crocker resides. They are superior scholars, and we wish them to have a thorough education. Br. Crocker has seven boys in his school at Made Bli, and intends to add five or six more to his number. Br. Day, at Bexley, has in his school fourteen or fifteen Americans, and ten natives. Three of the children in the school at Edina are supported by individuals in this country—one by Gov. Russworm, of Cape Palmas, one by Gov. Buchanan, and one by the Edina Missionary Society in this place. The school at Edina is taught by Mrs. Clarke and myself, assisted by King Koba. The afternoon I usually devote to the study of the native language. I continue to preach at King Joe's, and have from thirty to sixty present at worship.

Mr. Fielding, Dec. 3, thus describes his own feelings in prospect of

*Missionary labor in Africa.*

It falls to my lot, with my life in my hand, to take up my cross and

come here among these miserable and benighted heathen. I feel as, no doubt, all true Christians do, in their various modes of doing good, a sense of human weakness pressing upon me. I look over this land of darkness and death with tearful eye and a feeling heart, and ask, "who is sufficient for these things?" We lean upon God who gave us our commission, and the promise too, "Lo, I am with you always to the end of the world." We know not but that a few months may close our career, and the very next letter may bear back the solemn tidings that we too have fallen. Nevertheless we do not shrink. If it is God's will, so let it be. In Him is all our trust—in Him who holds in his providence the destinies of all his creatures. Such a view of what lies before us may lead some of the more timid to dream of our being fanatics and beside ourselves. We say to such, "If so, it is for God," and we would sincerely too, in the language of one honored martyr to this cause, "Let a thousand fall before Africa be given up." Suppose we die! Can we die in a better cause? Instead of being so timid or faint-hearted, let us think upon the immutable promise of God. Oh! that our brethren were more earnest in prayer and more faithful in duty. It would then be a moral certainty, that our lives would be preserved, and that success would attend our efforts.

We know full well, that as the instruments of carrying forward this great enterprise, we must endure much privation and trial. This thought will sometimes crowd upon our minds, and in the field of our labor the contrast will be much greater than now. No doubt we shall feel the loss of the many privileges and blessings we once enjoyed, all of which we are now called upon to exchange for a forest—a dwelling with savages and wild beasts—for a life of disappointment and hazard. Ah! but what is this to the rich reward, the calm satisfaction, which the cause we are engaged in is calculated to give. How comforting the thought, that we are endeavoring to illumine the benighted souls of the heathen—souls which are worth thousands of worlds. And if one of these should be saved through our instrumentality, the fact that that was the soul of a heathen, which could have had no other means of salvation, and would certainly have been lost, had not God sent us to point out to it the way through Jesus Christ,

must be a source of unspeakable joy and consolation.

And now we ask of you, what we ask of every Christian, your fervent prayers, that God would preserve our lives and health; and that success may attend our labors. We are en-

couraged by the promise, that "The name of the Lord Jesus shall be great among the heathen,"—"Righteousness and Peace shall spring forth before all nations, and Zion shall be a crown of glory in the hand of our Lord, and a royal diadem to our God."

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### SANDWICH ISLANDS.

The following notices are compiled from the Annual Report of the Mission, as published in the *Missionary Herald* for April. The annual meeting of the missionaries was held at Honolulu, commencing on the 18th of May, 1840.

*Printing.*—At Honolulu thirteen separate works have been issued from the mission press in the Hawaiian language, and six others from the press at Lahainaluna. These, regarded as a series, contained an aggregate of 882 continuous pages, most of them of the duodecimo size. The whole number of copies of these works printed was 105,050, embracing 4,685,700 pages. Besides these there were printed at Honolulu 13,720 copies of works in the English language, containing 412,280 pages; making the whole printing at the mission presses amount to 118,770 copies and 5,097,980 pages.

A second edition of *ten thousand* copies of the entire Scriptures has been published by the mission, making, with an edition of 10,000 copies previously published and put in circulation, *twenty thousand* copies of the entire Bible translated and published within twenty years from the establishment of the mission. So much has been done for a race of unlettered savages, whose language had never been reduced to a written form, until it was accomplished by the missionaries.

#### Statistics of the Churches.

The present number of native churches in the islands is *nineteen*, two having been organized during the year. The whole number admitted to the churches from the beginning, is 21,379. The number admitted on examination during the year, is 4,179. There are now in regular standing, in all the churches, 18,451 members.

The number deceased the past year, 520; suspended, 2,434; the number of marriages, 1,221.

### Seminaries and Schools.

*Seminary at Lahainaluna.*—The number of scholars at the commencement of the year was fifty-six. During the year six, for various reasons, were removed, leaving fifty belonging to the school at the close of the last term.

*Female Seminary at Wailuku.*—The year was commenced with fifty pupils; of these, five died at the seminary, and ten or twelve left either on account of sickness or through fear arising from the prevalence of disease; but they have returned, or their places have been more than supplied by others, so that the present number connected with the seminary is fifty-four, of whom eighteen are hopefully pious.

*School for Children of the Chiefs.*—Mr. and Mrs. Cooke, have charge of this school; the average attendance has been six scholars.

A commodious building has been erected by the government for the school and the accommodation of the teachers and their scholars. In their report the teachers say, "The six children of the chiefs, who first came to the school, were four boys and two girls. The eldest of these was about ten and the youngest about four years of age. One of them, Alexander, the king's adopted son, could read a little in English books; and one, Moses, could spell out words of one syllable. Four of them did not know the alphabet; as for writing they knew nothing about it. Five can now write a legible hand. We commenced, proposing to teach them the English language, and through that the sciences. Four of these six have attended almost daily. Two, the king's son and a mate of his, in a few weeks after the commencement of the school, went to Maui, but others have taken their places. During the year the children have been under our influence but about three hours per day, and five days in a week. However, they have made some progress, which encourages us in our new, very difficult, and responsible

task. They have not been so difficult to manage as we anticipated, submitting to the rules of school without a great deal of opposition.

After a vacation of nearly four weeks, from April 8th to May 4th, the children, seven in number, came into our family; and a separation to which we had looked forward with dread, took place between these seven children and their almost numberless servants. The first week was one of frequent crying on the part of the children, and of wailing on the part of the servants.

The second week the children became more reconciled to their new home, and are now happy in school and at play, and apparently in the restraints already beginning to surround them.

On the 18th of May the former number of seven was increased to eleven by the arrival of the king's son and two smaller children with him from Maui, and Kama-malu, a little girl of eighteen months old, daughter of Kinau. In a few days another scholar is expected to enter, which will make our number twelve, and will be as many as we can possibly manage, considering it to be a family school, and not a boarding-school only."

*Hilo Boarding-school for Boys.*—The present number of scholars is fifty-five. Among those who have been longest in school an increasing desire for knowledge is manifest. About twenty hold themselves candidates for admission to the seminary the present year.

*Hilo Boarding-school for Girls.*—The boarding-school for girls, has been greatly prospered through the year. Health and happiness have pervaded the school. None of the children have died and none have been dangerously ill. The pupils still appear affectionate, amiable and docile. The government of the school is easy, and the improvement of the little girls in knowledge and manners is very gratifying. Besides the regular studies of the school much effort has been made to instruct the girls in various branches of useful industry.

The number of scholars is twenty-two, fourteen of whom are professors of religion.

*Boarding-school at Waiawa.*—This is designed to be a self-supporting institution. Its present members consist of nine boys and one girl. Two hours of each day are devoted to instruction in school, and four of each week-day to labor in the field, under the personal direction of the teacher. The plan is to enlarge the school to twice its present number as soon as the means will admit.

*Common Schools.*—The whole number

of pupils attending the district and station schools, exclusive of the boarding-schools noticed above, may be estimated at not less than 15,000, embracing adults and children; of whom, as nearly as can be ascertained from the teachers and from examinations, about 11,000 may be called readers.

#### *Afflictive Dispensations of Providence.*

Under this head are reckoned the consequences of events connected with the visit of the French Frigate l'Artemise in 1839. On this subject the missionaries remark—

As the particulars are, ere this, well known to you, having been forwarded from this station, we shall only say in passing, that for a few days the brethren and sisters then at Honolulu were placed in circumstances of great peril, and though deliverance was ultimately granted them, yet it was at so great a cost to the Sandwich Islands nation, that we scarcely know whether it be a matter of congratulation or of regret. The introduction of the Roman Catholic religion at the cannon's mouth, the sweeping away of the barriers to the introduction of sin, which the government had erected, and the triumph of wicked men, are the bitter fruits of this visit. We need not assure you that no means will be left untried to turn away much people from the simplicity of the gospel. We shall doubtless soon have to contend with the adherents of the man of sin at our own doors from one end of the islands to the other. To God we look for help. In him do we confide. We plead the promise, that when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.

The ravages of death among the people of the islands we justly regard as an afflictive dispensation of Providence. No census has been taken the past year, and we cannot therefore speak definitely of the decrease of population. The reports of stations, however, show plainly that the islands are depopulating in a fearful ratio. Our hearts are pained when contemplating the fact, and we sometimes tremble lest the land become desolate, without inhabitant, or filled with a mongrel race, which shall speak like certain men of old, "half in the speech of Ashdod," employing a corrupted dialect of the Hawaiian language, and cursing and swearing in broken English. The waning of the people admonishes us to do all in our power to prepare them for a speedy removal from earthly scenes, and the distressing probability that the great majority who die go wholly unprepared into the presence of their Judge, should cause us to cry mightily to God for

help, while we warn all within our reach day and night, and bring motives before their minds to prepare to meet their God.

#### *Death of a pious Chief.*

Chiefs as well as people die, and the past year has seen the grave close upon two important chiefs. Madam Boki, who, with her husband, accompanied king Rihorihō to England, died soon after the visit of the French frigate. In January last Hoapili, the aged governor of Maui, died. It is due to his memory, as an early and tried friend of the mission, as one of the first fruits of the gospel at Maui, and especially is it due to the grace of God, of which he was a striking monument, to say a few words in this connection respecting this veteran chief. As a full account of his life may have been prepared by the brethren at Lahaina, we will only say that no serious blot is known to have attached to his Christian character while living, and now that he is gone, his memory is sweet. Those who saw and conversed with Hoapili while he was waiting the summons of death, were much affected with his deportment. He seemed well nigh to have shaken off what in health seemed like listlessness. He was wakeful and deeply interested in the prospect of the change which awaited him. He cast himself with much confidence on Christ. His attachment to the house, the word, and the ordinances of God were marked. He was carried to the house of God only ten days before his death, although he had the dropsy, and was unable to sit up long at a time. The word of God and prayer seemed to be his delight, and from these he sought solace till he was insensible to every thing earthly. He longed to depart and be with Christ. His last interview with the king was said to have been tender in the extreme. After conversing with him in a dignified manner for a time, alluding to his own departure and beseeching the king to abandon his sins and become a good man, he became much affected, laid his hand on the lap of the king, and burst into a flood of tears. As he lay dying, he gave a charge concerning his bones, strictly prohibiting wailing on the occasion of his death, and desired that his grave might be a humble one near the sleeping place of Mr. McDonald. We are happy to add that these injunctions were complied with to the letter. We bless God for his grace, his distinguishing mercy to this once dark-hearted and polluted chieftain.

#### *Condition of the Churches.*

By our last general letter as well as other communications from these islands,

you have heard of the wonderful displays of divine grace in the conversion of many souls, and of the large accessions to the churches in the Sandwich Islands. You, as well as we, have rejoiced with trembling, well knowing that a day of trial and temptation would come. Such has been, to a considerable extent, the past year. It has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to show more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these, the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians, greater and more alluring than any to which they have heretofore been exposed.

Considering the fickleness of native character, and that most of the church members were mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since.

#### *Progress of Improvement.*

By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which heretofore retarded civilization here, and which we have often mentioned, still exist. In addition, we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked im-

provement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some \$200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealakekua on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry.— On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, &c. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not cease to urge this subject upon their attention.

#### *Progress and Prospects of Native Education.*

After stating that schools under the instruction of native teachers, owing to a variety of causes, have languished during the year, the missionaries remark—

During the last two years, no appropriation has been made by the mission for the support of native teachers, and consequently they have been thrown principally on the native population for their support; and though contributions have been taken from the churches and people for this object, yet the amount obtained in this manner has been small and inadequate to give a suitable compensation for teachers.

It is proper to add here that the government have recently taken up the subject of common schools in the islands and promise to adopt measures to secure a general attendance of the children, to erect school-houses and support teachers. Their plans are not fully known to us, but we are en-

couraged to hope that something will be done to sustain the schools.

Of the higher schools the missionaries write—

We look to our seminaries and boarding-schools with strong hope, that, under God, we may raise up here a better generation of men and women, may correct public sentiment, form a higher standard of morals, and hasten the reign of truth and righteousness in these fair islands.

#### *Political and Social Improvement.*

We rejoice in every effort of the rulers to secure the rights of their subjects, to encourage industry and thrift, to establish a system of education, to restrain and punish vice; in a word, to be a terror to evil doers and a praise and encouragement to them who do well. We cannot but hope that something, in this respect, has been gained the past year. A new code of laws has been framed and they are now being carried into execution, which, it is believed, are an improvement on their former laws, if immemorial custom and usage can be called law. The chiefs appear to be waking up to their duty as rulers, and farther improvements may confidently be expected. On the whole, we rejoice to say that the people of Hawaii are advancing, slowly but steadily in the march of improvement; and if they are not crushed and trampled down by foreign nations, they will, we think, continue to advance. We earnestly pray that our hopes of the ultimate prosperity and happiness of the Hawaiian nation may not be disappointed. What we can we shall do to save the nation. Still we have no confidence in our own resources, our wisdom or strength. In God do we confide. If he shall smile upon our efforts we shall succeed. The nation will be enlightened and saved.

#### SIAM.

#### *How Christianity is regarded by the Rulers.*

On this subject the editor of the Herald has the following remarks:—

Siam may be regarded as the first country, under the government of an independent heathen ruler, and having an established and prevailing system of religion, which the missionaries of the Board have entered. On continental India and Ceylon the heathen rulers are restrained by British law and British arms. In the Indian Archipelago the heathen are controlled by the Dutch colonial power. In Canton and Macao missionaries are under the cover of certain commercial regulations. In Tur-

key the government is not jealous of our action on Christian sects, and Mohammedan missions have not been attempted. At the Sandwich Islands and among remote Indian tribes, where no civilized government exerts much influence, there was, when the missionaries approached them, nothing like a system of religion of any kind existing, in favor of which the rulers were prejudiced, and of the overthrow of which they might be suspicious. Nearly the same is true of the African tribes which our missionaries have approached. But in Siam the missionaries found an independent government, almost identified with the priesthood, and intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete that prevails in the heathen world. The priesthood of Boodhism has been eminently proud, arrogant, and intolerant. The system, wherever it prevails, is a state religion, indissolubly connected with the civil power, as in Burmah, Siam, and China.

We have heretofore had accounts of the kindness of the king of Siam and others high in authority to the missionaries, of their hospitality and frankness in social intercourse, and the readiness with which they availed themselves of the knowledge and skill of the missionaries, where these could be turned to advantage. A letter has recently been received from Doct. Bradley, dated Bankok, Aug. 24, 1840, in which he says:

Divine providences concerning the work do not seem to be ripening as rapidly and conspicuously as I was inclined to predict a year and a half since. The Spirit of God has not yet descended with marked power upon this people. So far as I can discover, souls are not being converted to God from among the Siamese, and but very few from among the Chinese. There appears to be no special convictions of sin among all these millions of polluted heathen. Scarcely even will one of them inquire with deep-felt solicitude, "What shall I do to be saved?"

It would savor too much of ingratitude and unbelief to think, however, that the Holy Spirit is not operating upon many souls in Siam by something more than his ordinary influences. If these may not be seen in converting souls, they may be clearly seen in overruling the heart of the king and nobles and all in authority, and thus inducing them to receive and protect the ambassadors of the Lord Jesus among them. They may be seen in opening a wide door for publishing and preaching the gospel unmolested, and in awakening an universal desire to obtain and read

Christian books. Those in authority, from the highest to the lowest, appear to be our friends. Not a word of objection has been heard against the landing and settlement of all the late reinforcement. The Rev. Mr. Buel, of the Assembly's Board, has just arrived and located himself without a governmental obstacle. As yet no rent has been demanded for our mission-premises, which we have directly from his majesty's munificence. The major-general of his land forces still allows us the quiet occupancy of his large brick house in the bazaar, for the purposes of a tract magazine and chapel. Who can look upon the congress of missionaries in Bankok without feeling, with the psalmist, "That the Lord reigneth over the heathen?" We are living in Bankok as among chained lions. Nothing but the interposition of Almighty God prevents our being devoured. It can scarcely be doubted that the object of these missions is pretty well understood by those in authority, as well as by thousands of the common people. The following incident is one of many that I might relate corroborative of this remark.

#### *A false report.*

On a Sabbath day, just as I had seated myself in the verandah of the tract-house to preach Jesus Christ to the people, a Siamese man, aged about forty years, whom I had often seen among my auditors before, came to my seat with great apparent kindness and asked for the third part of the Old Testament History, in continuation of what he had read. I granted his request and gave him freedom to talk with me. Upon which he said he would tell me what he had heard in the king's palace. Well, said I, what did you hear? "Why," said he, "the king is very angry at you and your companions in labor, because you print and distribute tracts which are contrary to the established religion of the country and are designing to overthrow these temples and idols of the Siamese by leading the people away to trust in Jesus. The king has issued his curse against all persons who carry these books to their houses to read. He has threatened that the houses, wherever they are found concealed, shall be destroyed, and that those persons who persist in reading them shall lose their heads." On saying to him that I was not prepared to credit such a report, he became vexed with me and resorted to open and vile abuse. He labored hard to frighten away the people that were gathering about me. Seeing that he could not prevail upon me to desist, nor upon the crowd to disperse, but that the eager applicants for tracts were much increased by



all he said and did, he raged and threw his book into the street, vociferating that he would not take the accursed thing to his house, for it would cost him his head. He at last sobered down and requested me to give him the gospel by Mark, which I did, notwithstanding his ill treatment of the other book. I did it, hoping that the Holy Spirit would use this gospel to his everlasting benefit. He then went quietly away.

A few days after this affair one of our company was informed by prince Choufah that the king had recently taken offence against one of his officers, for having reported that he was displeased with the missionaries, and that the king ordered him to be stripped of all his honors and privileges and turned out into plebeian life. From this circumstance and others it seems very probable that the degraded officer was no other than the person that opposed me at the tract house.

Now I do not infer from this or any other circumstance that the king is really looking with favor upon the Christian religion. I am disposed to think that he cares very little, if at all, about it. He gives too abundant evidence of his fond and firm attachment to Buddhism. He no doubt feels that his religion is as immovable as the mountains; as said one of the chief priests to one of our company some time since, "Do you think that you are going to beat down the mountains with your small chisel?" As yet the king has seen nothing of the power of Christianity to revolutionize kingdoms, and he probably has heard as little of its power. Should he have occasion to see the strong holds of his faith weakened, by multitudes of his own subjects turning unto the living God, and see many running to and fro, denouncing the abominations of heathenism and preaching up the spiritual and holy worship of Jehovah, he would very probably feel himself stirred up powerfully to resist the innovation. I speak, of course, of what I think he would do with his present heart of unbelief. But may we not hope that he, with all his subordinate officers, will yield to the omnipotent influences of the Holy Ghost? and ought we not to make this object prominent in all our prayers? If we do so, it will be safe to predict that the work of converting this nation unto God, will begin on the throne and flow down thence in floods of salvation upon all ranks and orders below. How much cruel persecution would this course of events preclude! How greatly is this to be desired! How much, therefore, ought we to pray for the chief ruler here and for all in authority under him! It would appear that his majesty has formed

a high opinion of Americans. Not long since prince Choufah came to me with a special message, saying that the king was desirous to obtain some Americans for his service as ship-builders and ship-masters, because, said the prince, he thinks Americans are a sober and honest people; and he might have added, because he has no fears that they will ever want to get possession of his country, as he fears the English do.

Our efforts to meliorate the temporal condition of this people have probably operated powerfully to inspire the noble as well as the ignoble with confidence in us. The work of inoculating for the small-pox, a year and a half ago, will ever be remembered with much gratitude by them. And our success in vaccinating during the months of February, March, and April last has, no doubt, increased this confidence. The lymph was received from Doct. J. V. C. Smith of Boston, by the reinforcement. It has passed through fifteen successive persons in Bangkok, and was then cut off at once, about the first of May, at which time there was much thunder with copious showers of rain. I suspect it will be very difficult, if not impossible, to propagate vaccination in this climate during the wet seasons. Small-pox itself dies very nearly away while thunder and rain are abundant. It annually begins to prevail about the first of the dry season in November, and continues to increase in frequency and malignity until the rains have thoroughly set in.

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### Departure of Missionaries.

**SIAM.** Dr. James C. Hepburn and wife, missionaries of the Presbyterian Board, sailed for Singapore in the ship Potomack, Capt. Carter, from Boston, on Monday the 15th of March. They are designated to the Siamese mission, and are accompanied by Etam Apping, a Chinese young man, who is believed to be pious, and it is hoped will be useful to the mission.

**SANDWICH ISLANDS.**—The ship Gloucester, which sailed from Boston 14th November last, having on board Rev. Messrs. Dole, Bond, and Paris, and Mr. Rice, with their wives, destined to the Sandwich Islands and Oregon missions, encountered a severe gale on the second week after leaving port, which made it necessary to put into Rio Janeiro, January 6th, for supplies of provisions and water. Mr. Dole writes on the 9th, that the company were then in good health. The captain had been kind and attentive. They were hospitably entertained by the Rev. Mr. Spaulding, Methodist Missionary at Rio Janeiro.—*Miss. Herald.*

**Recent Intelligence.**

**ARRACAN.** A letter from Ramree, dated Oct. 23, states that Mr. Kincaid had recently experienced an attack of cholera, at Akyab. He had, however, nearly recovered, and was daily expected at Ramree, in the hope of receiving benefit from a change of residence for a short time. The cholera had also broken out at Ramree, but the missionaries were all in good health at the above mentioned date.

**A'SA'M.** Intelligence from this mission states that Mr. Brown, who had been to Calcutta, for the purpose of accompanying his family on their return, was on his way back to Jaipur. We regret to learn that the object of their visit to Calcutta, the benefit of their little son's health, was but partially attained. Though somewhat improved, the prospect of his speedy recovery was discouraging.

**TAVOR.** A letter from Mr. Hancock, dated Sept. 15, 1840, gives information of his expected return to this country, on account of the continued ill health of Mrs. H. He was, at that date, at Maulmain, making arrangements for his passage, and is now, probably, on his homeward voyage.

**Donations,**

**FROM MARCH 1, TO APRIL 1, 1841.**

*Maine.*

A friend to missions, per J. Wakefield, 10,00  
 Saco Baptist church, per Rev. A. Jones, monthly concert, 12,00  
 ————— 22,00

*New Hampshire.*

Dover Baptist church, mon. con., per Lucien Hayden, 5,00

*Vermont.*

Fairfax Baptist church, per Hon. J. D. Farnsworth,, 10,00

*Massachusetts.*

Boston, a member of the 1st Bap. Free church, 50,00  
 do. Baldwin place Bap. church, mon. con. for March, per J. C. Pratt, 13,06  
 West Dedham Bap. church, mon. con., per Rev. T. G. Freeman, 35,90  
 Shelburne Falls, Eben'r Dodge, Jr. 2,00  
 Westminster monthly concert, for general purposes, 9,00  
 " German mission, 1,00  
 ————— 10,00

Townsend Bap. church, L. Ball tr., per Levi Warren, 13,32  
 Salem, a member of the 1st Baptist church, 1,25  
 New Bedford Bap. church, per Rev. Henry Jackson, 25,72  
 Cambridge, a friend, per Levi Farwell, 10,00

Franklin Bap. Association, Cyrus Alden treasurer, Colerain ch. and soc., per Rev. D. Purington, 3,13  
 A friend to missions, with a gold ring, ,75  
 Buckland, Miss L. Willis ,50  
 ————— 4,38  
 Newton Upper Falls, Miss Eliza Jameson, for Indian missions, per Miss Priscilla Crosby, 40,00  
 ————— 206,13

*Rhode Island.*

Providence, Female For. Miss. Soc. of the 4th Bap. church, Miss H. Peck treasurer, for support of a Karen female, on the Knowles scholarship, —annual subscription, 25,00  
 towards the support of a youth in the native school at Edina, Africa, 13,28  
 ————— 38,28

*Connecticut.*

Litchfield Bap. church, Gaylord's Bridge, per Rev. E. Baldwin, 2,00

*New York.*

Saratoga Springs, Bap. ch., per Rev. Norman Fox, 29,00  
 Genesee River Association 49,81  
 Pike Female Miss. Soc. 10,00  
 " Baptist church 7,00  
 Silver tea-spoons sold, 5,00  
 William Phelps 5,00  
 Monroe Association 6,33  
 Rochester, a Lady ,94  
 Miss Ann Melville 1,00  
 Two Sabbath school children ,20  
 Joshua Fish 5,00  
 Adoniram J. Heath ,06  
 Cattaraugus Association 114,00  
 also 2 rings and 1 pair ear drops.  
 J.Thirds 50, Mrs. Thirds 50 1,00  
 Elbridge Baptist church 35,00  
 Frederick J. Everts ,06  
 Skaneateles Baptist church 5,00  
 Scipio, collection, 15,00  
 Rev. Amos Kingsley 1,00  
 Madison Bap. Foreign Miss. Society 445,03  
 Otsego Bap. Association 95,00  
 per Rev. A. Bennett, agent of the Board, ————— 1428,10  
 New York city, Rev. William A. Hallock 10,00  
 do. do. do., For. Miss. Soc. of 1st Bap. church and congregation, Lewis Denney tr., Thos. T. Devan, per John Stelle, 100,00  
 do. do. do., Laurens st. ch., collection, per Wm. Colgate, 13,57  
 do. do. do., Oliver st. Female Miss. Soc., per Rev. S. H. Cone, 200,00  
 Rev. Luke Davis, per Wm. Colgate, 2,00  
 ————— 1782,67

*New Jersey.*

Piscataqua 1st church Sunday school, per Wm. Colgate, 5,19  
 New Brunswick, Hon. Joseph F. Randolph, 10,00  
 ————— 15,19

*Pennsylvania.*

Newtown Female For. Miss. Soc., for Burman mission,	24,00	
do. Baptist church, month- ly concert,	7,00	31,00
per Rev. D. Trites,	—	
Marcus Hook, Bap. church, per Rev. J. Walker,	13,35	
Philadelphia, Mrs. Hiles, for Af- rican mission,	2,00	
do. H. B. Rawlings	2,00	
do. J. L. Smith	.50	
do. Mrs. Burgess	.50	
do. Little girl, per Thos. Blyler,	1,00	
do. Jona. Hughes	1,00	
do. J. K. Melvain	2,00	
do. William Simpson	1,00	
do. Central Bap. ch., mon. con.,	5,00	
do. do. do. children of a female class in Sabbath school, proceeds of a missionary box, per Miss S. Stokes,	2,75	
do. Third Bap. church, mon. con., per Thos. Blyler,	32,00	
do. Sansom st. Fem. For. Miss. Soc., collected after sermon by Rev. Mr. Bennett,	15,00	
Meadville Bap. church, per Rev. W. W. Locke, mon. concert,	2,00	
Chesnut Hill, monthly concert, do. do. Mrs. Eliza J. Young, for Burman bible,	1,50	
West Chester, a friend	.50	
Muncy, Alexander Fisher	3,00	
Am. Bap. Pub. and S. School Soc., for tracts in Germany, per Rev. B. R. Loxley,	92,49	215,65

*Delaware.*

Wilmington, Rev. George J. Carl- ton, the principal and interest of a note against —, per J. C. Crane,	68,00
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*Maryland.*

Baltimore, Bap. Fem. Miss. Soc., Mrs. James Wilson treasurer,	200,00
do. Foreign and Domestic Male Miss. Soc. of the 1st church, A. W. Poulson treasurer,	500,00
	700,00

*District of Columbia.*

Washington, Rev. Dr. Chapin,	50,00
do. 1st Baptist ch., as follows,	
Rev. O. B. Brown	10,00
Mrs. O. B. Brown	5,00
Mrs. Ratcliffe	5,00
J. S. Meehan	5,00
William Q. Force	5,00
Mrs. Tuley	2,50
W. V. H. Brown	10,00
J. McCutchen	30,00
Miss M. McCutchen	10,00
Miss Mary Quincy	3,00
Public collection,	19,50
	105,00
do. John Davis, of Abel Navy Yard,	20,00
do. Navy Yard Bap. church, as follows,	
A. Rothwell	10,00
Mrs. E. Dewees	10,00
Mrs. James Cull	5,00
R. P. Anderson	10,00
Public collection,	15,00
	50,00
	225,00

*Virginia.*

Virginia Bap. For. Miss. Society, A. Thomas treasurer, Collected by Rev. Wm. Mylne, for building a house of wor- ship at Bassa Cove,	50,00
A Baptist minister	50,00
Sundry persons	15,00
	115,00
Fredericksburg, John Teasdel	5,00
do. contribution	22,57
do. colored members, for African mission,	7,47
	30,04
Richmond, Female Miss. Soc. of the 1st Bap. church, Mrs. A. Thomas treasurer,	100,00
	250,04

*North Carolina.*

Wilmington, Bap. church and con- gregation	52,00
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*South Carolina.*

Newberry, Hon. John K. Griffin	10,00
Beaufort, Rev. R. Fuller	50,00
Charleston, M. T. Meudenhall	10,00
do. a friend	2,00
do. A. Bolles	5,00
	77,00

*Georgia.*

Washington, Rev. Dr. Mercer	20,00
Penfield, Hon. A. James	5,00
Augusta, Mrs. W. H. Turpin	50,00
do. Mrs. Ann Milledge	10,00
do. 1st Colored ch., contribution,	22,11
Eatonton, Thomas Cooper	100,00
do. a friend to missions	200,00
per Rev. J. Peck,	300,00
Palmyra, Lee Co., Hon. Lott Warren	10,00
	417,11

*Alabama.*

P. S., per Rev. Spencer H. Cone,	10,00
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*Kentucky.*

Russellville, Norton & Brother	10,00
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*Ohio.*

Rockport, Henry Alger, per Wm. Colgate,	26,00
Lockland Bap. ch.,	3,50
do. do. do., for Burman bible,	3,50
per Rev. D. Bryant,	7,00
Cincinnati, Ninth st. Baptist ch., J. W. Shepard tr.,	245,06
East Lebanon, Bap. ch., per W. R. Collett,	50,00
	302,06
	328,06

*Illinois.*

Rock River Association, Nathan- iel Crosby tr., per Rev. S. S. Whitman,	19,00
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*Wisconsin.*

Milwaukee, monthly concert,	1,00
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*LEGACY.*

Litchfield, Ct., Mrs. Mercy Kel- logg, deceased, per Rev. Eli- jah Baldwin,	10,00
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\$4164,13

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

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VOL. XXI.

JUNE, 1841.

NO. 6.

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## Baptist General Convention for Foreign Missions.

### MINUTES OF THE TENTH TRIENNIAL MEETING.

Convention met in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on Wednesday, April 28, 1841, at 10 o'clock, A. M.

Brother Philip Montague, of Virginia, by request of the President of the last Convention, offered prayer.

The President, by request of the pastor of the church, welcomed the brethren to their place of worship and their homes, with cordial and fraternal love.

Credentials of delegates were then received, and engrossed for a committee of elections, to be hereafter appointed.

The Convention proceeded to the choice of officers.

Brethren James C. Crane, of Richmond, George W. Norris, of Baltimore, and Garrett N. Bleecker, of New York, were appointed tellers.

Voted to elect the President of the Convention, and the Secretary and Assistant Secretary, on one ballot. The Rev. S. H. Cone stated that having been honored for nine years past with the appointment of President of the Convention, he desired, for weighty and important reasons, to decline a re-election.

The following were elected officers of the Convention.

WILLIAM B. JOHNSON, *President.*

RUFUS BABCOCK, JR., *Secretary.*

JAMES B. TAYLOR, *Assistant Secretary.*

On taking the chair, the President addressed the Convention, advertising to the distinguished character and services of those who had preceded him in that office, and expressing a deep sense of the responsibilities which it imposed.

*Resolved*, That brethren H. Lincoln, Eli Ball, G. S. Webb, J. J. Finch, and John R. Ludlow, be a committee to examine the credentials of the delegates to this Convention, and report.

The Committee subsequently reported the following names of persons entitled to seats in the Convention:

#### MAINE.

*Bowdoinham Bap. Miss. Soc.*—S. Adlam.  
*Cumberland Baptist Foreign Missionary Society.*—\*Thomas O. Lincoln.  
*Portland, 1st Bap. ch.*—J. T. Champlin.

#### NEW HAMPSHIRE.

*Baptist State Convention.*—E. E. Cummings, Samuel Cooke, D. D. Pratt, A. T. Foss, G. Williams, J. N. Brown, E. B. Smith.

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\*Absent.

## MASSACHUSETTS.

- Boston, 1st Bap. church.*—R. H. Neale, Benjamin Abrams.
- “ Baldwin Place Bap. ch.*—Joel S. Bacon, George B. Peck, S. H. Lewis, Lucian Hayden, Asa Wilbur, T. B. Ripley.
- “ Charles st. Bap. ch.*—Daniel Sharp, \*Lucius Bolles, Ebenezer Thresher.
- “ Federal st. Bap. ch.*—Wm. Hague, Irah Chase, Solomon Peck, Henan Lincoln, Wm. Crowell, Wm. Howe, \*A. A. Gould, C. D. Gould, \*S. F. Holbrook, F. G. Brown, Abner Webb.
- “ Boylston st. Bap. ch.*—Robert Turnbull, H. S. Washburn.
- “ 1st Bap. Free ch.*—Nathaniel Colver, C. W. Denison, J. H. Jameson.
- “ Bowdoin Square Bap. church.*—John Spence.
- Roxbury, Bap. church.*—T. F. Caldicott, John B. Jones.
- Charlestown, 1st Bap. ch.*—Wm. Phillips.
- Cambridge, For. Miss. Assoc. of 1st Bap. ch. and soc.*—Joseph W. Parker, Barnas Sears.
- Malden, Bap. church.*—N. W. Williams.
- New Bedford, 1st Bap. ch.*—Henry Jackson, David Benedict.
- Taunton Association.*—S. S. Bradford.
- By subscription of Michael Shepard.*—Joseph Banvard.
- By subscription of Jona. Bacheller.*—C. C. P. Crosby, Hiram A. Graves.
- By his own subscription.*—Jona. Bacheller.
- Brookline, Bap. ch.*—Wm. H. Shailer.
- Salem, 1st Bap. ch.*—John Wayland.
- Watertown, Bap. ch.*—Nicholas Medbury.
- Old Colony Bap. Miss. Soc.*—Ebenezer Nelson, Levi Peirce.
- Lowell, 1st Bap. ch.*—Joseph Ballard, Edmund Worth.
- “ Worthen st. Bap. ch.*—Lemuel Porter, Lewis Fiske.
- Newton, 1st Bap. ch.*—H. J. Ripley.
- Worcester Bap. Association.*—Leonard Tracy, \*Adiel Harvey, Mason Ball.

## RHODE ISLAND.

- Bap. State Convention.*—\*Francis Wayland, Alexis Caswell, \*Wm. Gammell, E. K. Fuller, John H. Baker, Thorndike C. Jameson, Pardon Miller.
- Providence, Fem. For. Miss. Soc. 1st Bap. ch.*—Varnum J. Bates.
- “ Pine st. ch.*—Henry Marchant.

## CONNECTICUT.

- Bap. State Convention.*—J. H. Linsley, T. C. Teasdale, J. S. Eaton, D. C. Haynes, \*J. B. Ballard, D. T. Shailer, Joseph Brown, Geo. Read, I. Atkins,

\*A Bolles, \*Wm. Denison, \*J. J. Woolsey, \*A Gregory, \*J. Paine, \*F. Hawley, \*J. B. Gilbert.

*Danbury, 2d Bap. ch.*—Addison Parker.

## NEW YORK.

- New York, Oliver st. For. Miss. Soc.*—Archibald Maclay, Isaac McCoy, Ira M. Allen, E. Kingsford, \*Tho. Purser, John R. Ludlow, Garrett N. Bleecker, \*Geo. Colgate.
- “ South Bap. ch.*—Chs. G. Sommers.
- “ Tabernacle Bap. ch.*—Wm. W. Everts, Alex. McDonald, Wm. T. James, Joshua Gilbert, \*Wm. Winterton, J. S. Bacchus.
- “ By subscription of Wm. Colgate.*—P. B. Spear, J. O. Edmunds, David T. Harris.
- “ By his own subscription.*—Wm. Colgate.
- “ By subscription of Jos. L. Cooke.*—John O. Choules.
- “ Oliver st. Fem. For. Miss. Soc.*—J. H. Brouner, A. Wheelock, Benj. M. Hill, C. F. Frey.
- “ Amity st. Bap. ch.*—H. L. Graves, Daniel Williams, F. G. Freeman, D. J. Macgowan, R. M. Ludlow, Leroy Church.
- “ Miss. Soc. of Berean Bap. ch.*—A. Perkins.
- “ 1st Bap. ch.*—R. W. Martin.
- Albany, Pearl st. Bap. church.*—B. T. Welch, \*Friend Humphrey, T. M. Burt, \*J. N. Wilder, \*Wm. Adams.
- “ 1st Bap. ch.*—\*James L. Hodge, John G. Wasson.
- Onondaga Bap. Association.*—J. Smitzer, Jirah D. Cole, Wm. McCarthy.
- Madison co. Bap. For. Miss. Soc.*—Nathaniel Kendrick, \*T. A. Warner, Leonard Fletcher.
- Mohawk River Association.*—N. Post.
- Poughkeepsie, Bap. ch.*—A. Raymond, Wm. Jenney.
- “ Congregation connected with the Bap. ch.*—\*Thomas S. Malcom.
- Madison co. Bap. For. Miss. Soc.*—A. Bellamy, John Peck.
- Hudson River Bap. Association.*—S. H. Cone, Rufus Babcock, Jr.
- Black River Bap. Miss. Soc.*—Sylvester Davis.
- For. Miss. Soc. of the Monroe Bap. Association.*—\*Elisha Tucker, Pharcellus Church, H. Minor, \*O. Sage.
- Genesee River Bap. For. Miss. Soc.*—D. B. Purinton.
- Brooklyn, Female Miss. Soc. of the 1st Bap. ch.*—Silas Ilsley.
- “ Fem. For. Miss. Soc. East Bap. ch.*—E. E. L. Taylor.
- Troy, 1st Bap. ch.*—John Cookson.

*Cortland Aux. For. Miss. Soc.*—Alfred Bennett.  
*Ontario Bap. Association.*—Ira Bennett.  
*Seneca Bap. Association.*—D. Bellamy.  
*For. Miss. Soc. of the Buffalo Bap. Association.*—J. M. Purinton.  
*Genesee Bap. Association.*—Jesse Elliott.  
*Saratoga Bap. Association.*—J. Fletcher, \*Norman Fox, \*Isaac Wescott.  
*Oneida Bap. Association.*—A. M. Beebee, C. Bennett, \*D. Eldridge, \*H. C. Vogell, \*J. P. Simmons, \*Henry Tower, \*S. E. Southworth.

*Cayuga Association.*—H. J. Eddy.  
*Perry, Genesee co., Bap. ch.*—Elon Galusha.

## NEW JERSEY.

*Bap. State Convention.*—P. P. Runyon, M. J. Rhees, J. C. Harrison, E. W. Dickinson, J. E. Welch, D. H. Gillette, J. G. Collom, R. P. Anderson.  
*New Brunswick, Youth's Bap. For. Miss. Soc.*—G. S. Webb, Peter C. Onderdonk, John O'B. Chaplin.  
*East Jersey For. Miss. Soc.*—John Rogers, Simeon J. Drake, William Sym, \*James Vanderpool.

## PENNSYLVANIA.

*Philadelphia, Spruce st. Bap. ch.*—R. W. Cushman, Jacob Reed, \*William Bucknall, Jr., H. G. Jones, Richard Gardiner.  
 " *Fem. Bur. Bible Soc. Spruce st.*—J. M. Linnard.  
 " *New Market st. Bap. ch.*—Wm. Shadrach.  
 " *1st Bap. ch.*—George B. Ide, M. Semple.  
 " *Fem. Miss. Soc. do. do.*—Wm. W. Keen, B. R. Loxley.  
 " *3d Bap. ch.*—Geo. Higgins.  
 " *10th Bap. ch.*—J. H. Kennard.  
 " *Juvenile Soc. of do. do.*—\*F. Ketcham.  
 " *Fem. For. Miss. Soc. 5th Bap. ch.*—J. L. Burrows, \*R. W. Compton, \*J. Sailer.  
 " *11th Bap. ch.*—A. D. Gillette.  
 " *2d Bap. ch.*—Daniel Dodge.  
*Great Valley, Bap. ch.*—Chas. B. Keyes.  
*Lower Dublin, Bap. ch.*—J. M. Challiss.  
*Bridgewater, Bap. ch.*—A. L. Post.

## MARYLAND.

*Baltimore, Fem. Cherokee Miss. Soc.*—John Healey.  
 " *Male For. and Dom. Miss. Soc. of 1st Bap. ch.*—Charles M. Keyser, James Wilson, Thomas Maybury, A. R. Levering, Geo. W. Norris.  
 " *Bap. Fem. Miss. Soc.*—S. P. Hill.  
 " *By his own subscription.*—William Crane.

## DISTRICT OF COLUMBIA.

*Washington, 1st Bap. ch.*—O. B. Brown.  
 " *By his own subscription.*—Wm. Ruggles.  
*Alexandria, by subscription of John Withers.*—Wm. H. Bott.  
 " *By his own subscription.*—John Withers.

## VIRGINIA.

*Va. Bap. For. Miss. Soc.*—J. B. Jeter, Addison Hall, Wm. H. Kirk, C. George, V. M. Mason, Philip Montague, Daniel Witt, J. B. Taylor, Robert Ryland, James Fife, Isaac S. Tinsley, Barnett Grimsley, Herndon Frayser, Eli Ball, Geo. Ficklin, James Thomas, Jr., Joseph Baker, L. W. Allen, Richard Gwathney, John T. Anderson, Richard A. Christian, John O. Turpin, A. M. Poindexter, Thomas Hume, Thomas S. Sydnor, C. B. Fleet, Wm. A. Baynham, Geo. Northam, J. D. McGill, George Fleming, Samuel Dorsett, Joseph Starke, Daniel Ward, A. B. Smith, T. D. Herndon, Thomas W. Sydnor, J. S. Walthall, Stephen Chapin, Joshua Bradley, Wm. Quisenbury, John Bird, Royal Parrish, Geo. W. Latham, Putnam Owens, Wm. Laws.  
*Richmond, For. Miss. Soc. 2d Bap. ch.*—E. L. Magon, Albert Snead, William Sands.  
 " *Fem. Miss. and Jud. Soc's 2d Bap. ch.*—W. F. Nelson, Silas Wyatt.  
 " *African Bap. Miss. Soc.*—Archibald Thomas.  
 " *By his own subscription.*—James C. Crane.  
*Charlotte C. H., Shiloh and Mossingford churches.*—S. G. Mason.

## NORTH CAROLINA.

*Bap. State Convention.*—J. J. Finch, \*T. Meredith, \*Wm. H. Jordan.

## SOUTH CAROLINA.

*Bap. State Convention.*—J. G. O. Wilkinson, C. M. Breaker, J. S. Antley, L. Du Pré.  
*Charleston Bap. Association.*—\*Wm. T. Brantly, \*J. L. Reynolds, J. Scott.  
*Edgefield Bap. Association.*—Wm. B. Johnson, \*J. M. Chiles.  
*Welch Neck Bap. Association.*—J. C. Furman, J. O. B. Dargan, J. Culpeper, Jr.  
*Savannah River Association.*—Richard Fuller.

## GEORGIA.

*Savannah, Bap. ch.*—Geo. F. Adams, A. Fuller Crane, Frederick A. Levering, Muscoe Boulware, Charles D. Slingluff.

*Bap. State Convention.*—B. M. Sanders, Thomas Stocks, Jonathan Davis, \*John E. Dawson, \*A. T. Holmes.

P. Bestor, \*M. P. Jewett, \*Wm. Tryon, \*W. Jenkins, \*W. C. Crane, \*Thos. Chilton.

## OHIO.

*Ohio Bap. For. Miss. and Bible Soc.*—Jonathan Going.

*Cincinnati, 1st Bap. ch.*—W. H. Brisbane.

“*9th st. Bap. ch.*—S. W. Lynd, \*J. W. Sheppard, \*P. P. Wells.

## KENTUCKY.

*Russelville ch.*—Silas Webb.

## ALABAMA.

*Baptist State Convention.*—\*Basil Manly, Jesse Hartwell, \*J. H. De Votie, \*D.

## MISSISSIPPI.

*Bap. State Convention.*—T. G. Blewett.

## ILLINOIS.

*Baptist State Convention.*—\*J. M. Peck, \*James Lemen, \*I. T. Hinton, Wm. F. Boyakin.

## INDIANA.

*General Association of Baptists.*—Geo. C. Chandler.

## MICHIGAN.

*Baptist State Convention.*—\*O. C. Comstock, Elon B. Galusha.

Present 261,—Absent 59,—Whole number 320.

*Resolved*, That brethren Solomon Peck, S. P. Hill, and George F. Adams, be a committee to arrange the religious services of the Convention.

*Resolved*, unanimously, That our grateful acknowledgments are due to brother Spencer H. Cone, late President of the Convention, for the faithfulnes and ability with which he has, for nine years, discharged the laborious duties of the station from which he has now, in consonance with his own wishes, retired.

*Resolved*, That during the meeting of this Convention, all committees be nominated from the chair.

A communication from the Trustees of Columbian College, stating the condition and prospects of the institution, and requesting the nomination of a list of fifty names from which a board of Trustees may be elected, was read. The following brethren were appointed a committee to prepare a list of names: Stephen Chapin, Jas. E. Welch, John Smitzer, Jonathan Davis, of Georgia, and J. B. Jeter.

*Resolved*, That after this day the Convention adjourn regularly at the hours of 1 and 6, P. M. each day, and re-assemble at 9, A. M., and 3, P. M.

*Resolved*, That when this session adjourns, it adjourn to meet to-morrow morning, at 9 o'clock.

*Resolved*, That the Report of the Board be read immediately upon the opening of the session to-morrow morning.

*Resolved*, That a Committee be appointed to recommend a place for holding the next Triennial Meeting of the Convention, and to nominate individuals to deliver the introductory discourse.

Brethren B. M. Sanders, Cumberland George and R. H. Neale, were appointed the committee.

Adjourned. Prayer by br. Stephen P. Hill, of Baltimore.

In the evening at half past 7 o'clock, a crowded assembly was convened in the meeting-house of the Sharp street church, when, according to appointment, brother Richard Fuller, of Beaufort, S. C., delivered a discourse from John xii, 32: “*And I, if I be lifted up from the earth, will draw all men unto me.*” The interest of the occasion was heightened by the presence of the Chinese brother Avung, who sang a hymn in the Karen language.

Thursday, April 29, 9 o'clock, A. M.

The session was opened by singing a hymn, and prayer by br. Cone. The Report of the Board was read by br. Solomon Peck, one of the Secretaries.

*Resolved*, That the Report now read be accepted, and printed under the direction of the Board. (See page 153.)

On motion, the President led in thanksgiving and prayer to God in view of past success and of the necessity of Divine influence in future operations.

*Resolved*, That a committee of five be appointed to take into consideration so much of the report of the Board as relates to the appointment of an Executive Committee, and the introduction of honorary Vice Presidents and Managers. The committee chosen were brethren N. Kendrick, A. Hall, A. Caswell, D. Dodge and W. F. Boyakin.

*Resolved*, That brethren Daniel Sharp, Jesse Hartwell, James Furman, G. B. Ide and Alfred Bennett, be a committee on the Asiatic Missions.

*Resolved*, That brethren S. H. Cone, T. Stocks, O. B. Brown, Jno. Peck and D. Benedict, be a committee on the Indian Missions.

*Resolved*, That brethren R. Fuller, J. S. Bacon, W. Crane, S. Lynd and J. H. Kennard, be a committee to report on the African Missions.

On motion, brethren B. T. Welch, I. Chase, A. M. Poindexter, W. Hague and J. O. B. Dargan, were appointed a committee on the European Missions.

*Resolved*, That the election of Officers of the Board and Managers be the order of the day for to-morrow morning, and that this election take place by ballot.

*Resolved*, That the Secretaries be authorized to prepare a printed list of the names of those who constituted the last Board, for distribution.

*Resolved*, That the Secretaries of the Board be requested to prepare an abstract of their annual Report this day presented, embracing the number and location of the missions and stations, the number and stations of the missionaries and assistants, the number, locations and operations of the printing establishments, the number of churches and members, and additions by baptism during the year, the state of the treasury and wants of the Board; to be printed during the present session of the Convention, for the use of the members;—and that each ministering brother present be requested to preach to his people, on his return, a missionary sermon, in which these important statistics shall be embodied. (See close of the Annual Report.)

The committee to nominate a list of names from which to elect Trustees for Columbian College, reported.

On motion, the report was adopted, as follows:

The Committee appointed to prepare a list of fifty names from which thirty Trustees of Columbian College may be elected, beg leave to report the following :

Heman Lincoln, Mass.  
Lucius Bolles, "  
N. Brown, R. I.  
S. H. Cone, N. Y.  
W. W. Todd, "  
Wm. Colgate, "  
B. T. Welch, "  
R. Babcock, Jr., "  
Geo. B. Ide, Penn.  
R. W. Cushman, "  
Wm. Crane, Md.

S. P. Hill, Md.  
G. S. Webb, N. J.  
Eli Ball, Va.  
J. B. Jeter, "  
J. B. Taylor, "  
J. S. Baker, Geo.  
Thomas Huggins, Va.  
Robert Ryland, "  
A. M. Poindexter, "  
T. Meredith, N. C.  
Wm. Jordan, "

Dr. Moore, N. C.  
Wm. B. Johnson, S. C.  
I. L. Brook, Geo.  
R. Fuller, S. C.  
J. B. O'Neall, "  
Wm. H. Turpin, Geo.  
Jesse Mercer, "  
M. A. Cooper, "  
Wilson Lumpkin, "  
R. M. Johnson, Ky.  
John McLean, Ohio.



R. B. C. Howell, Ten.	Peter Force,	D. C.	Jno. Withers,	D. C.
Jesse Hartwell, Ala.	John Safford,	"	A. K. Parris,	"
T. S. N. King, Miss.	J. L. Edwards,	"	Thos. P. Jones,	"
Henry Ellsworth, D. C.	Geo. Wood,	"	Dr. Broadhead,	"
J. S. Meehan,	M. Nourse,	"	Geo. Kendall,	"
Andrew Rothwell, "	J. L. Skinner,	"		

Adjourned. Prayer by br. Sharp, of Boston.

*Afternoon session.*

Prayer by br. J. N. Brown, of New Hampshire.

On motion, brethren in the ministry, of good standing, in the Baptist denomination, were invited to participate in the deliberations of the Convention.

The following brethren accepted the invitation:

Wm. J. Childs, Nanjemoy, Md.	E. T. Winter, Fredericksburg, Va.
Joseph H. Jones, Rockville, "	H. Sever, Neponset, Mass.
Joseph Mettam, Pikesville, "	Martin Byrue, Robbinston, Me.
Isaac Sawyer, Deerfield, N. H.	

*Resolved*, That brethren E. Galusha, R. Turnbull, Thomas Hume, Jno. Finlay, Wm. F. Nelson and Addison Hall, be appointed a committee on Agencies.

*Resolved*, That a committee of Finance, consisting of brethren Jno. O. Choules, J. B. Jones, Wm. Colgate, Thos. Stocks and Jas. Thomas, be appointed.

The report of the committee on Elections was read in part, and re-committed.

The committee on religious services presented the following report, which was on motion adopted.

The committee on Religious Services respectfully submit:

That this evening be set apart by the Convention for devotional and other religious exercises: that thanks be rendered to God for the support which He has given to the object and operations of this Convention, and supplication made that He would graciously continue His favorable regards; that He would especially bestow large measures of wisdom and love upon the Convention, its officers and agents, and upon the churches, associations and individuals whom the Convention represents, and greatly enlarge the number and the liberality of contributors to its funds; that He would regard with special concern the missionaries of the Convention, at their several posts of labor and suffering, on our western borders and in foreign lands; that He would prolong their lives and renew their strength and endow them abundantly with every needed qualification for the successful prosecution of their arduous service; and above all, that He would shed down the enlightening, quickening and consoling influences of the Holy Spirit upon the nations to whom they have been sent, and speedily give His word free course over the face of the whole earth;—services to be conducted by brethren Jeter and Hume, of Virginia. *Also*, That during the meeting, opportunity be given for missionary addresses from brethren Ide of Philadelphia, Sears of Massachusetts, and A. Bennett and Cone of New York. S. PECK, *Chairman*.

*Resolved*, That in the election of Officers and Managers, the Convention will ballot for eighteen Vice Presidents.

Adjourned. Prayer by br. Going, of Ohio.

In the evening, according to the recommendation of the committee on Religious Services, prayers were offered by brethren Jeter and Hume, extracts from the annual report were read by one of the corresponding secretaries of the Board, and interesting addresses were delivered by brethren Ide, Sears, Bennett and Cone.

*Friday, April 30.—Morning session.*

Prayer by br. Healy, of Baltimore.

The Treasurer of the Board read an abstract of his Report, whereupon, on motion, it was accepted and committed to the committee of Finance. (See Treasurer's Report on subsequent pages.)

On motion, after some conversation, and prayer by brethren Fuller and Galusha, the Convention proceeded to the election of Officers of the Board and Managers.

The following tellers were nominated by the chair: brethren J. C. Crane, Wm. W. Keen, G. N. Bleecker, J. E. Welch, J. J. Finch, J. Culpepper, Jr., Wm. Sands, B. R. Loxley, H. S. Washburn and J. R. Ludlow.

*Voted*, That this Convention will give place, tomorrow morning at 9 o'clock, to the Am. Bap. Home Mission Society for the completion of its business.

On motion of br. H. Lincoln, *Resolved unanimously*, That this Convention cherish a grateful remembrance of the labors, the counsels, the prayers and the munificent contributions of our aged brother and father, *Jesse Mercer*, one of its early and devoted friends and for many years the President of its Board; who has now declined a re-election, and who, amidst sickness and domestic affliction and in the prospect of soon finishing his course, has manifested a father's solicitude for our united and vigorous prosecution of the great work of commending "the glorious gospel of the blessed God" to the perishing millions of the human family.

On motion of br. S. Peck, *Resolved unanimously*, That the thanks of this body be presented to br. Fuller for his sermon delivered before the Convention on Wednesday evening, and that he be requested to furnish a copy of the same, to be placed at the disposal of the Board.

Adjourned. Prayer by br. Chapin, of the District of Columbia.

*Afternoon session.*

Prayer by br. Dodge, of Penn.

The Committee on the place of holding the next triennial meeting and for nominating preachers, reported as follows :

The Committee of nomination recommend that the next triennial meeting of the Convention be held with the First Baptist Church in the city of New York, and that br. Samuel Lynd, of Cincinnati, be appointed to preach the introductory discourse; br. Barbas Sears, of Massachusetts, his alternate. **B. M. SANDERS, Chairman.**

The report of the Committee was adopted. (Reconsidered p. 151.)

*Resolved*, That this Convention entertain a grateful sense of the liberality exhibited towards the Board by the American Tract Society, and recommend that Society to the prayers and efforts of our churches.

The committee on Elections reported the absence of two members, Ball and Finch, and requested that their place should be filled. Brethren Hume of Virginia, and Nelson of Massachusetts, were appointed.

The committee on Asiatic Missions presented their report, which was read, and adopted.

The Committee to whom was referred so much of the report of the Board as relates to Asiatic Missions, beg leave to report:

That in view of the detailed and interesting statement of facts contained in the report, the committee deem it unnecessary to do more than urge a proper attention to that document.

The facts and suggestions contained in it, are entitled to the most serious consideration of the members of this body. The position which we occupy (as a denomination) is one of peculiar and solemn interest. As disciples and servants of Jesus Christ, we are placed under obligations absolute, and infinite—obligations which can no more be measured than the amazing condescension of God in making us the objects of his favorable regard, or the value of the price paid for our redemption in the blood of His Son. These obligations we have, each one by his own act, acknowledged. In that holy rite in which he gave his deliberate and public expression of allegiance to the King in Zion, each one of us became a spectacle to God, to angels, and to men. This surrender of self to the supreme authority of God our Savior, repeated on that occasion when the believer, who had given himself to the Lord, gave himself to his brethren by the will of God, is yet again repeated on such an occasion as that which finds us assembled together. For, what is the meaning of our holy convocation? What are the principles on which we meet and deliberate and resolve and act? Is it not admitted, nay, rather acknowledged, that there is a *work* to be done—a work to be done *for God*—a work which *we* may do—a work which *He* requires us to do?

Your reply to this question, your committee are sure, will come as from one heart and with one voice. But if this be answered, other questions meet us. How much of this work shall we do? What limitations shall bound our endeavors? Shall we do as much of it as we can, or as much as we please? Shall our exertions terminate with our ability or our convenience? These are not idle questions. They ought to be answered. They have been answered. They have not been verbally presented, nor have we given a verbal reply. Our reply has been louder than words. Our actions have been our answer. Fathers and brethren, what have been our actions? We have enjoined a curtailment of efforts for the salvation of the heathen. The Board have been compelled not only to forego the occupancy of important fields, to which the finger of God was plainly pointing them, but to withhold the seed where they had prepared to sow it. Their Report informs us of the number of our American missionaries in Asia diminished during the last year—the publication of Christian books lessened while the demand for them has increased. It tells of schools which could be increased if the means of sustaining them were furnished, and alludes to candidates for missionary work detained for want of funds.

Now let us ask, are these things right? Do they comport with the precepts of the gospel, the word by which we shall be judged in the last day? Do they agree with the example of early Christians, who for the sake of Christ took joyfully the spoiling of their goods—or of Paul, who counted not his life dear unto him that he might finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God? Do they agree with the conduct of our missionary brethren, who have devoted themselves to self-denial, and their children to poverty for the gospel's sake? Can we shelter ourselves from this contrast, in the thought that the obligations of Judson and Wade, of Paul and the early Christians, were greater than ours? From what were they delivered, from which we were not? Was it from the dominion of sin? So were we. Was it from wrath? So were we. And if the price of their redemption was the blood of Christ, it was of ours. If they gave their all, who of us are at liberty to give less? With how much less than a surrender of our whole selves will God be pleased? Does he not demand that the same mind shall be in us which was in Christ, and did not that mind lead him to despise the cross and endure the shame? And do our past exertions—do our present aims, come up to this spirit? If they do not, how shall we explain the fact, how excuse ourselves? These are questions which it becomes us each one to ask himself, and to ask himself as under the very eye of God.

Your committee feel assured that for the restriction of any past effort in behalf of the dying heathen—or for the failure to meet the demands urged by the painful necessities of their actual condition, no reason can be assigned which does not inculpate ourselves. Are we not saying, Lord, Lord, while we do not the things which Jesus says? Does not our love exist in word and in tongue, more than in deed and in truth? Has the abundance of our joy and our deep poverty abounded to the riches of our liberality? Or have we not, rather, been giving only out of our abundance? The holy self-devotion of the first Christians, if it pervaded our ministry and our churches, would undertake and execute plans of benevolence with which our present operations would shrink from a comparison.

Your committee, however, do not regard these facts as proofs of insincerity in the professions of our ministers and people. They rather regard them as the fruit of a weakened sense of individual responsibility, produced by the conviction that so large a number are engaged in the same cause. The remedy of the evil they believe will be found in each one of our ministers and of the members of the churches resolving care-

fully to consider and faithfully to meet his own obligations, by his personal contributions and prayers, and by his endeavors to incite others to do their duty. And, this spirit spread throughout our churches, who can tell how rapid will be the spread of our Redeemer's kingdom—how early the period when all nations shall call Him blessed?

JAMES FURMAN, on behalf of the Committee.

DANIEL SHARP, *Chairman*.

The committee on Indian Missions presented their report, which was read, and made the order of the day for Monday next.

The report of the committee on the African Mission was read, when, on motion, the report was adopted.

The committee to whom was referred so much of the annual report as relates to Missions in Western Africa, beg leave to report:

Your committee feel great pleasure in contemplating the course of Divine Providence in regard to this mission during the past three years. Its interests have been prospered, and the prospect of extensive usefulness is now much more promising than at any former period. The recommendation to their Board, by the last Triennial Convention,—to promote, as far as possible, the establishment of primary schools among both natives and colonists, and to send out, as soon as practicable, a printing press and materials for furnishing books, &c.,—has been complied with. Schools have been sustained at the several stations, and a press is now on the ground, which will be ready for employment as soon as a printer can be found to superintend its operations. There is an earnest demand for schools among the tribes bordering upon the colony. Several of these tribes have been led, by recent events, to place themselves under the protection of the colonists, and they express a strong desire to partake with them of the privileges of the gospel and the blessings of civilization. This part of the field is thus rapidly widening, and increasing in interest in a like proportion.

The late important discoveries connected with the long lost river of the desert, have opened a broad and attractive region for commercial and benevolent enterprise. The former will not be slow in entering that field—nay, it has already entered. An extensive expedition has been fitted out from Great Britain; and it becomes the Christian community—it becomes us as an integral portion of that community, and especially, as American Christians,—to see that the light of the precious gospel, borne by the living teacher—that the spirit of Christianity, borne in the heart and in the life of the missionary of the cross, should follow close upon the footsteps of that commercial enterprise, which seeks only worldly aggrandizement and worldly gain. It is true, that two missionaries with their wives have been sent out by the Board, during the past year; but what are these among the benighted millions in the interior of Africa, who have never heard the gospel?

One of our missionaries at Liberia has, in the wisdom of an inscrutable Providence, been removed by death during the past year, and the others are asking earnestly for additional help. Your committee cannot but express the hope that the prayers of his people will prevail with God, and that their contributions will enable the Board to sustain this mission with becoming vigor, and to increase the number of laborers, as its interests or its exigencies may demand.

They therefore beg leave to offer the following resolution:

*Resolved*, That the tokens of Divine favor which have been bestowed upon our mission in Western Africa during the past three years, call for the devout gratitude of our hearts, and that the events in Providence which seem to be enlarging the field of labor and greatly increasing the prospect of usefulness, call upon us and upon the churches connected with this body, for earnest prayer and increased exertion, that we may be enabled, in a suitable manner, to occupy that wide and interesting field.

All of which is respectfully submitted.

R. FULLER, *Chairman*.

The report of the committee on Obituary Notices was read, and on motion it was adopted, as follows:

To recall to mind the virtues of the departed, is one of the best means of improving those of the living.

It is, therefore, no less the dictate of our highest interest, than it is a compliance with the promptings of affection, to rescue from forgetfulness, the names of those with whom we have taken sweet counsel, or with whom we have joined hand in the service of our Lord.

Since the last Convention, the Recording Secretary of your Board has been removed: the name of Knowles has been added to the number of those who rest from their labors, and are receiving the blessing of the dead who die in the Lord.

In the sentiments expressed in a series of resolutions adopted by the Board a few days subsequent to his death, the committee are persuaded our whole denomination participate; and would recommend that those resolutions be placed on our minutes as expressive of the sense of this Convention. They are as follows :

“ *Resolved*, That in the general grief created by this event, the Board deeply participate.

“ *Resolved*, That the Board are specially sensible of the loss which they have sustained, in view of the wakeful interest which was ever manifested by their beloved brother in the cause of Foreign Missions, and the distinguished ability with which he counselled and labored for its successful prosecution.

“ *Resolved*, That while we cherish a spirit of humble deference to the divine appointment, which has so suddenly bereaved us of our brother, in the midst of his usefulness,—it becomes us also to exercise devout gratitude to God, for the eminent services which he was enabled to render for so long a period, and for the bright example which he has left for our imitation.

“ *Resolved*, That the Board tender to the afflicted widow and family of the deceased, the assurance of their Christian sympathies, and that the senior Corresponding Secretary be requested to communicate to the same a copy of the above Resolutions.”

Since the last Convention, also, the names of Jones, and Rollin, and Merrill, and Macomber, and Crocker, have been added to the bright roll of those who have finished their course with joy, and passed from the missionary field to their reward.

Of some of our deceased missionaries, we have biographies, by which, though dead, they yet speak in behalf of the perishing heathen. Of others, possibly memoirs may yet be given to the public through the agency and interest of personal friendship. But there are many the memory of whose piety and self-sacrificing devotion to the missionary work, after lingering a few years in the circles of those who knew them personally, is in danger of being lost; and with it, the influence of their examples from among the living.

To prevent this, the committee believe an obituary volume, consisting of brief memoirs of those who have fallen in our service, should be prepared and given to the churches, while yet the materials are obtainable from those who live to remember and to love the early developments of their piety and missionary zeal. They ask leave therefore, to suggest a recommendation to the Board, that they cause to be prepared and published, a volume of brief memoirs of deceased missionaries; which may form the first of a series, of the character and title of the “Missionaries’ Memorial.”

Respectfully submitted.

R. W. CUSHMAN, on behalf of the Committee.

The committee on Changes in the Board, &c., presented their report, which was read, and on motion it was laid on the table.

The tellers, appointed to examine the ballots, reported in part.

“ *Resolved*, That when the Convention adjourns, it adjourn to meet in the basement room at half past 7 o’clock this evening.

The committee on Finance reported. Whereupon, on motion, the report was adopted.

The committee on Finance respectfully submit,—

That we deeply regret to find a balance of \$1200 due to the Treasurer, and an aggregate receipt of funds totally inadequate to the *existing operations* of the Board. We therefore advise all diligence and energy in the collection of funds, and beseech the churches to renew and multiply their contributions, as without such a course we cannot discharge our duty to the heathen, or assume our proper place among the armies of the living God. We further respectfully suggest, that the agents of the Board turn their especial attention to an effort among our wealthy churches, and endeavor to secure the support of a missionary or native preacher,—the one at an expense of \$400, the other \$100.

JNO. O. CHOULES, *Chairman*.

On motion, at his request, br. Galusba was excused from serving on the committee on Agencies. Br. J. E. Welch was substituted in his place.

Adjourned. Prayer by br. Sanders, of Georgia.

*Evening session.*

Opened with prayer by br. Babcock, of New York.

*Resolved*, That the report of the tellers on the election of Officers and Managers in the Board of the Convention, be now made in full.

There being a deficiency of six Managers, on motion the Convention proceeded to ballot.

The following were duly elected Officers and Managers of the Board:

DANIEL SHARP, *President*.

*Vice Presidents.*

SPENCER H. CONE, N. Y.  
NATHANIEL KENDRICK, "  
STEPHEN CHAPIN, D. C.  
F. WAYLAND, JR., R. I.  
JESSE MERCER, Geo.  
WM. T. BRANTLY, S. C.  
BASIL MANLY, Ala.  
JESSE L. HULMAN, Ind.  
JOHN L. DAGG, Ala.

THOMAS STOCKS, Geo.  
STEPHEN B. MUNN, N. Y.  
JONATHAN GOING, Ohio.  
\*JEREMIAH CHAPLIN, N. Y.  
JOHN H. COTTON, Vt.  
RICHARD FULLER, S. C.  
G. S. WEBB, N. J.  
ARCHIBALD THOMAS, Va.  
RICHARD FLETCHER, Mass.

LUCIUS BOLLES, }  
SOLOMON PECK, } *Corresponding Secretaries.*

BARON STOW, *Recording Secretary.*

HEMAN LINCOLN, *Treasurer.*

LEVI FARWELL, *Assistant Treasurer.*

*Managers.*

Joel S. Bacon, Mass.  
Eli Ball, Va.  
A. J. Battle, N. C.  
A. M. Beebec, N. Y.  
Alfred Bennett, "  
Irah Chase, Mass.  
William Colgate, N. Y.  
O. C. Comstock, Mich.  
John Conant, Vt.  
William Crane, Md.  
Albert Day, Con.  
J. H. Duncan, Mass.  
W. W. Everts, N. Y.  
William Hague, Mass.

R. B. C. Howell, Ten.  
George B. Ide, Penn.  
Henry Jackson, Mass.  
Jeremiah B. Jeter, Va.  
Noble S. Johnson, Ohio.  
William Leverett, Mass.  
James M. Linnard, Penn.  
James H. Linsley, Con.  
S. W. Lynd, Ohio.  
Howard Malcom, Ky.  
Isaac Newton, N. Y.  
Robert E. Pattison, R. I.  
John Peck, N. Y.

John M. Peck, Ill.  
Aaron Perkins, N. Y.  
Barnas Sears, Mass.  
Adiel Sherwood, Geo.  
Benjamin Smith, Mass.  
Eli B. Smith, N. H.  
Charles G. Sommers, N. Y.  
Ebenezer Thresher, Mass.  
Charles Train, Mass.  
John Wayland, Mass.  
Bartholomew T. Welch, N. Y.  
N. W. Williams, Mass.  
Wm. R. Williams, N. Y.

*Ex officio*, { WM. B. JOHNSON, *President of the Convention.*  
RUFUS BABCOCK, JR., } *Secretaries* "  
JAMES B. TAYLOR, }

The following resolution was proposed:

*Resolved*, That the Constitution or By-Laws be amended by inserting the word "two" before the word "Vice Presidents" in the 2d line of the 4th article, and that it take effect from the commencement of the next meeting of the Convention.

It was also proposed, that the constitution be so amended as to make it necessary that a Vice President be appointed for each of the States.

\*Since deceased.

On motion, the whole subject was referred to the Acting Board, to report at the next triennial meeting of the Convention.

Adjourned. Prayer by br. O. B. Brown, of Washington, D. C.

*Saturday, May 1.—Afternoon session.*

Prayer by br. Denison, of Connecticut.

The report of the committee on Publications was read, whereupon, on motion, it was adopted.

Your committee to whom was referred the Publications of the Board, would respectfully report :

That in our judgment great importance is to be attached to the circulation of full and correct intelligence upon the subject of missions, among those whose prayers, contributions and active energies should be secured for the great cause in which we are engaged. The true Christian, in the lively exercise of the spirit of piety, needs only to know his duty, to be induced to perform it. Our brethren constitute no exception to this rule. Spread among them missionary intelligence; let them see heathenism in all its debasing influences, and christianity in all its loveliness; let them hear the last, great, though yet unfulfilled command of our ascended Lord; let their faith be assisted by what may be seen, heard, and felt, in regard to the success which has attended our missionary labors; and their hearty, cheerful, and steady co-operation is secured. We have never known of an instance in which an individual has, through the organs of the Board, become thoroughly acquainted with the missionary work, where a spirit of Christian enterprize, a zeal for the cause of God among the heathen, has not been the result. With these views, we would recommend to the Convention the adoption of the following resolutions:

*Resolved, 1.* That the Convention approve of the suggestions in the report respecting Missionary Tracts, and would recommend, as suitable topics for some of them,—the harmony and necessary connexion between the belief of the doctrine of grace and Christian effort—the entire consecration of person, time, and property, implied in a religious profession—facts which afford a triumphant refutation of charge of peculation in the missionary enterprize—narratives of conversions among the heathen, &c.

*Resolved, 2.* That occasional papers, containing peculiarly interesting intelligence and pungent appeals, and coming as fresh communications, would exert more influence than similar matter communicated through the more usual channels.

*Resolved, 3.* That the Missionary Magazine, the most important of the publications of the Board, ought to be universally circulated, and that it be recommended to the churches to adopt immediate and efficient measures for supplying themselves with such numbers of it, as will afford all their members an opportunity of becoming fully acquainted with the operations of our Board and of kindred institutions.

All which is respectfully submitted.

J. GOING, on behalf of the Committee.

The report on Changes in the Board, &c., was on motion taken up—whereupon after much discussion it was referred to a select committee consisting of brethren Kendrick, Dodge, Boyakin, Cone, Sears, S. Peck and Chapin.

Adjourned. Prayer by br. Hill, of New York.

*Monday, May 3.—Morning session.*

Prayer by br. Perkins, of New York.

The report of the select committee on Changes in the Board, &c. was presented and read, whereupon on motion it was unanimously adopted.

The special committee to whom was referred the report of the committee on Changes in the Board of Managers, beg leave to report :

Your committee, after having prayerfully weighed the subject submitted to their consideration, would say, that although they believe it would be better to reduce the number of the Board of Managers, a large proportion of whom should reside at the seat of the Board's operations;—yet as this cannot now be done, they would submit the following resolutions—viz. :

1. *Resolved,* That the Board of Managers of the Baptist General Convention be in-

stracted at their first meeting after the rising of this body, to designate fifteen of their own number, whose names shall be published in their annual reports, and who shall be residents in Boston and vicinity, to be their **ACTING BOARD**, any seven of whom shall be a quorum for business.

2. *Resolved*, That to this *Acting Board*, at all times responsible, shall be referred our missionary business, which may arise between the meetings of the Board of Managers, to whom they shall make annual reports of all their doings.

3. *Resolved*, That the word *five* in the latter clause of the fifth article of the By-Laws of the Convention be stricken out, and the word *seven* be substituted in its place, so that the clause will read, "but at other meetings *seven* shall be the quorum."

All which is respectfully submitted. In behalf of the committee.

NATH'L KENDRICK, *Chairman*.

The report on Indian Missions was on motion taken up and read.

A substitute for the resolutions contained in the report was proposed, when, after much discussion, on motion the Convention Adjourned. Prayer by br. Galusha, of New York.

*Afternoon session.*

Prayer by br. Ide, of Philadelphia.

The substitute for the resolutions recommended by the committee on Indian Missions, being still under discussion, several brethren gave a free expression of their opinions, when, the hour having arrived for adjournment, the Convention determined to meet this evening at half past seven o'clock.

Adjourned. Prayer by br. Church, of New York.

*Evening session.*

Prayer by br. Bacheller, of Massachusetts.

The report of the committee on Indian Missions having been amended, was adopted and ordered to be printed.

The committee to whom was referred so much of the report of the Board of Managers as relates to the operations of the Convention among American Indians, beg leave to report :

That having given to the subject all the consideration which time and circumstances would permit, they have arrived with entire unanimity of sentiment, at the following conclusions.

The worthy and efficient missionaries employed by the Board, to labor as preachers and teachers in different tribes, have been blessed with a large share of success in the conversion of this benighted people, within the last two or three years; but your committee have learned with unfeigned regret, that during the same period, the number of Baptist missionaries in the Indian Territory has decreased. We are constrained therefore earnestly to recommend, that as soon as practicable, stronger efforts than those heretofore employed be put forth, that as a denomination we may adequately and faithfully cultivate this interesting portion of the land, of which we believe the Captain of the Lord's host has commanded us to take possession.

We rejoice that the descendants of the native lords of the soil, after being driven by the influence of white men of a foreign clime, from river to river, from forest to forest, over mountains and valleys, have at last found a settled home in the regions of the far west, where they have a country guaranteed to them by the faith of the nation, as a permanent residence for all future generations. Here, by the fostering care of the government, and the holy influence of religious institutions, they are acquiring those habits which are essential to their comfort and usefulness on earth, and to their happiness beyond the grave. Already, wholesome laws and courts of jurisprudence are established, and to a cheering extent, the usages of civilized society have superseded their ancient and barbarous customs of retaliation. The benevolent designs of the christian and the philanthropist, in reforming their morals and in promoting their future welfare by the aid of secular as well as religious instruction, may now be carried out with greater facility, and with brighter prospects of success, than at any former period of their history. This long-oppressed and degraded race are gradually apprehending the importance and nature of self-respect; and the consciousness of security in the enjoyment of their national and in-



dividual rights and possessions, and the triumphs of the cross of Christ in the salvation of many of their precious souls, seem to indicate the speedy realization of that favored state of human existence, where the immunities of civilized society and the blessings of the gospel of peace are possessed and appreciated.

Your committee therefore respectfully recommend the adoption of the following resolution :

*Resolved*, That it is the sense of this Convention that early and energetic measures should be adopted by the Board to give increased efficiency to this department of their operations.

SPENCER H. CONE, *Chairman*.

The report of the committee on Agencies was presented, and on being read and amended was on motion adopted.

The committee to whom was referred that part of the report of the Board which relates to the subject of Agencies, beg leave to report:

It is the dictate of wisdom that we employ the best means at our command, in the prosecution of the cause in which we are engaged. The Board has commended to the deliberate consideration of this Convention, the propriety of employing additional agencies in the collection of funds, and your committee believe the suggestion wise. It is not necessary that we inquire into the obligations of the churches and their pastors—what they *ought to do*, to promote the cause of missions; we must take the case *as it is*.

The Board have said, “In the present condition of our churches, *living agencies are necessary*,” and have presented their views at length, of the qualifications of those who should be thus employed. It is a mistaken policy that would select a man for such service, *because* his circumstances in life, or the situation of his family, would permit him to labor with little or no compensation. One man would be cheaper at an ample salary, than another would be, at nothing. The one has no influence, and can exert none, beyond that which his commission gives him;—the other would wield a mighty influence in the community at large, independent of his official character; instead of being carried through the world by the celebrity of the Society he serves, he will support that society as upon his shoulders, and triumphantly bear it onward in the accomplishment of its benevolent designs.

Nor is it every eloquent preacher or sound divine, who would make a good agent for the collection of funds. Not a few learned men appear to be most lamentably deficient in business talent—in good, practical, common sense,—than which, nothing is more indispensably necessary in every day’s intercourse with almost every diversity of character.

There is no man more important to any society,—certainly to a missionary society,—than he who goes abroad as their representative among the churches. That it should be so, is a matter of grief before God; and it ought to be a subject of daily prayer, that the time may soon come when all our churches and their pastors will come up to the help of the Lord in missionary labor, and save the cause most of the toil and expense of agencies. *But that time has not yet come*; and hence, your committee beg leave to recommend that the Board be authorized to appoint collecting agents, and to assign them their fields of labor; and that they be authorized also to appoint a Financial Secretary, with a suitable compensation, who shall by and with their advice correspond with the district agents, and, in general, superintend the collecting department of the Board.

All which is respectfully submitted.

JAMES E. WELCH, *Chairman*.

The report on European Missions was read, and on motion accepted.

The committee on European Missions have had the subject referred to them under serious consideration, and request leave respectfully to report :

That while deeply impressed with the importance of increased exertion for the diffusion of the gospel in countries professedly christian, but actually involved in the gloom of bigotry or the darkness of infidelity, they are convinced that the Board have done all that prudence will justify, and zeal chastened by discretion demand, in view of the prevailing pecuniary embarrassments that have depressed the country for three years past. The union of the church with the civil power in Europe, presents obstacles more formidable to the advancement of the truth in some lands claiming to be regarded as christian, than exist in pagan Asia; and it is most earnestly to be desired that increased liberality on the part of our churches, should speedily afford the means of enlarging the operations of the Board in Germany, France and Greece, and wherever the beast and the false prophet resist with despotic and unhallowed influence, the grace and glory of the Son of God. There is much to encourage our faith and to animate to renewed ef-

fort, in the fact that the spirit of inquiry is increasing, and opposing influences obviously yielding to the claims and power of the truth; and although at present we must rely more upon the agency of the press than upon the voice of the living teacher, yet we may rejoice in the conviction that our devoted missionaries are now scattering precious seed which must ultimately ripen into an abundant and glorious harvest.

The necessity of a more elaborate report is obviated by the lucid and comprehensive manner in which the subject is presented in the report of the Board. As all that is interesting connected with our mission stations in Europe, is there furnished in minute detail; and as the committee find nothing in their present condition that requires the immediate or special action of the Convention, they refrain from presenting resolutions, but would earnestly and seriously commend our European Missions to the prayers and liberality of our churches.

B. T. WELCH, *Chairman.*

Adjourned. Prayer by br. McCoy, of Shawanoe.

*Tuesday, May 4.—Morning session.*

Prayer by br. Solomon Peck, of Massachusetts.

The minutes were read and corrected.

The report of the committee recommending the next triennial meeting of the Convention to be holden with the First Baptist Church of the city of New York, was on motion reconsidered. Whereupon,

*Resolved*, That the next meeting of the Convention be held with the First Baptist Church of the city of Philadelphia.

*Resolved*, That the next annual meeting of the Board be held with the First Baptist Church of the city of New York.

On motion of br. Chapin, *Resolved unanimously*, That we recommend to the ministers of the several churches connected with this Convention, to preach on suitable occasions upon the importance and influence of fervent prayer in connection with the great missionary enterprise in which we are engaged.

The Treasurer presented an account of moneys received for Foreign Missions during the session of the Convention, amounting to about \$15,000.

On motion of br. S. Peck, *Resolved*, That the fervent thanks of this Convention are due to our Heavenly Father, that throughout the deeply interesting discussions and transactions of this session, *He* has caused to prevail so large a measure of Christian affection and harmony.

On motion of the Foreign Secretary of the Board, *Resolved*, That the Convention tender to the Baptist churches and congregations and other friends of this city, their grateful acknowledgments for the generous hospitality and christian courtesy with which they have been received and entertained during their present session.

*Resolved*, That the minutes and documents of the Convention be referred to the Board for revision and publication.

*Resolved*, That a Committee consisting of brethren A. Perkins, Solomon Peck, and Stephen Chapin, be appointed to consider the expediency of so altering the Constitution as to change the time of our triennial meeting; said Committee to report at the next meeting of the Convention.

On motion of br. Sharp, *Resolved unanimously*, That the thanks of this Convention be presented to the President for the able, impartial and courteous manner in which he has performed the arduous duties of his station during the present session.

Adjourned, with prayer by the President.

WILLIAM BULLEIN JOHNSON, *President.*

RUFUS BAECOCK, JR., }  
JAMES B. TAYLOR, } *Secretaries.*

## MINUTES OF THE ANNUAL MEETING OF THE BOARD OF MANAGERS.

At a meeting of the Board of Managers of the Baptist General Convention, held at the call of the President, in the First Baptist Church, Baltimore, immediately after the adjournment of the Convention, May 4, 1841;—there were present Messrs. D. Sharp, W. B. Johnson, Stephen Chapin, Jonathan Going, Jno. Peck, S. Peck, S. H. Cone, R. Babcock, Jr., H. Lincoln, J. B. Jeter, C. G. Sommers, I. Chase, J. H. Linsley, Thos. Stocks, N. Kendrick, B. T. Welch, Wm. Colgate, Wm. Crane, G. B. Ide, A. Bennett, J. B. Taylor, Jno. Wayland, B. Sears, A. Perkins, Wm. W. Everts, N. W. Williams, J. S. Bacon.

The meeting was opened with prayer by br. Linsley.

J. S. Bacon was appointed Recording Secretary, *pro tem*.

On motion, a committee, consisting of Messrs. Cone, Sears, and N. W. Williams, was appointed to nominate fifteen persons members of this Board to constitute the Acting Board for the ensuing year.

The following list was reported and unanimously adopted, to constitute

### THE ACTING BOARD FOR 1841-42.

D. SHARP,	B. STOW,	I. CHASE,	E. THRESHER,
L. BOLLES,	B. SMITH,	B. SEARS,	N. W. WILLIAMS,
S. PECK,	R. FLETCHER,	W. HAGUE,	JNO. WAYLAND.
H. LINCOLN,	J. S. BACON,	W. LEVERETT,	

On motion, the following resolution was adopted :

*Resolved*, That the Acting Board be instructed to give immediate attention and distinct prominence to the subject of Indian schools, and that they be especially directed to secure to each individual whom they regard as a school teacher, and who is reported as such to the U. S. government, increased facilities for teaching a school as large a portion of every year as may be practicable.

On motion, *Resolved*, That the Board now proceed, as authorized by the Convention, to elect by ballot a Financial Secretary.

The ballot was taken, and resulted in the unanimous choice of Barnas Sears, as Financial Secretary.

On motion, *Resolved*, That the appointment of preacher for the next anniversary, be referred to the Acting Board.

The Foreign Secretary stated that Daniel J. Macgowan, M. D., of New York City, had offered himself as a missionary to China, and that he was in this city. Whereupon it was

Voted, That brethren Peck, Williams and Bacon be a committee to converse with Dr. Macgowan with reference to his appointment as a missionary, and that they report to the Acting Board in the afternoon.

The meeting was adjourned with prayer by Dr. Kendrick.

J. S. BACON, *Recording Secretary, pro tem*.

*Note.* The next Annual Meeting of the Board will be held on the last Wednesday in April, 1842, with the First Baptist Church in the city of New York.

Br. R. E. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and br. Pharcellus Church, of Rochester, N. Y., to be his alternate.

## TWENTY SEVENTH

### ANNUAL REPORT OF THE BOARD.

Presented to the Convention, at Baltimore, April 29, 1841.

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MR. PRESIDENT,

The Board of Managers have looked forward to this anniversary with profound interest, and, in concert with Christian brethren in all parts of our extended country, have offered fervent supplication that the deliberations and measures of the Tenth Triennial Convention may be marked with the charity and concord which have characterized the proceedings of every Convention that has preceded it, and may eminently conduce to the furtherance of the great object of their organization—the universal promulgation of the gospel of peace.

The period that has elapsed since the present Board was charged with its high trust, has been one of unusual trial, at home and abroad. The inroads which death has made upon us, though they have been fewer than within some former seasons, have been painfully severe. The late Recording Secretary of the Board, James D. Knowles, of whose piety, sound judgment, and enlarged benevolence, it would be hard to determine which had the preëminence, and whose diligence in doing good was alike comprehensive in its objects and effective in execution, died, in the fulness of his strength, almost immediately on his return from the Convention of 1838. The removal by death, of Mrs. Jones, Mr. Rollin, Mr. Merrill, Miss Macomber, and Mrs. Crocker, of the foreign service, the last two within the year now closing, is also subject of mutual condolence with the Board and its bereaved missions.

That the lives of other missionary brethren have been redeemed from imminent peril and distress, and that the members of the Board, who were honored with your confidence, are so generally permitted to complete the term of their official duty, and to give back their trust to so full a representation of brethren and co-adjutors from every section of our confederacy, on this hallowed occasion, we offer to God our grateful praise.

The peculiar circumstances in which the Board and its missions have been placed within the last three years, to which allusion has just been made, appear to call for a departure from our usual method of report.

The ability of the Board to fulfil its trust, is essentially dependent on the *entireness* of the confidence reposed in it by the community whom it is commissioned to serve. For the generous measure of confidence awarded to the Board hitherto, we are grateful. And so far as a just exposition of our principles and acts shall prove us entitled to its continuance, we indulge no apprehensions of its abatement. Such an ex-

position we propose now to make, with as much particularity as the circumstances of the occasion shall permit. We begin with the

## ORGANIZATION AND RELATIONS OF THE BOARD.

### 1. RELATIONS OF THE BOARD TO THE CONVENTION.

The Board have seen cause to give a public expression to some of their views regarding the intent and nature of their organization, in an *Address* adopted Nov. 2, 1840 (Appendix A). It is stated in that address that the Board is empowered to act for the Convention with reference to one, defined object. We now *add*, that for the prosecution of that object its powers are plenary. Whatever means are best adapted to spread abroad among the heathen and other partially enlightened nations the full light of the knowledge of the glory of God as it shines in Jesus Christ, the Board is authorized to employ them, whenever and wherever it will, to the extent of the resources placed at its disposal. Not only may it commission Christian missionaries to preach the gospel in foreign lands, and provide for their adequate support, but it may furnish all requisite facilities to make their preaching successful. With its preachers it may also send forth school-teachers and bibles and tracts, and so far as the gospel takes effect through their instrumentality, it may virtually become a home organization in the countries being evangelized, educating and sending into the field native teachers and pastors.

The capabilities of the Board are the same as to its domestic operations. Simplicity of object does not involve necessarily inattention to subordinate ends, nor the use of a single order of means. Whatever means are appropriate to secure the continuance or increase of its income, it may constitutionally apply them. It has indeed no concern with individuals or associated bodies beyond the legitimate prosecution of its one great object; but within that range, its powers are unfettered except as they are regulated by a sound Christian discretion.

Charged with so ample discretionary powers, the Board, nevertheless, is not an irresponsible body. Created by the General Convention, to the Convention it is amenable; and *through the Convention* to the societies and individuals therein represented. The Convention has a right to know all its measures and its policy; it can pass upon the same an award of approval or of condemnation, and in the exercise of the right of appointment can confirm or change that policy; it can alter or restrict the powers of the Board, or it may rescind them altogether.

The application of these statements might be manifold. They may serve as a corrective to an error which seems to have possessed some minds, as though the simplicity of our organization were not in every way perfectly adapted to all the diversified operations which may enter into the process of evangelizing the world. They furnish to the Board their warrant and encouragement to seek the hearty coöperation of any and all whom the Convention represents. They indicate distinctly with whom the Convention has deposited its mediate *directory* power, in the conduct of its missionary enterprize, and where lies its security against the abuse of that power. They illustrate the necessity why the Board, being held responsible by the Convention, must assert and enforce a like responsibility to itself of all who are subject to its direction.

To prevent misapprehension, we subjoin :

The Board, in asserting the adequacy of its constitutional powers to all the purposes of its creation, does not claim the exclusive privilege of laboring in this glorious work, nor disparage the coöperation of others: in conceding the right of inquisition to the Convention alone, it seeks no concealment of its aims or doings from any other association or individual. On the contrary, we are forward to communicate all needed information to all who are desirous to know. We are grateful for the sympathy of the kind, the counsels of the wise, and the help of all.

## 2. CHANGES IN THE BOARD.

On the decease of Mr. Knowles, the Rev. Baron Stow was appointed Recording Secretary of the Board, and the Hon. Richard Fletcher was elected a member, in place of Mr. Stow.

The Convention of 1838 having appointed a third Corresponding Secretary, to be specially charged with the collection of funds, the Board took immediate measures to carry the design into effect, by arranging the duties of the Corresponding Secretaries in three departments; a Home Department, including all the stations in North America, and all the home correspondence, except that which should pertain to the financial operations and to the Foreign Secretary in procuring candidates for missionary service in his department; which was assigned to Dr. Bolles:—a Foreign Department, including all the missions out of N. America; which was assigned to Mr. Peck:—and a Financial Department, including the visiting of churches, associations, conventions, &c., for the purpose of awakening a missionary spirit, and the collection of the necessary funds; including also the charge of the library and cabinet of curiosities at the Rooms,—the home correspondence pertaining to the financial concerns of the Board—the direction of such agents as the Board might appoint, and the collecting of information for the other Secretaries respecting candidates for missionary service; which was assigned to Mr. Malcom. The Foreign Secretary was also requested to edit for the present the Missionary Magazine, and the other Secretaries to aid in the same in their respective departments.

The division of labor contemplated in this arrangement was effected in part, for a short period. But in the following December the Financial Secretary requested liberty to suspend his services for a few months, which was granted, and on further application leave of absence was continued till the tender of his resignation, which was accepted in July, 1840. The consequent accumulation of duties in the other departments of correspondence, induced the Board, in 1840, to provide additional aid in editing the Missionary Magazine, and at the commencement of the present year, in view of the protracted sickness of the Home Secretary, to appoint one of their number sole editor, the compensation of whose services is derived from the avails of the publication. The Board perceive no present necessity for departing materially from this plan. The duties which were assigned to the Financial Department, are, in the main, compatible with those of the Home Secretary, provided that he be relieved on the one part by a continued participation of the Foreign Secretary in the home correspondence, and on the other, by the wonted efficient coöperation of the Treasurer of the Convention; and also pro-

vided, that there be an early and judicious multiplication of domestic agencies.

The expediency of other modifications pertaining to the Board may properly be alluded to in this connection.

The Board transacts its business at monthly, or more frequent sessions, which ordinarily are attended only by a minority of its members, not more than a third, or even a fourth. The entire Board is seldom convened except at its annual meetings. Yet a small minority, if only a quorum be present, act in the name and with the authority of the full Board; and all its members, present or absent, are, in a degree, held responsible. Hence, properly speaking, there is no appeal from the "Acting Board" so called, and the report of its proceedings, and the annual revision of them, is little better than a mere form. It is believed that the annual appointment by the Board, from its own members, of a local *Executive Committee*, which should be charged with the duties of the "Acting Board" and be held directly amenable to the Board appointing it, would concentrate and increase the feeling of personal responsibility in its members, and at the same time reserve to the Board at its annual meetings, a salutary power of sanction, amendment or reversal, as the nature of the exigency might demand. Such an arrangement could be readily adjusted on the election of a new Board, and doubtless would be, were it favorably regarded by the Convention.

The expediency of providing for the appointment to honorary memberships in the Board, annual and for life, is also submitted respectfully to the consideration of the Convention. The pecuniary condition of membership in the Convention is the annual payment of \$100. A similar payment, or rather the same, might be allowed to constitute also an honorary membership in the Board for the year or years in which it was made, and the payment of \_\_\_\_\_ at any one time to constitute an honorary life-membership. A provision to this end would have a direct favorable bearing upon the collection of mission funds; and at the same time promote a feeling of a common interest and of the duty of hearty coöperation in some who, having no personal agency in the doings of the Convention or the Board, are liable to regard them as matters of foreign concernment. As a means of cultivating intimacy of acquaintance, and brotherly love, and mutual sympathy, among many who, though strangers to one another, are pledged to a common cause, the influence, if less necessary, would not be less auspicious. The number of Managers is by the present constitution restricted to forty. It might be deemed unwise to relax the restriction, and an entire substitution of members at short intervals could not be effected without embarrassment. Yet there are hundreds in our wide-spread community, entitled to and enjoying the confidence of their brethren, whose counsels and sympathies and prayers would greatly enhance the benefits and the pleasure of our anniversary meetings. Provision for the election of honorary and foreign members at the annual meetings of the Board might also be made, if judged expedient, as an expression of respect and gratitude to distinguished benefactors.

### 3. RELATIONS OF THE BOARD TO ITS MISSIONARIES.

The connexion formed between the Board and its missionaries may be considered in various aspects. It is a *voluntary* connexion. No

one becomes a candidate for missionary appointment, unless of his own free choice; and no candidate is entitled to or receives an appointment except as the Board approves. The motives to form the connexion, on either hand, are, professedly, mutual confidence and a common aim, including harmony of views as to the essential modes of operation.

The connexion is designed to be *permanent*, ending only with the life of the missionary; yet liable to disruption at any moment, even though life be continued. Unforeseen contingencies may make it desirable with both parties to sever their connexion, and ordinarily it would not be prolonged beyond the willing concurrence of either. The relation however, is too sacred to be tampered with: it was formed too deliberately and for objects too momentous to be hastily sundered: it involves, at its beginning and its ending, too serious sacrifice or damage to be relinquished for slight cause.

The connexion, *officially and to a limited extent*, is one of *reciprocal direction and acquiescence*. The members of the Board individually, would indeed be far from claiming preëminence above their fellows. In the language of a letter recently addressed by the Board to some of their missionaries in Asia, "They consider their missionaries as embarked with them in a common cause; that one is their Master, and that all they are brethren. As heirs of God and servants of the same Master, they delight to consider themselves as on an equality." On the other hand, in the language of the same document, "We have not all the same office. The missionaries have the honor of offering themselves—the Board have had imposed upon them the responsibility of accepting or rejecting candidates for missionary service." And "when a brother is accepted, it is the duty of the Board to assign his station, to give a general direction as to his duties and labors," &c. This principle, that the directory power lies with the Board, is also recognized in Regulations (B) subscribed by missionaries on their entering into the missionary connexion.

It remains, under this head, to state the principles recognized by the Board in regard to the temporal *support of its missionaries*.

The fundamental principle on this point is, that the missionary "be comfortably provided for and supported" by the Board. It is an apostolic injunction, or rather, "the Lord hath ordained, that they who preach the gospel should live of the gospel." And it is only on the presumption that this injunction will be faithfully carried out by the Board, in respect to all its missionaries, that other regulations, consistent with it, have their justification. The missionary is expected to give himself wholly to the work for which he is sent forth; to engage in no secular business for the purpose of personal emolument; and honestly to transfer to the Board all avails of labor or compensation received for service of any kind (B). In doing this, he relinquishes all means of independent maintenance, and casts himself entirely on the good faith of the Board.

The amount required for a comfortable maintenance, and the best mode of its adjustment, have been with the Board subjects of prolonged and careful inquiry. "The Board are unanimously of opinion," in the words of the document before referred to, "that in all cases where it can be intelligently and satisfactorily done, it is best to have settled rates of salary. \* \* \* And yet in the commencement of a mission, it may



be difficult and even irrational to fix unalterably the amount of salaries. Much must be left to the information which the experience of the missionaries will impart—to Christian principle—to sound discretion—and to mutual consultation and confidence. Such changes might take place at any of the mission stations, in regard to means of subsistence and comfort, that it would be the duty of the Board to increase the salaries of the missionaries; and they would conform to this indication with as much readiness and pleasure as they would to a proposition from the missionaries to have their salaries diminished. But in the event either of a diminution or an increase of salary, it is the unanimous opinion of the Board that it should be the result of fraternal and deliberate consultation between them and their missionaries.” Agreeably to a resolution on this subject, adopted unanimously on the 6th of April, 1840, “The Board recognize entire equality of rights between themselves and their missionaries; the right of ultimate decision respecting the amount of appropriation to the missionaries, belonging to the Board,—and the right of determining whether on a reduction of appropriation they will continue in the service, belonging to the missionaries.”

It may not be unseasonable to add, that although for the sake of distinctness and a full understanding of the case, we speak of rights of missionaries and the Board, and of settled rates of salary, we would be far from implying that the connexion between the Board and its missionaries is based on pecuniary obligations, or that their interests and rights are not in perfect unison. “He that planteth and he that watereth are one.”

It may also be stated, that the system of fixed rates of salary is in operation in all the missions of the Board, and on a scale so adjusted to their respective circumstances, as to secure the Board, on one hand, as it is believed, from all just charge of a lavish expenditure, and on the other, so far as is known to the Board, to provide for all the missionaries an adequate and satisfactory support (C).

#### 4. THE RELATIONS OF THE BOARD TO OTHER INSTITUTIONS

have generally continued as they were at the last anniversary of the Convention. The generous tender of coöperation from the American and Foreign Bible Society, made at that time and cordially accepted by the Convention, the Board are happy to say has been abundantly sustained in the appropriation of \$50,000 to the printing and circulation of Scriptures by your missions within the last three years. The whole amount received from that Society since its incipient organization in 1836, to the present time, exclusive of donations of bibles and testaments, is \$70,500 (D).

The Board have the pleasure of acknowledging repeated and large supplies of Scriptures from the American Bible Society, chiefly in connexion with the Greek mission. It is a source to the Board of unfeigned regret, that any thing should have occurred to restrict the full coöperation of that Society, so cordially given in former years and so highly valued. The occasion of its restriction, and the attendant circumstances, were presented in the published minutes of the annual meeting of the Board in 1836, and need not be repeated. We allude to them now, neither to arraign nor to vindicate; but solely that we

may renew, after so long an interval and with the calm confidence of reiterated revision, the distinct and earnest expression of our belief in the soundness of the principles relative to the translating of the Word of God, embodied in our resolutions of 1833 (E), and in their vital importance to the best interests of truth and religion throughout the world. We fervently pray that their just importance may not fail to be rightly appreciated, through the error of ascribing their advocacy to pride of opinion or sectarian prejudice. They are principles that belong to the church of God—the church universal;—and in their steadfast maintenance every branch of the church has like interest, and a duty that cannot innocently or safely be neglected.

We deem it important to add in this connexion, inasmuch as the Board has been charged by some with having applied to translations made in accordance with those principles, appropriations which were not designed for such translations, that the Resolutions of 1833, above mentioned, were published in the annual Report of the Board immediately on their adoption, and before the first appropriation in aid of its translations, granted by the American Bible Society, subsequently to their adoption, had been expended; and that thirty copies of that Report were laid upon the table of the American Bible Society by one of its Corresponding Secretaries.

The American Tract Society holds on its magnanimous and beneficent course without halt or turning. For many years the Board has been an honored almoner of its bounty, and a sharer in the blessedness of its efficiency, in its dissemination of truth, to enlighten and save. For the aid which it has afforded, amounting in all to \$41,550—and rendered still more acceptable by the fraternal spirit which has uniformly accompanied and blessed its appropriations, the Board are deeply grateful; and they cordially commend that truly national institution to the confidence, benedictions and support of all the churches of our communion (F).

The Board are happy to avail themselves of this opportunity to mention also as kind co-laborers, who from time to time have contributed to our supplies, the American Sunday School Union, the Baptist General Tract Society, now merged in the American Baptist Publication and Sunday School Society, the New England Sunday School Union, and the London Religious Tract Society.

Substantial aid has also been had from the United States Government for purposes of Indian reform, and on other occasions from civilians of high standing and influence, whose interposition, though unofficial, has proved of signal benefit to the interests of this Convention.

Communications having been made from time to time to and from the Board, in favor of a more intimate union with the Roberts Fund and China Mission Society in the Mississippi Valley in the foreign missionary work, the Home Secretary was deputed near the close of 1839 to visit that body and concert measures for the accomplishment of so desirable an object. He accordingly went to Kentucky in June following, and having had free conference with the Executive Committee of the Society and received a satisfactory exposition of the principles on which a union had been sought, the Board expressed their concurrence in the same at their monthly meeting in July, the arrangement to take effect whenever the Board shall be apprized by the Society that their

missionary in China, the Rev. I. J. Roberts, has acceded thereto. It is mutually understood that the agency of this Society will be confined to Kentucky, and that its operations shall be subsidiary to the Board in the same manner as those of other auxiliaries, reserving to itself the right belonging to all contributors, to designate the objects to which its donations shall be applied.

We are reluctant to close this notice of our relations to kindred institutions without adverting to the Christian courtesy and friendliness which with scarcely an exception the Board and its missionaries have gratefully experienced at the hands of co-ordinate missionary associations at home and in foreign lands, and which it has been their habitual aim to reciprocate. To the sentiments avowed by an honored Missionary Board of this country, that "assiduously to cultivate a mutual respect and courtesy; to avoid all unpleasant interference with each other's plans and proceedings; and to cultivate good feeling and coöperation among all the missionaries in the foreign field," is "the solemn duty of the different Protestant missionary societies," we give our hearty concurrence. To these societies is committed in a peculiar measure the ministration of the truth in love, to a misbelieving and contentious world. They are to be the eye of the world, which is now sitting in darkness: and "if the eye be *evil*, how great that darkness."

## TRANSACTIONS OF THE BOARD.

### DOMESTIC OPERATIONS.

The domestic operations of the Board, designed, as the preamble to the constitution expresses it, for the "eliciting and combining of the energies of the whole denomination in one sacred effort,"—embrace the *collection and disbursement of funds, the procurement and sending forth of missionaries, the promotion of prayer for success, and, as subsidiary to these, the cultivation of an enlightened and fervid interest in the Foreign Mission cause.* For the successful prosecution of these objects the Board relies on various instrumentalities, some of them created by itself and others spontaneous, but all working harmoniously to the same ends. The first of these instrumentalities is the *Press.*

### Publications.

The Baptist Missionary Magazine has been the official publication of the Board since the transfer of its seat of operations to Boston in 1826. Since the beginning of 1836 the work has been exclusively missionary in its design and character, relating chiefly to the proceedings of the Board, but embracing also notices more or less extended of missionary operations at large. As an agency of the Board for communication with the societies and churches on whose behalf it acts, the publication is indispensable. Its usefulness is also believed to have been not inconsiderable, in the diffusion of just missionary principles and intelligence, and the enforcement of missionary obligations on the conscience and the heart. It is a matter of serious regret that the work continues to have so limited circulation. Notwithstanding the subscription price is only \$1 per annum, and a copy is sent gratuitously to the secretary of every auxiliary society, and to the pastor of every church that regularly con-

tributes at the monthly concert, to the funds of the Board, *when application is made* for the work, yet the number of copies circulated hardly averages one to a church throughout the country.

This deficiency of circulation is supplied in part by the numerous local periodicals, which more or less copiously spread the contents of the Magazine before their numerous readers. And the Board takes pleasure in acknowledging its obligations to the conductors of these journals for the alacrity with which they have contributed to give publicity to its communications and doings in their respective vicinities. It should be borne in mind nevertheless, that the objects of these journals and the Magazine are not the same, and that no *appropriate* agency of the former can supersede the importance of securing to the official publication of the Board the widest possible circulation. In proportion as the patronage of the work is extended, it should also be noted, the ability will be increased of enhancing the value of its contents, and at the same time enlarging the list of gratuitous distribution.

Beside the monthly Magazine, the Board has issued occasional statements and circulars, in the form of quarterlies or otherwise, as circumstances required or favored; and a method has been projected, but not fully matured, by which new facilities would be supplied to give additional interest to the monthly missionary prayer meeting.

Much good, it is believed, could be effected by the periodical publication of missionary tracts, embodying the worthiest conceptions of our best and ablest men. Information needs to be continually and largely and in every way spread abroad, concerning the condition of the heathen world, the means of access to those miserable domains of idolatry and superstition, the efforts already made to introduce among them the knowledge of the true God and our Savior, and the alternate successes and reverses and gradual advancement of the gospel, in its enlightening and life-giving circuit round the globe. And, inasmuch as in the conduct of every great enterprize the wisest measures are liable, through ignorance or prejudice, to be assailed and the purest motives to be suspected, there should ever be at hand the means of a corrective, remedial influence, which by the simplicity of truth and the meekness of wisdom should at once disarm and win. Still greater demand is there for appeals of love and power, to arouse the conscience of the church and kindle up its affections to a zeal and activity commensurate with the grandeur of the work which it has begun. The love of Christ, his example and last command, the worth of the soul, the unnumbered blessings of Christianity in the present life and its priceless heritage in the world to come, these and a thousand other themes of exhaustless interest, touching the missionary enterprize, should be perpetually presented to the heart in ever-varied aspects.

But the silent pleadings of the press will fail of their rightful efficiency, if they are not sustained and enforced by *living*

#### Agencies.

With all the objections that are urged against the employment of domestic agents, from prejudice, from erroneous ideas of economy, or from cases of official mismanagement, it is a clearly demonstrated truth that their services cannot be dispensed with by this Board without great detriment. As stated in a report on the subject of finance and agencies,

adopted at our last annual meeting, "In the present condition of our churches, *living agencies are necessary*. Circulars may be of use, as subsidiary and auxiliary to such agencies, but cannot alone accomplish the great object of providing an unfailing supply to our funds."

In its efforts to procure an adequate number of domestic agents, the Board has encountered serious difficulty. This has been owing in part to the high order of qualifications which, in the judgment of the Board, enter into the constitution of an efficient agent. He must be a man of great simplicity of aim, whose entirely transparent motives shall subject him to no just reproach; yet so humble and quiet in spirit as to be ruffled by no slanderous accusation. Minutely acquainted with the condition and claims of the cause to which he is devoted, he should have a largeness of views to comprehend the relations of others, a quick discernment in the observation of character, and a well-moderated sensitiveness to the proprieties of time, place, and circumstance. He should be capable alike of profound argument, apt illustration, and impassioned appeal; able to speak in the crowded assembly as one having authority, and with boldness, as he ought to speak; yet ready, at all times and to every man, to give place and precedence as the occasion and the interests of the cause which he has espoused may require. He should be a man endued in an eminent degree with the spirit of his Master; a true yoke-fellow with his brethren in the foreign field, compared with whose sufferings and toils his own need not shrink from the parallel, though commanding less sympathy; an impersonation of the charity which he endeavors to promote in others, that seeketh not its own, but is full of mercy and good fruits. To these qualifications of mind and heart must be added a physical constitution capable of strong endurance, not easily tired, and quick to restore itself.

In this estimate of the elements of character in an accomplished agent, we have been confirmed by a consideration of the power for good or for evil, which an associated body confers on any individual whom it commissions to go abroad in its name among the people; by a humiliating remembrance of the lamentable perversion or waste of that power in sundry instances; and from having noted the too common undervaluing of some agents, who were "worthy of double honor."

A complete organization of domestic agencies, so as to cover the entire ground of our home operations and ensure the due canvassing of every part, until at least the resources of our denomination shall have become more generally developed and made more available to the Foreign Missionary cause, would require the appointment of an agent for Maine and New Hampshire, and a second for the remainder of New England, one for the interior of New York, another for the residue of New York and the Middle States, two at least for the southern portion of our confederacy, and two or more for the valley of the Mississippi: these to constitute a class of permanent general agents, who should be empowered to call to their occasional aid the services of temporary local collectors. Agencies of various duration have been performed in all these divisions of country since the meeting of the Convention, and with manifest good effect. And proposals have been urged during the last year upon several approved individuals, members of the Board and others, for their renewal; we regret to add, without success. With others still, negotiations are yet in progress, which may issue more favorably.

The only general agents now in connexion with the Board, and who have labored throughout the year, are the Rev. A. Bennett and the Rev. J. D. Cole. The former has devoted most of his agency to the interior of New York, but has also spent some time in parts of Vermont, Massachusetts, Rhode Island, New Jersey and Pennsylvania. "In labors abundant," as for a long series of years, and his "natural force unabated," any diminution, if diminution there has been, in the pecuniary results of his labors, is attributable to extrinsic and unwonted embarrassments in part, and in part to the extensiveness of the field which his destitution of co-workers has naturally led him to traverse. The agency of Mr. Cole has been principally directed to Indiana, Illinois and Missouri, where, not overlooking the present collection of funds, his chief object has been to give missionary intelligence and foster a missionary spirit with reference to future benevolent action in those States. For a statement of other financial operations within the last three years, we beg leave to refer the Convention to the accompanying reports for 1839, and 1840, and to other divisions of this Report.

Having alluded to two of the prominent objects sought in the appointment of agents,—the diffusion of missionary intelligence and the collection of funds,—it is important to remark a third of at least equal moment, and which, in proportion as it is attained, will also promote the two former; the intelligent, hearty and steadfast

#### Co-operation of Pastors and Churches.

In the language of the Report on Agencies, before quoted, "*One of the grand objects contemplated in a system of agencies, should be the preparation of the pastors of the churches to become ultimately their own agents. Every agent should enter upon his field of labor with this aim distinctly in view.*" Of the nature of the relations between a pastor and his people, involving his obligation to instruct them in *all* righteousness and both by precept and example to train them to diligence in every good work, it would be superfluous here to remark. We will advert simply to the *importance* of the coöperation of pastors in the support of *Foreign Missions*, and its *effectiveness* whenever it is cordially rendered.

Their coöperation is important, to give scope to the faithful exertions of visiting agents. Common courtesy and common discretion alike require an agent to begin his canvassing among a people, with *him* whom they have chosen for their teacher and leader in things pertaining to godliness. It is important also, in order to secure to the labors of agents a proper measure and permanency of effect. The return of an agent to a given point in his circuit, will be necessarily distant; and *might* be indefinitely postponed except for the recurrence of such an occasion, in the state of missionary feeling or effort, as first led him thither. But missionary feeling and effort among a Christian people should be subject to no waning. The cause is unchanging—the demand for sympathy and effort never ceases—the work gains upon our hands, and *will* gain, however helpers may multiply. To enable a people to come up once a year, only, to the *full measure* of "the riches of their liberality," requires judicious training. Their minds must not be permitted to lose sight of that great commission of Christ to the church, "Preach my gospel to every creature;" they must be led to note with intelligent interest the progress of its fulfilment; they must be *habituated* to labor,

to give, and to pray. *Prayer*, above all things else, should not be intermittent, prayer for the out-pouring of the Holy Spirit on all the earth; without whose agency all other agencies are unavailing, and which can be had only through fervent, united and unceasing prayer.

The monthly prayer-meeting is preëminently an occasion of delightful, hallowed interest to the missionary, and to missionary institutions. Its perpetuity and general observance are among the surest tokens of their eventual success. It is a principal channel through which comes the present grace of God. But the regularity with which the monthly concert is maintained by any people, the fulness of its attendance, the interest that is imparted to its exercises, even the appropriateness, fervor and prevalence of the prayers which are offered there, depend in an eminent degree upon the faithfulness and skill of the pastor in conducting it.

In regard to the *effectiveness* of pastoral agencies, in the promotion either of prayer or offerings, it is enough to refer to the origin of our missionary organization and the almost entire history of our home operations. It was the *pastors of our churches*, the watchmen upon the walls of our Zion, who first descried the desolations of heathen lands and summoned the people to their succor. It is the spontaneous, unrequited, and often unnoticed instrumentality of pastors and teachers, that has quickened to life ten thousand benevolent desires, and given them form and substance. It is to the prompt sympathy, with which as members of one body they have transmitted to the people whatever was adapted to stimulate them to nobler exertions, that we are specially indebted for the quick returns that have been made to our occasional appeals for aid. It would be a pleasure to rehearse, in this connexion, the names of a numerous portion of the honored pastors of the churches, whose devotedness to the cause of missions and sense of personal responsibility have allowed them to employ no foreign helper in the collection of funds; but who have either persuaded the churches to appoint their own agents to "make up beforehand their bounty," or of themselves, book in hand, have presented to every church-member the opportunity of imparting to the mission treasury according to that which he had. On the coöperation of such pastors and brethren we are constrained to rely still. May their spirit and their example be speedily characteristic of all.

We have dwelt the more largely on the desirableness of pastoral coöperation, in view of the imperative necessity for an immediate and decided improvement in the state of our

#### Finances.

This branch of our domestic operations includes the collection of funds, and their disbursement. The former of these has been comparatively a subject of solicitude, only within the last few years. In 1825-6, when the Board was removed to its present location, the treasury had been overdrawn and was involved in embarrassment. But the measures employed to relieve the Board were shortly effectual, and for several succeeding years the spontaneous contributions of the churches were in advance of its exigencies. Hence those measures, becoming unnecessary, were suffered very generally to fall into disuse.

Of late, the necessity recurring, the system has been resuscitated; and where it had *not* been wholly laid aside, has been plied with new fidelity,

and with correspondent success. Its characteristics are its simplicity and, so far as it is cordially adopted, its effectiveness. It corresponds also, with admirable congruity, to the organization of our churches. Each church, on this system, is an already organized auxiliary to the Convention, its members composing two primary societies, male and female, appointing annually their own collectors; and thus securing to every individual of the church, and it may be added, of the congregation worshipping with it, an opportunity of contributing every year to the cause of Foreign Missions, as God gives the ability. The moneys thus raised by the churches, are then transmitted through some larger organization, or directly, as may be preferable, to the mission treasury; including also the contributions at the monthly prayer-meetings, which form a very large item of our annual receipts, and which the system of annual collections should not be allowed to supersede. The productiveness of this plan of operation is of course dependent, as we have already intimated, on the extent to which it is cordially applied; and this again, in an eminent degree, upon the kind and spontaneous coöperation of the pastors of the churches.

In the disbursement of funds, the invariable rule has been to make them as available as practicable, to the ends for which they were contributed. Great care has been used that no expense beyond what was sanctioned by the soundest economy, should be incurred in their collection, disposition, or transmission. With respect to the expenses at the Missionary Rooms the Board has exercised a peculiar vigilance, and has repeatedly appointed committees of investigation to ascertain if they could be consistently reduced. And these committees, having "made a careful and minute examination of the details," have unanimously reported, "that there is no point where a sound economy would admit of a reduction." In regard to appropriations for foreign objects the Board is equally conscious of a fidelity that challenges scrutiny. Some important arrangements of recent date, affecting their manner and amount, will be noted under the head of *Foreign Operations*.

The receipts of the Board during the financial year ending April 16, 1841, were \$56,948 42\* and the expenditures \$61,860 27.

The Board has also received and duly appropriated within the same period, from the Am. and For. Bible Society,	\$15,000†
"      " Am. Tract Society,	4,700‡
and          "      " United States Government,	4,400

amounting to \$24,100,

but as these institutions are not auxiliaries of the Convention and their appropriations do not entitle to a representation in that body, the sums contributed by them are not computed in this statement with the ordinary receipts of the year.

Co-ordinate with the collection of funds and demanding at least equal care, is the

\* From churches &c. \$50,144 59—from legacies \$2,454 09—interest \$1,750 59 and Missionary Magazine, \$2,599 15.

† Beside \$5,000 received since the preparation of the Treasurer's Report.

‡ Exclusive of \$2,500 received since the preparation of this Report, and including part of appropriations made by the Am. Tract Society the preceding year.



**Procuring and Appointment of Missionaries.**

The duties belonging to this department have respect to the qualifications of missionaries and to their number. In regard to the former the Board has been always and essentially of one mind. The arduousness of the missionary service, the infinite moment of the interests at stake, the missionary's comparative destitution of fraternal counsel and support, the extent of discretionary power necessarily entrusted to him, and the peculiar sacrifices and temptations incident to his vocation, all urge the importance of inducting into it such individuals only as are *known* to possess in a marked degree the requisite qualifications. Among these are mature piety, soundness of religious faith, and "charity that never faileth;" a discreet judgment, and power to adapt one's self to all men and all things; a mind well furnished, disciplined, and ready of acquisition, patient of labor and disappointment, hopeful even against hope; and a bodily constitution inured to toil, elastic, and free from disease. *All* these, and others, should go into the estimate of any man's fitness for the missionary work, and the absence of either should be so far held a drawback to his eligibility.

Occasional intimations have been given by some, that missionaries are much like other men. And so far as the expression of such a sentiment is intended to guard the church against a superstitious veneration of missionaries, or to excite to sympathy and intercession on their behalf, or even to forestall the shock which the best of imperfect men are liable at times to cause, we freely assent to it. But if it be meant to detract from the essential qualities of the missionary character, as if the candidate for missionary appointment might be little better than ordinary men, we utterly repudiate the idea. The church should send forth her choicest sons. They are to stand out as her representatives among the heathen, and before the Christian world. They are to do her most difficult, most dangerous and most honorable work. And they must needs be few. To effect a right selection should engage not only the wisest circumspection of those who are specially charged with the duty, but also the faithful animadversion of pastors of churches, and especially the teachers of our literary and theological schools. No misplaced tenderness or false delicacy should prevent a frank exposition of facts. The character of a candidate should be thoroughly sifted, through all his previous history, and the final decision made with great deliberateness and in the fear of God.

Much also needs to be done to increase the number of missionaries. Not to speak, in this connexion, of the wants of individual missions,—there must be provided a succession of laborers, in growing numbers, to supply the places vacated or laid open by their predecessors. And to raise them up and bring them forth to their work, is not the unaided service of prayer alone, nor of extraordinary appeals, but a labor of time and method and well-appointed means. It is presumption to expect that an adequate supply of missionaries can be had without well-directed effort; it is folly to imagine that they can be trained to the service in a day. Hence the importance, in this respect, of pastoral coöperation. The seeds of missionary devotedness must be sown in the church at large; and, as one and another of these plants of promise are transferred to our higher seminaries, they must there be nurtured and trained to a rich maturity.

**Missionaries Appointed.**

The following are the names of individuals, exclusive of native assistants, who have been received into connexion with the Board during the last year, and have entered or are on their way to their respective spheres of labor.

*Joseph Fielding, preacher, appointed to the African Mission.				
Alfred A. Constantine, “ “ “ “ “	“	“	“	“
Mary Fales Constantine, as. missionary	“	“	“	“
*Maria P. Madeira Fielding, “ “ “ “	“	“	“	“
Peter Mönster, preacher, appointed	“	German	“	
Ambler Edson, preacher and school-teacher,	Otoe	“		
Temperance P. Bruce Edson, as. missionary,	“	“		
Rufus F. Buel, preacher, appointed to the	Greek	“		
Mary J. Raymond Buel, as. miss.,	“	“		
Miss Abigail Webster,	“	Shawanoë	“	
Judith Leavitt Jones,	“	Siam	“	

**FOREIGN OPERATIONS.**

We include under this head all that is done in the foreign field, whether by the Board directly, or by its missionaries and other agents.

The direct action of the Board relates to the *designation of the countries* to be evangelized, and of the *stations* to be occupied; the *sending out and locating of the missionaries*, and the assignment of their respective labors; their *organization into missions*, so far as may be judged expedient; the *transmission of supplies*; and, generally, the *supervision and direction* of the missions and missionaries, according as their several circumstances shall require.

**Missions Designated.**

Missionaries have been sent by the Board—

Within the United States and territory adjacent :—

To the Ojibwas, near Lake Superior;

To the Ottawas, in the State of Michigan;

To the Oneidas, &c., in the State of New York;

To the Shawanoes, including Delawares, Putawatomes, and Western

Ottawas, in the Indian Territory;

To the Otoes, near the junction of Missouri and Platte rivers;

And to the Cherokees, }  
Creeks, and } in the Indian Territory.  
Choctaws, }

In West Africa :—

To the Basás, in Liberia, including the projected mission to the banks of the Niger.

In Europe :—

To France, Germany, and Greece.

And in Asia :—

\* Deceased.

To Burmah and the Karens, Siam and China, Arracan, A'sám, and the Teloogeois.

The whole number of missions is twenty.\*

#### Organization of the Missions.

Where two or more missionaries are located within convenient distances, they are organized into a mission, for mutual counsel and coöperation. The nature of the service on which missionaries are sent, and their distance from the Board, require that they be entrusted with large discretionary powers. The principal safeguard against the misapplication of these powers, lies in the intelligence and moral worth of the missionaries individually. It is an additional security, that each missionary, not in frequent direct communication with the Board, is enabled to avail himself of the counsel of his brethren, and is not permitted to "attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren (associated with him), as well as in conformity with the regulations of the Board."

In relation to some departments of missionary labor, involving special importance or difficulty, or where the responsibilities of the Board seemed peculiarly to require it, the Board has entered into a more minute specification of the methods of procedure, and particularly as to the appointment of native assistants and the management of the press.

*Native Assistants.*—Under the denomination of *native assistants*, we include native preachers, translators, and school-teachers, but none whose service is chiefly mechanical, such as printers or binders for the missions, or who are employed for private purposes by individuals. Great importance is attached to native instrumentality in the prosecution of the missionary work. Not to urge the alleged impracticability of raising up a sufficient number of missionaries from Christian lands, and supporting them in a foreign service, until the whole body of heathenism shall have been converted to Christ;—the history of the church, from the earliest times to the present, abundantly shows, that the *divinely appointed* agency for its perpetuation and enlargement, in whatever country it is once propagated, is the sanctified talents of the native population. The good seed having taken root and sprung up, its growth and expansion, under the favoring influence of cloud and sun, depend upon the strength and adaptation of its adopted soil. Planted by the rivers of water, it will bring forth its fruit in its season; and its leaf will not wither. There is, especially, in the constitution of the Christian church, the power of re-production. The Head of the church has not confined his ascension gifts to any one branch of his church, or to his churches in any one land, but every where he provides for it pastors and teachers, for the edifying of itself in love. Coincident with this is the peculiar adaptation of a native ministry to its allotted service, including its economy, its facility of increase, and its efficiency.

The responsibility of training and rightly directing this native instrumentality, is specially charged upon the *united* counsels and care of

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\* The number reported last year was twenty-three. The reduction is in the embodiment of the Shawanoe and adjacent stations in one mission.

all the members of the several missions. None is to be employed as an assistant "who shall not have been examined and approved for the service, by the mission that employs him;" and none retained "who shall not, at the close of every year, upon a careful review of his services by the mission, appear to have discharged his trust worthily."

**Publications.**—Next to the preaching of the gospel, and in some respects co-ordinate with it, are the preparation and circulation of the Scriptures and religious tracts.

The principles which guide the missionaries of the Board in translating the Scriptures into heathen languages, we have already stated, and will only add the cordial expression of our confidence in the integrity and general competency of the individuals on whom more especially this sacred duty has been devolved. The highest security is given, which the nature of the circumstances admits, that the translations have been and will be executed with good fidelity. In the preparation of religious tracts the objects particularly sought, are the introduction into each of sufficient religious truth, without admixture of error, to save those who receive it, and a just adaptation, both in thought and style, that it may be received.

In regard to the number of copies of Scriptures and tracts printed, the general limitation is the current demand for judicious distribution. And one of the principal requisites in judicious distribution is, that "every copy of the Scriptures and every tract should, if possible, be sustained by personal remark, and where there is not a reasonable prospect of their doing good, they should be withheld."\* Very much, nevertheless, is unavoidably left to the good judgment of the missionaries, and particularly to the Committees of Publication, as to the amount of printing executed; while the mode and extent of distribution must depend partly on the number of the people where the missionaries severally reside, their ability to read and general intelligence, and the degree and kind of interest manifested in the contents of the works distributed. Of the rules in respect to printing in heathen languages communicated by the Board to the missionaries in Asia, the more important are herewith submitted (G).

#### **Transmission of Supplies.**

The remittances made to the missions, embrace (1) supplies for the personal support of the missionaries; which are regulated by mutual adjustment, in accordance with the principles stated in a former part of this report; (2) donations or appropriations received for specified objects, such as bibles, tracts, assistants and schools; which are either expended by the Board, and the avails duly transmitted, or communicated directly to the missions, with information of the objects for which they were contributed;—and (3) such additional appropriations from the Board as are judged to be important to the successful prosecution of missionary objects, and which are regulated on the one hand by the exigencies of the missions, and on the other by the amount of funds placed at the disposal of the Board.

So long as the resources of the Board were ample, the limitations to this last class of disbursements were in the circumscribed success of

\* Letter to mission in Burmah, October 18, 1837.

the missionary and the exercise of a judicious economy. No restrictions were laid in regard to the employment of native assistants, or the establishment of schools or any other suitable expenditure involved in the right conduct of the missions, from a mere regard to the state of the missionary funds. The missionaries were empowered in their collective capacity to carry forward their work with all possible efficiency, and to let no opportunity pass unimproved to raise the heathen from their ignorance and pollution to the knowledge and love of God.

To relinquish this system of operation, and thus to forbid our missionaries, who were toiling in the field, from gathering up the sheaves which seemed ready to fall into their bosoms, was exceedingly painful. It was a stern necessity alone that could have led to it. But the necessity had come; the funds committed to the Board were liable to be overdrawn; and in pursuance of its settled policy,—approved, it was believed, by the General Convention,—to incur no burdensome debt if by any means it could be averted, the requisite limitations were made. A system of allowances was adopted for the extra expenses of the several missions in Asia, in 1839, and subsequently extended to the missions in Europe and Africa, assigning the amounts for which they would be at liberty respectively to draw upon the Board from year to year, and which they would not be expected to exceed, unless in case of distressing calamity.

In making these assignments the Board were guided mainly by the supposed relative necessities of the missions, and the prospective amount of the resources to meet them.

#### General Supervision.

Of the general supervision of the missions, there is little to be added to the details given above. The Board is in frequent correspondence with all its missionaries, each of whom, according to an article subscribed on his first engaging in the service, is bound to “transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time and performs the duties of his profession.” The several missions are also required to make reports of their condition and progress from year to year.

The following digest of the operations of the missions for the last year, will complete our report of progress since the Convention of 1838; those of 1839 and 1840 being detailed in the annual reports annexed.

### MISSIONS IN NORTH AMERICA.

#### Mission to the Ojibwas.

**SAULT DE STE. MARIE.**—A. BINGHAM, preacher, Mrs. BINGHAM, A. JUDSON BINGHAM, school-teacher.

*Utikwamendn.*—*Shegud*, native assistant.

MICHIPICOTON, }  
OCHENWUNING, } J. D. CAMERON, preacher.

2 stations, and 1 out-station; 2 preachers, 1 school-teacher, and 1 female assistant, = 4.—1 native assistant.

Miss Leach, a school-teacher at this station for a short period, returned to New York, on account of ill health, in June, and her place was supplied by A. J. Bingham.

The state of the mission at the Sault is not materially altered from that reported the last year. The church numbers 16, one Indian having been dis-

missed, and one, a soldier, who had been received by letter, excluded. The ordinary means of salvation, including the Sabbath school and a flourishing bible class, which was revived in October last, are employed as heretofore; and tours to various Indian encampments have been made by Mr. Bingham during the year to the extent of nearly 500 miles. In these tours the missionary has been uniformly well received. The Indians say "they are glad to see him and hear him preach the word, but they think it difficult to obey it."

The school was re-opened the 16th of June, and contained, the first quarter, 46 scholars, the second 41, and during the winter 36, of whom 21 are Indians and of mixed race, taught gratuitously; beside others who pay for their tuition. Seven beneficiaries are *wholly* supported by the mission. The school is well conducted, and the scholars make good progress in their studies. The boys, with the assistance of Mr. B., have cleared and sowed about two acres of new land the past year, besides nearly preparing for tillage five or six more.

At Utikwâmenân, meetings were regularly maintained the last winter, by deacon Shegud, and most of the Indians attended them with encouraging frequency.

At Michipicoton the church was enlarged previously to August 2, the date of our last direct information from Mr. Cameron, by the addition of 7 females, on profession of faith in Christ, making the whole number of the church 24, all natives. During the past winter Mr. Cameron has resided at Fort William, about 30 miles beyond the place of his location the previous winter, that post being much visited by Indians from all quarters, and pre-occupied by no missionary. He has completed the translation of Luke and Mark into Ojibwa, and is ardently desirous that they be printed without delay.

#### Mission to the Ottawas in Michigan.

1 station.

RICHLAND, *Ottawa Colony*.—LEONARD SLATER, preacher and teacher, Mrs. SLATER, — 2.

The colony embraces 26 families, containing more than 100 members. Most of these dwell in comfortable log houses, 6 of which were erected the last summer. Their attention is increasingly interested in agricultural pursuits, and to some extent in the mechanic arts. The past year they raised a sufficient supply of vegetables for home consumption. The winter is generally devoted to hunting, to obtain meat and furs, the latter to exchange for clothing; some attention is given also to sugar-making. On the opening of last spring "several councils were held for the regulation of their conduct during the year. Among other matters the subject of respect towards females was discussed. The chief mentioned that he had noticed a peculiar but happy regard shewn by the white people for females: these were confined to houses, to keep them clean, and to cook, and wash the clothes of the men and children; and the men brought their wood and water for them. When their women went out they attended them and waited upon them in and out of their waggons, and were seated by them in meeting. 'Now,' said he, 'we should imitate the white man, and go with our women when they go to trade at the store, and assist in making a proper selection of goods; also in meeting, that our women be seated on benches instead of the floor. Here we sit on benches, while our women are before us on the floor.'" In August their temperance society was reorganized, and 58 signed the pledge. No recent additions to the church have been reported. Two of the members have died, besides a youth who gave good evidence of piety. Present number of the church 18.

The colony are very desirous to build a house for religious worship. At a council convened on the subject, the design was approved with one voice, and a disposition manifested to aid by every means in their power. A comfortable meeting-house had been occupied at their former location, for the erection of which they had contributed ear-nobs, &c., and "Now," said the chief, "we can all do something." The house is expected to cost \$500, of which the Board supply \$350, the colony proposing to raise the remaining \$150 among themselves. The first day of the year was spent in prayer and fasting by the church, for the descent of the Holy Spirit upon them, and the conversion of sinners to God.

The number on the school-list of the winter and summer quarters was 25, who, with the exception of 4, were of pure Indian descent. One came expressly to attend the school more than 50 miles.

#### Mission to the Oneidas, &c.

Two stations.

TONAWANDA.—AUGUSTUS WARREN, preacher and superintendent, Mrs. WARREN, = 2.

TUSCARORA.—James Cusick, native preacher.

During a part of the year the Tonawanda station was in charge of Rev. J. B. Rollin and Mrs. Rollin, who were dismissed at their own request in the autumn, and succeeded by the present superintendent. Miss Margaret Dryer left the station in the course of the summer, on account of ill health.

From the report of the secretary of the New York State Convention, who have the entire charge of this mission, we learn that a "gradual but very interesting change has of late taken place in the Tonawanda station. The school has averaged 60 daily attendants, and their proficiency in the studies pursued has been decidedly good. Divine service has been regularly conducted, and a good attendance has been given by the natives on Lord's days. Some of the natives, the superintendent reports, 'have of late manifested some feeling on the subject of religion. Three of the chiefs have spoken in our meetings in favor of the Christian religion, but are not fully prepared to renounce all for Jesus's sake. Paganism has a strong hold upon these dark minds, and it is indeed to them like plucking out a right eye to renounce it.'"

Connected with the Tonawanda and Tuscarora stations are two churches, containing each from 20 to 30 members.

The amount expended at the Tonawanda station, by the Board of the Baptist Missionary Convention of the State of New York, is reported by the secretary of the Convention at \$756 66, exclusive of the funds derived from the United States Government for Indian reform, through the Board of the General Convention.

It seems proper to remark here, that, as the appointment and direction of the missionaries, and the application of funds in this mission, are exclusively at the discretion of the Baptist Missionary Convention of the State of New York, the propriety of reporting the same in connexion with the operations of *this Board*, is based on the above-mentioned arrangement, by which the funds derived from the United States Government are necessarily transmitted through the treasurer of the General Convention.

#### Mission to the Otoes.

One station.

BELLEVUE, or Otoe village.—AMBLER EDSON, preacher and school-teacher, Mrs. T. P. BRUCE EDSON, = 2.

Mrs. Merrill retired from the station last autumn.

Mr. and Mrs. Edson, who left Boston for Bellevue October 27, proceeded as far as St. Louis, Mo., when, finding the season too much advanced to allow them to prosecute their journey to Shawanoe, they concluded to pass the winter in that vicinity, and thence to go to the place of their ultimate destination by water, at the earliest opportunity on the opening of the spring. Their attention at Bellevue will be given primarily to teaching, Mr. Edson being under appointment of school-teacher from the United States Government; but they will not neglect to communicate instruction in things pertaining to God and salvation. A cordial reception is anticipated for them from the Otoes. The lamented missionary who preceded them, had acquired among the Indians a good report. "He was known among them," says the writer of his obituary, "by two names, one signifying 'He who always speaks truth,' and the other 'The patient man.' After his decease they visited Mrs. Merrill with expressions of condolence; inquiring also, if the deceased had not a brother living, of similar character and kindness, who would come and take his place."

## Mission to the Shawanoes, &amp;c.

SHAWANOE.—J. LYKINS, F. BARKER, preachers and school-teachers, J. D. PRATT, preacher and printer, and their wives.

Miss ABIGAIL WEBSTER, school-teacher and assistant.

OTTAWA.—J. MEEKER, preacher and school-teacher, Mrs. MEEKER.—*David Green*, native assistant.

PUTAWATOMIE.—R. SIMERWELL, school-teacher, Mrs. SIMERWELL.—*Andrew Fuller* (Nukko), native assistant.

DELAWARE.—I. D. BLANCHARD, preacher and school-teacher, Mrs. BLANCHARD, Miss SYLVIA CASE, school-teacher.

*Henry Skiggett, Charles Johnnycake*, native assistants.

4 stations.—4 preachers and school-teachers, 1 preacher and printer, 1 school-teacher, 2 female school-teachers, and 6 other female assistants, = 14.

4 native assistants.

Mr. and Mrs. Pratt, accompanied by Miss Webster, returned to Shawanoe Nov. 16, the health of Mrs. Pratt having been restored. Mr. Pratt carried out with him a fount of Cherokee types, in Guess's character, and additional English types, with other apparatus, for the printing department. A printing office is now being erected, and on its completion the former office will be used as a place of religious worship and school-house. Miss Webster took charge of a school of ten pupils, under the superintendence of Mr. Barker, December 1.

The spiritual state of the mission has been unusually prosperous the past year. Among the Shawanoes, the indications of religious interest, contrasted with former indifference, have been peculiarly gratifying. The congregation at public worship on the Sabbath, is increasingly numerous. The principal war-chief, Captain Blackfeather, has been received into the church by baptism, and the civil chief, who now frequents religious meetings, also exerts an influence in favor of Christianity.

The awakened interest at Ottawa, mentioned in our last report, continued through the summer. Ottowukkee, whose opposition to the gospel was renewed on being partially restored to health, died on the 18th of March, (1840.) On the 29th following, Mr. Meeker baptized 4 Ottawas, 1 Ojibwa, and 1 white woman; in the following May, 4 Ottawas; in June, 4 Ottawas and 1 Putawatomie; and in August, 3 Ottawas, and 1 Putawatomie, = 19. Subsequently all but members of the church withdrew from religious meetings, and 5 of those were excluded from church-fellowship. At a later period 3 were restored, on evidence of repentance; and in February the church was reported to be "growing in grace and the knowledge of Jesus." All the male members of the church, with one exception (and that perhaps unavoidable), were regular in the maintenance of daily family worship. They are also ready, whenever called upon, to pray or speak in public. "Seven of them are fluent speakers, who often go into the Ottawa and Putawatomie settlements, call the Indians together, and sing and pray, and discourse with much feeling on religious subjects." Mr. Meeker conducts religious services on the Sabbath, besides a weekly prayer-meeting. Much time is also devoted to religious visiting, and several days of every week to the translation of Matthew into Ottawa, which is soon to be revised for the press. "The Christians have nearly all learned to read in their own language, and to sing a good many English tunes."

The contrast in the condition of the Christian and that of the pagan families at Ottawa, illustrates in a striking manner the efficacy of Christianity to impart civilization and temporal comfort.

The families connected with the church, "have become industrious and economical, are putting up good houses, enlarging their farms, increasing their stock, and preparing to live comfortably; while opposers are intemperate, and wasting their property, and destroying their health, their lives, and their souls. In the Ottawa tribe one out of every fifteen has died the past year. But death has not been permitted to enter any of the native families connected with the station, nor at this time (Feb. 27) is any member of them sick."

Of the results at Putawatomie no late information has been received. As intimated in our report for 1840, Mr. Simerwell has supported himself by manual labor the past year, that the appropriation heretofore made to him may be transferred to an associate missionary. A preacher is urgently needed for this station.



At Delaware the chiefs have continued their opposition to the gospel, so that few or none attend religious worship, except those who are pious or anxiously inquiring "what they shall do to be saved." "There is, nevertheless," says Mr. Blanchard, March 15, "the fullest evidence that the Lord is owning our unworthy efforts. Four are now waiting an opportunity of publicly avowing their faith in Christ, and we have reason to hope that several more are not far from the kingdom of God." During the year 16 have been added to the Delaware branch church by baptism and 1 by letter; 1 has removed to the Putawatomie station, 1 has been suspended, and 1 has died; present number, 26.

The English school, at this station, under the charge of Miss Case, numbered 16 in the former part of the year, but has been reduced to 6 boarding scholars, for the want of funds. Connected with the tribe is a small band of Mohegans, who have recently emigrated from the States. A female school-teacher is earnestly requested on their behalf. They are already engaged in building a meeting-house and school-house, with a room for her accommodation, in anticipation of her speedy arrival. They all speak English, are generally able to read the bible with ease, and are members of the Shawanoe church.\*

Of the Stockbridge settlement, distant about 30 miles from Shawanoe, several have been added to the church at Delaware by baptism, and two recent converts were expected to be baptized at the quarterly meeting in April.

The following are the statistics of the Shawanoe church, as reported by Mr. Pratt, March 9. Delaware members 12, Stockbridge 18, Ottawas 16, Putawatomies 3, Shawanoes 3, = 52 Indians; whites 18; total 70.—Baptisms the past year, as given above, 36.

#### Mission to the Cherokees.

EVAN JONES, preacher, Mrs. JONES, = 2.

Jesse Bushyhead, John Wickliffe, Oganuya, Ooledatee, native preachers, = 4.

In the annual report for 1840, it is stated that Mr. Jones had been prohibited by the United States War Department from continuing in the Cherokee country, in consequence of certain charges alleged against him. That prohibition, the Board are happy to state, was revoked the 29th ult., by direction of the Secretary of War, on the authorized application of the Treasurer of the Convention, "the Department having become satisfied that the charges preferred against Mr. Jones were groundless, and it appearing to be the desire of the Cherokees

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\* The following is a copy of a letter addressed to Mr. Blanchard, dated Mohegan, Dec. 9, 1840.

"At a council of Mohegans in June last, *Resolved*, to build a meeting-house. But in consequence of sickness, and many other calls necessarily attendant on our newly formed settlement, the work has been delayed. We have of late had another council, and have changed our plan a little. We now propose building a house that will answer the double purpose of a meeting-house and school-house, and also another room that will answer for the residence of a teacher. The blessing of the gospel, which we have received from the advantages we have enjoyed of education, the preaching of the word, &c., leads us to the earnest wish that our children may enjoy even more of the privileges than we have. But our indigent circumstances render it impossible for us to procure the help we seem to need, without some assistance. The object of this communication is to lay before you our plans and wishes in this matter. The above-mentioned buildings we propose erecting at our own expense. We shall be able to furnish a teacher with provisions, or nearly so. And now, dear brother, is it not possible to procure for us a suitable person to aid us in this our effort to rise? We shall not be able to furnish entire the support of a teacher, but we repeat it, we will do what we can. Should you think this our proposition and request worthy of your notice, you will make such disposition of it as you shall think most likely to effect this our earnest desire. Believe us to be your brethren and well wishers."

Signed, "Thomas T. Hendrick, Robert Konkapot, John W. Newcome, Henry Skiggott, Eli Hendrick, John P. Hendrick, Thomas P. Hendrick, Levi Konkapot, David Abraham, Cornelius Hendrick, Simeon Hendrick, Jacob Littleman, Jonah Konkapot, Cornelius Charles, Jacob Konkapot."

themselves that he should be permitted to resume his labors in their country." A resolution to this effect had been adopted by the Cherokee National Council, October 2, 1839, disclaiming all participation in the complaints or charges made against Mr. Jones, and stating that "it was the desire of the people and authorities of the nation that he should be again permitted to resume his labors among them" (H).

Mr. Jones is expected to remove his family to the Indian territory early the present season. During the past winter he has visited Boston, and other places on the sea-board, with a view to promote the interests of the Cherokee mission; and by his unaffected piety and general deportment has confirmed the Board in their previous judgment of his right to their entire confidence and affection.

The following brief history of the Cherokee mission, prepared by Mr. Jones on request, is subjoined, in the absence of a more detailed account of its operations during the past year.

After giving the location and boundaries of the ancient Cherokee country, now within the limits of North Carolina, Georgia, Alabama and Tennessee, and the history of the relations of the Cherokees to the United States till 1819, Mr. Jones proceeds as follows.

"About 1819 the Baptist Board commenced a mission at Valley Towns, in the northeast part of the nation. This region, situated in the mountains, was deemed the most unenlightened part of the country. For many miles around, the gloom of heathenism and superstition had not then been penetrated by the rays of the sun of righteousness.

"During the first years of the mission, its efforts were chiefly directed to the instruction of youth. Several hundreds were taught to read the word of God, and initiated into the elements of other useful knowledge. The mission, however, was not entirely destitute of spiritual fruit. At an early date three of the pupils and several white persons were hopefully converted; some of whom still continue to exemplify the happy influence of divine truth, and some have fallen asleep in Jesus.

"In 1827 the plan of operations was somewhat modified, when the efforts of the mission were brought to bear more directly on the spiritual condition of the adult population. The divine blessing accompanied these labors, and several persons were soon brought under serious concern for their souls; and being directed to the Lamb of God, as the sinner's only hope, found peace in believing. Subsequent years have been crowned with similar results, and the cause of truth has been advancing at an increased ratio.

"The introduction of the gospel among them greatly augmented the sum of human happiness. Wherever it was received evident and happy changes were produced, in regard to industry, economy and domestic arrangements. Houses, gardens, fields, personal costume, the instruction of children, the observance of the Sabbath day, attendance on the worship of God, and the abandonment of ancient vices and superstitions, united their testimony to the superior purity and efficacy of the principles supplied by the religion of Jesus.

"Among the early converts was our br. John Wickliffe, a man of a devoted and humble spirit. He soon commenced a course of profitable labor for the spiritual benefit of his people. In the spring of 1833, during a visit of the Hon. Heman Lincoln, the esteemed Treasurer of the Board, to the Valley Towns station, our br. Wickliffe was set apart to the ministry of the gospel, by the laying on of hands. He has proved a worthy helper in the labors of the mission.

"In 1829, thirty-seven Cherokees and one white person were added to the mission church by baptism.

"In June, 1831, the numbers were sixty-eight Indians and ten whites.

"In June, 1832, the numbers were one hundred and thirty-seven Indians, eleven whites, and one black.

"In 1833 a valuable and efficient addition was made to the mission, in our excellent and devoted br. Jesse Bushyhead. Our sphere of labor was then extended below the mountains; and under the divine blessing many souls were hopefully converted.

"Previously to April 7th, 1835, there had been baptized, in connexion with the mission, two hundred and forty-four Indians, fifteen whites, and one black.

Twenty-three Indians had died, and nine had been excluded; making at that date, in communion with the church, two hundred and thirty-one Indians, fifteen whites, and one black.

“From this date the labors of the mission have been variously interrupted by the agitations which arose in the country on account of an alleged treaty, ceding the whole country to the United States. Notwithstanding the obstacles thus thrown in the way, the brethren continued to travel through the country, during those troublous times, preaching the word in season and out of season; (until they were taken by the troops, to be sent off to the west;) and the Lord blessed their labors abundantly, to the awakening of sinners and the building up of believers in their most holy faith.

“In the summer of 1838 the military forces, who had occupied the country since 1836, were increased to about ten thousand strong. Forts were erected by them, in all parts of the nation, and at a time appointed the whole population were arrested and placed in the forts, and within military lines; and were finally marched to the general depots, preparatory to being transported to the west. Some were then delivered to the United States agent, and sent off at once; but the great body of the people were, on petitioning the commanding general, permitted to remain till cooler weather, when the risk of health would be lessened.

“During their captivity they suffered much from sickness, and great numbers died; especially young children and old persons.

“Many thousands were brought together by these operations; and however painful the circumstances of their assembling, opportunities were afforded for much evangelical labor; which, I trust, was blessed to the spiritual advantage of many souls. The brethren employed themselves, in the camps, visiting the sick, administering consolation to dying saints, pointing awakened sinners to the Lamb of God, as the only ground of hope; preaching daily in various parts of the camp, conversing with serious inquirers, and instructing them in the way of life. The Lord was pleased to crown these efforts with the influences of his Holy Spirit, and many came forward to testify their hope in Christ. Above one hundred and seventy were baptized, on a profession of their faith, and added to the church during their captivity.

“An arrangement was finally made between the nation and Maj. Gen. Winfield Scott, by which the conducting of the emigration was placed in the hands of the National Council.

“On arriving at the place of destination, the first care of the members of the churches was to provide temporary arrangements for the preaching of the gospel at all the principal settlements of the emigrants. The continued blessing of heaven has attended the labors of the mission in the new location. More than one hundred and thirty persons have been added to the churches by baptism, and one new church has been organized, since their arrival in the west. The present number of members in the mission churches is somewhat exceeding six hundred.”

With respect to future operations among the Cherokees, arrangements will be made as soon as practicable after Mr. Jones's arrival in the Indian territory. The principal departments, next to preaching the gospel, are teaching and translation. Preaching is solicited in various neighborhoods by earnest and personal application; and the effects of the long-continued unsettled state of society, antecedent and consequent to their removal, give additional force to these appeals. “In the department of education two classes claim attention; children of families who speak the English language, and those of families who speak the Cherokee only, and who constitute the great body of the population.” For these last, schools can be taught by native teachers; but for the former, missionary teachers are needed. Much attention is required for the preparation and publication of books. Only a portion of the Scriptures has yet been translated into Cherokee, and of this the supply has been entirely inadequate to the demand. One of the earliest objects of Mr. Jones will be to procure a new supply from the press at Shawanoe.

## Mission to the Creeks.

EBENEZER.

CANADIAN RIVER.—*John Davis*, native preacher and school-teacher.

2 stations; 1 native assistant.

Since the withdrawal of Messrs. Kellam and Mason, this mission has not been re-occupied by a missionary from the States, and no late information of the condition of the native church has been received. At our last dates Mr. Davis had been encouraged to expect an appointment as school-teacher from the United States Government, it being the most eligible, in view of the hostility of the tribe, to secure the countenance and protection of the civil authorities.

## Mission to the Choctaws.

PROVIDENCE.—R. D. POTTS, preacher and school-teacher, Mrs. POTTS, = 2.

The intelligence from this mission is full of encouragement. In a letter dated Feb. 24, Mr. Potts gives account of a "glorious display of the grace of God" at Providence. On the last Sabbath in January he baptized a white man, a member of his family, and, "while at the water side, the Holy Spirit came down with power. The stoutest hearts were subdued, the tear was seen in every eye. It was indeed a refreshing from the Lord." About 18 are supposed to have been converted to God, 5 of whom have been baptized, and others are expected soon. The church numbers 16.

A church has also been constituted by Mr. Potts, in Texas, distant 20 miles, to which 4 were added by baptism in February. Mr. Potts says of this church, "The Holy Spirit is evidently with them. A more solemn and interesting meeting I never attended. Many were under very deep conviction of sin when I left."

Mr. Potts has the charge of a school, under direction of the United States Government, numbering 14 members, 5 of whom reside in his own family at his cost. Applications have been made for the admission of others, but they were unavoidably refused, for the want of means for their support.\*

## Summary View of the Indian Missions.

MISSIONS.	Stations.	Out-Station.	Preachers.	Preachers and Teachers.	Preacher and Printer.	Teachers.	Female Teachers.	Other Female Assistants.	Total Missions and Assistants.	Native Assistants.	Churches.	Baptisms.	Present number.	Schools.	Average No. of pupils.
Ojibwas,	2	1	2			1		1	4	1	2	7	40	1	39
Ottawas,	1			1				1	2		1	18	18	1	25
Oneidas, &c.	2			1				1	2	1	2	50?	50?	1	60
Otoes,	1			1				1	2						
Shawanoes, &c.	4			4	1	1	2	6	14	4	1	36	70?	2	21
Cherokees,	?		1					1	2	4	3	130	600+		
Creeks,	2									1	1	?	?		
Choctaws,	1			1				1	2		2	9	20	1	14
	13?	1	3	8	1	2	2	12	23	11	12	182	798?	6	159

\* Beside the laborers above enumerated, the Rev. Isaac McCoy and wife, formerly missionaries of this Board, and now resident at Shawanoe, are zealously devoted to Indian improvement and reform, but their services have of late years borne more directly upon the civil condition of the Indians, and he has been in the employment and under the direction of the United States Government. They are not therefore considered missionaries of the Board, nor have their names been registered as such, since the suspension of the Carey station, in Michigan, in 1830.

Of the school-teachers, some of whom are also preachers, several are under appointment, or are supported wholly or in part by appropriations, of the United States Government; viz. 1 for the Ojibwas, 1 for the Ottawas, 1 for the Oneidas, &c., 1 for the Otoes, 3 for the Shawanoes, &c., and 1 for the Choctaws. One of the teachers for the Shawanoes, &c., (Mr. Meeker), is attached to the Ottawa station, and collects no school, but teaches from house to house. The school-teacher for the Otoes was appointed recently, and is on his way to the station.

## EUROPE.

### Mission to France.

DOUAY.—E. WILLARD, preacher, Mrs. WILLARD.

LANNOY and BAISEUX.—J. THIEFFRY, native preacher.

ORCHIES and NOMAIN.—

AIX.—A. MOUTEL, native preacher.

BERTRY.—J. PRUVOTS, native preacher.

*Walincourt, Ligny, Estourmel*, out-stations.

VILLEQUIER (Genlis).—J. B. CRE'TIN, native preacher, *Pierre Joseph Lacquemont*, native assistant.

*Manicamp, Chauny, Sulency, &c.*, out-stations.

RIVECOURT.—JOSEPH FOULBOEUF, native preacher.

RÛME (Belgique).—Victor Lepoix, native preacher.

*Louis Choquet*, native assistant.

*J. N. Froment*, colporteur.

8 stations and 6 out-stations.

1 missionary and 1 female assistant, = 2.—6 native preachers and 3 native assistants, = 9.

The connexion of M. Dusart with the Board was closed, at his request, in March. Three other agents have been dismissed for causes not affecting their moral character; and two native assistants have been received into the service of the mission in their stead. Others of good promise, are about to be engaged in the place of M. Dusart. Messrs. Pruvots and Foulboeuf have been set apart to the ministry of the word by the laying on of hands of the presbytery. The latter and M. Lepoix, who had been studying with Mr. Willard, were stationed the last year, one at Rivecourt, and the other at Rûme, a large village on the borders of Belgium. M. Lepoix is expected, however, to remove shortly to the neighborhood of Villequier, that station requiring several laborers.

The general state of the mission is more prosperous than at any former period. The number of baptisms during the year has been larger, and the persons baptized are nearly all recent converts, and mostly from the ranks of the Catholics. The number of churches, including their branches, is 13, and of baptisms the past year, 34; 2 have been added by letter and 6 dismissed; 1 has died. Present number of members 180. Three of the churches, at Rûme, Rivecourt, and Aix, have been organized in the course of the year.

"There seems to be cause of encouragement every where," says Mr. W., Jan. 1, "except at Nomain and Orchies; but in all places where divisions, cabals, chicanery, &c., occur, and especially where there is a mixture of nationals and dissidents (or Irvingites) to keep up a continual contention, we have little or no hope of success."

Mr. Willard renews his solicitation for further aid, particularly with respect to colportage and education. "A number of young men have presented themselves," he informs us, "for employment as colporteurs, or to be received as students. Can any thing of the kind have place? I am fully persuaded that colportage and education are the great things to be attended to here. If we can only have the young men about us, a very important advantage is secured, by withdrawing them from an evil and seductive influence on the one hand, and by insensibly directing, moulding and establishing their whole faith in conformity with the word of God on the other. Let us have a man to attend to this, and we shall not fail of having young men enough." To show the character of these applicants, we subjoin an extract from a letter of one, a young

school-master, educated at the Normal school at Versailles, addressed to Mr. Willard in October.

"To have a firm resolution to crucify every thing, desiring to enter by the door of the sheep-fold, in order not to be a thief and a robber, is not the result of thoughtlessness, but, on the contrary, these are thoughts suggested by the efficacious grace of a God who has given his only Son to the world. I desire to be also a child of the Father, and I look to those who live in Christ to draw me to him by pure and lawful ways, according to the holy gospel, and, consequently, according to sound doctrine. I wish to reject every kind of innovation, and also all doctrines which have been invented by the wicked one, or by the religious delirium of men. I have known enough of the things of the Lord to render it impossible for me to remain any longer in the church of Rome; for, judge of the situation of my soul when I find myself obliged by my calling to bow down to dumb idols. I am preparing to break the chains which bind me to filthy popery. I wish to live henceforth with the Lord—I wish even, with the aid of his grace, to become a workman with him in the harvest which there is to gather in of poor souls, who are yet plunged in the valley and shadow of death. In a word, I desire to unite with Christians and labor with all my might for the glory of my God. If the Lord answer my prayers, I shall soon go out of great Babylon to dwell not in another Babylonia; for there are so many sects on the earth, that I may well fear to fall again into one which does not walk in the straight paths of the gospel; and I have reason, I think, to fear, for it is the true church of Christ that I seek. I have confidence that the Baptist church, according to the information which Foulboeuf has given me of it, walks most in the truth.—it is, therefore, to that church that I should wish to belong; and as you, sir, are the agent of that society in France, I pray you to give your hand to a feeble brother, who wishes to get out of the mire, and to receive him to your Christian fellowship."

The mission has been recently visited, at the request of the Board, by one of its members, the Rev. Mr. Stow. No full report has yet been received of the results of his inquiries, but it is understood that he is, in general, well pleased with the aspect of the mission. "It is evidently gaining ground, and is, perhaps, quite as prosperous as any man, knowing the circumstances, could have anticipated."

#### Mission to Germany and Denmark.

**HAMBURG.**—J. G. ONCKEN, native preacher. Messrs. *Lange* and *Köbner*, preaching assistants. Messrs. *Müller*, *Knauer*, and *Lücken*, colporteurs.

**BERLIN.**—G. W. LEHMANN, native preacher.

**OLDENBURG.**—WEICHARDT, native preacher.

**JEVER.**—

**COPENHAGEN.**—PETER MUNSTER, native preacher.

5 stations; 6 native preachers, 3 native assistants, = 9.

The appeals of the Board and others to the Venerable Senate of Hamburg, mentioned in our last annual report, having failed of their designed effect, Mr. Oncken was arrested and cast into prison on the 13th of May; having "continued," as the order of the Senate expresses it, "to preach, baptize, and administer the Lord's supper, according to his own confession, notwithstanding the prohibition of the authorities."

Immediately on the receipt of this painful intelligence, the Board had recourse to a new series of measures, not only to effect Mr. O.'s release, but to secure him and his suffering brethren from future molestation. The Rev. Dr. Welch, of Albany, a member of the Board, was requested to visit the seat of our general government, and by a full and fair representation, endeavor to obtain the effective interposition of the President. In this service, which was undertaken with an alacrity alike honorable and auspicious, our highly esteemed brother was successful. The President, though distinctly declining all official interference, kindly entertained the memorial presented to the Department of State, setting forth the essential merits of the case, and directed instructions to be transmitted to the United States consul at Hamburg, to institute the proper inquiries. Such additional arrangements and communications were also made as were deemed best adapted to secure the desired toleration. The result remains yet to be seen. It appears from the correspondence, a copy of which is herewith submitted, that all has been done that could be, to bring the affair to a prosperous issue; and that, although no immunity is expressly conceded to Mr. Oncken by the Venerable Senate, there is ground for hope that the persecution of Christians at Hamburg will not be speedily renewed.

It is matter of devout thanksgiving, that during the progress of these events

the hearts of our Hamburg brethren have been steadfastly stayed on God. Mr. Oncken writes from his prison-house, "I rejoice to say that the Lord is keeping me in perfect peace, and free from anxiety as to the result of the present struggle. All power in heaven and earth is in the hands of Him who is upholding the universe only for one purpose—his own glory in the ingathering and eternal salvation of his elect." Mr. Oncken has since walked at large, and has regularly preached the gospel to large collections of people at his "own hired house."

It is with extreme reluctance that we append to the preceding narrative a statement of a similar character in relation to the kingdom of Denmark. Mr. Oncken writes, under date of Feb. 26, "The Danish Government is proceeding against our brethren in Copenhagen, in the course adopted by the Senate of this city against us. Br. Peter Munster, the pastor of the church, has been upward of ten weeks confined to a prison, simply for preaching and administering the ordinances of Christ according to his express commands." Mr. Oncken proceeds to state that Mr. Munster and two other brethren had been directed by the court of chancery to leave his Majesty's dominions within a month, on pain of the severest measures; and that, inasmuch as they had decided to remain and abide the consequences, a regular process had been instituted against them. "Our brethren," he remarks, "will be charged with being Anabaptists, and the antiquated law against that deluded sect will be brought forth against them." Much, it was supposed, would depend, at the trial, on satisfactory proof that the church at Copenhagen is recognized by American and English Baptists, as a regularly constituted Baptist church, and that the pastor had been regularly inducted into his office as a Baptist minister. Testimonials to this effect, duly authenticated, have been forwarded by the Board to Mr. Oncken. "The case is exciting general interest in Denmark, and especially at the capital. Two of the principal lawyers in Copenhagen have, of their own accord, offered to defend our brother, and the president of one of the courts has called on the Lord's prisoner, and assured him that he would do what he could to bring the matter to a favorable close.\*"

In addition to the above, repeated instances of persecution and imprisonment have occurred in various parts of Germany; at Vierlanden, a district ten or twelve miles above Hamburg; at Döbeln, in Prussia; at Belitz, between Potsdam and Halle; at Leipsic; at Baireuth, in Bavaria; and other places. The German mission appears to be set not only for the propagation and defence of the gospel, but to assert the claims of humanity and the rights of conscience. The principles of the Reformation need to be planted again on their own natal soil. The sufficiency of the Scriptures as the only rule of faith and practice, and the right of every individual to walk by that rule, subject only to His authority who gave it, must be re-asserted and vindicated where Luther lived.

Of the progress of the gospel in Germany the past year, the following is a brief summary of what has been communicated.

On the release of Mr. Oncken from prison, public religious services were immediately resumed by him, though attended with much inconvenience. The church was accustomed to assemble at 16 little meetings, on the Sabbath, and the sacrament of the Lord's supper was administered to one or another group every Sabbath evening. At a more recent period, about 130 assembled for worship at the house of Mr. Oncken on the Sabbath, and half that number on other stated evenings. Sixteen were added to the church prior to September 23.

Ten persons have been added to the church at Jever, and about 20 to the Stuttgart church.

Four churches have been constituted at Othfresen, near the Hartz mountains, at Bitterfelds, near Leipsic, at Baireuth, in Bavaria, and at Marburg, in Hesse. Two other churches are about to be organized; one at Memel, on the Baltic, and the other in Shwabia. "The prospects of the church in Berlin are brightening."

The colporteurs and other assistants have labored with assiduity and effect. Many thousand tracts have been distributed in Mecklenburg, Eastfriesland,

\* Since the above was written we learn that Mr. Oncken has proceeded to England, partly to plead in behalf of the Copenhagen church, and induce our English brethren to forward petitions, &c.

and other districts of Germany; and for Denmark, 40,000 Danish tracts have been printed, and an edition of 5,000 Danish Scriptures is in course of publication.

The progress of the mission in Denmark has been peculiarly cheering. "Strange to say," writes Mr. O., "while our brother is retained in prison, the meetings for preaching are allowed to go on, and are visited by between 200 and 300, not a few of whom have been converted, and have offered themselves for baptism." The church now contains more than 30 members. Mr. Munster was installed to the pastoral charge of it in June.

A church has been constituted at Langeland, in the Great Belt; nine were baptized on that occasion, and others have been added to the number. Several have also been baptized, and a church has been organized, at Alborg.

#### Mission to Greece.

CORFU. (Ionian Republic).—H. T. LOVE, R. F. BUEL, preachers, MRS. LOVE, MRS. BUEL, MRS. H. E. DICKSON, school-teacher. *Apostolos*, native assistant.

##### PATRAS.—

2 stations; 2 preachers, 3 female assistants, = 5.—1 native assistant.

Mr. Love and family with Mrs. Dickson removed to Corfu in April, on account of the injurious effects of the climate of Patras on his enfeebled constitution. The temperature of Corfu was manifestly more congenial, yet even *there* he has suffered repeated attacks of his former maladies, and has been brought nigh unto death. Whether he is yet living, is subject of painful solicitude. Our last advices are only to Nov. 14; he was then partially recovered from a dangerous illness, but was anticipating a renewed attack in about four weeks from that date.\*

Mrs. Dickson left Corfu in May for Scotland, her native country, with a view to the restoration of her health, but would probably return to Corfu about the middle of April. Mr. and Mrs. Buel took passage for Corfu *via* Malta from Boston the 27th inst.

The progress of the mission has, of course, been inconsiderable during the past year. At Patras, previously to Mr. Love's removal, the daily and Sabbath services were continued a short season, with more than ordinary interest. And when Mr. Love was sick, they were conducted a few weeks with great acceptance by *Apostolos*. Three young men of promise attended these means of grace daily, and four others, "to whom age had given judgment and respect in society," and who had been reading the Scriptures a number of months, solicited the same privilege. *Apostolos* was brought to a knowledge of the truth at Patras; and an English woman, for thirty years a member of the Greek church, was deeply impressed with a sense of her sins, and gave some encouragement to hope that she had become a child of God.

At Corfu, Mr. Love's operations have been limited chiefly to preaching in English two months during the absence of Mr. Lowndes, the distribution of tracts in the citadel through the instrumentality of some pious Wesleyan soldiers, and directing the labors of the native assistant *Apostolos*. The truth preached was listened to with apparent interest, and a few conversions ensued. The tracts were extensively read, and two of the four conversions appear to have resulted from their influence. A bookseller's shop was opened on one of the main streets of the city, and *Apostolos* stationed in it, as a "fearless and faithful champion for the truth." A few Greeks began to listen to the word of God. On the 12th of August, *Apostolos* was baptized. From that time, the spirit of inquiry seemed to be greatly on the increase. "There are, perhaps, 12 or 15 intelligent Greeks in Corfu," said Mr. Love Oct. 8, "who have been net inch by inch on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching the Scriptures to 'see if these things be so.'"

The last letter from Mr. Love is of thrilling interest, pleading as from the tomb on behalf of the Greek mission. Having spoken of some recent attacks

\* Since the Report was read, we have learned indirectly that Mr. Love survived the apprehended illness.



of a spasmodic affection, which had well nigh closed his earthly existence, and of his expectation of another attack on the 4th or 5th of Dec., he adds, "I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words I am able to speak. I call you this day to record, that if this mission fail, I wash my hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!"

Having stated the importance of having *three* additional laborers in the mission, one to be stationed at Corfu, and two at Patras, the safety of the mission requiring at least two stations, he reverts particularly to Corfu, and in the language of one on the verge of life and ready to take his departure, he gives this solemn attestation: "As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles; and for our practice,—we have in the sight of all southern Europe, amid the fears of friends and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

"In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely."

## WEST AFRICA.

The only mission of the Board in Africa, exclusive of the one which it is proposed to establish on the banks of the Niger, is the

### Mission to the Basas.

EDINA.—I. CLARKE, preacher, MRS. CLARKE. *Kong Koba*, native assistant. Temporarily resident, A. A. CONSTANTINE, preacher, MRS. CONSTANTINE.

MADEBLI.—W. CROCKER, preacher.

BEXLEY.—JOHN DAY, preacher and school-teacher.

3 stations; 3 preachers, 1 preacher and school-teacher, 2 female assistants, = 6. 1 native assistant.

Mrs. Crocker, formerly Miss Warren,\* died of fever at Madebli, August 28. "Had her life and health been preserved, she would, no doubt, have been eminently useful. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, peculiarly qualified her for the station she occupied." Her remains were interred in the mission lot at Edina.

With the exception of the inroads of death, and the severe sickness of Mr. Crocker, who has regained his health, the affairs of the mission have been prosperous during the past year. At Edina a church was organized near the close of 1839, of 14 members from the Basá Cove church, resident on the Edina side of the St. John river, (leaving 32 at Basá Cove,) and Mr. Day was chosen their pastor. Since his removal to Bexley, June 14, the care of the church in part, numbering 15 in January, has been devolved on Mr. Clarke, yet not so as to prevent his frequently visiting and preaching at King Joe's and Tatu's villages as heretofore. Preaching is also regularly maintained at Madebli and Bexley.

\* Miss Warren was married to Mr. Crocker at Edina, June 2.

The school operations are in good progress. "The natives manifest an increasing interest in the education of their children." 40 children are connected with the school at Edina, under the care of Mr. and Mrs. Clarke,—28 boys and 12 girls. Mr. Crocker has 7 boys in his school at Madebli, and expects to add 5 or 6 more. Mr. Day at Bexley, 6 miles above Edina, on the St. John, has 31 scholars, of whom 12 are native boys. 3 of the scholars at Edina are supported by friends in Liberia,\* one by Gov. Buchanan, one by the Edina Missionary Society, and one by Gov. Russworm of Cape Palmas; (the last by the name of Calvin Stockbridge, in memory of a brother who assisted Gov. Russworm in his education, and whose praise still lives in the churches of Maine.) The expense of a boy at school at Edina is estimated at 25 dollars, and of a girl at 20.

Some progress has been made in the preparation of books for the Basás. A Basá spelling book, of 32 pp. large 12mo, prepared by Mr. Clarke, was printed at Cape Palmas, without charge, by the Cape Palmas mission, in an edition of 800 or 900 copies; also a Basá hymn book, 32mo, containing 10 hymns, prepared by Mr. Crocker, 250 copies. The gospels by Matthew and John are revised for the press. A printing press and other apparatus, with materials for a printing office, &c., were sent out to the mission in August.

Messrs. Fielding and Constantine and their wives arrived at Edina, Dec. 3. They were to remain at that place until past their acclimation, and were then expected to proceed to the interior by the way of Fernando Po, and the river Niger.†

## ASIA.

### Missions to Burmah and the Karens.

#### MAULMAIN MISSION.

6 stations and 3 out-stations.

MAULMAIN.—A. JUDSON, preacher and translator; S. M. OSGOOD, preacher and printer; J. H. VINTON, preacher; E. A. STEVENS, H. HOWARD, TH. SIMONS, preachers and teachers, and their wives, = 12.

*Ko En*, assistant in translation; *Ko Shway Bay*, *Ko Woon*, *Ko Bau*, *Ko Onk Moo*, *Ko Gway*, *Moung Shway Moung*, assistants in preaching; *Moung Shway Gocn*, assistant in theological school; *Ko Zuh*, *Moung Shway Thoh*, school-teachers, = 10 native assistants.

AMHERST.—J. M. HASWELL, preacher, Mrs. HASWELL, = 2.

*Moung Shway Gyah*, assistant in translation; *Ko Taumungna*, *Moung Oung Men*, *Moung Shway Moung*, assistants in preaching; *Moung Shway Nee*, *Moung Shway Bay*, school-teachers, = 6 native assistants.

CHET'THING'SVILLE. (Sgau Karen).—*Ko Chet'thing*, preacher, *Kah Pau*, *Prah Kah*, *Zu Lau*, assistants in preaching, = 4 native assistants.

DON-YAHH. (Pgho Karen).—*Bah Mee*, preacher; *Ko Myat Kyau*, *Ko Chung Pau*, *Ko A Wah*, assistants in preaching, = 4.

NEWVILLE. (Sgau Karen).—*Panlah*, preacher; *Nau-Pé-pah*, assistant, = 2.

BOOTAH. (Sgau Karen).—*Taunah*, preacher; *Tah Oo*, *Pah Boo*, *Tah Bau Ko*, assistants in preaching, = 4.

Out-stations, *Balu Island*, *Tenobo* (Sgau Karen), *Teranah* (Peguan).

Total, 3 preachers, 1 printer and preacher, 3 teachers and preachers, 7 female assistants, = 14. 23 preachers and assistant preachers, 2 translating assistants, and 5 teachers, = 30 native assistants.

Miss E. Macomber, teacher at Don-Yahn, died at Maulmain, of fever, April 16, 1840. "Her mind was perfectly clear and calm to the last, and she was enabled to look forward to the period of her dissolution with evident pleasure."

The health of Mr. Judson, at the date of our last information (Dec. 22), was

\* Mr. Sheridan has proposed giving ten acres of land to the school at Bexley, as a foundation for a manual labor school. The Board have also the pleasure to acknowledge a donation of \$50 to the mission, from Dr. Johnson, colonial physician.

† Since this Report was put to press, the mournful tidings have reached us of the death of Mrs. Fielding on the 3d of January after an illness of about nine days, and of Mr. Fielding a fortnight afterwards.

partially restored. The invitation of the Board to revisit his native country, reached him in August, at which time he was suffering under a relapse of his former complaint. He recovered, however, more rapidly than ever before, and his cough nearly subsided. In reply to the invitation, he writes, under the above date, "I cannot persuade myself that it is my duty to leave my work at present, but to wait and see whether I shall well sustain the next rainy season. If, notwithstanding continued care, I should experience a *severe* relapse, and my brethren should concur in the measure, I would avail myself of the invitation of the Board, as a last resort, and turn my face, with a clear conscience and many delightful anticipations, towards my native land."

*Preaching*, as in former years, is regularly maintained by the missionaries and native assistants, in their several departments. Mr. Judson, though unfitted for laborious effort, is able to conduct a morning service on the Sabbath for the Burman church, as formerly. He has also the more immediate charge of the Burman preaching assistants, "who are employed in going about the town and neighboring villages, occupying *zayats*, and making known the gospel to all who will give them a hearing." They meet Mr. J. at the native chapel every morning, report the labors of the preceding day, and pray for a divine blessing on the day before them. The church contained in October last 145 native members, of whom 16 had been received during the year. There were also several applicants for baptism, some of whom had been approved by the church. The English church, in charge of Messrs. Stevens and Simons, have also regular worship in the chapel, permission having been given to the soldiery "to attend divine service on the Sabbath, at such place and in such manner as their denominational views inclined them."

The labors of Mr. and Mrs. Vinton have been distributed, as heretofore, among the Karen stations during the dry season, the alternate season being devoted to the charge of a Karen boarding-school at Maulmain.

At Amherst, preaching is conducted both in English and the native tongue, and excursions have been made by the assistants to neighboring villages, with good encouragement.

The whole number of preaching places, exclusive of out-stations, is 12; average aggregate attendance about 800.

The following is a table of churches and baptisms, &c., as reported July 1, 1840.

	Chh.	Bap.	R'd. by let.	Exclu.	Susp.	Died.	Disin.	Pres. No.
Maulmain	2	26	8	7	1	1		170
Amherst	1	2	8				2	16
Chet'thingsville	1	6	5					112
Don-Yahu	1	4			1			30
Newville	1	10			1	3	3	74
Bootah	1	2	3		2	3	2	52
	7	50	24	7	5	7	7	454

*Schools.*—Eleven schools are in operation,—including the Karen boarding-school, with an average attendance of 60 pupils, in charge of Mr. Vinton; the Eurasian school, taught by Mr. Simons; the Maulmain high school, taught by Mr. Howard; and the theological school, under the care of Mr. Stevens. The theological school had 10 pupils in the earlier part of the year. The extract which follows is from the report of the school for the term commencing July 20, and ending Nov. 11, 1840.

"The studies pursued have been chiefly the New Testament and a brief outline of ecclesiastical history given in the form of lectures. In the New Testament, the class has completed the Life of Christ, having gone through the *thirty-five* last sections of the work, together with the epistles of Hebrews, James, first and second of Peter, first, second and third of John, and the epistle of Jude. The method of study has been the same as that heretofore pursued—explanatory remarks being made and passages of scripture given for reference, all which are required to be committed to writing.

"The lectures on ecclesiastical history embraced a brief outline of the history of the church from the birth of Christ to the present time. The class were required to note them down as delivered, and, since the course was completed, have been occupied a part of each day in studying what they had thus written. The subject being one of novelty to them, and much time being necessarily occupied in securing a fair and correct copy of the lectures, they have *studied* the history only as far as the account of Mahomet. They seemed interested in the study, and I trust the time devoted to it has not been misapplied.

"In addition to these studies, the class has been required to write original themes once in two weeks.

"In regard to the number of students, the average of daily attendants has been but seven. This, I am sorry to add, has been owing in part to the misconduct of some who were formerly connected with us. At the commencement of the present term, three, who were members of the seminary at the close of the last, were dismissed for improper conduct, and one left of his own accord. There are at present besides the assistant, one Karen, and four Taling students. The Tounghthoo was obliged to return home some time since, but expects to be present again at the opening of the next term. The preaching assistants, as formerly, have attended the recitations on the Epistles four times in the week, but have not been so general nor so constant in their attendance as heretofore.

"In addition to the daily morning and evening devotions of the school, the instructor has appropriated one evening in each week to special religious exercises with the students, and to familiar conversation on miscellaneous topics; chiefly such as are connected with their studies and with their character as theological students. These meetings seem to have been attended with useful results; and may it be our fervent prayer continually, that by these and other means the Lord will raise up many of this people to become efficient ministers of the word among their countrymen."

The following is a report of the Maulmain High School for the year ending December, 1839.

"During the past year considerable changes have taken place in the school, some of the larger scholars having left, and others taken their place. The number has gradually increased. There were present to-day 31 boys and 13 girls, making 47 in all; and they form a more promising selection than at any previous examination.

"The course of study has been nearly the same as formerly stated,—reading and writing, both English and Burmese, and translating from one language into the other, geography, arithmetic and grammar. Most of the scholars, on entering the school, were ignorant even of the alphabet,—and now, with the exception of a few who have lately entered, almost the whole school can read with more or less fluency, and their writing-books exhibit various degrees of proficiency in penmanship.

"The religious instruction of the scholars has been particularly attended to,—and in addition to the two young men who were formerly baptized, three promising lads have been lately admitted into the church, and several others are requesting the same privilege."

The members of the school at Amherst (about 40) are from the first families in the place, and attend with much regularity. Of the Eurasian school, the number of members on the list was 47 boys and 35 girls, = 82; in regular attendance 36 boys and 33 girls, = 69. The whole number of pupils in all the schools was about 300.

*Printing Department.*—The table below exhibits the amount of printing at Maulmain in 1839.

*Statement of Printing in 1839.*

	No. Cop.	No. pp.	Total pp.
<i>Burman Scriptures :</i>			
Bible, from 1st Samuel to Isaiah, 38th chap., 400 pp. 4to.,	5,000	800	4,000,000
<i>Burman Extracts from Scripture :</i>			
Digest, 2d part 8vo.,	20,000	56	1,120,000
Index to 2d part,	2,000	12	24,000
Sermon on the Mount, 18mo., 3d edition,	6,000	24	144,000
Commandments, &c., on cards,	200	4	800
Questions on Life of Christ, vol. 3, 18mo., 1st edition,	1,000	216	216,000
Questions on Life of Christ, vol. 4, 18mo., 1st edition,	1,000	192	192,000
<b>Total of Extracts from Scriptures,</b>	<b>30,200</b>		<b>1,696,800</b>
<i>Burman Tracts :</i>			
Hymns, 18mo., 2d edition,	1,000	100	100,000
Catechism of Religion, 18mo.,	1,000	12	12,000
On Prayer,	6,000	132	792,000
Letter to Burman Christians, 18mo., 1st edition,	1,500	56	74,000
Fishers of Men, 18mo., 1st edition,	1,500	16	24,000
<b>Total of Burman Tracts,</b>	<b>11,000</b>		<b>1,002,000</b>
<i>Peguan Tract :</i>			
Epitome of the Old Testament, 12mo., 1st edition,	3,000	72	216,000

Totals:	Cops.	Pages.
Burman Scriptures,	5,000	4,000,000
Burman Extracts from Scriptures,	30,200	1,696,800
Burman Tracts,	11,000	1,002,000
Peguan Tract,	3,000	216,000
Grand total,	49,200	6,914,800

Total amount of printing at Maulmain, from the beginning, 61,965,000 pp.

The total number of pages issued from the depository, during the year 1839, was only 1,399,176, distribution being limited chiefly to British Burmah.

The operations of the printing department in 1840 were mostly restricted to the quarto revised edition of the Burman Bible, the last sheet of which was committed to the press Oct. 24, 1840. The following extracts from a letter of Mr. Judson, dated Dec. 28, 1840, furnish gratifying evidence of the faithfulness and ability with which the revision of this invaluable translation has been executed.

"The revision of the work has cost me more time and labor than the first translation. I have availed myself of the latest and best exegetical works in the department of biblical criticism, especially the German, and have spared no time to select and incorporate, in the new edition, the most approved results of the labors of European and American philologists.

"In the first edition of the Old Testament, I paid too much regard to the critical emendations of Lowth, Horsley, and others. In the present edition, I have adhered more strictly to the Hebrew text. In my first attempts at translating portions of the New Testament, above twenty years ago, I followed Griesbach, as all the world then did; and though, from year to year, I have found reason to distrust his authority, still, not wishing to be ever changing, I deviated but little from his text, in subsequent editions, until the last; in preparing which I have followed the text of Knapp, (though not implicitly,) as upon the whole the safest and best extant; in consequence of which, the present Burmese version of the New Testament accords more nearly with the received English.

"As to the merits of the translation, I must leave others to judge. I can only say, that though I have seldom done any thing to my own satisfaction, I am better satisfied with the translation of the New Testament than I ever expected to be. The language is, I believe, simple, plain, intelligible; and I have endeavored, I hope successfully, to make every sentence a faithful representation of the original. As to the Old Testament, I am not so well satisfied. The historical books are, perhaps, done pretty well; but the poetical and prophetic books are, doubtless, susceptible of much improvement, not merely in point of style, but in the rendering of difficult passages, about which the most eminent scholars are not yet agreed.

"I commend the work, such as it is, to God, to the church in Burmah, and to my successors in this department of labor, begging them not to spare my errors, and yet not prematurely to correct a supposed error, without consulting the various authors which I have consulted, and ascertaining the reasons of my position; and especially not to adopt a plausible correction, in one instance, without inquiring whether it is admissible and advisable in all parallel and similar passages.

"In prosecuting the work, I have derived valuable aid from several of my missionary brethren, especially from br. Wade formerly, and br. Jones, now of Bangkok,—latterly from the brethren Mason, Comstock, and Stevens. Of several hundred suggestions that have been sent me from different quarters, I have sooner or later adopted by far the greater part, though in many cases with some modification. Nor ought I to forget my native brother, Moung Eu, my faithful fellow-laborer for many years, even before the present revision was begun,—one of our most judicious and devoted assistants."

### Rangoon Mission.

RANGOON (Burman).—E. L. ABBOTT, preacher, Mrs. ABBOTT; *Ko Thal-a*, native preacher; *Tong Byou*, *Moung Yé*, *Shway Weing*, native assistants.

MAUBEE (Karen).—*De Poh*, *Moung Koo*, *Moung Mway*, *Oung Bau*, *Pah Yoh*, native assistants (as reported the previous year).

Out-stations, *Pantanau*, *Pegu*, *Bassein*.

2 stations and 3 out-stations; 1 preacher and 1 female assistant, = 2.—1 native preacher and 3 native assistants, = 9.

Mr. and Mrs. Abbott reside temporarily at Sandoway, in Arracan, but devote their efforts chiefly to the promotion of the Rangoon mission.

Near the close of 1839 (Nov. 4), Mr. Abbott visited Rangoon, in company with Mr. Kincaid, by special invitation of the Rangoon viceroy. They saw most of the Rangoon church-members while there, and held repeated worship with them. They generally appeared well, but of some they "stood in doubt." Only 14 of the church remain in that town and vicinity.

"At Maubee and in the surrounding villages several of the assistants had spent their time in preaching from house to house, attending funerals and conducting meetings on the Sabbath. A few cases (four) of backsliding had occurred. One individual would probably be excised; the others appeared

penitent. A large number of converts were anxious to be baptized." "The Pantanau church were walking in the fear of the Lord and in the comforts of the Holy Ghost, and very many in the surrounding villages were turned unto the Lord during the year." "The young chief at Bassein was as active as ever,—his house a Bethel, and many from the neighboring and the distant villages resorting to him, to learn to read and how to worship God." He is the only one who had been baptized in all that region, but the assistants, who had visited there, supposed that from 600 to 1,000 were then decidedly Christians. Messrs. Abbott and Kincaid were visited at Rangoon by many Karens, six or seven of whom they examined as native assistants. These assistants had from 20 to 60 families under their care, and were pastors as well as preachers, but not having been ordained, could not administer the ordinances. But "one settled design appeared to engross all their thoughts and their wishes,—the spread of the gospel and the salvation of their countrymen."

In Feb., 1840, Mr. Abbott left Maulmain for Arracan, and on his arrival at Sandoway, sent Tong Byou and Moug Yé to Bassein, to inform the Karens of his coming, and to invite them to visit him. Moug Yé returned with 31 in April, and Tong Byou with as many more in May. Others arrived at different periods, some with a desire to be baptized, and others to obtain religious books. During the following months Mr. Abbott had a school of 50 students, and many others sought admission to it who could not be received. Most of these were preparing to become assistants in the mission, and had come from six to twelve days' journey to obtain instruction and baptism. Twenty-six were baptized prior to May 10, and the whole number from the time of Mr. Abbott's arrival till September 5, was 51. The boarding-school was closed about the first of September. Thirty of the scholars had been previously dismissed on account of the prevalence of fever and cholera. Five of the students died. Those who remained made rapid progress in their studies, and appeared all to be sincere followers of the Lord Jesus.

The following extracts are from a letter of Mr. Abbott, dated Sandoway, May 19, 1840. Having spoken of the expenses of his school and of his design to employ 18 assistants, in Burmah and Sandoway, whom he had already selected, and was expecting to assign their locations, he says,—“Nearly all these assistants are *now* at the head of large congregations of Christians, and are, in fact, *pastors*, except in administering the ordinances.” “As to how many Christians are in Burmah, I dare not tell what I think. There are *baptized* at Maubee 323, at Pantanau 48, and in Bassein 27. The last are scattered over a region of several hundred miles, and are principally heads of villages, and leaders of Christian congregations. As to the entire number of *nominal* Christians, some of the *assistants* think there are 4,000, but as I have no *data* on which to found an estimate that is satisfactory, I can give no opinion.”

#### Ava Mission.

Of the church at Ava no recent information has been received. An account of the labors of Mr. and Mrs. Kincaid, who belong to this mission, will be given in the report of the Arracan mission.

#### Tavoy Mission.

TAVOY.—J. WADE, F. MASON, preachers, and their wives; on a visit to this country, C. BENNETT, preacher and printer, MRS. BENNETT, = 6.

*Ko Lah, Ko Myat-la*, native assistants, = 2.

*Out-stations*.—Mata, and 7 other villages. 9 native assistants.

MERGUI.—L. INGALLS, preacher in Burman, D. L. BRAYTON, preacher in Pgho Karen, and their wives, = 4.

*Moug Tha Zau*, Burman assistant, *Sau E-pau*, Karen assistant, = 2.

*Out-stations*.—Kabin, and 7 other villages. 7 native assistants.

2 stations and 16 out-stations; 4 preachers, 1 preacher and printer, 5 female assistants, = 10. 20 native assistants.

Mr. and Mrs. Hancock left Tavoy in September, and are on their return to this country, on account of Mrs. Hancock's ill health. Mr. and Mrs. Bennett are expected to return to the station before the close of the year.

The labors of the Tavoy missionaries have been similar to those of previous

years. Excursions were made during the dry season to Yé, Mata, &c., by Mr. and Mrs. Wade, and to the southern stations by Mr. Mason. The rainy season was spent at Tavoy in teaching, preaching, and the preparation of books.

The churches have generally enjoyed a good degree of prosperity, continuing steadfast in the faith, and receiving some enlargement, yet manifesting less engagedness than at some former periods. "As to the state of piety in the Mata church," Mr. Wade writes in July last, "we must say of it as we have to say of every church where there is no special revival; the members generally remain steadfast, but there is too great a want of vital piety. They are like trees in time of drought, which bear some fruit, but not so plenty, nor of so good quality, as in better seasons."

*Schools.*—The school at Mata for the dry season was taught as heretofore by Mrs. Wade. "It contained 50 pupils, and was very interesting, as the pupils are becoming more and more intelligent every year. The study of the Scriptures, together with daily instruction, appeared to make an abiding impression on their minds." All who were baptized there, had been members of the school of that and former years. Mr. Wade had a daily catechetical class. There was also a Sabbath school, for children and adults, in which Mr. W. conducted the Pgho department, and Mrs. W. the Sgau.

The boarding school at Tavoy, in charge of Mrs. Wade, during the rainy season, contained 30 or more pupils. The first class, which numbered 18, was composed partly of the assistants and school-teachers, who were taught daily by Mr. Mason and Mr. Wade in the Scriptures. All the scholars were church members except a few of the youngest. The day school consisted of children of Burman Christians in Tavoy, and a few others, and was taught by Mrs. Mason.

The following table exhibits the state of the churches and schools connected with the Tavoy station for the year ending July 1, 1840.

	Churches.	Baptized.	Excluded.	Present No.	Boarding school.	Day schools.	No. of pupils.	Native assistants.
Tavoy,	1	2		14	1	1	50	2
Mata,	1	18	5	310		1	50	1
Yé,	1	7		29		2	15	2
Toung byouk,	1	5				1	6	1
Pai,						1	2	1
Pa-sau-oo,	1	16		42		1	18	1
Pyee khya,	1	4	2	55		1	8	1
Katay,	1			15		1	2	1
Palau (Head Waters),	1	4		8		1	4	1
	8,56	7	473	1,10	155	11		

*Translations and printing.*—Mr. Mason has continued the revision of the New Testament, to which he devotes more time than to the original translation; in which also he is assisted by Mr. Vinton of the Maulmain mission. The precarious state of Mr. Wade's health forbids much sedentary labor. The amount of printing executed in Sgau and Pgho, as reported for the year ending July 1, 1840, was of

	cops.	pp.
Scriptures,	6,000	2,450,000
Tracts,	1,000	198,000
School-books,	1,500	228,000
	8,500	2,876,000
Previously reported,	60,000	3,112,000
Total amount of printing at Tavoy,	68,500	5,988,000

Issued in 1839-40, 5,211 cops., or 810,562 pp.

The operations of the press are now suspended, but will be recommenced immediately on the return of Mr. Bennett. Mr. B. will carry out with him a fount of reduced Karen type, and another of reduced Burman, which have

been prepared with much care under his superintendence during his late sojourn in this country (1). A large body of the Karen population are able to read, and are importunate for religious books.

At Mergui Mr. Ingalls, besides preaching and conducting a bible class on the Sabbath, holds a meeting every evening in the week, and during the day preaches in the zayat to all who will attend. Excursions are also made by him and Mr. Brayton, who is more especially devoted to the Pgho department, into the Karen settlements in the province, with great encouragement. Preachers and school-teachers are stationed at several of these places; and at Kabin a Karen association of churches was organized, during a meeting of days in Feb., 1840, to be convened annually. Several schools are taught; those at Tavoy are boarding-schools. 24 of the pupils are church-members, and 9 or 10 are engaged in the study of the Scriptures. The table below is compiled from the report of the station and Karen out-stations, for the year ending July 1840.

Table of Churches, Schools, &amp;c.

	Chs.	Bap.	Exc.	Wl. no.	Sch.	No. pu.	Native Assistants.
Mergui,	1	1	2	5	2	30	Moung Tha Zau, Sau E-pau.
Kabin,	1	13		75	1	10	Moung La.
Tang-boung,	1	2		11			Mau Qua.
Mazau,	1	10		11			Me-ngo.
Tewan,	1	14		17	1		Moung Ya.
Yaboo,				2			
Thurabwa,					1		Kau-pau.
(Pgho) K'mak-kah,	1	4		10			Toudee.
(*) Tigerhead,							Kon-blou-pau.
	6	44	2	131	5	40†	

The churches at Mazau and K'mak-kah were formed the last year.

Our last intelligence from the station was of September, at which time there was evidence of the presence of the Holy Spirit at Mergui and in the jungle. In the latter were many inquirers, and one of those who had been excluded from the Mergui church, Moung Pokesee, was subject of deep repentance, and would probably be restored.

## Recapitulation of the Burman and Karen Missions.

MISSIONS.	Stations.		Out-stations.		Preachers.		Prea. and Teach.		Female Assist.		Total Mis. and As.		Native Assistants.		Churches.		Baptized.		Dismissed.		Excluded.		Ret. and Resd.		Died.		Present Number.		Schools.		Scholars.	
Maulmain,	6	3	3	3	1	7	14	30	7	50	7	7	21	7	454	11	360†															
Rangoon,	2	3	1			1	2	9	3	51					419	1	50															
Ava,	1								1						*19																	
Tavoy (including Mergui),	2	16	4		1	5	10	20	14	100		9	6		604	16	200†															
Totals,	11	22	8	3	2	13	26	59	25	201	7	16	30	7	1526	28	550†															

## Mission to Siam and China.

2 stations.

BANGKOK (Siam).—

*Siamese Department.*—J. T. JONES, C. H. SLAFTER, preachers, R. D. DAVENPORT, preacher and printer, and their wives.

*Chinese Department.*—W. DEAN, J. GODDARD, preachers, and their wives; Keok Cheng, native assistant.

MACAO (China).—J. L. SHUCK, preacher, Mrs. SHUCK.

3 preachers, 1 printer and preacher, 6 female assistants, = 12. 1 Chinese assistant.

Mr. and Mrs. Jones left this country for Siam on the 12th of January. Mr. and Mrs. Goddard arrived at Bangkok, from Singapore, October 16. Mrs. Reed,

\* As given in last Report.



having left the mission on account of the sickness of her child, arrived in this country November 28.

At Bangkok three places have been occupied the past year for stated preaching, one in Siamese and the others in Chinese. The Chinese exercises at the bazaar have been conducted a part of the time, in the absence of Mr. Dean, by Keok Cheng.

The Chinese church numbers 13, of whom 7 were baptized the last year. Hope is indulged of the conversion of one Siamese.

Good attention is given to the circulation of tracts, and repeated excursions have been made by Messrs. Davenport and Slafter, in Bangkok and vicinity, for this purpose. "Hundreds and thousands anxiously apply for and read the books, and thus a knowledge of the only name given under heaven among men whereby we may be saved, is diffused far and near."

The amount of printing for the year ending July 1, 1840, was

Of Scriptures, including 10,000 copies of Matthew,	35,000 copies in Siamese.
Do.,	7,500 copies in Chinese.
Of Tracts, five in number,	75,000 copies in Siamese.
Do.,	about 10,000 copies in Chinese.
The number of pages of Scriptures, Siamese and Chinese, was	1,171,000
Do. Tracts, do.	2,295,600
	<hr/>
	3,466,600

58,251 copies of books and tracts were distributed.

The operations of the printing department were reduced by the mission in February, 1840, in consideration of the fewness of their number, and the desirableness of maintaining a due proportion of the several departments of missionary labor. "We have been led to the adoption of this resolution, not from the fact that the Siamese, Chinese, Laos, Cambojans, Malays, Burmese and Peguans, residing in this country, have all been supplied with Christian tracts, for in only two of these languages have we printed at all, and in those but a partial supply for the demand; nor has it been for the want of matter prepared for the press; neither because our printing exceeds that of other stations compared with the wants of the people; but simply from the consideration, that with our limited numbers we are unable to carry forward other departments of the mission in proportion with present efforts in this, and with the hope that by a retrenchment in this particular, aid may be furnished toward sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of funds. We would be glad, instead of diminishing our effort in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers."

Two boarding-schools, one Siamese and the other Chinese, have been taught by Mrs. Davenport and Mrs. Dean, the former containing from 5 to 7, and the latter from 10 to 12 pupils.

At Macao Mr. and Mrs. Shuck continue their labors as usual. Under date of January 4 of this year, he says, "Yesterday, in several houses, in the streets, and in a temple, I preached Jesus to the people. One idolater became incensed at my remarks, and seizing a tract from the hands of a man who had just received it from me, dashed it to the ground. Many, however, who were standing round received tracts and listened to what I had to say." Mrs. Shuck daily teaches 7 children, 3 of whom are Chinese, and the number can be increased in proportion to the supply of funds.

## Mission to Arracan.

2 stations.

RAMREE.—G. S. COMSTOCK, L. STILSON, preachers, and their wives. *Moung Net, Ko Thah Oo, Moung Kywet, Thoo Pau Oung*, native assistants.

AKYAB.—E. KINCAID, preacher, Mrs. KINCAID. *Moung Na Gau, and Ko Bike*, native assistants.

3 preachers and 3 female assistants, = 6. 6 native assistants.

Messrs. Comstock and Stilson reside at opposite ends of Ramree, in order to communicate the gospel more largely to its population. They have labored in preaching and distributing tracts, assiduously and with some degree of encouragement. On one occasion they visited Cheduba with two assistants and 40,000 tracts. In about 15 days the tracts were all distributed by the assistants. Very few cavilled at the truth; at some villages the people continued listening and inquiring till late at night. Ko Thah Oo and Thoo Pau Oung, the last an aged Christian from Akyab, have since returned to Cheduba, to preach and distribute books.

The following entry in Mr. Comstock's journal the 10th of May, gives a summary view of the state of the mission at that date.

"A year has elapsed since we located at Ramree. The gospel has been preached on Lord's days, and the evenings of other days, to congregations varying from 10 to 100 or more. Thousands have heard of Christ at our house,—large quantities of Scriptures and tracts have been put in circulation, and two native assistants have been engaged daily, ever since our arrival, in declaring the truth, and a part of the time four were employed by br. Stilson. Still, none have given satisfactory evidence of having been born again. The little church (of 11), constituted soon after we came here, has lost two members, one by exclusion, and one by dismissal to the Maulmain church." Mr. Comstock next speaks of two or more who are interesting inquirers; and adds, "The congregation this morning was very large, and six different races, calling the Burmans and Mugs but one, listened in a language they could understand to the wonderful works of God." The most encouraging cases are from the Mug Mussulman population, who number about 1,000 in the place, besides 1,000 more in the district. Villagers come from several other neighborhoods, who listen to the gospel with much interest, and solicit tracts.

Mr. Kincaid arrived at Ramree from Maulmain, in company with Mr. Abbott, near the close of February, 1840, and at Akyab, April 22. At Akyab he found a native church of 13 members, but in a languishing condition; all, with one exception, were baptized about 25 years ago. Mr. Kincaid immediately established religious meetings in the town at several different places, the congregations varying from 20 to more than 100. The two native assistants also labored with great industry. In a short time interesting inquirers appeared; and in May, three, who gave good evidence of conversion, were baptized. Two others wished to be baptized, and there was much reason to think that they had felt the renovating influence of the Spirit. Among the inquirers was one of peculiar interest, who had been sent, many years ago, by the king of Ava, into Arracan, to explain to the priests and the people the sacred books. He now says to the priests, "I have found the true religion, after worshipping idols and pagodas for more than 90 years." At our last dates (Aug. 26), though the missionaries had been much afflicted with sickness, and the work had in consequence been interrupted, the number of inquirers had increased. About 30 professed to believe the gospel, who treated the mission with all kindness openly, but had not gathered sufficient courage to come out publicly and be baptized. One, who had been prevented from fulfilling the rite by sickness, died in the triumphs of the Christian faith. The prospects of the station were good; a mission-house and premises had been purchased, and Mr. Kincaid, though his heart was still turned to Ava, was content to abide in Arracan, according as the will of God might be. From a letter of more recent date, we learn that he had been sick with cholera and nigh to death, but was convalescent, and about to visit Ramree.

At Sandoway, Mr. Abbott's labors having been chiefly in behalf of Karens from Burmah, an account of them was given in connexion with the Burman

missions. The Arracanese have occasionally called on him and received books, and on returning have appeared to understand what they had read. Mrs. A. has taught some Burman females, who have listened to the gospel with apparent interest. A native school has been supplied with Christian books.

### Mission to Asam.

2 stations.

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

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 Sadiyá 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'sámese, 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 brahmíns 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 Shyán 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'sámese, 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'sámese and Bengali,		16 "	2000 "

and in 1840, an A'sámese 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'sámese. 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 Nágas with the expectation that they would be accompanied or followed by others who should labor for the benefit of the A'sámese, 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'sám.

**Mission to the Teloooons.**

2 stations.

MADRAS.—

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers and their wives, = 4.

1 native (Tamil) assistant.

Mr. and Mrs. Van Husen arrived at Madras March 9, 1840, and on the 21st reached Nellore, 110 miles north of that city. Mr. and Mrs. Day had removed to their new location a few days previous.

Nellore is in the midst of a dense Telooogo population, and for this and other reasons is peculiarly eligible for a central permanent station. The missionaries have rented a good mission compound, of government, at a nominal price, and have erected a mission building and zayat. In this last, which stands on one of the principal roads, the Scriptures are read and expounded in Telooogo every morning, and a sermon preached every Lord's day. The ordinary number of attendants is about twenty-five. On the 27th of September the first Telooogo connected with the mission was baptized in the Pennar river in the presence of several thousand spectators. Two other individuals were baptized at Madras in 1839, one an Eurasian and the other a Tamil. (On a previous occasion Mr. Day baptized the present Tamil assistant.)

Before the removal of Mr. Day to Nellore, he was accustomed to preach to the Madras English church, beside superintending two native schools averaging together about 90 pupils. The church is now destitute of a pastor.

Several tours have been made for the distribution of Scriptures and tracts. In one by Mr. Day, in the early part of 1839, he distributed about 3500 tracts and nearly 500 portions of Scripture, chiefly Matthew, giving usually but one tract to an individual, and *that* on proving his ability to read. In May of last year Messrs. Day and Van Husen attended two festivals celebrated at a few miles distance from Nellore, at both of which they gave away about 2000 tracts and 700 portions of Scripture—the latter to such usually as had been first required to read. Both tracts and Scriptures were generally received with marked interest.

**RECAPITULATION.\***

The number of Indian missions, is	8
“ “ “ stations and out-stations in do.,	14
“ “ “ missionaries and assistant missionaries in do.,	28
“ “ “ native assistants	11
“ “ “ churches	12
“ “ “ baptisms reported the last year	182
“ “ “ present number of church-members	800†
“ “ “ schools	6
“ “ “ scholars	159
The number of European missions, is	3
“ “ “ stations and out-stations in do.,	21
“ “ “ missionaries and assistant missionaries in do.,	7
“ “ “ native preachers and assistants	19
“ “ “ churches	25
“ “ “ baptisms the past year	90†
“ “ “ church-members	414†

\*The above recapitulation contains the principal items of the Table prepared by order of the Convention (see p. 141). A few changes are made in the aggregates, to correspond with more complete returns received from some of the missions since the adjournment of the Convention, and embodied in the Report.

In the mission to West Africa, there are three stations, six missionaries and assistant missionaries, one native assistant, one church of 15 members, and three schools containing 78 scholars.

The number of the Asiatic missions, is	8
“ “ “ stations and out-stations in do.,	41
“ “ “ missionaries and assistant missionaries in do.,	56
“ “ “ native assistants	71
“ “ “ churches	30
“ “ “ baptisms the past year	214
“ “ “ church-members	1600†
“ “ “ schools	35
“ “ “ scholars	635†

Making a total of

20 missions,  
80 stations and out-stations,  
97 missionaries and assistant missionaries,  
102 native preachers and assistants,  
68 churches,  
487 baptisms the past year,  
more than 2900 members of mission churches,  
44 schools, and  
872† scholars.

The number of missionaries and assistant missionaries sent abroad the past year, is ten:—four to Africa, two to Greece, one to Siam, two to the Otoes, and one to Shawanoe. The number of native preachers and assistants has been increased by seven. One assistant missionary has returned from the Otoe mission, two from the mission to the Oneidas, &c., one assistant missionary from Siam, and two assistant missionaries (one of them a printer,) from Tavoy.

One missionary and four assistant missionaries have died.

A printing establishment has been commenced at Edina for the use of the Bása mission, and founts of type in Cherokee, and in Burman and Karen of a reduced size, have been added to the establishments at Shawanoe and in Burmah. About 13,350,000 pages of the Scriptures and Tracts have been printed during the year, chiefly at Maulmain, Tavoy, and Bangkok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions, and of loans, were	\$56,948 42
And the expenditures for the same period,	61,860 27
Excess of expenditures above the receipts,	4,911 85
Appropriations from other Institutions,	24,100

#### CONCLUSION.

In anticipation of a deficiency of receipts, and with the purpose of averting, as far as possible, the evils of a burdensome debt, the Board adopted a system of limitations of expenditure, which was to go into operation at the several missions on the 1st of April, 1840. Of this system, adopted with extreme reluctance, and only from the conviction of its stern necessity, the operation may be learned, to some extent, from the following extracts from communications of the missions in Asia.

The Maulmain missionaries write in May, 1840,—

“Connected with the Maulmain mission are three boarding-schools, six day-schools, and the theological seminary. There are also in the Burman, Taling and the two Karen departments, no less than twenty-five assistants; so that in our judgment not less than 7,000 rupees are needed for the extra expenses of the mission. But the circular (of the Board) appropriates only 4,700. In order to bring our expenses within the limits prescribed, we must unavoidably dismiss some of our schools or some of our assistants.”

Information of the same kind has been received from the A'sám mission. “We were sorry,” said Mr. Brown, “to learn from your letters to the mission, that the funds of the Board are so low. I do not think that the sum allowed to the mission will be nearly sufficient to cover the extra expenses for the ensuing year.”

Mr. Wade of the Tavoy mission, gives a similar intimation. “I fear,” he says, Oct. 19, “we shall not be able to have any boarding-school at all, next rains, unless we overrun the sum appropriated by the Board for this mission.”—Mr. Brayton, at another station of the same mission, writes, “Shall I then suspend all operations at once, and send my little band of scholars back to the jungle, *disappointed, cast down, and dismayed*? This is indeed a trying question. I am quite sure, if the churches in America knew the importance of sustaining these schools and native assistants, there would be no want of *funds*. What can we do without these auxiliaries? Comparatively nothing.”

Mr. Abbott, writing from Sandoway in Arracan, says, “1,900 rupees are absolutely required for schools and assistants. As to assistants, I will simply say that I have the men selected. Nearly all these assistants are now at the head of large congregations of Christians.” (But Mr. Abbott is restricted to 1,000 rupees a year for such expenses.) He adds, after stating other particulars, “I mention all these facts and suggestions to the Board to aid them in limiting the extra expenses of Sandoway; and if I am to *retrench* in any particular, the Board will please say *in what*. I have put my estimate as low as I *dare* in the sight of God.”

From Siam, July 24, the missionaries write to the Board,—“Two days since, we received yours of March 7, 1840, and last evening we spent in spreading out the case before the throne of heaven. We are aware that the Board are very seriously embarrassed—that many pious, liberal hearts in our native land are deeply pained on account of this embarrassment,—and that the threatened overthrow of all our missionary operations would be a most insupportable calamity. Yet we see not how it is possible to relinquish any of our present permanent arrangements without a most serious, if not a fatal wound to the mission. With a confident hope that our dear brethren in Christ, on being informed of our circumstances, and the threatened ruin of our labors and hopes and plans, will not only help the Board to sustain our present doings, but enable them to send the men and means for a great enlargement, we are resolved to pray to the only God of missions, whose the money and the men are, to send us speedily the needed aid.”

## REPORT OF THE TREASURER.

*An abstract account of payments made by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.*

### MISSIONS IN ASIA.

#### BURMAH, KAREN, A'SA'M, ARRACAN, SIAM, CHINA, AND TELOOGOO.

Passage of Mrs. Jones, wife of Rev. J. T. Jones, missionary to Siam,	212 50	
Outfit of Mrs. Jones,	157 95	
Printers' materials, for the printing department in Siam,	186 04	
Printing paper, for " " "	236 87	
Printers' materials, for " " A'sám,	357 57	
Cutting types, for " " Burmah,	440 00	
Sundry drafts of the Burman missionaries on the treasurer,	840 00	
Provisions, groceries, dry goods, books, medicines and other articles, sent to the various missionary stations in Asia,	4,562 55	
Funds remitted to Messrs. Boyd & Co., bankers and agents of the Board in Calcutta, for the support of the above missions, including donations for the same from the Am. and For. Bible Society, and the Am. Tract Society,	43,930 96	
	50,924 44	

### MISSION IN WEST AFRICA.

#### BA'SA MISSION, &c.

Passages of Messrs. Constantine and Fielding with their wives,	360 00	
Expenses of outfit of do.,	314 57	
Drafts of missionaries on the treasurer,	1,396 00	
Materials for a house in Edina,	149 80	
A royal press, and other materials for the printing department,	210 00	
Medicines, books, and other supplies,	1,012 79	
	3,943 16	

### MISSIONS IN EUROPE.

#### GREEK MISSION.

Remittances to Mr. Love, including a part of 1839, also grants from the Am. Tract Society,	3,111 11	
Sundry purchases,	95 38	
On account, in part of outfit for Mr. and Mrs. Buel,	127 07	
	3,333 51	

#### GERMAN MISSION.

Rev. J. G. Oncken's draft on the treasurer,	250 00	
Remittances to Mr. Oncken, including donations from the Am. and For. Bible Society and from the Am. Tract Society,	4,600 00	
	4,850 00	

#### MISSION TO FRANCE.

Payments and remittances,	2,333 10
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## INDIAN MISSIONS IN NORTH AMERICA.

Press, types, and other printing materials,	554 70	
Sundry purchases of medicines, &c.,	171 58	
Drafts on the treasurer,	7,878 68	
		<u>8,099 96</u>

## HOME DEPARTMENT.

## AGENCIES.

Services of Rev. Jirah D. Cole, 8 months,	400 00	
Travelling expenses of do.,	36 51	
Services of Rev. G. S. Webb, 4½ months,	225 00	
Travelling expenses of do.,	40 00	
Services of Rev. Alva Woods, 3 months and 7 days,	215 38	
“ “ Rev. Alfred Bennett, 21 months,	875 00	
Travelling expenses of do.,	431 92	
Rev. John G. Pratt's travelling expenses,	12 00	
Services of Rev. D. C. Haynes, 7 months and 14 days,	311 12	
Travelling expenses of do.,	92 38	
Travelling expenses of the secretaries, treasurer, and other members of the Board in attending State conventions, associations and various other meetings,	444 50	
		<u>3,083 81</u>

## PREMIUM AND DISCOUNT.

Discount on uncurrent money as per schedule, loss on exchange, with commissions for collecting drafts,	968 42	
Counterfeit bank notes,	27 00	
		<u>995 42</u>

## GENERAL PURPOSES.

Printing Annual Report,	168 95	
“ Circulars,	16 50	
Travelling expenses of Rev. Francis Prescott, in attending the meeting of the Board in Boston,	30 00	
Mrs. Hannah Harpham's annuity,	50 00	
Carriage, harness, &c., purchased by Rev. D. C. Haynes, agent of the Board,	91 00	
Freight and wharfage,	457 08	
Postage of letters, &c.,	286 43	
Iron safe, for the Rooms, and expense of transportation,	246 00	
Rent of Missionary Rooms,	360 00	
Wood and coal,	87 00	
Fixtures for Rooms, and boxes,	85 83	
Periodicals, wrapping paper, candles, oil, nails, &c.,	63 15	
Transportation of goods, &c.,	64 62	
Books, blank books, and stationery,	75 75	
Salaries of Messrs. Bolles and Peck, secretaries, at \$1200 per annum,	2,400 00	
Clerk hire for secretaries and treasurer,	1,134 17	
Messenger and porter,	153 00	
Insurance,	37 88	
		<u>5,807 36</u>

## BAPTIST MISSIONARY MAGAZINE.

Expense of editing Magazine,	300 00	
“ “ printing do.,	2,249 70	
“ “ engraving do.,	39 81	
		<u>2,589 51</u>
		<u>\$85,960 27</u>



*An abstract of donations, &c., received by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.*

## DONATIONS, &amp;c.

## ASSOCIATIONS, CHURCHES, AND INDIVIDUALS.

Donations designated for Burman mission,	2,085 07	
“ “ “ Burman schools,	648 98	
“ “ “ Burman bible,	184 32	
“ “ “ Burman tracts,	420 96	
“ “ “ Burman and Karen native preachers,	963 99	
“ “ “ theological school, Maulmain,	100 00	
“ “ “ Karen mission,	183 54	
“ “ “ Karen schools,	217 81	
“ “ “ Karen bible,	10 33	
“ “ “ Siamese bible,	22 27	
“ “ “ Siamese mission,	25 00	
“ “ “ Siamese schools,	25 00	
“ “ “ Chinese mission,	56 73	
“ “ “ A'sám mission,	25 00	
“ “ “ Total for missions in Asia,	<hr/>	4,914 00
“ “ “ African mission,		719 38
“ “ “ German mission,	93 00	
“ “ “ “ “ for tracts,	92 49	
“ “ “ Total for German mission,	<hr/>	185 49
“ “ “ Indian missions,		102 22
“ “ “ general purposes,		44,223 50
LEGACIES,		2,454 09
		<hr/>
		\$52,598 68

## INTEREST ACCOUNT.

Dividend on bank stock,	360 00	
Interest on sundry loans,	1,390 59	
	<hr/>	1,750 59
Received on loans,		2,793 20

## BAPTIST MISSIONARY MAGAZINE.

From the agent,	2588 57	
For single numbers of old volumes,	10 58	
	<hr/>	2,599 15

## AMERICAN AND FOREIGN BIBLE SOCIETY.

Appropriation for Danish Scriptures,	500 00	
“ “ Karen do.,	1,500 00	
“ “ Burman do.,	1,000 00	
“ “ A'sámese do.,	1,000 00	
“ “ Siamcese do.,	1,000 00	
	<hr/>	5,000 00
“ “ Scriptures in Asia,		5,000 00
“ “ “ in do.,		4,000 00
“ “ “ in Germany,		1,000 00
		<hr/>
		15,000 00

## AMERICAN TRACT SOCIETY.

Appropriation for Siam,	500 00		
“ “ Burmah,	1,000 00		
“ “ A'sam,	300 00		
“ “ Madras,	700 00		
“ “ Greece,	600 00		
“ “ Hamburg,	400 00		
	<hr/>	3,500 00	
“ “ Germany,	600 00		
“ “ Greece,	600 00		
	<hr/>	1,200 00	
		<hr/>	4,700 00

## UNITED STATES GOVERNMENT.

Appropriations for Indian schools,		4,400 00
		<hr/>
Balances :		\$88,841 62
Balance on hand in last year's account,		903 73
Balance due the treasurer April 16, 1841,		1,214 92
		<hr/>
		\$85,960 27

E. E.

H. LINCOLN, *Treasurer.**Boston, April 19th, 1841.*

The undersigned, appointed a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the minute examination of bills, receipts, and other vouchers; and they find the same correct, leaving a balance due the Treasurer of twelve hundred and fourteen dollars and sixty-two cents (\$1214 92).

BENJAMIN SMITH, }  
 MATTHEW BOLLES, } *Committee.*

## APPENDIX.

### *Address of the President of the Convention.\**

The President, on taking the chair, thus addressed the Convention :

“ Brethren of the Convention,

“ My thanks are due to Almighty God, and they are hereby expressed to Him, for the favor which He has given me in your eyes, as the consequence of which, I am elevated by your suffrages, to the Presidency of this Body. A sense of deep responsibility fills my spirit, in approaching a chair which was first adorned by the sainted Furman of my own State, and successively occupied by the estimable Semple of Virginia, and the honored Cone of New York, who has just withdrawn, in accordance with his own will, from the able administration of its duties.

“ The chair of this body, whilst it imposes responsibility, confers honor upon its occupant—an honor inferior only to that which God puts upon the evangelist and the pastor, or rather bishop, of a church.

“ The president of this body is not called to preside over the legislature of a nation, or the destinies of an earthly kingdom. The affairs of such bodies relate to *time*. The deliberations of *this* body relate to *eternity*. The members of this body, redeemed from sin and hell, are associated together for the purpose of disseminating the blessings of eternal life to the perishing millions of the heathen world. In such an assembly there is no place for strife or vain glory. The fear of God, a singleness of eye to his honor, a regard for the spiritual and eternal welfare of man must predominate and guide the counsels, and form the decisions of its members.

“ That its deliberations may be conducted ‘decently and in order,’ the Convention places itself representatively in the President. The members, therefore, in sustaining him in the discharge of his duties, preserve their own dignity. I, therefore, confidently look to you, beloved brethren, under God, for an obedience to your own rules, and assure you, that whatever ability I possess, shall be cheerfully exerted in aid of your efforts for the accomplishment of our weighty concerns. May the God of grace add his blessing to our labors.”

### A.

#### *Address of the Board, adopted Nov. 2, 1840.*

The Board of Managers of the Baptist General Convention for Foreign Missions have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard toward all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to “ send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light.” For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present

\* Received too late for insertion in the Minutes.

moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, farther than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the "eliciting, combining, and directing the energies of the *whole denomination* in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st. That the religious body or the individual be of the Baptist denomination; and 2d. That the same shall have contributed to the treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, are wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Convention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations ; and if in alluding to it they break the *silence* of their neutrality, it is only that by “defining their position” they may relieve the embarrassing uncertainty of brethren, northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form ; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities ; they can exercise no authority over one another ; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also, —in reference to this and other matters pertaining to church relations ; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board ; as such they acceded to it ; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected ; and, as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprize in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas ! that, after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain ?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope ;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours* ;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is “wonderful in counsel and excellent in working ;” and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, “to strive together with us in their prayers to God,” that He may shed down upon all who shall be convened as their representatives on that eventful day the “spirit of love and of a sound mind.”

## B.

*Regulations subscribed by Missionaries.*

1. No missionary receiving pecuniary support from the Board, shall engage in any secular business for the purpose of personal emolument; and not at all, unless in the opinion of the Board the great object of the mission can be best promoted thereby.

2. No such missionary shall appropriate to himself the avails of his labor, or the compensation he may receive for service of any kind; but all avails of labor, and all presents or payments made in consideration of services performed, shall be placed to the credit of the Board; *provided*, that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services.

3. All missionaries supported by the Board, shall, with their wives and children, be considered as having claims on the mission fund, for equal support in similar circumstances, the rate of allowance being fixed by the Board; and widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

4. In regard to missionaries who support themselves from the income of their estates, or in any way not inconsistent with their missionary profession, they shall be considered members of the mission equally with those who receive pecuniary support, and therefore equally subject to the instructions and general regulations of the Board.

5. Every missionary, however supported, shall transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time, and performs the duties of his profession.

6. Missionaries who reside within a convenient distance, shall hold stated and occasional meetings, for solemn consultation and prayer in reference to the object of their pursuit; and no missionary shall attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren, as well as in conformity with the regulations of the Board.

7. If any missionary persist in violating any of the above regulations, it shall be the indispensable duty of his associates in the mission to give full information to the Board.

## C.

*Relations of the Board to their Missionaries.*

[The views entertained by the Board, of the relations existing between them and their missionaries, are presented more at length in the following extracts from instructions given to Messrs. Constantine and Fielding, on the eve of their departure to West Africa, July 28, 1840.]

The simple statement of the relations subsisting between you and the Board of the General Convention, is, that you are sent by them to a foreign land to aid in communicating the gospel of Christ to such as have not received it. After years of patient and careful inquiry, you are satisfied that it is your duty, and with the conviction of duty it has become your choice, to go *in person* to disseminate the gospel in heathen lands. To fulfil this service the more expeditiously and effectively, you have sought the countenance and co-operation of Christian brethren. You have made known your convictions of duty and your desire to act conformably to them, to the Board, and have requested their sanction, direction and support. The Board, acting on behalf of the General Convention and of the community whom the Convention represents, and approving your views in respect to your personal duty and the general principles affecting its proper fulfilment, have, in accordance with your expressed wishes, appointed you to the service; and thus, we have mutually incurred and imposed responsibilities which it will be alike our happiness and our sacred duty faithfully to discharge.

It will be *your part*, on reaching your field of labor, agreeably to your present expectation and purpose, to give yourselves wholly to the work for which you are sent.

As it regards the heathen for whose salvation you go forth, you will endeavor to gain early access to their understandings and hearts, acquiring their language, so as to write and speak it with correctness and fluency, securing their confidence, ascertaining the readiest modes of influencing their feelings and conduct, and employing assiduously every right means in your power to impart to them the knowledge and fear of the Lord. You

will preach the gospel to them,—to individuals, and to assemblies, in the house and by the way, in city and in forest. You will translate the Holy Scriptures into their native language, reducing the language, if need be, to a written form ; you will establish schools, to teach them the elements of useful science, and especially how to read and understand the scriptures ; you will, if blessed in your labors, constitute churches, and raise up native assistants and preachers of the word ; you will, in short, lay the foundations of an intelligent, moral and Christian community, who shall embody within themselves the means and the materials of their mental and spiritual edification, and by the grace of God be eventually built up a spiritual house, Jesus Christ himself being the chief cornerstone.

As it respects the Board, under whose sanction and direction you go forth, you will frequently and fully disclose to them your missionary operations, and the results, and, as far as practicable, the circumstances affecting the same ; and will freely confer with them in regard to all important measures and the grounds on which they are proposed, especially such as concern the particular sphere of your service or the pecuniary liabilities of the Board ; carefully conforming your decisions to their instructions from time to time received.

On the other hand, it will be the part of the Board to convey you, by the earliest approved opportunity, to your place of destination, and promote your favorable reception among the people ; to provide for your suitable support, so that your life and health may be prolonged, and your attention be given exclusively to your appropriate work ; to furnish, as far as practicable, all desirable means and facilities for the accomplishment of the ends in view, and to impart such counsel and direction as your circumstance and their best judgment shall suggest. It will also be their duty, and the duty of the churches for whom they act, to keep themselves as fully acquainted as may be, with all your missionary concerns, to remember and care for you in their affections and prayers, to sympathize in all your perplexities and sorrows, to intercede for your early and large success, and to see, so far as their instrumentality may avail, that others be raised up to enter into your labors, so that what you shall have sown and watered with many prayers and tears, may be gathered in.

The field of labor allotted to you is the one of your choice, and in designating you to it the Board have evinced the disposition which they uniformly cherish, to consult in this respect the predilections of their missionaries. And the designation is made in the hope that you will be permitted by a gracious Providence to enter there, and labor assiduously and successfully to the close of your lives. But if it be ascertained at any point that the way is not prepared before you, or that having reached the place of your proposed residence, you cannot prosecute your work to advantage, or that, for any sufficient cause, you would do well to retire to another station, the Board will hold themselves free to change your location in accordance with their clear convictions of duty. They would not feel at liberty to act capriciously or hastily, or, in ordinary cases, without free consultation with the missionaries ; but in view of considerations of great moment, such as, we doubt not, would make the decisions of the Board as satisfactory to your minds as to their own.

In regard to your mode and means of operation, wherever you labor, the Board will consider themselves bound to keep constantly in mind the object of their organization and of your appointment—the communication of the gospel to the heathen—and the course best fitted to promote this object they will feel constrained steadily to pursue. On one hand, they will not be empowered to assign to you any service incompatible with the judicious prosecution of the work to which you are sent ; on the other, when you shall have presented all the facts and considerations bearing on a case, which are deemed important, you will esteem it a relief, we doubt not, to transfer to the Board, in all practicable cases, the responsibility of its decision, while their central relation to all the missions and their prolonged experience may be supposed to be eminently favorable to a safe and salutary result.

In consulting for the enlargement of your mission, both as to the number of its members and their effective means, the Board will highly appreciate whatever information you may communicate, but will necessarily graduate the manner and amount of their appropriations by the extent of the resources committed to their hands.

The subject of your personal expenditures is one of peculiar delicacy, but among brethren, having a common aim and confiding in each others integrity and considerate kindness, will occasion no serious difficulty. The Board have appropriated to your personal support an annual sum graduated according to the experience of the missionaries now resident in Africa, and supposed to be ample. If, however, your location should be ultimately fixed, as is contemplated, at a remote and interior station, the appropriation

may prove inadequate, in which case you will freely make the fact known to the Board ; or it may be found to be unnecessarily large, which also you will honorably disclose. On either emergency the Board will be equally prompt and cheerful in adapting the annual allowance to your circumstances and the means which shall be placed at their disposal ; and having once ascertained and settled, on full consultation with each other, the rates of allowance, will freely refer to your option the continuance of your service, in case of their reduction. It is mutually understood by us, that all expenditures, both personal and common, are to be regulated by a strict and wise economy, sedulously guarding against waste or extravagance, but withholding nothing essential to your health and the highest efficiency, which the funds entrusted to the Board can supply.

The relations between the Board and their missionaries being thus intimate, and the interests and duties that are involved, of so great moment, and in some respects difficult to be appreciated and fulfilled, it is reasonable to inquire into the grounds of our security that they *will* be duly sustained. What assurances have the Board that you will faithfully execute the service to which you are appointed? What are the grounds of *your* confidence that the Board, and the Convention for whom they act, will not cast off your claims to their support, though you abide faithful?

To these very natural and proper inquiries it may be answered, 1st. The relations subsisting between you and us are founded on prior relations, which we sustain in common to the Lord Jesus and those who have not received his gospel. We are all, professedly, servants of the same Lord, obligated and disposed to do his will and promote his glory among men. We are animated alike with compassion for those to whom the gospel of his salvation has not been sent. We are alike desirous to employ our strength to the best advantage in spreading the knowledge of this salvation throughout the earth. We are equally of one mind in regard to the nature of the Gospel, and the right methods of its promulgation. The Board have ascertained on mature investigation, satisfactory evidences of your personal piety and soundness in the Christian faith as held by the churches on whose behalf you go forth, and that you have received a dispensation from the Great Head of the church to this special service. On the other hand, the faith of the churches, their love to the Redeemer, and compassion for the dying heathen, and their constancy of purpose in support of the missionary cause, are known to you. It is this oneness of faith and character, this identity of aim, this community of interests, in respect to Christ and the heathen, that constitute one of our surest pledges of mutual fidelity. The very design of our connection—to facilitate and hasten the right accomplishment of the same specified result—and the acknowledged subserviency of our respective offices thereto, make our relations to each other, and to Christ, alike sacred and inviolable.

2. Superadded, however, to these primary obligations, and enhancing their force, is the fact, that a missionary connection has been formed between you and the Board, and a mutual pledge given, not indeed in express terms but by implication, that its conditions shall be honorably fulfilled. The Board have appointed you their missionaries in the confidence that you are not only competent to the work assigned, but will carry it forward in conformity with the principles on which the appointment is made ; that as you have received the gospel, so you will impart the same, and not another ; that you will publish the entire gospel, and keep no part of it back ; that you will endeavor to make it, both orally and in the written translation, as intelligible to those to whom you dispense it, as it is to you ; that you will devote yourselves honestly and exclusively to this one object, intermeddling with no other, except in its subserviency to your great work ; and that in so doing you will hold yourselves responsible to the Convention, through their constituted agents. On the other hand, you have the highest authority that the Board enter into their relations with you in good faith, and that their sympathies, and resources, and character, are equally embarked with yours in the enterprise, and are pledged to its faithful prosecution.

In estimating the worth of these implied assurances on either hand, it is important to take into consideration a peculiarity in the relations of the Board, affecting both the extent of their responsibility and the security that it will be duly fulfilled.

The Board act not for themselves, but for the General Convention, by whom they are constituted. Their doings are not simply their own, but, so far as these lie within the scope of their organization, are doings of the Convention. Their engagements bind not themselves individually, but officially the Convention, and themselves only as members of the Convention in common with others. They are strictly, as they are denominated, a Board of *Managers*, to whom the Convention for a limited period confide the management of their concerns, and who are bound to give account of their agency at the close of their appointed term of service, and whenever it is called for. They receive their



powers and instructions from the Convention. If faithful to their trust, they are approved ; if unfaithful, they can be superseded when the specified term of their service has expired. The continuance of the organization itself is dependent on the will of the Convention, constitutionally expressed ; with the distinct reservation, nevertheless, that the authorized acts of the Board must be sustained by the Convention in good faith, on peril of forfeiture of Christian integrity and the Christian character of the associations and individuals represented therein.

Hence the security to missionaries that the Board will fulfil their engagements, is not simply the good will and integrity of the Board, but, in addition to these and as their surety, the Christian love and faithfulness of the Convention and those whom the Convention represents. And the confidence reposed in the Board by their missionaries, cannot be put to shame until the churches of our communion throughout this land become recreant to themselves and to their Lord.

The relation of the Board to their constituents, modifies their relation to their missionaries, or rather their action, in another respect. Being obligated to account for their own agency, they are under the necessity of securing a like responsibility from all in their employ. Free as they might be, in the strength of their confidence in their missionaries, to forego the right of specifically appropriating the funds committed to them, and through them to the missions, and the pleasure of knowing to what beneficent purposes and with what success they are applied, the Board cannot withhold their supervision, nor release their missionaries from the duty of making stated and full report of their progress, without betrayal of their own sacred trust. Nor can they in any way, in the indulgence of generous sentiments, or the application of a worldly-wise policy, depart from the principle that they are agents, employed for specific purposes, and strictly responsible. There is, indeed, a *reciprocal* responsibility extending through all the departments of our enterprise. We are fellow-laborers, pledged to the same object, and to one another in its prosecution. We are members one of another, in one body, compacted together and mutually dependent : and " whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it."

3. But our trust is not in man alone. Our ground of confidence, in the last resort, and from the beginning, is the faithfulness of our Lord Jesus Christ. We are engaged in his service, in the way that he has appointed, and he has promised to be with his disciples, in the prosecution of this work, always, even unto the end of the world. With him is all power, and all wisdom, and inexhaustible grace. The hearts of all are in his hand, and he can influence them as he will. His zeal for the accomplishment of the work committed to our charge is incomparably greater than ours. We cheerfully, thankfully, entrust to his hands the direction and the issue of our enterprise. He may see fit to thwart our favorite purposes, and bring to nothing our best concerted plans, but we will neither question his right, nor distrust his wisdom and love ; nor harbor the thought of self-reproach for having cast ourselves too confidently on his naked word.

Will any one say that, though unlimited confidence may be reposed in our Lord, his servants are finite and imperfect, and liable to err, and that diversities of feeling and judgment will unavoidably spring up even among brethren, though holding to the same general principles and pursuing the same ends ? The correctness of the assertion will not be denied. Men even of equally sound judgments, and equally free from improper bias of feeling, may honestly differ in opinion, in consequence of the difference of aspects presented by an object from different points of view. Still, it is apprehended that no serious difficulty can arise in applying the principles on which the connexion between the Board and their missionaries is based, provided the application be made in the spirit in which the connexion is formed. It is the feeling of mutual affection and mutual confidence, and of a common aim, that has associated us, and it is the strength of the same " three-fold cord" that must bind us together till transferred to a higher service in another world. Our connexion may indeed be sundered at an earlier period by the hand of Providence, from sickness or other cause : but so long as it continues, we confide in the grace of our Lord, that he will enable us to fulfil our mutual obligations, to our mutual satisfaction ; and that if discrepancies of judgment arise, not impairing the rights of conscience, they may be properly adjusted according to the principles just recognized. Beyond this point we are not careful to go. No provision is made for the safe and allowed dereliction of duty ; none for the dissolution of our relations to each other, except for adequate cause. Whoever shall separate us, the manifest agency of God alone excepted, must do it by an unnatural violence, for which he must give account, not at the tribunal of man, nor of public sentiment merely, but at the bar of our Lord, when he shall come to reckon with his servants at the last day.

## D.

*Pecuniary grants made by the American and Foreign Bible Society to the Baptist General Convention.*

1836.			
Oct. 20.	For circulating Scriptures by missionaries under their patronage,		\$5,000
1837.			
Feb. 14.	Do.	do.,	5,000
June 30.	Do.	do., in Germany,	500
Sept. 24.	Do.	do., in Burmah,	1,000
	Do.	do., in the Karen language,	1,000
	Do.	do., in China,	1,500
	Do.	do., in the Shyan language,	1,000
	Do.	do., in the Objibwa language,	500
1838.			
Jan. 31.	Do.	do., in China,	2,000
	Do.	do., in Burmah,	1,000
	Do. New Testament	do., in Germany,	2,000
May 28.	Do. Scriptures	do., in the Siamese language,	1,000
	Do.	do., in Burmah,	1,000
	Do.	do., in A'sám,	1,000
	Do.	do., in the Karen language,	1,000
	Do.	do., in the Teloogoo language,	1,000
Sept. 26.	Do.	do.,	5,000
1839.			
Feb. 16.	Do.	do.,	5,000
April 5.	Do.	do.,	5,000
May 7.	Do.	do.,	5,000
Nov. 9.	Do.	do., in Asia,	5,000
1840.			
April 28.	Do.	do., in Denmark,	500
	Do.	do., in the Karen language,	1,500
	Do.	do., in Burman,	1,000
	Do.	do., in A'sám,	1,000
	Do.	do., in Siam,	1,000
May 25.	Do.	do., in Asia,	5,000
Oct. 27.	Do.	do., in Germany,	1,000
1841.			
Jan. 16.	Do.	do., in Asia,	2,000
Feb. 8.	Do.	do., in Asia,	2,000
April 15.	Do.	do., in Asia,	4,500
	Do. in Norway, under special direction of J. G. Oncken,		500
			\$70,500

## E.

*Resolutions of the Board, adopted April 25, 1833.*

*Resolved,* That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

*Resolved,* That all the missionaries of the Board, who are or who shall be engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

## F.

*Pecuniary grants of the American Tract Society to Missions of the Baptist General Convention.*

In 1832, for Burmah, &c.,		*\$1,900
1833, do.,		1,500
1834, Siam,		500
" Burmah, &c.,		3,500
1835, do.,		5,000
" North American Indians,		150
1836, Siam,		1,500
" Burmah, &c.,		4,000
" North American Indians,		300
1837, Siam,		1,000
" Shyans (A'sám),		800
" Burmah, &c.,		4,000
" Teloogoos,		500
" Germany,		300
" France,		500
" North American Indians,		200
1838, Burmah, &c.,		1,000
" Greece,		400
" Germany,		600
1839, Siam,		1,500
" Shyans (A'sám),		700
" Burmah, &c.,		4,000
" Teloogoos,		500
1840, Siam,		500
" Burmah, &c.,		1,000
" A'sám,		300
" Teloogoos,		700
" Greece,		600
" Germany,		400
1841, Do.,		600
" Greece,		600
" France,		500
" West Africa,		200
" Germany,		200
" Burmah, &c.,		1,000
" A'sám,		400
" Siam,		200
		<hr/>
		\$41,550

## G.

*Rules on Printing.*

1. All missionaries of the Board have an equal right to the mission press for the purpose of printing and publishing such works in the native language, as they or their assistants shall prepare.

2. No work shall be printed until it shall have received the sanction of at least two ordained missionaries besides the author or translator; and in cases where there shall not be three missionaries, it must receive the sanction of each missionary connected with the mission.

3. One copy at least of every work which shall be printed, shall be sent without delay, by the writer or translator, to the Board, accompanied, if an original work, with a faithful translation in English, or, if a translation from an English work, with a report of its publication in the native language, together with an account of all considerable re-trenchments, additions, or alterations, which the translator may have adopted.

\* Including \$300 annually for Burmah for three preceding years.

4. No second edition of any work shall be printed without the express approbation of the Board: *provided*, that if the first edition of any work be exhausted before sufficient time shall have elapsed to receive the decision of the Board thereon, the mission shall be at liberty to reprint the same, so far as may be requisite to supply the immediate demand.

5. Every work shall bear the name of its author or translator, in either the English or native character, or both.

6. One copy at least of every work shall be sent by the author or translator to every missionary of the Board, acquainted with the language in which it is written.

[The above were adopted by the Board in 1837. The following Regulations, adopted in 1839, are part of a Supplement to the Rules, and provide for the appointment of Committees of Publication, to whose charge more especially the printing and issuing of books and tracts at the several printing offices might be consigned.]

It shall be the duty of each committee to determine, according to their best judgment, what books and tracts, having been approved by the Board, shall be printed and published, in what order and at what times they shall be put to press, and what shall be the form, and the number of copies of each edition. They shall also have the general oversight and direction of all issues from the depository; the duties of each committee being limited to the printing department of its own station.

In designating the works to be printed, the number of copies of each edition, and the order of publication, the committees shall make thorough inquiries into the relative demand for the same, and their probable usefulness; and particularly shall endeavor to ascertain the views of the other members of the missions respectively concerned, and so far as these views are diverse from their own, communicate them fully and fairly to the Board at the earliest opportunity. The same in regard to issues from the depositories.

When a book or tract, prepared and approved according to the first and second rules on printing, adopted April 3, 1837, shall be presented for publication, it shall have precedence of all other works not already in press, or not imperatively demanded by the exigencies of the missions. But the committee shall have power to determine the number of copies to be printed, not exceeding 2,000 nor less than 100, and shall send immediately to the Board a copy of the same, with a free expression of their views of its correctness in matter and language, and of its adaptedness to the character and wants of the people for whom it is designed.

## H.

### *Resolve of the Cherokee National Council relative to Rev. Evan Jones.*

Whereas the Principal Chief having this day apprized the National Council that an order has been issued from the War Department, directed to M. Stokes, United States Agent, to prohibit the residence among the Cherokees of the Rev. Evan Jones, a missionary under the Baptist Board, on account of charges preferred before the Secretary of War, the nature and character of which, however, are not specified or mentioned in said order: Therefore,

*Resolved by the National Council:* That no complaints or charges, of whatever kind or character, have ever been made to the Hon. Secretary of War, or any other person, either by the authorities of this Nation, or any authorized person in behalf of the Cherokee people; and that they are not aware or apprized of any act or conduct upon which complaint or charge may be founded to the prejudice of the aforesaid Rev. E. Jones, he having for many years resided among them, east of the Mississippi, devoted to their instruction and improvement, to their entire satisfaction and approbation: And it is the desire of the people and authorities of this Nation that he shall be again permitted to resume his labors in this country.

The Principal Chief is requested to forward a copy of this resolution to the United States Agent, to be reported by him to the War Department.

TAR LE QUAH, CHER. NATION, October 2, 1839.

W. SHOREY COODEY, *President National Committee.*

Concurred:

YOUNG WOLF, *Speaker Nat. Council.*

DAVID CARTER, *Clerk Nat. Council.*

Approved:

JOHN ROSS.

## I.

### *Specimens of the reduced Burman and Karen type.*

The founts of type, of which specimens are here given, are executed, as will be perceived, on *English body* and with *full face*. They have been prepared the last year

at Utica, New York, under the immediate superintendence of Mr. Bennett, assisted by an accomplished machinist, Mr. John H. Chandler, and Avung, the Chinese brother who accompanied Mr. Bennett to this country. The principal advantages of the reduction are a very considerable saving in the cost of printing and binding, and the increased portableness of the books printed; while the full face secures distinctness and durability. Of the mode and difficulty of executing the work Mr. Bennett remarks—

“The difficulties and labor to be surmounted in the first preparation of type for printing, in any language, are far more numerous and formidable than can be appreciated by the readers of books in general. In fact, the majority of readers in all languages scarcely ever reflect that much labor has been borne, in order that they might enjoy the luxury of reading printed books.

“In the first place, a *fac simile* of the individual type required is to be formed on steel, with counters, drills, and files. When this is done, the steel punch is hardened, and then driven into a small piece of copper. This piece of copper is then fitted, by filing on all sides, to a mould, and is called a matrix; and in the mould, with the matrix fitted to it, the types are cast, one by one. Whenever *a*, for instance, is all cast, the matrix is taken from the mould, and *b* is put in, and so on, through the alphabet.

“In preparing the new founts of Karen and Burmese the past year, several hundred panches have been cut, and nearly one thousand matrices fitted in the mould.

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**The Lord's Prayer in Burmese.**

ကောင်းကင်ဘုံ၌ရှိတော်မူသောအကျွန်ုပ်တို့အဖေ၊ ကိုယ်တော်၏ နာမတော်အား ရှိသေ လေမြတ်ခြင်း မှီပါစေသော၊ နိုင်ငံတော်တည် ထောင်ပါစေသော၊ အလိုတော်သည်ကောင်းကင်ဘုံ၌ပြည့်စုံသကဲ့သို့ မြေကြီးပေါ်မှာပြည့်စုံပါစေသော၊ အသက်မွေးလောက်သောအစာ ကိုအကျွန်ုပ်တို့အားနေ့ရက်အစည်အတိုင်းပေးသနားတော်မူပါ။ သူ တပါးသည် အကျွန်ုပ်တို့ကို ပြစ်မှား သောအပြစ်မှားကို အကျွန်ုပ်တို့ သည်လွှတ်သကဲ့သို့အကျွန်ုပ်တို့၏အပြစ်မှားကိုလွှတ်တော်မူပါ။ အ ပြစ်သွေးဆောင်ရာသို့ မလိုက်စေဘဲ မကောင်းသော အမှုအရာ နှင့် ကင်းလွှတ်ပါမည်အကြောင်းကယ်မသနားတော်မူပါ။ အာမင်။

Our Father who art in Heaven, hallowed be thy name; thy king-  
dom come, thy will be done in earth, as it is in heaven. Give us  
this day our daily bread; and forgive us our debts, as we forgive  
our debtors; and lead us not into temptation, but deliver us from  
evil: for thine is the kingdom, and the power, and the glory, for-  
ever. Amen.

**The Lord's Prayer in Karen.**

ပဟ်အိဉ်လာမူမိဉ်အ၊ ကစာ်အမံးနော့ဉ်မိဉ်ပဟ်စိဉ်ကော့ဉ်တ ကော့၊ ကစာ်အဘိအမူနော့ဉ်မိဉ်အတု၊ကော့တကော့၊ဖဲကစာ်အသးမိအ မ၊အသး လာဟိဉ်မိဉ်အဗျာအံ၊မိလာမူမိဉ်အသးနော့တကော့၊ အ အံတနံးဟော့ဉ်လီ၊လော့ပဟ်ဘျဉ်အိဘျဉ်အိပသးအိတကော့၊ ပဟ် ဂ၊နော့ဉ်မော့မ၊ကမဉ်ထဉ်ပဟ်ဒီးမိပဟ်ကွံဉ်အတံးဒီးထးသီးနော့ဉ်ပ တံးဒီးထးအံ၊ပဟ်ကွံဉ်တကော့၊ သုတဒူးလဲ၊ပဟ်ဆူတံးလေပစိအပူ၊ နော့တဂေ၊ မေမော့တံးအာတံးသီနော့ဉ်မ၊ပဟ်မ၊ပွဲးလော့ဒီးပဟ် တကော့၊

“The Burmese write all their *books* on palm leaf, with an iron style, they having no knowledge of the art of printing. These leaves are sometimes strung together on a string, though oftener are laid one above another, with two pieces of bamboo through the two holes, holding them together. Placed in this manner, some of their volumes are four and six inches thick.

“The Burmese alphabet consists of 10 vowels and 32 consonants, and these, by a combination with each other, or symbols representing them, added to the radical letters, either above, below, or appended, constitute about 800 different characters used in writing the Burmese language.”

#### Founts of type in Burman, Karen, and Taling.

The following account is given by Mr. Bennett, of founts of type prepared in *Burman*.

“The first mission to the Burmese empire was commenced in 1807, by missionaries from Serampore. Among the number was Mr. Felix Carey, son of Dr. Carey. Soon after the language was in some measure acquired, books and tracts, as might be expected, were desirable for distribution among the people.

“1. The first fount ever prepared for printing in Burmese was executed, if we are rightly informed, at Serampore, under the superintendence of Mr. Carey. This fount consisted of the radical letters, and of symbols; these symbols, as well as the letters, were cast *kerned*, (that is, projecting over, on one side or the other, and sometimes both), and then two, and sometimes three of these were put together to form the character desired. By this process only about 100 punches were required to form type to print the language. On type thus prepared was printed the only grammar ever published in the language, and the grammar was by Mr. Carey.

“2. The inconvenience in printing, and other very serious objections arising from *kerned* letters, were so great, that in a few years a separate punch was cut for each character. This fount, though with a face equal to *double pica*, was cast upon an *English* body, thus rendering it necessary for a wooden *riglet*, about one-sixth of an inch thick, to be placed between each line. This was the type, on which for years the Burmese tracts and portions of the Scriptures were printed at Serampore. It was on this letter that the printing was done by the writer, in Maulmain, in 1830-1.

“3. Mr. Carey subsequently superintended the cutting of another fount of a smaller size, on *small pica* body, which was executed partly like the first, and partly like the second fount. On this type the only Burmese dictionary ever published was printed, and this was the only work ever printed on that type.

“4. About the year 1827, Mr. Hough superintended the cutting of a fount on *great primer* body, avoiding the disadvantages arising from the kerned style. This fount was executed in Calcutta, and was supposed to be in readiness when the writer arrived in Bengal in 1829, but by some inadvertence it was left incomplete, and of course was not then available; but the fount marked No. 2, was used in Maulmain until 1832, when the *great primer* fount was completed. On this type the first Burmese New Testament was printed. Parts of the Scriptures had been printed before, but not until this year was the New Testament printed in one volume. This fount, with improvements, is the one on which the printing in Maulmain has since been executed. Other founts, of the *same size*, for Karen and Taling, have also been prepared, or rather such characters as were required for these last two languages, and which were not provided for in the Burmese. Many of the characters in common use in writing these three languages being alike, only a few matrices, comparatively, are needed, when either *one* is complete, to complete the other founts.

“5. A Burmese fount, on *English* body, *lean faced*, was commenced in Maulmain a few years since, but whether ever completed or not, the writer is not informed.

“6. A new fount has been prepared on *English* body, *full face*, at Utica, the past season, it having been made at the same time with the Karen fount.”

Mr. Bennett gives the following notices of founts of type in the *Karen* language—

“1. The characters necessary to print in this language, that were not already provided for in the Burmese, were prepared by the writer, when the Karen language was reduced to writing; and as it was an experiment, and at that time little experience had been acquired in punch cutting and type founding, this fount was *kerned*, similar to No. 1 of the Burmese.

“2. A new fount, on *great primer* body, was prepared in Maulmain in 1836-7. On this type all the Karen printing at Tavoy has since been executed.

“3. The above founts being on a large body, a new fount, on *English* body and *full face*, has been executed the past year.”

Of Taling or Peguan founts, Mr. Bennett states—

“ 1. The first printing ever done in this language was on type prepared about the same time with the Karen No. 1, and executed in the same style.

“ 2. Another fount, on *great primer* body, and the one on which the present printing is done in Peguan, was subsequently executed in Maulmain.”

*Communication from the Board of Trustees of Columbian College.*

WASHINGTON, April 27, 1841.

To the President and Members of the Baptist Triennial Convention :

Gentlemen,—The Board of Trustees of Columbian College have requested me, in a resolution passed by that body, to address a letter to you, setting forth the present state of the college and its prospects.

The accompanying report of a committee appointed by the Board, will shew the present condition of the finances of the college.\*

They avail themselves of this opportunity to state their deep conviction of the value of the college to the interests of learning and religion. The college has lost none of its peculiar advantages, so well expressed in a letter from the late President Monroe to one of the trustees of the college, a copy of which I transmit herewith.

The long delay in the payment of the college debts, and the fears that the institution would not survive, have doubtless prevented these advantages from being now every where acknowledged and felt, and filling the college with students from every section of the country. The fact so well known, that the graduates of this college rank among the most distinguished and eloquent ministers of our country, is highly encouraging ; and with an enlarged Faculty, the success of the college would be most honorable to its founders, and those tried friends who have so long and so painfully labored to keep it in being : and it is due to the friends of the college, to state that the college can only be carried forward by a fixed determination on their part that it shall be sustained ; that they will secure students, and furnish the means to pay the Faculty, and to increase their number. In the estimates of the *college debt to be provided for*, the salaries of the Faculty were included to the 30th of September last, and they are now trusting the Board for their accruing salaries, with the full knowledge of the fact that the Board have no means to pay them. The pay of sixty students is necessary to meet the salaries of the present Faculty, and of the twenty-eight students now in college, only twenty are full-pay students ; that is, who pay \$66 per annum for their tuition, &c.

The resident acting Board feel that this full and frank avowal of the state of the college is due to themselves, due to the Faculty, (whose painful labors and sacrifices cannot be too highly estimated), and due to the friends of the college ; and they hope to be cheered on in their exertions to uphold the college, by a meeting of the friends of the college belonging to the Convention, in which they will adopt measures to sustain it ; or if no such desire exists, to relieve them of the weighty responsibility which would accompany its transfer from the present Board, to become perhaps hereafter a powerful engine for the subversion of the principles of its friends and founders. The college cannot be deserted without this being the result, and the acting Board have the consciousness of having long toiled through many embarrassments to the point now attained, when it can be said the college debts are covered by good subscriptions, and will be paid if the friends of the college will express their zeal for its restoration and enlargement ; or the debts can be paid and will be paid by the sale and transfer of the college property to other hands. And it is at this crisis that the Board residing in Washington, beg leave to express their willingness to labor for the promotion of the interests of the college, if it be the will and purpose of its friends to sustain it.

By order of the Board,

J. L. EDWARDS,  
*President of the Board of Trustees of Columbian College.*

\* From the Report it appears “ that, after the payment of the debts, the property of the college remaining from the city lots will be about \$10,000, which, under the act of Congress by which the grant was made, must be invested as a permanent fund to aid in the support of the Faculty.”

THE

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NO. 7.

## 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 Jaipúr, 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 Jaipúr. The heavy rains had so swollen the Nám Sâng 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 Jaipúr 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 Nâga 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 sahib (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

sahib 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 sahib 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 Manipur 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 riveted 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 Hukúng 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, Nógong, Terzpúr, Jorháth, and all Máták be given up? Must the multitude of Singphos and Khamptis, and with them the great Hukúng 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 unreconciliation 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?

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPUR, OCT. 8, 1840.

*Health of the missionaries—Schools—Spirit of Inquiry—Letter of a pupil.*

Our little mission has been called to meet with many discouragements since its commencement at Sadiyá in 1836, and we have not yet been cheered by seeing those fruits of our labors which we have ardently desired. Still, when we trace the progress of some other missions from their commencement, and remember the promises of an unchangeable and all-powerful God, we feel encouraged to go on in our work in the strength of the Lord of missions; keeping in mind the assurance, "My word shall not return unto me void"—"In due time ye shall reap if ye faint not."

Br. and sister Brown left Calcutta about the middle of August, on their return to A'sám. They have been call-

ed to suffer much affliction, and both of them were in poor health when they left Calcutta. We pray that all their afflictions may be sanctified to them, and that they may soon be permitted to resume their important duties here.

Br. and sister Barker continue to enjoy excellent health, and are making rapid progress in the A'sámese language. The "Vocabulary and Phrases," which was published about the time of their arrival, has, I am happy to hear them say, been of the greatest assistance to them in making a beginning in the language. It has probably saved them several months of time and study. A great object will, therefore, be gained by its publication, if only three or four missionaries are thus assisted in commencing their studies.

Mrs. Cutter still carries on her school. There are thirty names on the list, and an average attendance of from twenty to twenty-five, including our apprentices. Five of the boys were formerly in sister Bronson's school, which she had when at Jaipúr. The rest are new boys which have been collected, together with seven or eight who were in Mrs. C.'s school at Sadiya.

I also have a school of fifteen boys at a Fakiál village, three or four miles below this. The Fakiáls are Sliyans, nearly the same as the Khamtis.

We have worship in A'sámese nearly every evening, at which we read a portion of Scripture, make a few remarks, and close by prayer. From thirty to forty are usually present. On Sabbath afternoons I generally go through the place, and wherever I can collect a few people, I read and converse with them about their souls. Last Sabbath I had two collections of people, of about thirty in each. People occasionally call at our house, and hear some of the words of eternal life. Occasionally applications are made for books. The people begin to discuss the subject of our religion, and the brahmins are beginning to be alarmed, and use every effort to excite prejudice and opposition in the minds of the people. This will, we trust, all result in good.

Some of the oldest boys in the school appear to be fully convinced of the absurdity of the Hindoo religion; and this year they refused to join in the festivals as they formerly did. They are among the most respectable lads in this section of the country, and if any of them should, by the blessing of God, become converted, it would exert a

very great influence throughout the place. Pray that the spirit of God may touch their hearts.

The older boys in the school are required daily to write a note in English, which proves of great assistance to them in acquiring a knowledge of English; and they frequently express their minds on subjects in writing, which they would not think of expressing to us verbally. The following is a copy of one of their notes, written at the commencement of the *Dúrgá Pujá* festival, which has just closed.

“Jaipúr, 29th Sept., 1840.

“To my teacher, Mrs. Cutter.

“Madam,—I was very sorry last night because I could not, for a long time, think of any news to write. Now all Hindú men are very happy, because they have found their holidays; and they hope to worship *Dúrgá*, and eat as many things as they can. But we will not do so, like them, because we understand a little of God's command, which he tells in the New Testament. This is true, but they do not believe; they mind only *Dúrgá*, and they never think it is too bad to worship idols. They will feel very glad for four or five days, and when the holidays are over they will be very sorry.

“Your obedient servant,

“RAMSAGAR.”

These boys have heretofore always been foremost in the ranks on holidays like these, but this year they voluntarily staid at home, and employed their time in working in a little garden, reading, writing, &c.; although the brahmins tried very hard to persuade them to join the ceremonies, and reproached them with believing the words and books of the *padres* sahibs. O that they might become genuine followers of the Lamb! One small lad, I sometimes hope, has been led to look to Jesus for salvation.

*Jaipúr, as a mission station.*

The population of Jaipúr is small, but a great many men come for employment from different parts of the country. A gentleman informed me, a day or two since, that 500 men were to be sent up here by the Government, to be employed in making improvements at Jaipúr and vicinity, and sinking some wells for petroleum. I suppose a hundred, more or less, arrive here every day, stop one night, and then proceed to the *Nága* hills for salt.

They also stop one night on their return. They are beginning to come in this week; it is impracticable in the rains. I also saw fifty or sixty Nágas in the place this morning, and they will now begin to come down daily for trade. Jaipur is, therefore, a good station for preaching, but not so favorable for schools as many other parts of the country.

I need not say how much we all feel the want of *more missionaries* in A'sám. We know the Board will send us more help as soon as their funds will allow. May the Lord send laborers into the field, for the "harvest truly is great."

### Karens.

EXTRACTS FROM A LETTER OF MR. VINTON, DATED CHET'THINGSVILLE, DEC. 7, 1840.

It is now a long time since I have sent to the Board any account of our labors;\* and even now I cannot spare the time necessary for writing out a formal journal, without neglecting more important duties. I must therefore content myself with a mere summary statement of our affairs, and of the prospects of the mission.

#### *Tour among the villages—Need of more laborers.*

During the last dry season I visited the different Christian villages, and spent what time I could spare from the excursions which I felt it my duty to make in different directions. These excursions were mostly made to villages in the vicinity of the Christians. I however spent about a month among the Shyan Karens. This visit was deeply interesting, as opening a new field of labor. While among these Karens, I thought it would be my duty to spend at least a month or six weeks with them, the present season. Many were deeply anxious I should do so, and I almost promised them I would. This I did with the confident expectation that, ere this, we should have some one to assist us. But in this we are disappointed, so that we are now left to the only alternative of circumscribing our efforts within narrower limits. Hitherto I have neglected the churches and the training of the native

assistants, with the expectation that some one would soon be sent out to take charge of them, and thus leave me to give myself still more exclusively to the work of itinerancy. This work, the one of all others upon which my heart has been most set, from the time of my entering the ministry, I must now almost entirely abandon. The churches and the native assistants must not be neglected, as heretofore. They demand, and must have, my almost undivided attention. All thought of enlarging our borders must be given up, and we must devote ourselves exclusively to the work of strengthening ourselves in the positions we now occupy. How painful is this thought—O how humiliating! We have committed ourselves to the native Christians and to the heathen. We have assured them in the name of God and the American churches, that this work would not be abandoned, till all Burmah should be subject to the Prince of peace. True, it is not yet abandoned. Hitherto God has so blessed us, that our course has been gradually onward. But God does not work without means. If the churches abandon the work, is it not presumption to expect the continuance of his blessing? Is it said that they are moving steadily forward—that their attention must be directed to other parts of the field—that their means will not allow of their multiplying missionaries at all the different posts? Ought they not then to adopt the principle of concentrated effort? To act, and not act vigorously, is often worse than not to move at all. Effeminate action inspires confidence in the enemy, and decides the wavering to oppose, when they would otherwise favor our cause. It weakens the confidence, and discourages the hearts of the native Christians; and thus prepares the way for a reaction that may end in abandoning to the enemy the ground we have once occupied. If there have been more missions established than can be supported, would it not be better to entirely abandon *some*, rather than to leave *all* in a state so languid as to endanger their very existence? As well as I love the Karen mission, I would decidedly prefer that it should be at once given up, and the efforts of the Board take another direction, rather than have it carried on in a way to ensure an ultimate failure. For the less ground we occupy that is to be reëceded from, the better; since our having once occu-

\* See Journal of Mr. V. page 194, last vol.

ped it, will immeasurably increase the difficulty of regaining it when lost.

*Prospects of the mission—State of the school.*

I am usually able to encourage myself with the thought that I am only required to do my duty, and leave the event with God. But the prospects of the mission, so far as help from home is concerned, are gloomy in the extreme. Formerly the Board were able to encourage us with the hope that some one would be sent out to join us; but now even this poor comfort is taken away. Sister Macomber left her little flock [at Don Yahn] like sheep in the midst of wolves without a shepherd. True, br. Stevens is nominally their pastor; but he is in another department of labor, and has very little time that he can devote to them. How long before we shall be called to leave our little charge in similar circumstances, God only knows. The thought even now wrings our hearts with bitterest anguish, and induces us, for their sakes, to lay fast hold of life. We cannot however forget that we are in the land of the dying, and that our turn must soon come. Perhaps the Board think our connexion with the Maulmain mission must be of great service to us in our labors; but this is not the fact. We can expect little aid from our brethren there. Not one of them can speak Karen, and all have their hands full of their own work.

Our boarding-school was never more interesting than last rains. There was an average of sixty scholars for four months. My time was divided between the school and br. Mason's translations. After the school closed, I revised my own. James, and 2d and 3d of John, are now in type. The two epistles of Peter, Jude, and Hebrews, are ready for the press, and will be printed if approved by the Board. Mrs. V. has translated Todd's Lectures to Children, and Draper's Bible Stories.

EXTRACTS FROM A LETTER OF MR. WADE, DATED TAVOY, JULY 12, 1840.

*Annual visit to Mata—State of the church.*

Our labors during the last cold season and since our return from the jungle, have been similar to those of previous years. At the commencement of the dry season, or as soon as it

would do to travel, we set out on a tour to visit the Yéh Karens who had come over and settled on the head waters of Tavoy river.

Immediately after our return from this journey, we made our annual visit to Mata, where we spent the remainder of the cold season. On our first arrival we found only about ten or twelve families residing in the village; the others not having returned from their paddy fields where they had spent the rains. They however came in for worship on the Sabbath, and several families soon returned to remain permanently. But the impression is so strong that the place is unhealthy, that it will, probably, never regain the size that it was before the fatal cholera raged there.\* It has always been their custom to leave a place if any fatal disease has prevailed there; and to leave a house, if any person has died in it.

As to the state of religion in the church, we must say of it as we have to say of every church where there is no special revival—the members generally remain steadfast, but there is too great a want of vital piety; like trees in time of drought, which bear some fruit, though not so plentifully or of so good quality as in better seasons. They attend to the duties of religion, but not with that zeal which characterizes a perfectly healthy state.

Three members, the church had been obliged to exclude for immoral conduct, and two, for using charms in sickness. Of these, one seems hardened and gives no evidence of piety; he persists in denying the charge against him, though it is confirmed by undoubted evidence. The other four ceased not to beg pardon, and gave evidence of sincere penitence. This was the case also with the man and woman who were excluded last year, and with two others who had been separated from the church for a still longer time. The last two were restored to full fellowship, and the others (except the hardened one) were partially restored, that is, they were allowed to return to the village, and live with the Christians, but were not admitted to the communion. This however was not done until the time we were about returning to Tavoy, after we had personally witnessed the evidences of

\* In 1839. For an account of this visitation and of its effects, see a letter of Mr. Wade, in the April number for 1840, p. 81.



their repentance, during many weeks, and their restoration had been repeatedly requested by the leading members of the church.

From the time we left them the last year, the church had maintained the daily evening worship, and Lord's day worship in five different settlements, distant from each other; in three of which they have regular *zayats*; though when the weather and other circumstances permit, they come from these distant places to Mata, and meet there on Lord's days.

When in Mata, I conduct the worship there personally, except on Lord's day evening, when I have the native preachers (whoever of them may be there,) conduct it in rotation. By this means they have the opportunity of improving their talents while engaged in study, and I of judging of the improvement which they make; also of correcting any thing which is out of the way in the matter or manner of their preaching.

*Condition of the school—Visit to the Pgho settlements—Baptism.*

The usual school for the dry season was commenced by Mrs. Wade in about a week after we arrived, and continued during her stay. It contained fifty pupils, and was very interesting, as the scholars are becoming more and more intelligent every year. The study of the scriptures, together with daily instruction, appeared to make an abiding impression on the minds of the pupils; a few of whom, we trust, were truly born again. All those baptized at Mata this year were pupils from the school of this and former years. Mrs. W. had a weekly prayer meeting with the females, and I had daily, (after evening worship,) a catechetical class. Besides these, we had a Sabbath school for both children and adults, in which Mrs. W. conducted the Sgau department, and I the Pgho.

The native preacher at Mata, Ko Kyah, manifested his usual devotedness to the cause, and visited with me most of the Karen settlements in that region. He also made a tour of several days' journey down the Tenassarim to visit the settlement of Siamese Karens who have lately come over into the province.

Accompanied by a number of the Pgho converts, I visited some of the settlements, distant a day's journey from Mata. The people, though all

pagan, received us very kindly, and listened with respect, though most of them declared they would not become Christians because they could not give up whiskey. Some said they were afraid the nats would kill them, if they ceased to worship them and became Christians. One person however declared his intention of worshipping the Eternal God.

We seriously thought of making an attempt to stay in Mata during the coming rainy season, but were dissuaded from it by the earnest advice of brother and sister Mason. I staid, however, a month after the usual time, while Mrs. Wade returned to make preparations for the boarding school. Before leaving I made arrangements for a day school in Mata during the rains, which, we learn, is now in successful operation.

During our stay in Mata between twenty and thirty persons asked for baptism, sixteen of whom were admitted to that ordinance. Two more were added to the church, who live in a village, half a day's journey from Tavoy.

*Station among the Yéh Karens—The Schools—Baptism—Threatened Famine.*

Of the Yéh station and church, Mrs. Wade says: "The Karen preacher stationed there seven months of the last year, besides preaching and instructing a number of interesting enquirers, has also taught a small school. The brethren speak well of his labors, and wish to have him again among them. A part of the church members from this station having removed to the head waters of Tavoy river, and expressing a wish to have a school in their new village, a young man from our Karen school was sent there for five months. He also, besides teaching school, conducted worship on the Sabbath and every evening, and appears to have done very well. We found the Christians doing well, and as usual rejoiced to see their teachers. The members still residing at Yéh, hearing of our arrival, hastened across the mountains to meet us at the new village, so that we had the pleasure of seeing all the Christians (22 in number) assembled, with the exception of one aged female who was not able to endure the fatigues of such a journey. The schools were examined, and the pupils who had before learned to read, appeared to have made satisfactory proficiency in their studies, while ten new ones had learned to read quite

fluently. Quite a number of inquirers assembled with the new converts, seven of whom were examined before the church and baptized, making the present number twenty-nine, all in good standing. Since our visit, all the Christian families from Yéh have removed to the new village, while a part of those who were previously there have moved farther down towards Tavoy, where they all intend finally to settle. On account of their unsettled state and the difficulty of supplying themselves with rice, we have sent no preacher to reside among them the present rains." We are all threatened with severe famine. About twenty thousand buffaloes have died within the last three months. The people have no cattle with which to cultivate the fields, and the price of provisions is already three times what it was before.

EXTRACTS FROM A LETTER OF MRS. WADE, DATED TAVOY, SEPT. 29, 1840.

*State of the schools.*

As our boarding school for this season has now closed, I embrace the present opportunity to give you some account of its condition and progress. Thirty pupils have been supported, besides the wives and small children of two or three assistants. I was obliged to decline undertaking the female department of the school, as the care of the assistants with their families, and the young men and boys, was as much as I could do, and secure the necessary time for teaching. The small boys too, we left to study the spelling book in the village schools, though I am sorry to learn that their attendance is very irregular when we are not with them. The price of rice, and indeed all articles of food, has been extremely high the past season, so that the board of the pupils, together with the other necessary expenses of the schools, will show an amount considerably above that of former years, for the same number of pupils. I am happy, however, to assure you that, having become better acquainted with the character and language of the people, and having got books, maps, globes, &c., prepared, our school has *very much* improved, and the proficiency of the pupils during the past season has given us *great pleasure*. The first class, which numbered 18, contained several of the assistants who had been employed as preachers, with the young men who

have also at times taught the village schools, and a few promising young lads who give promise of usefulness. To this class br. Mason devoted one hour daily, and their examination gave testimony to the very gratifying proficiency they had made in Old Testament history. Besides which, they studied Matthew and Acts; were questioned on every verse, and traced all the travels of Paul, (and the other apostles as far as recorded,) on the maps; wrote exercises in composition every week, and drew two or three maps each; besides, as a particular indulgence, they were instructed in the elements of astronomy, illustrated by drawings of the solar system, a little orrery, &c. The other classes could not, of course, attend to so many branches; still, however, the second class of boys did finely, and will be prepared to enter the first class next season. Mr. Wade devoted about the same time as br. Mason to the school, but the precarious state of his health renders this labor very difficult. I frequently have his class to teach, besides nursing him, in addition to my daily duties. During the past season, I have devoted two and a half hours daily to questioning the different classes, and instructing them in the lessons they were studying, besides attending to their drawing maps, writing, composition, &c. &c. The interest excited by the maps prepared in their language, has been highly gratifying, and we hope to get others prepared so as to introduce a small geography next season. I have felt very sad to think of my poor Karen girls in the jungle this season, several of whom wept bitterly when informed that they could not be permitted to come to school in Tavoy. The feelings of Karen parents in general, are not favorable to our schools. Having no education themselves, they little feel the need of it for their children; and then their reluctance to being separated from their children, together with a wish to have their assistance in cultivating their fields, &c., inclines them to wish to have their children leave school nearly as soon as they can read and write; while others are sadly negligent with regard to their children's learning to read at all. There are, however, happy exceptions to these remarks, and we trust the difficulties before us are not insurmountable. Our pupils this season were all members of our churches, with the exception of a few of the

youngest; and we trust the knowledge they attained in the school, Sabbath school, evening exercises, and on the Lord's day, will do good, far away in these dark jungles, when we shall rest from our labors. Sister Mason has a very interesting day school for the children of the Burman Christians in Tavoy, and a few others attend. Besides superintending the lessons, she gives the pupils religious instruction herself daily, so that we cannot but believe good will be done.

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### Burma.

EXTRACTS FROM A LETTER OF MR. HASWELL, DATED AMHERST, APRIL 1, 1840.

An account of the formation of a church at this place, and of several additions which followed, will be found in the May number of the Magazine for 1839, p. 108. The church consisted, at first, of nine members, three of whom had been baptized there, and four had joined by letter from the Maulmain church. Another individual, Ko Bike, a Karen by birth, a man of good standing and of much promise, had also been baptized and added to them. He is now in Arracan, an assistant preacher at the Akyab station.

Mr. H., in the letter from which we extract, thus writes of the

#### *Prospects of the school.*

The books sent (the North American Spelling Book) are well adapted for children just commencing the study of English. Our first class can read them well, but do not yet understand what they read, unless very simple. They have commenced translating the spelling book into Burman, and I trust will, in the course of a few months be able to understand it well. The lower classes will also commence the spelling book as soon as they have completed a small English primer which they are now translating. I have much hope that the school will do good. The children are from the first families in the place, and come very regularly. Five of our pupils are from Christian families; four of whom are very promising boys, and may be trained up for usefulness. If the grace of God is imparted to change their hearts, we may hope they will become ministers of the gospel, and be even more useful than it is possible for foreign missionaries to be. I think that schools ought to be carried on with energy; and that

direct reference should be had to the conversion of the scholars, and to fitting them to supersede the necessity of a foreign ministry. If the means are used, and the prayer of faith is offered, we may look forward to the time when this country shall provide and sustain its own ministry.

#### *Baptism—An interesting convert.*

On Sunday, the 26th of January, Ko Syke, a man of about 55 years of age, was baptized. The season was very refreshing. On account of the long drought, there was no inland water where the ordinance could be performed; we therefore repaired to the sea-side, where every thing conspired to increase the interest of the scene. The restless ocean spread out before us, the cool breeze of the evening, (it being 5 o'clock, p. m.) the heathen multitude who had assembled on the occasion, and who appeared as solemn and attentive as though they had already decided that this was the way; all assisted in elevating our minds, and filling us with hope for the future. As we sang our song of praise and lifted our hearts and voices in prayer, we could not but feel that the Holy Spirit was hovering over us; and that angels in heaven were rejoicing to see this old man deciding to be for God. We thought if our brethren on the other side of the water could have looked across the great deep and witnessed the scene, they would have united with us in blessing the name of the Lord, that even one was found willing to give glory to the living God. All present appeared very thoughtful; and after the congregation were dismissed, they retired from the water in little groups of three or four, talking seriously. The native Christians seemed overjoyed. They are ready to bless God and take courage. Ko Syke is a Peguan, one of the first settlers of Amherst, a man of influence and considerable education for a native,—has an uncommonly retentive memory—is naturally very firm and unyielding; and we trust will do much good. His wife is an amiable woman, and seems also about deciding to become a Christian. He has two sons, one about thirteen, the other nine years of age, both members of our school, and both of them boys of more than common intelligence. The older one is very thoughtful and we hope is not far from the kingdom of heaven. On Sabbath, the 16th of February, a young Burman

lately from Ava, was baptized. His name is Moungh Shwa Youk. In the afternoon we celebrated the dying love of our Savior. There were fifteen of us present. The season was refreshing to our souls. May we not hope for greater things than these? Our church now numbers sixteen, including ourselves—six of whom have been baptized here; the other eight having been received by letter from the church in Maulmain. Ko Bike, who was baptized here, is now in Arracan endeavoring to preach the gospel.

*Course of missionary labor.*

I am again suffering from dyspepsia, but am able to preach twice on the Sabbath, attend bible class with the native Christians, on Tuesday and Friday evenings; and prayer meetings every Saturday evening and every first Monday evening in the month. I occasionally go into the village to preach, besides attending almost daily to revising portions of the scriptures. I shall have the *digest* ready for the press in the course of six months, if nothing occurs to hinder. I think it best to preach in English, at present at least, not only in hopes of doing the hearers good, but on account of the beneficial influence it will have upon the natives to see that the officers and others who resort to this place during the hot weather, also worship the eternal God. We have native worship at nine in the morning, at which time all the school children (about 40,) and the native Christians, and frequently some others, are present. At 12 o'clock we have English worship. In the evening, if I am able, I meet with the native Christians, if not, they have worship by themselves. We feel on the whole to take courage and press forward in our labors, hoping to see the salvation of God. Oh! that fervent prayer might be offered without ceasing for the salvation of souls here. We cannot be too sensible of our dependence on God. We cannot be too importunate in prayer for his blessing. May the Lord assist all who are engaged in this great work to labor for his glory, and hasten the time when the nations shall submit themselves to him!

In another letter, dated Jan. 1, 1841, Mr. H. mentions,

*Candidates for baptism—State of the school.*

We have three applicants for baptism, two of them—boys from our

school—have been approved by the church. The other is the wife of Ko Syke, the man who was baptized last January. She appears very well; but is timid and fears opposition. She is now rather halting, but we hope will have grace to come out from the world. One of the boys is her son, the other is the son of native Christians. They are about 14 years of age.

Two of our assistants have lately made excursions into the country villages, and found several very interesting cases. Four influential men in one village were very attentive to their preaching, and professed to believe in the eternal God. It appears that they were in the habit of reading in a testament, and the Life of Christ, which we gave them about two years ago. May the Lord lead their minds into the truth! The people of this place do not seem to make much progress in searching for the truth; but we hope some are inquiring for the right way. Our schools still prosper.

We also find that we need a bell. We have two native bells or gongs; but they cannot be heard throughout the village; and there are so many other gongs in the place, especially a part of the season, that ours cannot be distinguished from others. We will add enough to what we may be able to sell the gongs for, to make out 40 rupees, [nearly twenty dollars,] and if the Board think they cannot send us one without, we will make up 50 rupees. A good toned bell, weighing 100 or 125 pounds, will be sufficiently large.

Several benevolent individuals have made up a sum of 95 rupees to purchase books for prizes for the school. The money is to be sent to Calcutta for the books, and we hope will be the means of adding new interest to the school, besides furnishing the children with books to read at home. We hope our school will become a permanent means of doing good.

Jan. 4th. Yesterday we had the pleasure of administering the ordinance of baptism to the two boys mentioned above. Let Christians pray fervently for these converted youths, that they may be kept from falling, and may be thoroughly fitted for usefulness in the church. May the tokens of God's approbation which we are permitted to receive, increase our faith and zeal!

## Siam.

JOURNAL OF MR. SLAFTER, AT BANGKOK.

*Excursion to the interior—Canal and river navigation.*

Sept. 18th, 1840. At 11 o'clock this morning I left home in company with br. Buel of the Presbyterian Board, for the purpose of distributing tracts and other religious books in the country wastes of this uncultivated field.

After parting with our families we commenced our voyage with favorable prospects, and passed pleasantly on under the smiles of our heavenly Father.

We are snugly housed in a boat that I have had fitted up for such journeys, at an expense of some \$10; and though it is yet an experiment, I think favorably of it. Our four men are able to make headway against almost any current, so that we are not obliged to lay by for tides, except for the men to rest.

Some two miles above our place, at the residence of his highness Prince T. Momfanoi, we left the river, and entered a canal on the left, called *Klong Bang Looung*. The banks of the canal are thickly settled for some ten miles back, when we come to a low jungle, in the rear of which there are some rice fields. The only habitations, all along, are little clusters of houses, tenanted by Laos fishermen or Peguan wood-cutters.

19th. Last evening, at 11 o'clock, we re-entered the *Tachén river*, at the village of *Ma-há-chi* (glorious victory), and anchored for the night about 25 miles from Bangkok. The *Tachén* is about two-thirds as wide as the *Meinam*, and is more shallow at the shores. It rises far back in the country, and empties into the sea a little way below this. Intending to examine the villages on our return, we only distributed tracts to the numerous boatmen on the river, and passed up three miles to the village of *Tachén*, which is about northwest from *Ma-há-chi*.

This village is on the left bank of the river, chiefly on the right of a wide canal which we took, bearing nearly southwest. This canal, and fully half of the river's surface is thickly covered with a kind of floating herb, resembling lettuce, and is called "chalk." It is a great hindrance in propelling a boat.

At 11 o'clock, P. M., we entered the river *Ma-klong* (mother of canals), and anchored for the night. Half a dozen

miles from *Tachén* we had passed a large canal, bearing northwest, called *Eram ta rang*, and on the left were many other canals, passing down to the sea, used by salt manufacturers. From *Tachén* to this place the distance is some 35 miles. In the first half of the way we counted some ten little villages, chiefly *Peguan*.

The canal which we took at *Tachén*, after several miles, lessens down, until at length it proves to be but a serpentine creek. Then comes a reach or long canal, nearly straight; next is a canal the king had dug, a short time since, to cut off a large bend (this is called *Má Haún*); then on to the *Ma-klong* river. The canal, and the large village on each side of its mouth, are called by the same name as the river. The *Ma-klong* is similar in size and appearance to the *Tachén* river. Its mouth, where it empties into the sea, is said to be but an hour or two from this place.

*Distribution of tracts—Gambling shops—A music-master—State of the country.*

20th, Sabbath. Besides our usual devotions with the servants, morning and evening, on board the boat, we have distributed tracts at the village to numerous boatmen, and to the people who are thickly settled along the shores of the river above, some five miles, to the village *Bang chang*. Here we finished our distribution for to-day, and had the painful opportunity of seeing some men the worse for a *whiskey still* which is kept in operation here.

21st. Near where we anchored last evening is one of numerous gambling shops in this country; and some persons, who spent a portion of last night there, gave us a call; but they only stole our rudder, and furnished us an opportunity to test the generosity of the country Chinese, who, I am happy to say, speedily prepared us a new rudder, and were not particular about pay. While here, a gentleman passing saw us, and stopped. After some inquiries, he invited us to call on him, as we passed, which we did, and were received as affectionately as though we had been brothers. He is a great music master by profession, and at our request gave us a touch upon his instruments, much to our satisfaction. He was surrounded by attendants, and took his seat with them, while we were with him, and seated us much higher. Tea was brought; cocoanuts, plantains, &c., were furnished for our boat;

some little presents were exchanged, and we took our leave. Some two miles above Bang chang, on the left, is a canal which is said to pass round the mountains and come out at Rapree above. It is also said to be thickly studded with villages, all along its banks. From the mouth of this canal to the place where we have anchored for the night, some thirty miles, the country has presented a more and more lovely aspect. Instead of a wilderness of uncultivated jungle, we see a neatly trimmed grove of shade trees, fruit trees, and beds of herbs, and one or two beautiful mulberry orchards. The stately shade trees; the gray-headed fathers and mothers, and grand parents, surrounded by several generations of descendants; the ancient mansions, with their neat long-standing enclosures; the many buffaloes and cows feeding; their carts properly housed; and the neatly cultivated rice fields, just back of these lovely shores; all these things would seem not only to indicate the abode of industry and civilization, but that christianity may have long since found here a peaceful asylum. But alas for the people! Here and there an idol's temple and the numerous yellow-robed gentlemen, give us to understand that religion here is an offence to God.

A large portion of the inhabitants, too, are slaves to the king; and from one to six months or more of each year, the men are required to spend at Bangkok, building *wats*; or in the forests, cutting timber; or something else; so that the beautiful rice fields are only made to produce what is necessary for their own immediate consumption. No lover of his country can converse with these poor Cambodians, Peguans, Laos, &c., without feeling his sympathies kindle in their behalf, as they, in an under tone, tell him the simple tale of their sorrows. Poor creatures! I verily believe they are ready to embrace the gospel, were there missionaries prepared to teach them in their own tongue. This is particularly true of the Peguans, of whom there are many thousands in Siam. We have found many on our way, and they are said to be numerous above this.

*The village of Rapree—Interview with a Siamese gentleman—Population.*

2d. This being the rainy season, the current is so strong that, though at flood tide the river rises a little, many miles above Ma-klong, yet there is no

upward movement of the waters; and from the place where we slept last night, up the river, we had hard pulling; but we passed up only four or five miles, to the village of *Racha-booree*, or as the common people say, *Rapree*. This is as far as we had fully designed to go. Though the river, at Rapree, is nearly as wide as it is far below, yet the shoals on one side, and the strong current on the other, made our ascent difficult. Nor could we assist ourselves by towing from the shore, as others did, without a long rope, which we had not. The banks here are some nine or ten feet high, and throughout this country the banks of the canals and rivers are generally of a very uniform level. Our course from Ma-klong has generally been northwest.

Rapree is a village of no great importance. Along the right bank of the river there is a small fort, and some one hundred houses; and back, out of sight of the river, is a high wall, enclosing something like a quarter of a mile square. Inside, there were two or three dozen huts and a business shed, where many persons of respectable appearance were evidently attending to government business. But they allowed us to claim their attention long enough to supply them with tracts.

Near the river we found another gentleman engaged in overseeing some customary celebrations. These closed just as we came up, and taking a seat with him, at the request of his servant, all the people soon after seated themselves on the floor, in evident expectation. Seeing the gentleman apparently waiting for us to introduce our business, we first gave his servant a number of each kind of our books, with instructions to give them to our friend. He did so, and soon the gentleman selected a couple of copies, saying to me "The other numbers I have had before. I have a large pile laid up. I obtained them at Bangkok." He then spake of a foreigner who passed there a short time before, and tried to give his name. It was, doubtless, Dr. Richardson, the English ambassador, who came over from Burmah to this place in 1839. On being interrogated, he informed me that the surrounding country embraces many villages and a numerous population. He said that in Rapree and vicinity—embraced within a day's journey—there were about ten thousand Siamese men, one thousand Chinese, three or four thousand Cambodians, and Peguans in great num-

bers—"about how many I cannot say right"—besides many Laos people.

He farther informed us that, some days' journey above, there were forks in the river, one branch coming from the north and the other from the Burman empire, on the west.

We then gave books to all the men present, and took our leave. After this interview, the people treated us more respectfully, and we soon supplied all the village with religious reading.

Some three or four miles west of the village is a moderate sized mountain, which here looks like the two humps on a camel's back. Between these humps is seen a building, which is said to be a place of worship for these idolaters. Perhaps they have there an artificial *Phra Bat* (holy foot).

A priest gave us the names of many villages above, but I hope to see them, and will not give their names now.

*Cambodia—Another visit to the music-master—Domestic economy of the Siamese.*

The Cambodians, some years since, lost their national independence, and being located between Siam and Cochinchina, they have been a bone of contention between the two nations ever since. At present one half are ruled by this country and the other by that; but the division line is now the particular subject of dispute. Soldiers are being enlisted in great numbers here, to check the advancing army of the Cochinchinese. We are informed that, some sixteen years ago, and at several later periods, many thousand Cambodians were taken prisoners, and brought to this country. Those who first came are said to reside together above Rapree, and west toward the mountain, and number more than the late comers by many thousands.

About three o'clock we left Rapree, and dropping down with the current, anchored for the night against the music master's house. Here we spent the evening in explaining the Christian religion to as attentive a company as ever listened in America; and to close, we called our boatmen—read in English and translated the ten commandments—sung and prayed with them—we then took our leave for the night. May the Holy Spirit follow up what may have been effected upon this man's mind, by the tracts he has from time to time read, and by what he has now heard!

23d. This morning, after another

interview with *Choom*, our friend, we passed down to Ma-klong, and travelled about through most of the villages, giving tracts and numbering the houses, leaving a part of our boatmen to go up the canal with the boat.

Perhaps one-third of the inhabitants are Chinese.

The banks here are about as high, if not higher, than at Bangkok. The fort, the *wats*, the swine by hundreds, and large fat ducks by thousands, and the pens and yards of the swine and ducks, among, under, behind, and in front of the closely jammed houses—an arrangement which occasions no small annoyance to any sensible olfactories—are things that will attract some attention. But this is not all. One Chinaman takes his book and reads on, in the crowd, as though he expected something of moment would therein be revealed; while numerous Siamese will get as many books as they can succeed, by deceptive plans, in obtaining, and then, stowing them away, will pass the time in remarks about you and your boat, &c., if they do not laugh at you. Then comes a respectable woman with an old tract, saying, "The man of the house has sent me for a new tract, as he is pleased with them." Anon you are teased by a half drunk, half crazy man, whose noise will gather around him a multitude whose need of cultivation, and whose spiritual wretchedness will oft cause a feeling missionary to sigh as he passes among them. Not but that there are those who are bright and somewhat intelligent and well behaved; but alas! *idolatry* and *tradition* have thrown their dark mantle over everything but the pure religion of Jesus. And hence, "this new religion! what is that to me?"

Leaving Ma-klong when the water was low, we found some difficulty in passing through the canal, but at length we reached *Mā Hain*, the point where the tides of the two rivers meet. Here is a *Hin-La* (a fine, tile-roofed shed for travellers). Here we dined, and then our boatmen pulled against tide till evening, when, between sleeping, fighting mosquitoes, and rowing, they at length chose the latter: and about two o'clock in the morning we reached Tachén, where the breezes on the river soon relieved them of their unwelcome intruders.

*Scenery of the country—A Siamese fort.*

24th. Last night we passed the Peguan villages without exploring them,

which I was sorry to do, but hope to pass that way again.

This morning, very early, we travelled through the village of Tachén, supplying those we met with tracts, and counting the dwellings.

We had some half a dozen asking for Chinese books, and two Burmans. Tachén having somewhat elevated banks, and the jungle below not being very high, the sea breezes are felt here and make it rather a pleasant place. On the eastern bank we saw many monkeys sporting. A great bend in the river prevents Tachén from being seen at Ma-ha-chi.

At Ma-ha-chi we stopped for breakfast. Meanwhile we walked out with our little gifts. There are no houses west of the river, against the village, but some few miles below there is said to be a large Chinese settlement.

On the east side of the river is a little Peguan settlement, and below, a fort. There are said to be about sixty Chinese here.

The banks here, too, are higher than at Ma-klong, and the fort occupies a lovely spot. It is on high and level ground, and there is near it a road thrown up in American style. Though not Macadamized, it is yet a treat to a Bangkok missionary to see such, outside the city walls. It is, however, used only by foot people, and was made, doubtless, as a kind of appendage to the fort. Another advantage I should prize is the view of the western mountains, which, though some forty or fifty miles distant, are, nevertheless, to one long shut out from such view, a lovely sight.

The houses of this place are not so dense as at Tachén, and are, consequently, the more pleasant; but the same moral gloom hangs over all the otherwise delightful villages. From the guard-house, some came for tracts, but said nothing about our going or coming.

#### *Government toleration—Safe return to Bangkok.*

From what I can learn, all the men in office, far and near, have heard of us, have received our books, know our object, know that we are friends with the prince T. Momfanói and other persons of rank; and, therefore, when they are told we are the tract distributors from Bangkok, the royal city, they only ask us if we will not give them some clothes, pantaloons, or hats—or something else—as did an officer at

Ma-klong; or they let us pass without any inquiry, except for a book. But to ask the prah klang to let us take up our residence in some of these villages at present—though he would not hinder our travelling on our own responsibility—would be but to get a prohibition to settling, if not even to travelling at all. He would, no doubt, avoid the responsibility himself, but if he were to ask the king we should most assuredly have a prohibitory law passed at once. I bless God that now we may freely travel and publish the truths of the kingdom, and make a beginning among these perishing millions.

Between this and the suburbs of Bangkok we found numerous boats, as has been the case most of our way. To the occupants of these we gave a supply of tracts; and in this way we have sent them far and near, in all directions. Our books being all spent we had only to seek our homes, which we reached in safety this evening, about 9 o'clock, and found all our friends well and happy.

I have, I think, materially improved in speaking Siamese; and I hope, too, that the books which we have scattered with our own hands, may prove the heralds of mercy to many idolaters.

As we have many books on hand, and now have liberty to scatter them abroad, and as several other desirable objects are to be gained, I think it will be my duty, as soon as the cold season comes on, when the tide sets high up the rivers, to take several such journeys as that I have now made; and I trust I shall meet the wishes of the Board in so doing.

In a postscript dated Oct. 27, Mr. S. adds—

I have the pleasure to say that my trip to Rapree has given me much assistance in making myself understood in the Siamese. I am now able to read, sing, and pray with my domestics so as to be quite intelligible; and I think my interest in this people increases as I am more able to address them understandingly. I have recently been ill a few days, as have many others here; but am now quite well, as is also Mrs. Slafter.

We feel quite assured that some vessels from America must have been lost, for few are the letters we receive. Our last from nearest friends are now nearly two years old. We recently welcomed br. Goddard and his lady and son here, in tolerable health. Br. Dean is better. We long to see br.



Jones and the reinforcement, but feel willing to submit to a kind Providence.

### Germany.

#### JOURNAL OF MR. ONCKEN.

##### *Narrative of a missionary tour.*

Lüneburg, 24th Sept., 1840. I left Hamburg to-day on my journey to Hessa and Bavaria. I had intended to leave before, but several deaths in the church, and other pressing engagements occupied me to the moment of my departure. About 60 of our members celebrated the Lord's supper at my house last Lord's day evening. I preached twice to about 70 of my people. At the burying ground, where our sister A. was interred, I had an excellent opportunity of addressing 100 persons, who paid deep attention to the words of life.

I have visited in this place some old acquaintances, and attempted to encourage them in the distribution of Tracts. A thousand copies more will be sent to them.

Ueltzen 25th. Visited several serious people in this place, to whom I have sent many tracts. And 1000 copies will again be sent to a friend who has taken a lively interest in this good work.

In the evening I met with about ten or twelve persons, to whom I expounded a portion of scripture, and then sang and prayed with them.

Peine, 27th. On my way to this place I had many opportunities of distributing tracts. We have a brother at this place, formerly united to the Moravians. He has been pretty active in the distribution of tracts and bibles; and one or two persons have been benefitted by his labors. I found that several persons were in favor of believers' baptism, but as they have only begun to make a profession, and appeared to have little knowledge of divine truth, I thought it best to wait, and they agreed to come with br. E. to Hamburg about Christmas. Called on the rector, who received me very kindly. He inquired very minutely into all our doctrines and practices, and said, "All this is quite Apostolic." I preached twice at B. E.'s. The assemblies were not large,—in the evening there might be about 20 persons present.—May the spirit of God bless the seed and gather here a number of faithful persons to himself, who shall

be as lights amid the surrounding darkness!

28th. I was requested to appear this morning before the magistrate who inspected my pass, and inquired what I was doing in this place. I told him that I had visited my friend, and that I had addressed a number of persons at his house. He said, "If you do not baptize, I have no objection to this." I replied that no one had offered for that ordinance.

Had a long discussion with a rationalist this forenoon.

##### *Baptisms—Churches constituted—Persecutions threatened.*

Othfresen, 20th. Br. Eggert accompanied me to this place—a small village near the main road from Brunswick to Berlin, and about ten miles from Golar. The Lord has opened here a door for his gospel. A young man, a native of this place, named Sanders, was converted at Stuttgart, and united to the church. Some time afterwards he resolved to visit us at Hamburg, but became so unwell on the road that he was compelled to go home. Here he began to converse with his neighbors and others on the truths of the bible, and to distribute the tracts he had brought with him. His efforts were blessed; a deep interest was excited; and religious meetings were opened, at which sixteen or eighteen persons attend now regularly on the Lord's day. Among these I found seven who have hopefully experienced a change of heart, and being convinced of their duty to render obedience to all Christ's commands, they were accordingly buried and raised with their Lord in his own appointed way.

I was the whole of this day engaged in conversing with the above seven converts and other friends who attend the meetings. Between nine and ten in the evening, we proceeded to a little river about a mile from the house where we were assembled, under a copious shower of rain; which the Lord, however, graciously stayed, just at the moment we descended into the water.

On our return home, we joined in commemorating the dying love of our Lord; and were engaged in speaking the word till midnight. Oh! let us unite in magnifying the Lord for all the wonders of his grace which he permits us to see.

Br. Sanders is a dear young man—humble and devoted. He has already

been exposed to much odium, and I fear it will not be long before he will have to feel the iron band of persecution. The pastor of the village is unfriendly to the cause, and as the truth advances, it is feared he will not be a silent spectator, as he has already threatened his displeasure to our brethren who had a three hours' disputation with him.

Halle, Oct. 2d. I arrived here last evening and was sorry to find that Professors Tholuck and Guerick were absent.

To-day, called on a christian, to whom I had formerly sent tracts. In him I found a man deeply interested in the spread of the gospel. He also informed me that several senior students intended to form a temperance society. I engaged to supply them with temperance tracts.

Bitterfeld, 3d. Much good has been effected in this place through the instrumentality of br. Werner, a member of the church at Hamburg. W. is a native of this part of Prussia, and returned early in the present year to this place. He opened two religious meetings in the week, conversed with the people, and distributed many religious tracts, bibles, and other good books. These efforts the Lord accompanied with his blessing, to the conversion of some and the awakening of many more.

I was engaged the greater part of Saturday and yesterday, in examining those converts who have previously been convinced that believers' baptism is an ordinance of Christ, and that it was their duty to render obedience to this and every other institution of the Savior. I found that nine, though still deficient in knowledge and weak in faith, had been taught what flesh and blood cannot reveal to man, namely, their guilt and helplessness as sinners, and their deliverance through Christ. With these I proceeded about 7 o'clock on Lord's day evening, 4th Oct., accompanied by br. W. and the generous host and hostess of W., to a place about two miles from the town, where the ordinance of baptism was administered. Immediately after this I despatched W. to the town to commence the meeting for preaching, which was announced at 8 o'clock. I arrived about half past 8, when I had the pleasure of addressing a most attentive audience of about 60 or 70 persons. I trust God was in the midst of us, of a truth—enjoyed much liberty

in speaking—many appeared to be much affected. May the Lord bless his own truth to the ingathering of the elect!

At 10 o'clock, I met the brethren and sisters, assisted in forming them into a Christian church, and, after suitable admonitions and instructions, commemorated with them Christ's dying love to his people.

Monday morning, Oct. 6. It has the appearance that the little church in this place will almost immediately on its formation be called to share in the sufferings of Christ.

It is a happy circumstance that br. Werner has settled here as a citizen, and that he has been recognized by the authorities, so that he cannot be expelled.

*Villa of the prince of Wirtemberg—Persecution in B.—Baptism—Distribution of tracts.*

Baireuth, 8th. An ancient town of Franconia; has 13,000 inhabitants, the greater part of whom are protestants. Four miles from the town is a villa of the prince of Wirtemberg, which had been fitted up for the reception of his wife, the princess, the daughter of Louis Philip. I was invited to visit the above place with Count Lest. Baderi, my travelling companion from Hof to this place, which I accepted. I was happy to find, when I introduced the subject of the necessity of a divine revelation, that the count fully held that the bible was the word of God. At the villa I left several tracts;—may they be blessed to all the domestics that generally hover about the residence; of the princes of the earth! There are one or two ministers, I am told, in the Lutheran church here, who preach the gospel, but who have manifested much opposition to the efforts of our br. K., a member of the church at Hamburg, and a native of this town. K. returned here, after having been a worthy member at Hamburg for more than three years. He had a great desire to be instrumental in spreading the truth in his native place; and I gladly gave him the little assistance which he required.

It is now a year since he left us, and his efforts have been greatly blessed. He has distributed nearly 30,000 tracts, a considerable number of bibles, and other useful books. His religious meetings have been numerous attended, and not a few have, as we trust, been rescued from satan and eternal de-

struction. In fact, his labors for a time created a general excitement. The authorities were then excited against them. K. and others were several times imprisoned, and the religious meetings strictly prohibited. By these cruel measures the little flock has been much scattered, and not a few who had decided to follow the Lord in all his ordinances have withdrawn. Some, however, have remained faithful, and appear to be decided characters. I conversed with, and examined yesterday three men and three women; one of the latter, an interesting girl only fourteen years of age. They all gave a good reason for their hope, and I could with much joy fulfil their request and baptize them, which was accordingly done last night, between 8 and 9 o'clock, at a short distance from the town.

9th. In the evening I met with the little band of disciples, formed them into a Christian church, gave them solemn exhortations to constancy in their profession, and united with them in commemorating the death of Christ. We were assembled with locked doors, not indeed for fear of the Jews or Gentiles, but of men calling themselves Christians! The circumstances are peculiarly affecting; for as soon as the fact is known to the authorities that the ordinances have been administered to these dear people, they will be exposed to severe persecution. Our Lord was of a truth in our midst, and we were refreshed and strengthened from his presence. Oh that he would gather these lambs in his arms, and carry them in his bosom, and thus preserve them from the rage of men and devils.

Nürnberg, 12th. On my way to this ancient city, I passed through several Catholic villages, and found many opportunities on the road of supplying the people with tracts, which were thankfully received. Several of the peasants, on hearing them read, observed, "They are Catholic," but when I told them that these little books pointed to Christ as the only Savior, they took them immediately with much thankfulness.

*The doctrines preached—Counsellor S.—  
Increase of the church at Stuttgart.*

Not knowing any of the preachers personally, I resorted to two different places of worship yesterday, Lord's day. I was not only disappointed but grieved on account of the unhappy people who listen to such soul-destroying errors

as both these men advanced. It was the worst kind of rationalism I have ever heard. A violence was done to the Scriptures which proves how utterly ignorant the people must be of the very first principles of scriptural knowledge. I distributed a few tracts outside the gates of the city, and in the evening I had the privilege of setting truth before the innkeeper and his wife; both appeared to pay much attention.

Hearing that Counsellor Sch. from M. was at Erlangen, I proceeded to-day thither, in order if possible to interest that gentleman on behalf of our persecuted brethren at Baireuth.

I met with a most christian reception, and he gave me the assurance that he would do what lay in his power to favor our cause.

Stuttgart, 15th. Arrived here this evening, and was most kindly received by the brethren. Not less than sixty-nine persons have been baptized since my first visit two years ago. The elder and two deacons accompanied me to N. ten miles from the city, where the church has twelve members. We spent several pleasant hours among them, and I was privileged to address them at one of the members' houses.

18th. Returned to Stuttgart, and spent a most delightful Sabbath with the church; preached twice; met with several members to settle little differences, which was effected; administered the Lord's supper in the evening, and gave afterwards some necessary instructions on church discipline, which had not been strictly adhered to. These exhortations were well received, and will, I hope, be of great use for the future prosperity of the church.

19th. I had intended to leave to-day, having promised to do so to the director of the city, who could not allow me to stay long; but I could not well get off. I had, therefore, another meeting with the church, and preached to them.

Set out to-day, in company with dea. R., for a village where one of the Stuttgart members lives; conducted a meeting at his house, at which about twelve or fourteen persons might be present, most of whom are christians, and are convinced of the soundness of our principles; but the fear of man prevents them from following their convictions. I trust, however, our visit will be attended with important results. Called on a minister of our principles, with whom I formed a connection in the bible and tract cause.

*Interference of the police—Another church constituted.*

21st. We proceeded to Habewhlay, at which place are three members. A meeting was announced in the evening at 8 o'clock. About thirty persons were assembled, and I had not been many moments present, when a constable arrived, and demanded, in the name of the minister, my name and occupation; he ordered the landlord at the same time to go to the minister. Dea. R. went also and took my pass. Br. R., thinking that I would employ my time well with the people, soon entered into a warm dispute with the minister, which was protracted so much that I gained sufficient time to speak to the people all the words of this life. In the midst of this a heavy stone was thrown at the window, and smashed it to pieces. After a short pause I proceeded, and was thus permitted to point them to the only refuge from the wrath to come.

Frankfort, 23d. Had intended to leave this evening, but calling upon two sisters, christians I believe, they told me that several of their friends had been apprized of my arrival and would assemble at their house, in order to hear the gospel from my lips; I was therefore compelled to stay, and was permitted to address nearly twenty persons unexpectedly.

Marburg, 25th. Arrived here early in the morning, having travelled through the night. Was engaged during the day in conversing with five candidates for baptism, and other individuals among them, dear christians, who but for the fear of man, would render obedience to all Christ's commands. The five candidates were baptized in the evening, at seven o'clock. At eight, I was permitted to preach to nearly fifty attentive hearers, of whom several appeared deeply affected. After conversing with a number of individuals till eleven o'clock, I joined with the little band in commemorating the dying love of our blessed Lord, by which we were all much blessed. Oh that God would protect, keep, and increase this little flock!

Nothing is more desirable than to appoint a colporteur at each of the new stations who could devote either a part or the whole of his time to the spread of the truth. All the members of the various churches formed are poor, and require their whole time for the support of themselves and families.

I trust that the Lord will yet induce American and other christians to grant the mission so much support, that 40 or 50 missionaries and colporteurs may be employed.

## Other Societies.

### Anniversaries.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

This Society held its fourth annual meeting in the Calvert street meeting-house, Baltimore, on the 27th of April. The president, Rev. S. H. Cone, occupied the chair.

The treasurer's report was read, exhibiting the receipts and expenditures of the Society during the past year, as follows:

Receipts from all sources, including balance in the treasury, \$31,892 52.

Disbursements—To the Baptist General Convention, for printing and circulating the sacred Scriptures in Asia, \$13,500; in Hamburg, 1,000; in Norway, \$500. To the Bible Translation Society, England, to aid the Calcutta missionaries, \$1000. To the General Baptist Missionary Society, England, to aid in printing and circulating the sacred Scriptures in Orissa,

\$2000. Total for foreign distribution, \$18,000.

Expenses, salaries, printing, &c., \$9,242 09; leaving a balance in the treasury of \$4,650 43.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The ninth anniversary of this society was held in the meeting-house of the First Baptist Church, Baltimore, on Tuesday afternoon, April 27, 1841; the president, Heman Lincoln, in the chair. The annual sermon was preached in the evening by Rev. Stephen Chapin, D. D., president of Columbian College, D. C., from Rom. x, 1.

#### Summary of missionary labor.

The whole number of agents and missionaries who received their commissions directly from the executive committee the past year, is 82. These have labored in 20 of the United States and Territories, in Canada and Texas. They have occupied not less than 300 stations; preached at least 10,922

sermons; and in the performance of these duties have travelled 73,151 miles.

The aggregate of ministerial labor performed by them is that of one man for 45 years.

Besides the above, the reports of the missionaries show a great amount of other labor performed by them in prayer and protracted meetings, and meetings for moral improvement; in bible and tract distribution, and in organizing or aiding societies for various benevolent purposes.

The number of agents and missionaries reported by the auxiliaries is 233, whose joint labors amount to 98 years for one man. They have preached 16,000 sermons; made 22,000 pastoral visits; and travelled 34,328 miles. Total 315 agents and missionaries; 143 years labor; 26,922 sermons; and 107,779 miles travelled.

#### *Results of missionary labor.*

The reports of missionaries show, that during the year 4,665 persons, attendants upon their ministry, have been hopefully converted; 1134 have been baptized on a profession of faith, by the missionaries of the society, and 2693 by those of our auxiliaries—total 3827. Fifty-nine churches have been constituted; 27 ministers have been ordained; 7083 pupils have been instructed in Sunday schools and Bible classes; several thousand pages of tracts and many copies of the scriptures have been distributed; and 902 subscribers to the temperance pledge have been obtained.

Connected with these results, it appears that twelve houses of worship have been erected, and three others have been commenced, some of them in places of great importance. Several churches have been much strengthened, and confidently anticipate sufficient ability soon to sustain the cause without our aid; while three of those which we have heretofore aided, already enjoy that blessing.

We have seen our missionaries blest of God as instruments of salvation to many hundreds of their fellow men, and nearly all of them permitted to record to the praise of divine grace, the occurrence of a revival of religion among the people with whom they have labored. Indeed, the number and extent of revivals at our mission stations may be mentioned among the remarkable events in the missionary year 1840-1.

#### *Financial operations.*

By the Treasurer's report it appears that on the 15th inst., the receipts for the previous twelve months were \$10,769 09; being \$4,560 79 less than the appropriations, and there were in his hands

\$6,214 87. But the amount of the society's liabilities at the same date was \$10,813 81, making the balance against us \$4,598 94, and showing the necessity of increased liberality on the part of all those who desire the prosperity of home missions.—*Abstract of Ann. Report.*

#### AMERICAN BIBLE SOCIETY.

This society held its annual meeting in the Broadway Tabernacle, New York, on Thursday, May 13th; the president, Hon. John Cotton Smith, in the chair. From the annual report the following statistics are obtained.

The receipts from all sources, during the past year, amount to \$118,860 41, among which \$9,747 were from legacies. Of this latter sum, \$5,000 were by bequest of Miss Mary Ann Brimmer of Boston; and \$2,202 were received from the estate of the late John Shackford, Esq., of Portsmouth, N. H.

The whole number of Bibles and Testaments printed during the year is 166,875.

The whole number of books issued, in the same time, is 150,202, making an aggregate of issues during the twenty-five years of its existence 2,795,698. The number issued the last year is 8,096 less than those of the preceding year.

#### AMERICAN TRACT SOCIETY.

##### *Publications.*

There have been stereotyped, during the year, seven volumes; whole number of new volumes and tracts issued, 26; total publications 994, including 73 volumes; besides upwards of 1,000 publications, including 95 volumes, approved for circulation in various languages abroad.

The Family Christian Almanac, adapted for use throughout the United States, has proved acceptable, 69,000 for 1841 having been sold, and the Almanac for 1842 being in the press.

Total printed the past year, 4,436,710 publications, or 95,958,500 pages, including 254,710 volumes; total circulated, 4,224,372 publications, or 80,581,565 pages, including 153,340 volumes. Total circulation since the formation of the society, 59,383,711 publications, including 1,598,150 volumes, making in all 1,222,252,841 pages.

The circulation of 4 page tracts has been proportionally increased; and of three, more than 150,000 each have been printed during the year. Of the Evangelical Family Library 2,301 sets have been circulated—making in all 20,344 sets. The Christian Library, of 45 volumes, has received a circulation of 542 sets the first year of its publication.

*Gratuitous distribution*, during the year, in 477 separate grants, including 1,261,696 pages for foreign mission stations, &c., 8,672,870 pages; amount drawn by members and directors, 2,935,395—making a total value of \$7,938,84.

*Receipts*, during the year, \$98,962,69, of which \$57,220 98 were for publications sold, and \$23,395 25 for foreign distribution. Of the donations, the American Tract Society, Boston, remitted \$6,000 for foreign distribution; a single individual, in the State of New York, contributed \$2,100; and \$7,796 64 were from ladies in different states.

A lady residing in Louisiana, in a destitute neighborhood, thirty miles from any place of worship, remitted \$9 50 as donation for the Siamese, and 50 cents for tracts to be sent by mail to the nearest Post Office, which is 30 miles distant from her house!

Whole number of auxiliaries 1,162.

#### *Tract Visitation.*

In New York, Philadelphia, Boston, Brooklyn, Albany, Rochester, Newark, Chicago, and many other cities and towns, this system is carried out, with such palpable tokens of the Divine favor, that it is a matter no less of surprise than regret that it is not universally adopted, where there are christians to honor their Divine Master, or souls to be saved or lost. In New-York alone three hundred and ninety persons are reported as hopefully converted through a blessing on the labors of 14 ward missionaries and 1,062 visitors, and in Philadelphia nearly a proportionate number.

#### *Volume Circulation.*

By the efforts of a few Agents, and the hearty co-operation of ministers and churches, with other means of circulation, 163,340 volumes have been circulated during the past year, chiefly in the New England States, New York, Pennsylvania, Virginia, South Carolina, Florida, Alabama, Tennessee, Illinois, and Ohio. There have been, in all, 1,598,000 standard volumes circulated, reaching probably 600,000 families.—*Ann. Report.*

#### AMERICAN HOME MISSIONARY SOCIETY.

##### *Summary of results.*

The whole number of missionaries and agents in the service of the Society, the past year, is 690; being 10 more than the number employed the preceding year. Of these, 512 were in commission at the time of our last anniversary, and 178 have been appointed since.

The sum of missionary labor performed is equal to 501 years; and has been bestowed on 862 congregations and missionary districts, in 21 states and territories of the Union, and also in Canada and Texas.

The past year, like that which immediately preceded it, has been graciously distinguished by the reviving influences of the Holy Spirit. In 80 of the missionary churches, seasons of special refreshing have been enjoyed; and the number of hopeful conversions reported is equal to 3,285. Not far from 2,860 have already united with the churches by a public profession. There have also been added by letters from other churches, 1,758; making the total of additions reported, 4,618.

The number of pupils instructed in Sunday schools and bible classes under the direction of the missionaries, has been, the last year, about 54,100.

Subscribers to temperance pledges 64,500.

Of the churches aided—246 have the last year contributed to the cause of benevolence \$11,604; which is more than 40 per cent. on the amount appropriated for their assistance during the same period.

#### *Finances.*

Balance in the treasury, May, 1840, \$2278 51—Received during the year, \$85,413 84; making the *resources of the year*, \$87,691 85.

Amount due to missionaries, May, 1840, \$6,705 33—Become due, during the year, \$88,345 26; making the *liabilities of the Society for the year*, \$95,051 59. Of this, \$84,864 06 have been paid; and there remains \$10,186 53 of present indebtedness, towards discharging which there is a *balance in the treasury of* \$2,827 79.

The receipts above reported are \$7,068 14 more than the income of the year preceding.—*Ann. Report.*

#### BAPTIST (ENG.) MISSIONARY SOCIETY.

The annual meeting of this society was held on Thursday morning, April 29th, at Exeter Hall. The weather was unfavorable, but the numbers present were, as far as we could judge, fully equal to those of last year. At ten, the chair was taken by W. B. Gurney, Esq., treasurer, and after the singing of a hymn, the Rev. J. H. Hinton implored the divine blessing.

The Rev. J. Dyer read the report, which commenced with the continent of India, where it stated that the society had been exercised with a succession of bereavements and afflictions such as had never be

fore been experienced in a single year; additions, however, had been made to the churches, and several biblical translations, reported last year as in progress, had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it. All the advices through the year continued to speak of the blessing attending the labors of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of inquirers the number was stated to be 18,984; marriages celebrated 1,256. The accounts of the schools had not yet arrived. The report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new mission in Western Africa, it adverted to home proceedings. During the past year, 17 missionaries had been sent forth, exclusive of 5 female teachers, who accompanied Mr. Knibb. In reference to the funds, it stated that the receipts of the year amounted to £26,655 17s. 2d., being an excess of £7,322 5s. 4d. above the income of the preceding. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the society at the beginning of the year, to £28,615 10s. 6d., leaving a balance due to the treasurer of £1,958 13s. 4d.—*Rep.*

#### BIBLE TRANSLATION SOCIETY.

At the first annual meeting of this society, held on the evening of Friday, April 30th, W. T. Beeby, Esq., the treasurer, presided. On this occasion the chapel in New Park street was well filled, and the proceedings of the evening were harmonious and animated.

Prayer having been offered by the Rev. J. Peacock, the report was read by the secretary, the Rev. Edward Steane. After adverting to the circumstances which led to the formation of the society, to the gratifying fact that resolutions, approving of its formation, were passed at twenty-four associations, comprising an aggregate of more than 700 churches, and to a communication from the Board of Managers of the American and Foreign Bible Society, expressive of the satisfaction they felt at the steps taken, and hailing the Bible Translation Society as a fellow-laborer with them,—this document refers to letters received from Calcutta, and says, “It is with no ordinary feelings the committee report, that the effect of the measures it was deemed

necessary to adopt for the support of the important biblical labors in which our brethren have been so long engaged in that Oriental metropolis, has been in the highest degree consolatory and encouraging to their minds. With renewed diligence, they have applied themselves to their important work, and are forming plans for executing and circulating translations of the sacred scriptures on an extended scale.”

The first year's receipts of the society amount to upwards of £2,000. Of this sum they have remitted £1,500 through the Baptist Missionary Society to India; their first grant was a vote of £500, in support of the Bengali New Testament; and subsequently, two sums of similar amount have been respectively appropriated to the Hindustani Testament and the Bengal Bible.—*Ann. Rep.*

#### BAPTIST COLONIAL MISSIONARY SOCIETY.

The third annual meeting of this small but valuable association was held in New Park Street Chapel, April 30th. The Rev. F. A. Cox, D. D., LL. D., presided.

The report consisted principally of extracts from letters illustrating the spiritual destitution of Canada, and the encouragements to sow there the good seed of the kingdom. It presented an animating account of the Theological Institution, under the care of Dr. Davies, at Montreal. It stated that the Rev. B. Hoe having resigned the pastoral charge of the church at Montreal and returned to England, and the church having applied without success to one or two ministers in this country to go out and take the oversight of them, they had written to the committee to seek for them a suitable pastor; that the Rev. J. Girdwood, having resigned his pastoral charge at Manchester, was invited to this service; that he had acceded to the request, and was now on his voyage to Canada. It adverted to the settlement of the Rev. John Dyer, jr., at Kingston, and of the Rev. J. Coombs at Toronto; and to the success which had attended the efforts of the Rev. John Edwards, of Clarence, in collecting in this island.

From the treasurer's accounts it appeared that the total receipts of the society during the past year were £537 15s. 6d., the expenditure amounted to £527 2s. 5d., leaving a balance in hand of £10 42s. 10d.

It was stated also, that £300 had been contributed in this country towards the erection of the new chapel at Kingston, but that a great deal more would be required.—*Bap. (Eng.) Magazine.*

## CHURCH MISSIONARY SOCIETY.

The forty-first annual meeting of this institution was held in Exeter Hall, May 4th, the Earl of Chichester, the president, in the chair.

The report stated that the receipts and disbursements of the past year on account of the general fund were as follows :—

Receipts,	£90,604	6s.	2d.
Disbursements,	98,630	19s.	9d.

exhibiting, consequently, an excess of disbursements over receipts of £8,026 13s. 7d. The large amount of expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations.

## LONDON MISSIONARY SOCIETY.

The forty-seventh anniversary of this institution was held at Exeter Hall, on Thursday, the 13th instant. The weather was remarkably favorable, and as early as seven o'clock, the body of the large room was comfortably filled by a most respectable auditory. The chair was not taken till nearly ten o'clock, and then every part was crowded. It was found desirable to open the small hall, and there also a very numerous assembly was convened. The Right Hon. Viscount Morpeth, M. P., presided on the occasion.

The Rev. J. J. Freeman read one part of an abstract of the report, and the Rev. A. Tidman the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception all in the vigor of manhood, had exchanged the sword of the spirit for the crown of glory ; and four faithful women who had labored in the gospel had entered into rest. Thirteen others, six males and seven females, had been constrained by the sorrows of bereavement or exhausted strength to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of 24 had been made in the missionary band ; but the directors had sent out 36 devoted friends, either to supply the places of the fallen or to enter upon new scenes of holy conflict. Their distribution had been as follows :—6 to Polynesia, 8 to Africa, 8 to the East Indies, and 14 to the West Indies. The report then glanced at the society's operations in various parts of the world, and stated that whereas in 1837 the number of agents was only 357, it was now augmented to 691. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large

legacy. The total receipts during the past year were £80,100 ; the outlay, £92,784. The sum of £2,500 specially contributed on behalf of the widow and family of the martyred Williams was included in the above debtor and creditor amounts.

## Recent Intelligence.

## CHINA.

A letter from Mr. Shuck dated Macao, January 22, states that Mrs. S. had recently experienced a sudden and alarming attack of illness, from a determination of blood to the head. She was, however, recovering, and it was hoped her health would soon be fully restored.

The following is an extract from a letter dated January 1.

The stated religious services, held at my house, both in Chinese and English, whether in daylight or at night, have been almost uninterruptedly maintained throughout the year. Sabbath evening English preaching, the duties of which I share equally with the other brethren here, has been continued with increased interest.

I have gone much among the people, distributed a considerable number of books, and by oral teaching have endeavored to bring the truth into contact with their darkened intellects. In a few isolated instances some fruits begin to appear. I have compiled and published a small tract of six pages, containing the Ten Commandments, stated and explained with additional running comments. We have had, for a portion of the time, five individuals in our house under daily instruction. Two of the boys have left ; Thomas Hume still remains, and Mrs. Shuck still has her two little Chinese girls, who rapidly improve.

## WEST AFRICA.

Intelligence has been received of the death of Mr and Mrs. Fielding, two of the four missionaries who sailed in the expedition to Africa, in September last. They reached Edina on the 3d of December, and were to remain there until they had passed through the first stages of their acclimation, in the hope that under the more favorable circumstances presented at that station, they would pass that period with greater safety. But an inscrutable, though we doubt not a wise Providence, has ordered otherwise. Two out of the four were removed by death on the first attack of fever. Mrs. Fielding died on the 3d of January, after an illness of nine days ; and in two weeks was followed by her husband. They sleep together on that benighted shore,

\* The extent of the island is variously estimated, at from 20 to 30 miles in circumference.



where they had hoped to labor long for the salvation of its perishing millions. They are called thus early to "rest from their labors, and their works," whether finished or contemplated with a proper spirit, "do follow them." This painful dispensation calls upon us for deep humiliation before God; for steady faith in his promises; and for meek submission to his will.

The letters containing the particulars relative to the sickness and death of Mr. and Mrs. F. have not yet reached us. We hope to obtain them in time for publication in our next number.

### Changes in the Board.

At a meeting of the Acting Board, June 7, a communication was read from Mr. Benjamin Smith resigning his place as a member of the same, and the Rev. Francis Wayland, D. D., was appointed to fill the vacancy.

On the 28th of June the Acting Board proceeded to fill the vacancy created by the death of the Rev. Dr. Chaplin, late a Vice President of the Board. Upon taking the ballots, James M. Linnard, Esq., of Pennsylvania, was elected a Vice President, and the Rev. James Gillpatrick, of Maine, was elected a member of the Board, in the place of James M. Linnard, elected Vice President.

### Donations,

#### FROM APRIL 1 TO JUNE 1, 1841.

##### Maine.

Cumberland Co. For. Miss. Soc., Henry B. Fernald treasurer,	
Portland Burman Soc., Miss G. Rasford tr.,	60,00
Eben't Laus	5,00
Sanford, Bap. church	7,00
A friend	1,00
	<hr/> 63,00
Foxcroft and Dover village Bap. church, mon con., per C. P. St. Clair,	2,62
Dexter, Levi Morrill	33,00
New Sharon, Bap. Aux. For. Miss. Society, Holmes A. Boardman tr., per C. S. Prescott,	28,34
Bowdoinham Association, W. R. Prescott tr., per Rev. Mr. Adlam,	
Wayne, Bap. church	16,96
Wales, Bela Peirce	4,00
West Gardner, Bap. ch.	4,35
Leeds, Female Miss. Soc.	6,66
do., Male "	3,79
Contribution at Bowdoin- ham Association	17,52
Jay, a friend to missions, to aid in circulating the scriptures in Burmah,	5,00
Hallowell, Bap. ch., mon. concert,	21,00
do., Fem. Miss. Society	8,00
	<hr/> 87,18
	<hr/> 214,14

##### New Hampshire.

Great Falls, Baptist church, per  
Rev. Mr. Brown, 10,00

##### Vermont.

Shaftsbury, 1st Bap. church, W.  
E. Hawker treasurer, per W.  
Colgate, 15,50  
Windsor, a friend, per Rev. Jos.  
M. Graves, 4,00  

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19,50

##### Massachusetts.

A friend to missions 2,00  
Charlestown, Baptist ch., per C.  
H. S. Arnold, 140,00  
Leverett and Montague Bap. ch.,  
per E. M. Hatch, 13,08  
Watertown, Bap. ch. and soc.,  
per S. Noyes, 111,47  
Roxbury, Bap. ch. and congrega-  
tion, per Kendall Brooks, 307,35  
do., Venus Manning 1,00  
Brookline, Bap. ch., per E. Corey, 206,00  
Attleboro', Bap. ch., per H. H.  
Brown, 53,30  
North Attleboro', Mrs. Hepzibah  
Taft, per Rev. Mr. Moody, 1,00  
Cambridge, Tract Society, D. L.  
Brown tr., for tracts in Bur-  
mah, 10,00  
do., three friends, for Indian mis-  
sions, per W. W. Munroe, 3,00  
West Cambridge, Bap. ch. and  
cong., per Rev. Mr. Tingley, 30,15  
do. do., ladies of do. do., for Bur-  
man schools, per Rev. Mr.  
Tingley, 25,13  
Weston, Bap. ch., per I. Jones, 26,50  
Medfield, Bap. ch. and soc., per  
Rev. D. W. Phillips, 24,00  
Holmes' Hole, Female For. Miss.  
Soc., per Rev. J. C. Boomer, 5,00  
Haverhill, Bap. ch. and soc., per  
Rev. Mr. Train, 34,35  
Worcester Bap. Association, Mr.  
Jacobs treasurer, per Rev.  
Mr. Thresher, 18,97  
do. Bap. ch. and soc., in part of  
annual subscription, by Rev.  
Mr. Swaim, 78,50  
Boston, 1st Bap. church 100,00  
do. do. do., united mon.  
concert, 41,00  
per Tho. Richardson, 141,00  
do., Charles St. Bap. ch., per  
Benj. Converse, 125,00  
do. do. do., to educate  
an African child to be  
named Rizpah War-  
ren Crocker, per Mrs.  
Sharp, 20,00  

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143,00  
do., Bowdoin Sq. Bap. ch., mon.  
concert, 15,00  
do. do. do., united mon.  
concert, 30,27  
per Benj. Smith, 45,27  
do., Boylston St. Bap. ch. Board  
of Benevolent Operations, per  
Geo. H. Niebulir tr., 71,12  
do., Baldwin Pl. Bap. ch., mon.  
concert, per Benj. Kimball, 8,69  
do., Federal St. Bap. ch., fem.  
members, the result of an ex-  
tra effort for sustaining the

school at Maulmain, per Mrs. Baldwin,	450,00	
do. do. do. do., per W. D. Ticknor,	200,00	
		650,00
Sarbridge, Bap. church and congregation, per Rev. J. Kenney,		33,00
do. Association, per Rev. S. S. Cutting,		
Southbridge, ladies of Bap. ch. and congregation		57,70
Newton, 1st Bap. ch., per Rev. Prof. Ripley,		50,50
Fall River Juvenile Association, for the school under the direction of Mr. Brayton, Miss Laura H. Lovell treasurer, per Rev. Mr. Lovell,		5,00
Harvard, Female Burman Miss. Soc., Miss Diana Chase tr., per Rev. Mr. Curtis,		21,00
Westminster, Bap. ch., mon. concert,	1,43	
do., do. do., females' contribution,	12,89	
		14,32
Middleborough, Young Ladies Miss. Soc., Miss Wyman president, for the education of a Burman child, per Rev. Mr. Nelson,		125,00
Cabotville, Bap. ch., for schools in Maulmain, per Rev. J. G. Warren,		54,25
Webster, Bap. church and society, for African mission,	6,00	
“ general purposes,	27,72	
		33,72
Hopkinton, Rev. J. Howard		5,00
Middlefield, John Newton, for Burman mission, per Solomon Root,		10,00
Chesterfield, Bap. ch., per Rev. J. W. Eaton,		21,40
Swanzy, Fem. Charitable Soc. of the 1st Bap. ch., per Rev. A. Fisher,		10,00
North Swanzy, Rev. A. Fisher		5,00
Bellingham, for Burman schools, per Rev. Mr. Lovell,		18,00
West Dedham, Bap. ch. and soc., with other friends, per Mrs. Betsey Baker,		17,24
do., Juvenile Soc., for educating Indian children, per Miss A. Smith,		6,00
		23,24
		2616,99

Rhode Island.

Fruit Hill, Bap. ch., mon. concert,	3,00	
do. do., Sabbath school, for Burman schools,	6,00	
per Stanton Belden,		9,00
Providence, Brown University, mon. concert, per K. Brooks, Jr.,		5,50
Valley Falls, Bap. For. Miss. Society, Henry Marchant tr.,		83,00
do. do., Sabbath school class, Miss Abby W. Stanton teacher, per Rev. Mr. Byram,		1,25
Pawtucket, Rev. E. K. Fuller		5,00
Woonsocket, female members of Bap. ch., by Mrs. Mary M. Sherman, per Rev. J. Smith,		30,00

Rhode Island Bap. State Convention, V. J. Bates treasurer, Providence, 1st Bap. ch., mon. con.,	121,62	
do., do. do. do., ladies, for support of a native teacher in Burmah,	100,00	
do., 4th Bap. ch., mon. con.,	25,00	
do., do. do. do., children, for Karen schools at Tavoy,	7,50	
		32,50
do., Pine St. church, mon. con.,	65,00	
do., do. do., Ladies For. Miss. Soc.,	55,00	
per Rev. J. Dowling,		120,00
Richmond, 2d Bap. ch., per Rev. J. Baker,	3,00	
do., do. do. do., sale gold ring,	42	
		3,42
Warren, Bap. ch., John Haile tr.,		36,53
Pawtucket, Independent Bap. ch., per Rev. E. K. Fuller,		15,50
Charlestown, Bap. ch., per Rev. John H. Baker,	1,30	
		430,87
		864,82

Connecticut.

Thompson, Bap. Miss. Society, Joseph Elliot tr.,	58,50	
Mrs. Betsey Davis,	1,00	
per Rev. Silas Bailey,		59,50

New York.

Z. Supplee, per Mr. Phillips,	4,50	
Albany, 1st Bap. ch. Female Miss. Soc., for the support of a Burman preacher,	100,00	
do., do. do. do., mon. con.,	100,00	
per J. G. Wasson,		200,00
do., Pearl St. Bap. ch. and soc.,	501,20	
do., do. do. do. Bible class under the care of L. P. Noble,	70,00	
per Dr. B. T. Welch,		571,20
do., do. do. do. do., for support of Moug Uo Doung	100,00	
Moug Na Gau	100,00	
per Ira Harris,		200,00
		771,80

New York City, Amity St. Bap. church and congregation, for Karen missions,	50,00	
“ general purposes,	606,16	
from catechetical class,	3,00	
“ Sunday School Benevolent Society	25,00	
per H. P. Freeman,		684,16
do. do. do., Oliver St. ch. For. Miss. Soc., per Rev. S. H. Cone,		1000,00
do. do. do. do. do., Fem. For. Miss. Soc., Mrs. Tho. Purser treasurer, for Bur. schools,		74,00

for gen. purposes, 52,00  
 ———— 126,00  
 ———— 1126,00

do. do. do., Berean Bap. ch.  
 Missionary Society, per Rev.  
 A. Perkins, 100,00

do. do. do., North Bap. church,  
 J. H. Brouner 21,98  
 J. H. Townsend 10,00  
 A friend 1,00  
 B. C. Wandell 3,00  
 John Remsen 4,00  
 H. P. See 2,00  
 Martha Quigley 1,00  
 Nancy Albro .25  
 per J. H. Brouner, ———— 43,23

do. do. do., Bap. Tabernacle ch.,  
 per Charles Houghton, 223,00

do. do. do., South Bap. ch., mis-  
 sionary fund, 153,74  
 Female Miss. Soc. 50,00  
 Sunday school, for  
 Karen school under  
 the care of Mrs.  
 Wade, 60,00  
 per Rev. C. G. Sommers, ———— 263,74

Poughkeepsie, Bap. ch., nine  
 mon. concerts, 66,00  
 Fem. Mite Soc. 50,00  
 Juvenile Soc. in  
 Sab. school, for  
 educating a hea-  
 then child in Bur-  
 Burma, 20,00  
 Youth's Miss. Soc.  
 in Miss Booth's  
 seminary, for edu-  
 cating in a girl's  
 school in India  
 one pupil, 18,00  
 Also \$5 for Mr. Onck-  
 en's personal benefit.  
 Sundry donations  
 and subscriptions 303,00  
 per Rev. Dr. R.  
 Babcock, ———— 457,00

do., Bap. ch., ladies, Mrs.  
 Mary Ann Conklin tr.,  
 per Rev. S. H. Cone, 28,00  
 ———— 485,00

Hamilton, Rev. T. A. War-  
 ner, per J. O. Edmands, 10,00

do., Mrs. Bonny 1,00  
 Mrs. Clarissa Sey-  
 mour 2,00  
 per Rev. Dr. Ken-  
 drick, ———— 3,00

do., Ladies Benevolent So-  
 ciety, Mrs. J. B. Buel tr.,  
 for support of a native  
 child under the care of  
 Mrs. Bronson of A'sam, 25,00  
 ———— 38,00

Albion, Bap. ch. 54,52  
 Female Benevolent Soc.,  
 Mrs. M. A. Burrows tr., 40,00  
 Sidney Burrell 5,00  
 R. S. Burrows 7,00  
 per R. S. Burrows, ———— 106,52

Carmel, Bap. ch. Missionary  
 Society, J. Cole treasurer, 50,00

Franklin, Bap. Miss. Soc.,  
 Wm Stilson tr., 164,34

Shaftsbury, 1st Baptist ch.,  
 per W. E. Hawker, 15,50

Chataque Co. Bible  
 Soc. 1,00

Fredonia, Sarah Mat-  
 erson, for school un-  
 der Mrs. Wade, 10,00  
 ———— 11,00

Rev. Jacob Knapp, balance  
 of his subscription to sup-  
 port the Rev. Mr. Has-  
 well, 300,00  
 H. Burton 10,00

Elmira, Bap. ch. 11,00  
 Catlin, " 9,00

Trumansburg, Bap.  
 church 20,00  
 Covert, Bap. ch. 48,00  
 per D. K. McLellan, ———— 88,00

Whitehall, Mrs. Tho. Clarke  
 and her children 7,00

Montgomery, J. Martin 5,00  
 Margaret Martin 5,00  
 ———— 10,00

Genesee River Association,  
 per N. Cor, 13,50  
 Catskill, T. N. Wilson 50,00  
 per Wm. Colgate, ———— 719,34

Buffalo, Bap. ch., Washington st.,  
 per Elisha Hayward, 34,00

do. Association, Missiona-  
 ry Soc., per Rev. J.  
 M. Purinton, 88,87  
 ———— 122,57

Champlain Bap. Convention, W.  
 J. Cutting treasurer,  
 for Burman mission, 15,00  
 " general purposes, 131,45  
 ———— 146,45

Madison Co. For. Miss. Society,  
 Hamilton, 1st Baptist ch., per  
 Rev. L. Fletcher, 35,00

Brooklyn, Fem. Miss. Society of  
 1st Baptist church, per Rev.  
 S. Hsley, 262,00

do., Fem. For. Miss. So-  
 ciety of East Baptist  
 church, per Mrs. E. E.  
 L. Taylor, secretary, 100,00  
 ———— 362,00

Perry, Bap. church, for native  
 Karen preachers, per Rev. E.  
 Galusha, 100,00

Armenia Bap. ch., Mrs.  
 Hunt 10,00  
 Other ladies 7,00  
 ———— 17,00

Franklindale, Miss Dodge 3,00  
 per Rev. Dr. Babcock, ———— 20,00

Troy, 1st Baptist church, per Rev.  
 J. Cookson,  
 Fem. Burman Miss. Soc.,  
 for support of a native  
 preacher, 100,00  
 Monthly concert 100,00  
 Young Men's For. Miss.  
 Soc. 70,00  
 ———— 270,00

Mohawk River Baptist As-  
 sociation, I. Smith tr.,  
 from sundry individuals, 40,00  
 " Miss Susan Smith 10,00  
 per N. Post, ———— 50,00

Laurester, Mrs. D. Grinnell, per  
 J. M. Purinton, 5,00

Genesee Association, per Rev. J.  
 Elliott, 12,29

Saratoga Association, H. Middle-  
 brook treasurer,  
 Broadalbin, E. Wetherby 10,00  
 Charles Rockway 10,00

Northampton, Baptist ch., per Rev. J. Goadby,	9,31	
	—	29,31
A friend to missions		10,00
Caruzza Association	31,20	
Onondaga Association	48,82	
McGrawsville, Female Miss. Society	5,31	
do. church, in part of a sub- scription,	11,00	
Cortland For. Miss. Society, Homer village church, in part of a subscription,	66,00	
Esau Litchfield	3,00	
Mrs. Clarissa Fowler	,25	
Elijah Buel	1,00	
Mrs. Esther Fox	,25	
Mrs. Pamela Pierce	1,00	
Jewelry sold	,68	
Onondaga Association, per Rev. J. Smitzer,	147,23	
Akron, Bap. ch., per do. do.,	5,00	
per Rev. Alfred Bennett, Agent of the Board,	—	320,79
		—*6248,40

## New Jersey.

Caldwell, Mrs. Ann Mott	3,00	
Piscataway, Mrs. Martha Sut- two, per Noah Runyon,	3,00	
per Wm. Colgate,	—	4,00
New Jersey Bap. State Con- vention, Peter P. Runyon tr.,		
Canton, Bap. church	3,00	
Cohansey, "	3,00	
Salem, For. Miss. Soc.	32,00	
Sabbath school "	16,00	
Monthly concert	14,21	
	—	62,21
Pemberton, church, monthly concert,	13,75	
Pittsgrove, do., do. do.,	2,20	
J. S. Eisenbray	2,00	
	—	4,20
Burlington, Fem. Miss. Soc.	25,38	
Sab. school, for In- dian missions,	1,63	
Monthly concert	33,28	
	—	60,29
Mount Holly, For. Miss. Soc.	25,00	
Baptist church	10,00	
	—	35,00
Evesham Baptist church	8,00	
Trenton and Lambertson For. Miss. Soc.	30,12	
Monthly concert	38,00	
Juvenile society	10,00	
	—	78,12
Haddonfield Miss. Society	30,00	
Canton, Baptist church	4,00	
Bordentown, Miss. So- ciety	37,89	
Sabbath school	5,86	
	—	43,75
Woodstown, Bap. church	6,62	
Bridgetown, monthly concert	22,00	
Sabbath school	17,17	
	—	39,17
Allowaystown, Bap. church	15,36	
Hightstown, " "	7,50	

\*In the Magazine for May, six dollars and thirty-three cents were, by mistake of the printer, credited to Munroe Association, N. Y., instead of six hundred and thirty-three dollars.

Nottingham square, S. Stiles	11,00	
Sandy Ridge, For. Miss. Soc.	5,88	
Wear'ts Corner, Bap. ch.	2,00	
Middletown, 1st Baptist church,	60,00	
do., 2d. Bap. ch.	31,19	
	—	91,19
Freehold, monthly concert	10,00	
Patterson, 1st Bap. ch.	5,06	
Sabbath school	8,03	
2d Baptist church	12,04	
	—	25,13
Rahway, Bap. ch., a mem- ber	5,00	
M. J. Rhees	10,00	
Sundries	25,83	
	—	600,00
Scotch Plains, Bap. church and congregation	21,31	
Fem. Burman Miss. Soc.	15,50	
	—	36,81
Pemberton, Baptist church, per Rev. J. G. Collom,		65,00
New Brunswick, Youths Foreign Miss. Society, per Rev. G. S. Webb,		377,00
East Jersey For. Miss. Soc.	230,99	
New Brunswick, Bap. ch., per Peter P. Runyon,	50,00	
	—	280,99
James Hague	3,00	
Daniel Fitch	1,00	
Newark Fem. Miss. Society, per J. Vanderpool,	6,00	
Miss Elizabeth Bowker	1,00	
Miss Ann Tash	1,00	
A. H. Smith	2,00	
Mrs. Hannah Loper	,50	
Mrs. Ann Grant	,50	
Miss Elizabeth Mills	2,50	
John W. Cox	75,00	
Miss Hannah Reeves	,25	
Lewis Shin	,25	
Mr. Lucas	2,00	
per Rev. Alfred Bennett, Agent of the Board,	—	95,00
Jacobtown, Bap. ch., per Wm. Smith,	4,10	
Cohansey, 1st Bap. ch., per Rev. Isaac Moore,	33,00	
per Rev. B. R. Loxley,	—	57,10
		—1495,90

## Pennsylvania.

Philadelphia, Rev. S. J. Cres- well	17,25	
do., a lady of the Episcopal ch., per Mrs. Anna C. Staughton,	5,00	
do., Spruce St. ch., mon. concert	132,69	
Annual collections	321,26	
Burman Bible Society, Mrs. Anna Staugh- ton treasurer,	126,50	
Dr. David Jayne	25,00	
Crew of ship Oscar, pr. Capt. Mason,	14,00	
per J. M. Linnard,	—	619,45
do., Eleventh Bap. ch., per Rev. A. D. Gillette,	100,00	
do., Second Bap. ch., per Rev. Daniel Dodge,	103,77	
Also \$10 for the personal benefit of Mr. Oncken		
do., New Market St. ch., per Rev. Wm. Shadrach,	183,40	

do., Sanson St. ch., Fem. For. Miss. Soc., per Rev. J. L. Burrows, 320,00

do., 10th Bap. ch., Juvenile Miss. Soc., for German miss., 100,00  
" general purposes, 65,00  
—165,00

J. Barnhurst, for support of a Karen preacher, 30,00

William and Maria Barnhurst, for do. do. do., 5,00  
per Rev. J. H. Kennard, —200,00

do., 3d Bap. ch., per Rev. Geo. Higgins, 103,82

do., 1st Bap. ch., monthly concert, 83,00

Annual collection, including Mrs. S. E. Edmonds' 9th instalment of \$10, 431,85

Also from Mrs. Edmonds her 1st and 2d extra instalment of \$10 each for the personal benefit of Mrs. Wade.

Fem. Miss. Soc., per Mrs. Mary Hallman, tr., for support of R. B. Semple, a Burman boy, 25,00

Miss Sarah Edmonds, 1st an. instalment for Greek miss., 10,00

Mrs. Rebec. Bird, 1st an. instalment for German mission, 10,00

Sundry collect. 145,50  
—190,50

Fem. Karen Fd. Soc., Mrs. M. Weatherly tr., for sup. of Georgiana Boardman, a Karen child, 25,00

Karen mission, 25,00  
—50,00

Burman Tract Society of Female Department of the Sabbath School, Mrs. Mary Keene tr., for tracts in Burmah, 73,12  
per Wm. W. Keene, tr., —828,47

Bridgewater, Bap. ch., per A. L. Post, 35,66

Great Valley, do. do., per C. B. Keyes, 106,00

Abington Bap. Association, John Mitchell treasurer, 57,31

Lebanon, a lover of truth, H. I. 10,00

Northumberland Bap. Association, per Rev. W. S. Hall, 66,83

Blockley, Bap. ch., per Mrs. Mary Ann Hoffman, proceeds of missionary box, 15,25

Philadelphia, Thomas Rawlings 5,00

Hannah B. Rawlings 5,00

Thos. Rawlings, Jr. 1,50

David N. Stuart .50  
—12,00

Hilltown, Joseph Matthias 5,00

Isaac Morris 2,00

Wm. H. Rowland 2,00

Robert Heaton 1,00

Owen Heaton 1,00

H. S. Miller 1,00

Isaiah James 1,00

A. T. Rowland 1,00

Anna Matthias 1,00

Rachel Matthias 1,00

Elizabeth Hough 1,00

Griffith Jones 1,00

Mary Clime .50

Burges A. Morris .50

William Harding .50

Elizabeth M. Rowland .50  
per Jos. Matthias, —20,00

Holmesburg, Bap. ch. 6,00

Sab. school, for tracts in Burmah, 4,00  
—10,00

per Rev. B. R. Loxley, —190,89

Lower Dublin, Bap. church 63,76

Female For. Miss. Soc. 44,00  
per James M. Challis, —109,76

A discharged convict, per Rev. T. Lavecombe, 1,00  
—2884,47

*Maryland.*

Salisbury, Mrs. Eleanor B. Davis, for Siam mission, 5,00

Baltimore, Miss Emeline Pryor, per G. F. Adams, 5,00

Pikesville, monthly concert 7,92

Taneytown, " " 7,58  
per Rev. Joseph Mettan, —15,50

Contribution after sermon by Rev. R. Fuller at the Convention in Baltimore, 142,71  
—168,21

*District of Columbia.*

Washington, Prof. William Ruggles 100,00

*Virginia.*

A friend to missions, per Rev. Mr. Cone, for Indian missions, 5,00

Two ladies, per Rev. Cumberland George, 20,00

Enon, Bap. church, for Burman mission and bible, per Muscoe Bowlure, 62,10

Shiloh and Mopping Ford churches, Charlotte Court House, per Rev. S. G. Mason, 100,00

Bruington, Baptist church, mon. concert, 15,00

Virginia Bap. For. Miss. Society, A. Thomas treasurer, for German mission, 20,00  
" support of two heathen children, Thomas and Mary Ann Hume, 119,68  
" general purposes, 1060,32  
—1200,00

Fredericksburg, E. F. Winter 4,00

Mrs. Winter 2,00  
6,00

Charlottesville, Rev. Benj. Ficklin, for Indian missions, 5,00

Richmond, Mrs. A. Thomas, for jewelry sold, 2,50

do., Judson Society	33,00
do., For. Miss. Society	60,00
per Rev. E. L. Magoon,	93,00
do., 2d Baptist church Female	
Foreign Mission Society,	
Annual subscriptions	50,00
" collections	66,75
Unknown individuals	16,37
Rev. E. L. Magoon	15,00
Mrs. S. M. Magoon,	10,00
per Rev. E. L. Magoon,	158,12
	1666,72

*South Carolina.*

Camden, Rev. Thomas Mason	2,00
A friend, per J. O. B. Dargan,	8,00
	10,00

*Georgia.*

Savannah, Bap. church, collec-	
tion,	382,84
Sabbath school	23,84
Monthly concert	118,62
per Rev. J. G. Binney,	525,30
Georgia Bap. State Convention,	
per Rev. B. M. Saunders,	
for foreign missions,	963,01
" support of Rev. E.	
A. Stevens,	9,50
" support of Rev. T.	
Simons,	2,50
" Burman mission,	69,95
" African mission,	14,90
" general purposes,	136,26
	1196,12

Also a gold watch and chain.

Augusta, 1st colored church, Rev.	
Jacob Walker pastor, per W.	
H. Turpin,	10,46
	1731,88

*Alabama.*

A friend to missions, per Rev. J.	
Hartwell,	200,00
J. C. Todd	10,00
H. B. Janes	10,00
S. Dennis	10,00
J. Bowman	,50
per Rev. J. Hartwell,	30,50
Tuscaloosa, Young Ladies of the	
Alabama Athenæum, per Mrs.	
Dagg,	140,00
Greensborough, per D. B.	
Bestor,	150,00
Linden, Bap. church, per	
Rev. William Dossey,	41,50
per William Colgate,	331,50
	562,00

*Mississippi.*

Macon, a friend to missions	3,15
Mississippi Bap. State Conven-	
tion, Rev. T. S. N. King tr.,	
for school under the care of	
Mrs. Wade,	13,66
" general purposes,	58,25
	71,91
	75,06

*Louisiana.*

Jackson, Mrs. Jane G. Fishburn,	
for educating a heathen boy un-	
der the direction of Mr. Judson,	20,00
Yellowbush Association	52,32
Zion "	37,68
	90,00
per William Minter,	110,00

*Kentucky.*

Richmond, Miss Eliza Green-	
halgh, per Rev. Roger Green-	
halgh,	1,00
Shelbyville Fem. Foreign Miss.	
Society, Mrs. S. Fry treasurer,	
per Mrs. E. B. Farnam,	30,00
	31,00

*Ohio.*

Cincinnati, Female Miss. Society	
of the 1st church, per Rev. Mr.	
Brisbane,	55,00
Ohio Baptist Foreign Mission and	
Bible Society, J. B. Wheaton	
tr., per Rev. Dr. Going,	154,28
Cheviot, Dea. Gaines	15,00
Cincinnati, Fem. Burman Edu-	
cation Soc. 9th St. Bap.	
ch., for educating female	
children in Burmah, Mrs.	
Catharine Smith tr.,	77,90
per John Smith, Ag't	
of the Board,	92,90
Lockland, Bap. church, mon.	
concert,	8,00
East Lebaun, do. do. do.,	15,00
Middletown, F. J. Titus	1,00
Dayton, Bap. church, mon.	
concert,	15,00
Mr. Teal	,50
Troy, Bap. church, monthly	
concert,	15,10
	54,60
per Rev. Jirah D. Cole,	
Agent of the Board,	356,78

*Indiana.*

Indianapolis, Fem. Foreign	
Miss. Soc., for educating	
a Karen boy,	21,00
Indiana For. Miss. Society	6,00
per Rev. G. C. Chandler,	27,00
Lawrenceburg, S. Dow	2,00
Mrs. Dow	1,00
per Rev. Mr. Hinck-	
ley,	3,00
Green Castle, Indiana Gen-	
eral Association, Corson	
Vickers treasurer,	36,50
Putnamville, public col.	2,56
Madison, Bap. ch., monthly	
concert,	2,75
Aurora, Rev. J. L. Hol-	
man	20,00
Mrs. Holman	5,00
do., Nancy, Elizabeth	
and Holman Foulk,	,71
do., Lucinda Foulk	
and Jesse L. Holman	,37
	26,08
	70,89
per Rev. Jirah D. Cole,	
Agent of the Board,	97,89

*Illinois.*

Northern Baptist Association, per	
Rev. Isaac J. Hinton,	34,43
McLean Association, a friend to	
missions	1,00
Manchester, Bap. ch.	4,00
Female prayer meet-	
ing, per Mrs. Mor-	
rill,	,74
Mrs. Morrill's little	
boy	,06
Galusha Sweet	,13

Sarah Cornelia Sweet	10	
Albert L. Sweet	.05	
		5,08
Island Grove, James Ray	35	
Kaue, Baptist church	2,58	
Quincy, monthly concert	5,63	
Union, Baptist church	2,37	
Payson, Bap. ch., public collection,	3,94	
Monthly concert,	10,06	
		14,00
Carthage, Bethel Bap. ch., monthly concert,	9,30	
Washington, Bap. church	2,37	
Versailles, do.	3,16	
Tremont, do.	1,50	
Perry, Bap. ch., mon. con.,	4,81	
Griggsville, Bap. ch.	2,00	
Carrollton, Bap. ch., mon. con., per Rev. A. Bailly,	2,32	
Prof. Munson	2,00	
		4,32
do., Rev. William Prichell	10,00	
Winchester, Bap. ch.	11,25	
Henry W. Minor	.12	
James Minor	.25	
		11,62
Whitehall, Bap. ch.	1,12	
Bluffdale	1,60	
Alton, Bap. ch., col., monthly concert,	25,87	
	3,13	
		27,00
Upper Alton, col. at the State Convention,	40,25	
do., Bap. church, mon. concert,	4,00	
collection,	8,06	
Fem. Karen Society, for support of a nat. Karen preacher,	25,12	
Juvenile Karen Society, for educating a Karen girl,	14,62	
Harriet Davis	.12	
		51,92
Bunker Hill, 2 individuals	1,25	
Woodburn, 3 do.	1,50	
Bethel, Bap church	16,57	
Mr Jones	3,00	
Fem. Miss. Society	15,00	
		34,57
Edwardsville, Bap. ch.	2,37	
Rockspring, do.	9,85	
Rev. W. McQuire, per Rev. J. M. Peck,	1,00	
Salem, Bap. church	6,00	
		258,52
per Rev. J. D. Cole, Agent of the Board,		292,95

## LEGACIES.

Eastham, Ms., Miss Polly Smith deceased, Freeman D. Mayo executor, per Miss Sarah Smith,	50,00
West Woodstock, Ct., Miss Sarah Morse deceased, per Rev. L. G. Leonard, (also 1 string gold beads and one Florence straw bonnet.)	1,85
Ebenezer, Indiana. Rev. William Morgan deceased, in part of a legacy of \$500;—per Rev. Jirah D. Cole,	50,00
	101,85
	319,86

The sum of \$5000 has been received from the American and Foreign Bible Society, per Wm. Colgate, treasurer, to be appropriated as follows:—

For printing and circulating the sacred scriptures in Asia, 4500  
 For the circulation of the sacred scriptures in Norway, under the special direction of Rev. J. G. Oncken, 500  
 ————— 5000,00

A donation has also been received from the American Tract Society, per O. R. Kingsbury, assistant treasurer, to be appropriated as follows; to circulate approved publications by the following missions, viz:—

France,	500
Hamburg,	200
West Africa,	200
Burman and Kazen missions,	1000
A'sam,	400
Siam,	200
	—2500,00

## CLOTHING, &amp;c.

Chelmsford, Ms., Sewing Society, per Mrs. M. A. Spaulding, a box of clothing, &c., for the mission school at Edina, Africa,	30,00
Boston, Ms., Thomas Hollis, 6 doz. superior Ink Powders.	
do., Miss Susannah W. Butterfield, a complete set of the Baptist Missionary Magazine from 1803 to 1841.	
do., Mrs. Sharp, sundry articles of clothing, &c., for Mrs. Love of Greece.	
do., books, &c., from ladies in Boston, for the Greek mission.	
New York State Temperance Society, papers, pamphlets, &c., for distribution.	
Richmond, Va., a box for Mrs. Frances Davenport, of Siam.	
Portsmouth, N. H., Ladies Baptist Missionary Society, per Mrs. S. H. Brown, clothing, books, &c., for the Shawanoe mission,	40,00
West Topsham, Ct., Ladies Sewing Circle, per Mrs. T. P. Durant, clothing, for Indian mission,	16,00
Charlestown, Ms., Young Ladies in Female Seminary, clothing, &c., for Mrs. Harriet B. Cutter in A'sam,	46,31
Plainfield, Ct., Sabbath School Missionary Society, per M. B. Spalding, clothing, bonnets, &c., for school in Burmah under the care of Mrs. C. H. Vinton,	30,00
South Reading, Ms., a box for Mr. Blanchard, Delaware station, per E. Walton.	
Slateford, Pennsylvania Slate Company, one case of slates for missionary schools.	
Sundry collections for the personal benefit of Rev. J. G. Oncken, per Rev. B. R. Loxley,	73,95

H. LINCOLN, Treasurer.

### American Baptist Board of Foreign Missions.

#### SKETCH OF THE RISE OF THE BAPTIST CHURCHES IN DENMARK.

The narrative presented in this article was drawn up by Mr. Köbner, one of the early members of the church at Hamburg, and a faithful co-laborer with Mr. Oucken in spreading the gospel both in Denmark and Germany.

It is simple and unpretending in style, but we doubt not the strictest regard has been had to truth and accuracy in the statements made. The brevity which we are obliged to observe in transferring to our columns, has compelled us to omit many details which would be interesting to our readers; though enough is given to show most clearly the presence and power of God, in the gracious work which has been commenced in that region, and which is steadily progressing amid the most violent and determined opposition.

We trust that the brief history here given, of the trials and persecutions of our brethren connected with these infant churches, will serve to awaken a deeper interest in the hearts of Christians in this country, and that it will call forth more fervent prayers and more efficient aid in sustaining the cause which makes so strong a demand on our sympathies and support. The narrative commences with

#### *Religious awakening—Errors of the "New Sect"—Visit to Copenhagen.*

About twenty years ago, when Rationalism, the theology of human wisdom, was in its zenith in Germany, all spiritual life became extinct also in Denmark. The country lay evidently in the shadow of death; but the Lord, about this time, again took compassion on his people, and roused them from their slumber, by his Spirit. This work he commenced in his usual way, by kindling the sacred fire in a remote corner of the land, through the instrumentality of an old journeyman shoe-

maker; but it was soon communicated to hundreds in all parts of the kingdom. The awakenings were for the most part amongst country people and the inhabitants of villages, who were exceedingly zealous in proclaiming and spreading abroad the truth. They held frequent meetings among themselves for mutual edification, and to awaken others; but they did not separate from the Lutheran state church, nor had they the most remote idea of the nature of an apostolic church. In doctrine they were strictly Lutheran. The essence of christianity, justification by Christ, and not by works, they clearly recognised and admitted; but they were wholly in the dark in reference to the sovereignty of God in the free choice of the objects of his redeeming grace. Like others of the established church, they were Arminian in sentiment. When this awakening took place, the subjects of it were called "the new sect." They were not only persecuted by the public in the usual manner, but the government forbade their meetings, and sought by prosecutions, imprisonment and fines, to suppress them, and to prevent the further spread of the awakening. But in this instance, as in multitudes of others, it was shown that the hand of God is stronger than the united power of men. The government at length perceiving that they accomplished nothing, relaxed somewhat of their rigor, though, whenever the spirit of evangelical piety began to show itself in other parts of the country, the persecutions were invariably renewed. At last they ceased every where, and the country people held their meetings, at which particular peasants delivered their simple addresses, without interruption.

Since the year 1825, however, a ma-



terial change has taken place in the doctrines of these Lutheran christians. Hitherto their opinions of the value and authority of the word of God, had been sound; but now a clergyman in Copenhagen who had long been the champion of evangelical christianity against Rationalism, and as such, was held by them in high estimation, brought forward the doctrine, that the so called apostolic creed was older than the new testament, and more important than the scriptures; that it was exclusively the word of God, the foundation on which the christian church was built; the rule of faith, on which all must rest their hopes for eternity; and ought, as the *Daabs Pagt*, or baptismal covenant in baptism, to constitute the sole ground of admission into the christian church. In order to advance this new baptismal covenant, the sacred scriptures were in every way depreciated in their publications, by Grundtwig, the author of the doctrine, and by his followers. It was maintained that they were only intended for the extension of religious knowledge, and more for the clergy than the people, who were unable to read them in the languages in which they were given. Doubts of the entire genuineness of the new testament were admitted, and the impossibility of any one's being spiritually awakened by reading the bible, or any other books or tracts, was strongly asserted. It was only by the word audibly proclaimed, and especially by listening to the before mentioned creed, or to parts of it, from the lips of ordained priests, that faith could be attained; and that all books, without exception, were a dead letter. Such were the opinions promulgated, and by degrees the greater part of the "new sect" became infected with them.

In the summer of 1839, at the suggestion of br. Oncken, I undertook a journey into Denmark, in order to establish a connection with these awakened Danes, and to attempt the introduction amongst them of sound scriptural views in relation to baptism and the constitution of a christian church. On this journey I succeeded in forming a friendly acquaintance with many believers, and held numerous well attended meetings; but the doctrine of adult baptism, as opposed to the sprinkling of children, found little acceptance with them. They clung to the latter with much greater firmness than is generally the case in Germany. It

happened one evening that a discussion arose on this subject between myself and a countryman of the name of Rasmus Ottesen, a man endowed with considerable natural abilities, and held in great esteem among his fellow believers. He attacked me with violence, directed against me all the force of his wit, and in his heat advised me to go to Münster in Copenhagen, where I should find people of my own stamp and similar sentiments. This hostile intimation proved to be the means appointed by God for the formation of the present Baptist church in Denmark. Hurt by the bitterness of my opponent, I became silent, and thus terminated the conversation. The thought then occurred to me that the intimation he had given might be of service, and I determined immediately to act upon it. I therefore altered my route, and proceeded to Copenhagen, which I had not intended to visit. Here I found a small spot that God himself had prepared, into which, with trembling hands, I endeavored to cast the seed of divine truth. A small band of believing friends had already gathered around a man by the name of Münster, and with him had examined the doctrines of Grundtwig by the light of truth, and had rejected them. They had searched the scriptures diligently, and had arrived at the conclusion, that the baptism of children was an erroneous practice, and ought to be given up; and that it would be better again to substitute immersion for sprinkling. They however were of opinion, that those who had been sprinkled in infancy should be considered as baptized. Of the existence of other christians besides themselves, who rejected infant baptism, they were ignorant, never having heard of Baptists and their opinions. I imparted to them the knowledge that God had bestowed on me, and then left them to the care of Him who careth for his own people.

On my return home, I kept up a correspondence with these friends, for whom I had conceived a strong attachment, and had thus an opportunity of observing the struggle it cost them to be the first in Denmark openly to separate themselves from the errors of the established church. At length, however, some of their number broke through every obstacle, and desired to be baptized. When a man has determined on obedience to God, joy takes possession of his heart; one of them whose name is Rüdiger, has given vent

to his feelings in a letter written about this time (24th Sept., 1839.) It is as follows:

"Oh, how my heart now leaps with joy and gratitude to the infinitely merciful Savior! With every day my longing increases for the arrival of the beloved men of God, who, in obedience to his command, are coming to execute his will, which he has made known to us in his word. Welcome, a thousand times welcome to the shores of Denmark with the messages of peace and the words of truth upon your lips, and with the power of God's Spirit in your hearts!"

*Second visit to Copenhagen—Baptism—Persecution.*

Br. Oncken and myself now set out for Copenhagen, where we baptized eleven believing disciples of Jesus, with whom we spent several most delightful days.\* A letter, from which the following are extracts, was received some time after our return home. It is from br. Mönster, whom the little church had chosen for their overseer, and is dated Copenhagen, 9th Dec., 1839.

"The mercy of the Lord is new every morning. I cannot thank him as I ought for the great grace and love he shows us. Our meetings are numerously attended, particularly by strangers; for most of our former brethren will not venture themselves under the same roof with us. Persecution continues on every hand, both with the pen and with the tongue; and on the side of the police, it appears to be assuming a rather serious character. On the 30th Nov. I was summoned before the authorities, and the examination to which I was subjected lasted from 6 to 9 o'clock in the evening. I had to give an historical account of the causes that had led to my separation from the state church, and the manner in which it had been effected, together with a statement of our doctrines. In the course of this examination, the good will of the magistrate was gained, so that he evidently endeavored to place the affair in the most favorable light. From the manner of his procedure in this examination, and his personal kindness to us, I am led to suppose that he himself may have been a subject of the renewing grace of God.

\* For an interesting account of this visit and its result, see a letter of Mr. Oncken in the May number of the Magazine, 1840, p. 105.

On the following Tuesday my wife had to appear before the same tribunal, where she was greatly supported. By her declarations the judge was affected even to tears, and fully perceived that what had thus become a settled conviction of the mind, no human power could shake. In the course of the week all the others were examined, and at the conclusion they were found perfectly to agree. The judge inquired of each one if he had been baptized of his own accord, after full conviction and without the persuasion of any one. These examinations have been transmitted to the office of the secretary of state; but we know that the heart of the king is in the hands of the Lord, and to Him we have commended the good cause. Thus much, however, is certain, that the party of the orthodox established clergy exercises a decided influence over the new court, and will not neglect any opportunity of doing us harm. Of this we have the most indubitable proofs, so that to all human appearance, our prospects are not the best."

Soon afterwards, (24th of Dec.) we received from br. Mönster another letter, from which we give the following

*Examination before the police.*

"Honor belongs to God only! in Him only is our trust. How unsearchable are his judgments, and his ways past finding out! It is painful to the old man to find ourselves in every way persecuted and reviled, not only by the unbelieving world, but by our fellow Christians. Yet the new man within us, rejoices in the Lord; for if we suffer with him, we shall also be glorified with him. He even bids us rejoice when men say all manner of evil against us falsely, for his name's sake, for then great is our reward in heaven. The magistrates, indeed, treat us with more humanity, but appear at the same time, disposed to view the affair in a serious light. To-day the whole church has been summoned, and will probably be required to give an explicit answer, whether they will return to the state church or not; and this, accompanied with the decided intimation, that, in the latter case, they cannot be permitted to remain in the country. \* \* \*

"We all appeared before the tribunal, and the inquisitor, as he had been commanded, employed all his eloquence with each one separately, in order to convince us of the danger of resisting the magistrate, and the con-

sequences that might result to ourselves from it. But the Lord was strong in the feeble, and no one could be induced to enter into any conditions, but they were unanimous in demanding to be acknowledged as an existing church. The inquisitor now assured us that he had entered upon the duty imposed on him with great reluctance, expecting to have to do with a company of deluded enthusiasts and fanatics. He thanked us in the kindest terms, that we had acted with so much circumspection, in regard to truth and christian temper, by which we had acquired in a high degree his esteem and confidence, and had rendered this examination the most agreeable of any he had conducted, during the many years of his official career. He added, that what he had represented to, and enforced upon us, was only in the fulfilment of his official duties. The affair will now be transferred, for decision, to the Department of State; the result however, is in the hands of God.

"Our assemblies continue to be more and more numerously attended, particularly by strangers, and, God be praised! all has hitherto gone off well; but He alone knows how long we shall be tolerated. I have daily occasion to rejoice over our little church; the most fervent love, founded on truth and justice, prevails amongst us. May the Lord regard us in mercy, and continue his favor!"

After a silence of fifteen weeks, br. Mönster wrote us as follows, under date of 11th April, 1840.

*Sentence of prohibition—Its effect—Increase of the church.*

"Matters have at length assumed a very threatening aspect with us. We were yesterday summoned before the police director to receive the ultimatum of the government, which he read to us, and which is to the following effect: We are commanded to give up our meetings, of whatever kind they may be,—and care will be taken to prevent their being publicly held. We are to abstain from the administration of the Lord's supper, and from whatever has reference to re-baptism (as it is called). The police is enjoined to keep a watchful eye upon us, and to punish according to law, every violation of these injunctions. But none of us were induced into any engagements; on the contrary, I for my part declared at once, that I had no inten-

tion of conforming to these injunctions in any one point; that while I would endeavor to render unto Cæsar the things which are Cæsar's, I would not forget to render unto God the things that are God's. The police director now intimated that they should find means of keeping from the country the people who were propagators of our sentiments in regard to baptism. To which I replied, that the attempt to root out and banish from the country what was so evidently the work of God, would, with His blessing upon us, afford him enough to do for the remainder of his life."

Such are the barriers that have been raised to interrupt in its commencement, the work of God in Denmark; yet the infant church has not only continued to this day, but has become trebled! The meetings have been continued almost without interruption, and are still, (Nov. 1840), very numerously attended.

So early as the end of July, there were again many in Copenhagen who longed for the sacred ordinance of baptism, and brother Oncken and myself were once more called thither. On this occasion ten were baptized; and the church having chosen br. Mönster as their teacher, he was ordained by br. Oncken. Amongst the persons baptized, was a teacher, who has resigned an appointment in a seminary, that he might be at liberty to act upon his convictions of truth and duty. He now supports himself and a numerous family in other laborious ways; but his letters are full of the praises of His goodness, who has imparted to himself and now also to his wife, his brother, half sister, and best friend, the treasures of divine truth. A student of theology, Mönster's brother, has also renounced all prospect of bread and preferment in the church, and has been enabled by great grace to yield to his convictions of duty. He was baptized here in Hamburg, a short time before we set out.

In conclusion, the present teacher of the Copenhagen church informs us, with childlike joyfulness of heart, that he has since baptized twelve new converts; that the church now consists of 32 members, and is in the enjoyment of brotherly love, and the peace of God.

*The church in Langeland.*

On my journey into Denmark, in the summer of 1839, I visited Langeland,

where I held many meetings; and formed many pleasant acquaintances with the believers in that island. Soon after my return home, I learned that some of them, under the influence of the Holy Spirit, had been brought to reflection, and had resolved to obey the Lord. Others began to search the scriptures, and appeared not to be averse to the truth. But scarcely had they commenced a correspondence with us, and began openly to avow and defend their opinions, when a storm of opposition arose, such that nothing but the special grace of God could have sustained them under it. This was the more fearful and trying, as it came not from the world, or from the magistrates, but from their fellow christians. The formation of the church in Copenhagen had already produced excitement enough; but they now saw these sentiments suddenly springing up and spreading in another part of the country. Not only did the brethren in Langeland who did not participate in their convictions in regard to baptism, become bitter and active opponents of the doctrine; but the speakers of other communities in the neighborhood went over repeatedly, and left no effort untried, to prevail on those who had resolved to be baptized, to change their determination. Arguments, entreaties and even the most alarming threats, were employed to shake their resolution. They called us *Anabaptists*, designating our baptism as a sin, and blasphemy against the Holy Ghost, and representing me as an artful deceiver, a horrible wolf, that had assumed the disguise of the gospel.

The following is an extract of a letter, dated 16th Dec., 1839, from br. Rasmus Förgensen, who was the first in Langeland to be convinced on the subject of baptism.

“R. N., a Congregational speaker, from the island of Funen, has also been here, and has had a great deal of conversation with me. He adduced innumerable arguments against baptism, and most zealously exerted himself to bring me over to a different opinion. For a moment I doubted, but the dear Savior, (thanks to his name!) took me by the hand and sustained me, so that I clung to his word. I told him in direct terms, that I did not believe what he said; but that I would abide by God’s own holy word.”

Unshaken by these efforts, our weak brother, in whom the Lord was mighty, stood fast, while others were again in-

olved in doubt, uncertainty and irresolution. As soon as I was apprised of the state of affairs, and had ascertained the passages of scripture that the opponents had converted to their use, and the chief arguments they had employed, I wrote to the Langelanders, in the form of a letter, a reply to all the objections advanced against the truth in reference to baptism. This was blessed by Him, who in his great mercy, employs as his instruments the feeble efforts of his children; and thus it happened that in September this year, many were ready for baptism.

*Extracts from correspondence.*

The following extracts from their letters will convey the best idea of the views and feelings of these, in other respects uninformed and simple, country people. Br. N., under date of July 19, 1840, writes:

“Your communications have been the source of great edification and delight to me in directing my attention, by the light of the Holy Spirit, to the truth contained in the word of God. Praise and thanksgiving to the Lord, who guides all things so wisely, and who has accomplished so much for us. He leads us indeed, sometimes, where we have no wish to go, but he always gives all the grace we require, and often more than we ask or understand. Dear brother, I know not what else to write to you, but that Jesus Christ, the only begotten Son of God, came into the world to save sinners. You may indeed reply, ‘You have no need to tell me that;’ but when the heart is full, it will overflow; and, dear brother, it is in all simplicity I write to you the best of what I know, that Jesus Christ has laid a foundation that will stand sure, and we dare not build on any other; for ‘there is no other name given under heaven among men, whereby we must be saved.’ And if we love him, our love will compel us to obey his commandments, for which he will himself give us ability and strength, that we may not be turned aside from them, to follow fables, the doctrines and commandments of men. I earnestly desire to see and to converse with you, for I inwardly long for baptism and the Lord’s supper.”

From br. A. M., dated August 22d:  
“Dear K.—Do not forget to write to us. There are some amongst us, who, by the assistance of God’s Spirit, have arrived at conviction, both as to what baptism is, and who should partake of

the ordinance. There are others longing to know what is the will of God. Since your departure my thoughts have been, for the most part, in heaven, and sometimes with you; particularly since God has convinced me that immersion in baptism, and rising again, must both take place; and that those who are baptized in the name of the tri-une God, should confess in whom they believe, before they are baptized. My longing for your arrival with br. Oncken increases with every day. We are, as it were, shut out from the public meetings, and are looked upon as strangers, and even as heretics. The Lord help and comfort us, and you also."

*Second visit to Langeland—Baptism—Movements of the police.*

On the 10th September, 1840, br. Oncken and myself set out for Langeland, where he baptized eight persons.\* The Lord not only granted us a delightful season in Langeland, but conducted us through greater dangers than those we had escaped on our last journey to Copenhagen. Amongst those baptized, there was a man born blind, to whom the Lord has not only imparted a clear insight into spiritual things, but whom he has also endowed with so rare a knowledge of the scriptures, that scarcely a passage in the new testament can be repeated, but he can name the chapter, and frequently the verse, in which it is found. Poor and helpless as the widow in the Temple, he has, like her, brought an offering with him. I have in my possession two sacred poems composed by him, which evince great natural talent and sanctified feeling. R. Förgensen, mentioned before as the first to avow his sentiments, and who, from the beginning, has displayed so much constancy, was chosen superintendent of the little church.

The few lines which follow are from a letter of his, received soon after our return, and dated Sept. 28.

"We have been anxiously expecting to hear from you, that we might know if you reached home in safety. There are many reports in circulation, according to some of which you have been detained and imprisoned. We have, however, found comfort in the thought, that the Lord is able to conduct his servants, unhurt, through the raging billows and through fire. You had scarcely reached the steamboat from

Taars and put out to sea, when a party, sent out to seize and to deliver you up to the police, arrived at Taars, many of whom were sorry enough that you had escaped them. The minds of many around us seem to be in suspense. They wait to see how things will turn with us; what will be our conduct, now that we are united into a church. We therefore clearly perceive, if the kingdom of the Lord is to be extended, and his honor promoted, we must walk circumspectly, taking the word of God as our guide, and giving heed to every exhortation it addresses to us; that we may walk as the children of light, and that he may be glorified in us."

As br. Mönster was, sometime after this, on his return from Aalborg, he visited Langeland, where he baptized two persons more; so that the church now consists of ten members, who have already undergone an examination by the police. The district magistrate, however, appears to be a humane man, and it is to be hoped that he will treat them with as much lenity as possible. So far as I at present know, their meetings have not been interrupted.

*Attempts to apprehend P. Mönster—Encouraging prospects at Funen.*

The following are extracts of another letter from the same hand, dated Nov. 10th.

"Immediately after our dear brethren from Copenhagen, (P. Mönster and his brother, the student, A. Mönster,) had taken their departure, our district magistrate, Hohn, received an order to arrest br. Mönster wherever he might be found. In the province of Zealand also, through which he travelled, and where he visited a schoolmaster, Sörensen, who is a convert to the truth, the officers were sent to arrest him, (so says report) but they did not arrive till after his departure. I am informed also, that in the neighborhood where Sörensen lives, (exactly where the Grundtwigan clergy, our bitterest opponents, are most numerous settled), there are individuals who have embraced the truth on the subject of baptism. One of these is a weaver, named H. Peulecke. He has visited the believing clergy and conversed with them upon the subject. They were unable to resist the truth, but sought to pervert it. One clergyman, Boiseu, has been in the neighborhood, and has advised the people not to talk with this weaver, or any other persons on the

\* See in Mr. Oncken's letter, page 9 of the January number, a brief account of this visit.

subject of baptism, telling them it was dangerous to do so. Rasmus Ottesen, with whom you once disputed in Funen, and who was at that time so bitter, has been brought to a stand, and to yield, if not a full, at least a partial assent to the truth. My brother says the clergy are afraid of him, not being able to contend with him. He now often declares, that in as far as the Baptists are right, they shall maintain their rights. I have still a particularly pleasant piece of news to tell you. Br. Swendsen of Swendburg in Funen, came to see me some time ago, and is quite a convert to our views of baptism. We had a great deal of conversation together, for the Lord opened to us the scriptures, and allowed us to draw water out of this inexhaustible spring. Swendsen exclaimed, 'Now I can depart out of Babel, and I will depart.' From this moment his resolution was taken to separate from the state church, to adhere to God's own word, and to call upon the Lord for strength and ability joyfully to run the appointed race. R. Rasmusen from Funen desires to be received into the church of the Lord, and the sooner the better. I entertain a strong hope, that the Lord will also plant for himself a church in Funen, though for the moment it appears as if the way were entirely closed against us.

"A proclamation has been sent to the district magistrate, and by him addressed to his deputies and the people at large, particularly to the inhabitants near the coast, and the owners of boats, offering a reward of 20 dollars for the apprehension of Oncken, yourself or Münster, or for discovering your place of residence, that you may be seized; and denouncing severe punishment against any one who shall afford either of you an asylum, or keep secret the place of your abode."

[To be continued.]

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### Siam.

#### JOURNAL OF MR. DEAN, AT BANGKOK.

##### *Conversation with a Chinese boy—Customs of mourning among the Siamese.*

Sept. 4, 1840. I have just been conversing with Apu, the former associate of the boy who died here last Sabbath,\* relative to the loss of his friend;

\* For an account of the sickness and death of this boy, see the letter of Mrs. Dean, which follows this journal.

and his own thoughts and feelings on the subject of death, and the service of God. He seems to feel that God is thus speaking to him directly, and says he is thankful to him for sparing his life and giving him an opportunity to prepare to follow his friend to the grave. His feelings and judgment appear now to be in favor of a decided avowal to be for the Lord; and the only consideration, as he says, which deters him from it, is the fear that he may be left to fall away after once professing attachment to Christ, which he thinks would be a greater sin than he has ever committed.

Rosemina, a little girl in the school, by her frequent questions on the subject, is evincing a concern of mind which encourages us to renew our prayers that God may make this the accepted time for her salvation.

5. This morning as the school-boys came in to worship, we discovered a red cord tied around the wrist of each boy as a badge of mourning for their former school-fellow. On inquiry we ascertained that in addition to the affectionate remembrance of which this was a token, it served to keep off the spirit of the departed, concerning which they entertain some fears; and also to guard against any infection which might arise from having come in contact with the dead body, or from visiting the room in which he died. These cords were purchased by a friend of theirs and presented to them, somewhat in the manner that a person is said in China to present a piece of white cloth to each of the relatives of a deceased person, to be used in wiping away their tears during the season of mourning.

The Chinese wear the badge of mourning three years for a parent, one year for a grand-parent, three years for a husband; for a wife they wear white shoes or a patch of white on the top of the shoe for one hundred days. After the death of the emperor no person is allowed to shave for three months. The mourning apparel is white, and among the Chinese here, it is customary, after the death of a man, to have the house ornamented with papers written with blue ink. In their own country the Chinese keep the corpse of a friend, if he be a man of wealth or distinction, for many months or years, waiting to find a fortunate burying-place. Men of wealth here, soon after death, are placed in a

coffin gorgeously ornamented, and, followed by an extensive procession of boats, are taken to some *wat* and burned. It is not customary for Chinese to follow the remains of a wife or child to the grave, but great stress is laid upon the filial duty of children to parents, which includes the offerings made to ancestors. A young widow is sometimes known to remain many years in widowhood, and even to go down to her grave in mourning for her husband.

*Monthly concert—Application for tracts.*

6. We have to-day observed the monthly concert with the Chinese church, and one of the school-boys engaged in prayer with us for the conversion of the world. A number of the brethren were absent from worship to-day, but a few persons were present who are not accustomed to meet with us, and who manifested a good attention to the word communicated. Keok-cheng conducted the exercises in the chapel. At the prayer meeting Chek-heng requested that his aged father in China might be particularly remembered in the prayers of the church. In case the English and Chinese should resort to arms in the settlement of their affairs, he is so located as to be exposed in his life and property.

We have for the last few days suffered extremely from the heat. Though the thermometer has been down to 78° in the morning, it has risen to 90° at 4 o'clock, P. M., in the shade. On the whole, the last month has been the most trying to the health of foreign residents here of any month at the same season of the year, and perhaps than any month in any season, for the last five years. We have great reason for gratitude that the lives of all the missionaries have thus far been preserved. We trust the coming cool season will bring us much relief.

We enjoyed an interesting season of worship at the house in the bazaar this afternoon, though there were but few persons present. Among the number was a little boy who, at the close of the service, said his father and a number of his associates residing at the *Bee Long*, and employed in pounding out rice, had sent him to request a few of our books. After a little conversation with the boy, who manifested much intelligence and was able to read, he was furnished with a number of our tracts and requested to invite his father and friends to call at our house,

or at the place of worship on the next Sabbath.

*Surgical operation—Seizure of a Burman female—Trials of a Chinese convert.*

7. I have to-day witnessed the amputation of a man's arm by Dr. Bradley. The patient was a sailor from one of the Bombay ships now here, who a few days ago had his arm caught and bruised and broken by a chain cable while casting anchor. During the operation a number of spectators gathered around, and among the rest a number of Chinese, who said they had never seen nor heard of such a performance before. They readily saw the propriety of cutting off the arm to save the man's life, and as readily acknowledged the propriety of cutting off their sinful practices, if they would preserve their souls; but we fear there is little hope that they will ever consent to part with their sins for the sake of securing their everlasting salvation.

10. Last evening, there being a bright moon, a company of thirty or forty men, armed with knives and clubs, passed our house on their way to the Burman village, where they took by force a beautiful young female to become the wife of a nobleman. Parents sometimes present their daughters to the king and nobles to become their wives, and they are sometimes purchased with money, but we are not aware that it is common for the nobility to take away young females by force from their parents, though they unhesitatingly take their younger girls and boys to become play-actors. This latter practice has presented serious obstacles to our collecting schools, since the parents fear to have their children out of their sight lest they should be carried off to the palace.

13. Sabbath. Have enjoyed much happiness to-day in conducting religious worship; most of the church members were present and a good number of others, which rendered our assembly larger than usual. The prayer meeting on the whole was more interesting than it has been for a few weeks. Chek Heén, who has been at Su-pan for the last three or four months, met with us to-day. The account he gave of himself, of his trials and preservations, caused us to rejoice and praise God. As near as I can learn from him, Su-pan is the name given by the Chinese to a section of country situated about fifty miles north-west of Run-

sai-si, and abounds with fish, dye-wood and cattle. He has been in the habit of visiting this and other places annually for fishing. This year he made arrangements with a man as usual, to join him in the expedition, but he soon proved himself to be a drunkard. He then agreed with one of the brethren of the church to accompany him, but he met with an accident which disabled him for business. Finally he engaged another man to accompany him, and with him proceeded three or four days from Bangkok, to the place of destination. Here his companion began to revile him for his religion, and concluding he should catch no fish in company with a man who had abandoned the gods of his fathers, he resolved to leave him; but in doing so he took a number of ticals of money belonging to him. Thus robbed and abandoned, Chek Heen was left far from home, without money, without friends, in the midst of thieves and robbers, to manage and defend a large boat without assistance. However, praying to God for help, he went forward, became successful in his business and has now returned to us in safety, after distributing a quantity of tracts and exhorting many to repentance.

*Encouragement in the school—War with Cochin China.*

15. In passing through the most business part of the city to-day, I was struck with its dull appearance. Mechanics were lounging about their workhouses destitute of employment; shop-keepers were sitting idle at their doors; and nothing but gambling houses, spirit shops, and card manufactories, exhibited signs of life and progress.

20. Worship in the chapel was conducted, to-day, by Keok-cheng, and at the prayer meeting following, the members of the church were questioned on the subject of the discourse. One stranger came in after the commencement of worship and remained for a time after the close. He showed some interest in his inquiries. During the exercises of Mrs. Dean with the school-boys this afternoon, some signs of encouragement were discovered. One of the younger boys has for several days afforded us some hope that he was sincere when he said he wished to be a Christian and become a member of the church.

The experience of the last week,

while it presents nothing extraordinary, teaches us that from a diligent use of the various means at our command, we may hope that good will result. A number of persons have applied for medicine; among them were two cases of leprosy. This complaint, as it prevails in this country, may be greatly relieved by medical treatment, though it cannot easily be permanently cured, so as to prevent a return of the disease after a lapse of time. We have during the week sent five hundred copies of Chinese tracts by brethren Slafter and Buell, who left us two days ago for the interior. We daily give away a few books at the house.

23. The king has to-day received a communication from one of his chief officers, sent to guard the frontier against the encroachments of the Cochinchinese, stating that his forces are inadequate to defend the country. The report is now current here that the Cochinchinese are coming on to Bangkok both by land and water. The prah kang is about to proceed to Chantibun with a reinforcement of men.

*Requests for baptism—Hopeful conversion of a teacher.*

27. Sabbath. This morning I discoursed to the people for an hour and a quarter from the passage, "The love of money is the root of all evil." The subject seemed peculiarly appropriate to my auditors, who listened with considerable attention. The prayer meeting was rendered unusually interesting by some remarks from Mrs. Dean's school teacher, who openly avowed his belief in the Christian religion, and his determination, with divine assistance, to live a Christian life. He came into my study this evening and requested baptism; and spoke of his views and feelings in a very interesting manner. After a long conversation, he left on my mind the impression that God by his Spirit had been operating on his heart.

The man alluded to at a former date, as having asked for baptism, took the opportunity of coming to renew his request to be admitted as a member of the church. One of the school-boys also made a few remarks and answered some questions at the prayer meeting to-day, but his case does not appear as satisfactory as the other two.

At the service in the bazaar conducted by Keok-cheng, there were a number of strangers present, who listened



to a very simple and appropriate exhibition of truth.

Oct. 2. To-day Pi-a-pi-pat has been released from prison, after a confinement of more than four years. He is of Chinese descent, and has been a man of considerable rank under the Siamese government. He was one of two officers who were dragged from the presence of the king by the hair of the head, and committed to prison on the charge of having allowed the Chinese junks to export a greater quantity of rice from the country than the king had specified. It is said that he comes out of his confinement looking as healthy and robust as when he entered, having been well provided for and attended to by his friends.

At the date above mentioned our missionary party were all enjoying comfortable health, and the mission as prosperous as at any former period.

In a letter dated July 12th, Mr. Dean makes the following remarks, illustrative of the state of public morals among the Siamese.

#### *Intemperance and crime.*

We have occasion to lament the rapid increase of intemperance and robbery in our neighborhood, and throughout the country, during the last four months. A few years ago intemperance was the dread and horror of the natives, but now it is becoming common among all classes here. And not long since it was justly remarked that in Bangkok a man might safely go unarmed and unattended through any part of the city and suburbs, but now robberies are becoming frequent in different places about us, even at mid-day. Our cook was recently struck down, while returning from market, and robbed of his basket of vegetables. A Chinaman, not long since, while walking through the *bazaar* with a bag of money, had it violently taken from him while in sight of scores of men, who refused to come to his aid, for fear they might incur the displeasure of the robbers. And again, an English merchant sent a servant out with a piece of cloth to the tailor's, to be made into clothes, when the servant was knocked down and the cloth taken away.

Drunkards stagger past our doors daily, and particularly on Saturday night and Sunday, do we expect a regular annoyance from the grogshop in the vicinity; while idleness, and gambling, and thieving are daily increasing

to an alarming extent. Seizures for opium and opium smuggling have by no means been stopped in the country, and what may be the result of this matter, in all its bearings upon the people and the government, it is not easy to foresee. This much, however, is certain, that in relation to both, there is too much reason to regret that the drug was ever introduced into the country; and we should rejoice if we could say that those bearing the Christian name had done nothing towards bringing this evil upon the country, and misery upon the people.

#### *The school—Condition of the Chinese.*

Our school is coming into notice somewhat among the people. Last week a *Chaw-Sica* (a merchant) came with a request to place his son, about ten years old, under our care. The present teacher takes a part in reading and explaining the scriptures in our family worship, and appears interested in the subject of religion, though not a Christian. The present season is extremely hot, and the rains commenced two months before the usual time, in consequence of which the rice crop is expected to be deficient, and the cost is now raised twenty-five per cent. upon the usual price. The Chinese are now paying their triennial tax of four ticals and a slung (about \$3), and such as have not the seal upon their arm, by the close of the next month, as a proof that they have paid, will be seized. Many poor creatures this year from China, who can scarcely raise enough for their daily support, will find it difficult to meet the demand. Some of the Chinese, who had embarked for their native land, on hearing of the capture of a few junks by the English near Singapore, have returned to Bangkok; but most had gone too far to return, and are now objects of solicitude with their friends here.

One of our church members has been very ill, but is now able to attend worship. They all appear humble, and show a delight in the service of God. Still there is in some, a want of consistent christian character which demands our constant watch-care. For example, it is very difficult to inspire them with a proper regard for the Sabbath. Their former habits and business relations are all against it; and while they are restrained from labor on that day, it is not easy to prevent all business conversation and worldly thoughts.

EXTRACTS FROM A LETTER OF MRS. DEAN, DATED BANGKOK, SEPTEMBER 4, 1840.

*Death of a Chinese Boy.*

As it was last Sabbath our painful duty to attend the funeral of one of our school-children, we thought it might be desirable to give some particulars of his conduct while under our care, and subsequently, during his illness. The scholar alluded to was a Heinnam boy, named A Yok, who came to us on the 19th of last November in high health, robust and strong, being then about fourteen years of age, and having been in this country two years. He knew little about reading when he came, and we therefore gave him the first books used by children. Not being satisfied with this, he of his own accord read a tract entitled the "Two Friends." He made rapid progress and soon commenced reading the "Four Books," while he took his turn in reading the scriptures every morning at family worship. Though but slightly acquainted with our dialect, (Teo-chew,) his answers to questions proposed by us on the scriptures, or other subjects, proved that he understood what he read, and thought much about it. He was a boy of few words, and though he answered readily to questions relative to facts, he seldom or never gave us any clue to his own feelings. He was of a remarkably amiable disposition, and during his whole stay with us we never heard of his quarrelling with the other boys, or using bad language. He had a very retentive memory and could easily repeat a considerable portion of the native classics. We never had occasion to punish him, or scarcely to reprove him for a fault. At the time of the Chinese new year, when the school was closed for a few days and almost all the boys dispersed, he remained with us, continuing many of his usual employments, and pleasing us all by his cheerful hilarity.

On the 4th of August he first complained of being unwell and wished to be excused from attending school in the morning, though he read as usual in the afternoon—the time allotted to christian reading. This he continued for two or three days. When I asked him why he did not come for medicine, he replied he did not wish to take any. He seemed from the first to have an impression he must die, and

therefore felt reluctant to take any remedy. After his death some pills were found in his box which Mr. Dean supposed he had taken. On Sunday, the 9th of August, when I went to take my class as usual, I found him asleep, covered with a blanket and very feverish and sick. My fears were then first excited, and from that time he grew rapidly worse. At this time he would frequently be found in tears; and when spoken to he maintained a resolute silence or spoke but few words, as if scarcely understanding what was said to him. He continued attending worship morning and evening until the 22d. He frequently said to a cousin who called to see him on the 16th, "I shall soon die, I shall soon die!" At this time he was weeping bitterly and would say nothing else. The last week of his life he was, by the wishes of his friends, attended by Chinese and Siamese doctors, but without avail; his disorder continued to increase until the 30th, when he died. Two or three days previous to this event he appeared more willing to converse than on former occasions, and Mr. Dean asked him several questions, as whether he believed in Christ, whether he thought he should go to heaven. To the first he replied he did believe, but to all the others he maintained an unbroken silence. He died on the Sabbath, at the close of the services in the chapel.

As he had no near relatives in Bangkok except the cousin above mentioned, who was absent when he died, he was buried (instead of being burnt, as most of the natives are here). He was followed to the grave by the school children and church members; and it was to all of us an affecting scene.

Such was the life and death of this poor boy. We were left in painful uncertainty as to the state of his mind and preparedness for heaven, though we are permitted to indulge a faint hope that he did indeed love that Savior of whose name but a few months ago he had never heard. We are by this event strongly reminded of our responsibility to these poor children, and of the necessity of urging them *now* to come to the Savior. The effect upon the children of the school has not been such as we should expect in our own country. I observed one in tears as they were putting the corpse into the coffin, but the rest seemed to endeavor to repress their feelings and appear unmoved. During the prayer meeting Keok Cheng addressed the

children in a manner at once simple and touching.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, JULY 19, 1840.

*Tract distribution—Fear of Government.*

My last letter to the Board contained an account of my visit to *Bangplasoi*, *Anghèen*, and *Phrá Báí*,\* where liberal distributions were made of the word of God. For the last several months our visits have been confined to Bangkok and its vicinity. I have taken pains, at these times, to supply large trading boats, which have come from distant and interior parts of the country; our books have been in most cases gladly received. In this way we hope to introduce a knowledge of the gospel where missionaries have never been, and where they may not go for many years to come. We hope, also, that in the retirement of a country life, away from the bustle and noise of a city, these people may give the greater attention to eternal things, especially if aided by the Holy Spirit.

At half past six o'clock of each morning the Siamese, and those speaking Siamese, connected with our families and the printing department, are assembled in the chapel, where religious exercises are conducted in that language. On the Sabbath we have two exercises of this character, one of which is more protracted. A portion of the word of God is read on each occasion, accompanied with remarks. In this way I have gone through Matthew, Mark, Acts, and other portions of Scripture,—sometimes repeatedly. At this time we are using the Parables of our Savior, one of which is read on each occasion. Some of the hearers pay good attention, but the fear of consequences that might ensue upon exchanging the national religion, and the religion of their fathers, for that of Christ, appears an almost insurmountable obstacle in their way. The Siamese man, who went with Mr. Jones, some years since, from Bangkok to Singapore and Malacca, and who professed the Christian faith, and was baptized at the latter place, upon being requested to return to Bangkok, declined; and expressed his fears lest he should be apprehended, and that the loss of his life would be the conse-

\* For a narrative of this excursion, and a description of Phra Bat, the "Footstep of Deity," see page 285, last volume.

quence of having forsaken his former religion. In conversing with them, the natives often express such fears to me. Our present teacher, who has been in the service of the missionaries for the last six or seven years, told me the other day that no Siamese dared to embrace a religion not professed by the king. These are great hindrances to success in our labors, but not too mighty to be overcome by the power of the Holy Spirit. Aid us by your prayers, dear brethren, that this power may be exerted, and this influence may be felt in Siam.

From another letter, dated Aug. 14, we make the following extracts.

*Signs of opposition—Encouragements.*

We had recently some tokens of a spirit of opposition at work in the minds of a few of the Siamese priesthood. A number of them applied at our house for religious books. After being supplied with them, they went a short distance from our premises and tore them to pieces. They were copies of the histories of "Joseph and Moses," the preparation of which constituted some of the last labors of our much lamented sister Jones. I have been informed also, that recently the fragments of some torn books have been scattered along the road side. Though such things are painful to us, yet we must be prepared for them, and even worse. I regard the transaction as an indication that the priests are beginning to fear the influence which we are attempting to exert over the people generally. When the time shall arrive in which scores of Siamese shall have been converted to Christianity, I think it not improbable that the priesthood will be excited to strong opposition. These circumstances remind me of our visit, a few months ago, to Phrá Bat, so celebrated among the Siamese as the spot where Gaudama left the imprint of his foot in a rock, to be worshipped by his followers. Here one or two of the books we distributed were burnt before our faces.

The government, however, continues very tolerant with regard to our operations. They throw no obstacles in our way; and we rejoice in the fact that hundreds and thousands anxiously apply for and read the books that we print; and that thus a knowledge of "the only name given under heaven whereby we must be saved," is diffused far and wide.

## Miscellany.

## WORSHIP OF THE DERVISHES.

The scene described below occurred at Smyrna, and was witnessed by Rev. Mr. Riggs, of the A. B. C. F. M. The following account is contained in a letter from him, published in the June number of the Missionary Herald, and dated Dec. 9th, 1810.

I have thought you might be interested with a short account of a performance of Turkish dervishes which Mr. Van Lennep and myself witnessed about a fortnight ago. It was the last Friday of ramazan, the Turkish month of fasting. You may be aware that during that month they have their principal religious services in the evening and night. We reached the Teke or chapel of the dervishes, about half past seven, and found them already at their prayers. One of them, with whom we were acquainted, requested us to remain without until the prayers were finished. Afterward we were shown to a small gallery in one side of the chapel, where we took our stand to witness the performance. The room was small, capable of containing perhaps eighty or a hundred persons.

As a part of their prayers, the first chapter of the Koran (which is indeed a beautiful hymn of praise) was repeated many times by the leading sheikh, all the dervishes standing with their faces toward Mecca. After each repetition of it came several prostrations, with prayers rapidly repeated, which I did not understand.

When the regular prayers were finished, the sheikh turned round and facing the rest, cried out, *Bismillahi, rahhmani, rahhimi*, "In the name of God, merciful and gracious," which they all repeated, chanting some twenty times. Then, in like manner, about eighty times *La illah illa 'llah*, "There is no god but God." After this they began to chant slowly and with great appearance of devotion, the name of God, *Allah, Allah, Allah*, etc., repeating it about a hundred times, and then more rapidly about a hundred and ten times. During this time they became more and more excited, and soon some of them began to take off their turbans and long outer garments.

At eight o'clock they began to dance. They formed a ring very compactly, by placing the arms of each individual one over the shoulder of his neighbor on one side, and the other under the waist of the person who came next him on the other side; and began to move slowly round

the ring, chanting all the while. At first there were thirty-five in the ring, afterwards they formed two rings, twenty-five or twenty-six in the outer, and twelve or fourteen in the inner ring, some others having come in. The excitement continued to increase, and with it the rapidity of their movement round the ring. At a quarter past eight they commenced a howling or deep sobbing, indescribable to one who has not witnessed it. It was something as if you should pronounce the name of the letter *a* very deeply in the throat and rather hoarsely, then, drawing in the breath with a sob, pronounce the syllables *ha-he*, accenting the last, and pronouncing it on a higher key, still hoarsely and deeply in the throat. With every repetition the head and even the whole body was thrown violently backwards and forwards, or to the right and left. Some were much more violently agitated than others, throwing themselves farther backwards and forwards, and suffering their hair to swing disheveled over their faces and necks. The whole presented an appearance fully demoniacal.

Soon two persons began to beat kettle-drums, and two others tambourines, to keep time. Gradually the time of the step was accelerated until it became as rapid as possible, and it became a mere stamping on the floor, the ring scarcely, if at all, moving around. At a quarter before nine a person was introduced who sat down in the midst and began playing a rapid but unmusical and monotonous air upon a pipe, in its tone somewhat resembling a flageolet.

Toward the close the motions of the ring assumed a freer character, the dervishes touching each other sometimes only at arms' length, and swinging farther to the right and left with each repetition of the word, phrase, or articulate sound, which they were repeating. One of the syllables most frequently repeated was *hoo*, that is, he in Arabic, signifying God. It was pronounced very deep in the throat, and with a convulsive effort of the lungs which you would hardly suppose, if you have never witnessed the scene, that a person not deranged could make. It was a perfect howl, and made me involuntarily shudder, though I was in a measure prepared for the scene. The same was true of the mode in which the same syllable was pronounced in immediate connection with the name of God, *Allah-hoo, Allah-hoo*, he is God, he is God.

A little after nine o'clock the ring broke up, and the greater part of the dervishes, as well as of the spectators, went away.

after having paid their devotions at the tomb of their patron in the side of the building. This individual established the *teke*, and supported the dervishes during his life, and now is reckoned a saint.

But the scene to us most affecting of all remained. A little boy began to chant, and soon a ring was formed of boys from four years old or less to twelve or thirteen, who repeated the dance. There was one little fellow, I should think hardly three years old, I believe he was the son of a sheikh, who, during the whole evening, had been in the midst imitating the notions of the men, and now seemed to act as a kind of leader for the boys. The idea of these young immortals being trained up in such abominations is indeed awful. It was to me also a very affecting thought that there were men of respectable appearance present, such as military officers, etc., some of whom had doubtless a good deal of intelligence, who, though not dervishes themselves, stood by and looked on with the appearance of high approbation. "Oh! Lord, open their eyes that they may see."

**GREAT ERUPTION OF THE VOLCANO OF KILAUEA, (SANDWICH ISLANDS).**

The subjoined notice of one of the most terrific scenes in nature, is from the pen of Rev. Mr. Coan, dated Hilo, Sept. 25, 1840.

I cannot close my letter without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the general meeting at Oahu, a circumstance which I much regret, as it deprived us of a view of the most splendid and awful part of the scene. Some of the principal facts which have been collected from credible testimony, and from personal observation, I will now give you. For several years past the great crater of Kilauea has been rapidly filling up, by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up, at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling

up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifluous matter, raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. So frightful was the scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these reports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. All has been melted down and re-cast. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth

of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to

the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed.

During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still, coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side,

while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruc-

tion in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape, when the earth opened where he had stood, and a stream of fire gushed out.—*Miss. Herald.*

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### MADURA.

#### *Changes and improvements in Southern India.*

Mr. Spaulding, the writer of the subjoined letter, is connected with the mission to Ceylon. Some years since, when it was proposed to extend that mission to the adjoining continent, he made a tour of exploration into the Madura district. Having had occasion recently to visit the same region again, after a lapse of seven years, he gives the result of his observation in the letter from which we extract the following, dated Oct. 12, 1840.

If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow, built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga, where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road, with good bridges, is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet

apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as the rainy season. Within six years these two sources of profit, good roads and good tanks have been greatly increased, so that the revenue in some parts is more than doubled.

Then there was no missionary station nor a Christian teacher within the district. Now there are five stations and nine missionaries, who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field, and enough to do. Most of the brethren have made good progress in the acquisition of the Tamil language, though some, through diffidence, are deficient in the practical use of it.

The difference to my own feelings is almost like a dream. Like the enchantment of your "American West," where forests disappear and shoot up as by magic, a high way is there, the way of holiness is commencing, "the eyes of the blind are opened, and the ears of the deaf are un-

stopped." The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, "Strengthen ye the weak hands, say to the fearful heart be strong, fear not." Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.

Our labors as a mission in Ceylon are not in vain, and yet we cannot speak of any special gifts of the Holy Spirit. Thirty-one were added to the church at Batticotta, at their last communion at that station.

*Report of the mission for 1840.*

	<i>Schools.</i>	<i>Pupils.</i>
Common schools for boys,	90	2,972
“ “ for girls,	6	115
	—	—
	96	3,087
Boarding schools for boys,	4	85
“ “ for girls,	2	24
	—	—
	6	109

The number of native churches is four, embracing, exclusive of native assistants, fifteen members, of whom fourteen are males, and one female. Of these, twelve have united with the churches during the past year.

The number in the common schools who are able to read is 1,000: and of those who have committed to memory, in part, the ten commandments, the Lord's prayer, and our first catechism, 3,000. A thousand have committed to memory entire the ten commandments, our first and second catechisms, and some portions of scripture history.

Thus it appears that, on our present scale of operations, we are yearly sending out into this heathen community a thousand lads, who in a short time are to take the places of their fathers, with minds somewhat enlightened and memories stored with all the important and saving doctrines of the bible. The great majority of these we may safely say, but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others, of which we are in possession, it appears to us evident that a

leaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.

These are encouraging facts in the operations of our mission. But when we look over this broad field, and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields?—*Miss. Herald.*

CONSTANTINOPLE.

*Journal of Mr. Dwight.*

[The extracts from Mr. Dwight's journal which follow give abundant evidence that a very interesting state of religious feeling and inquiry exists among a portion of the Armenian population of Constantinople.]

August 1st, 1840. To-day I visited an Armenian girls' school in Constantinople, which receives in part its support from us. The number of scholars is at present about twenty, being smaller in summer than in winter, owing to the fact that many of the parents reside in the country during the summer months. It is kept in a private house, and is under the direction of a mother and two daughters, the daughters being more properly the instructors of the school. I went to-day with the determination to withdraw from this school the support we have afforded it, on account of the present low state of funds; but when I saw the bright, and promising appearance of the children, heard some of them read from the word of God, and thought of the influence that twenty or thirty mothers, capable of reading, may exert on their children and on others in this place, I could not find it in my heart to say one word in regard to withholding the contribution of our mite for the furtherance of this object. No, rather would I live on coarser and scantier fare, than be the means of sending these interesting children to their homes again, to grow up in ignorance and sin. If Christians in America will not deny themselves for the welfare of these precious souls, we must. I had an opportunity of speaking on the blessedness of those who have the sure hopes of the gospel. The father of the teachers recently died. He was evangelized in his views, and he was the father of



an interesting young female teacher, who died in the triumphs of faith three years ago. Like his departed daughter, he was happy in his death, and exhorted those around him not to mourn for him, "For," said he, "I have no fear of death; I am going to be with Christ."

12th. Received a call from two Armenians, one of whom we have known for years as an enlightened, and, as we hope, a pious man. The other was a new visitor and an inquirer. The former remarked that they had not slept any during the last night, but had spent the whole time in conversing about spiritual and eternal things. They called at an early hour, in order to procure an answer to some questions on particular passages of scripture which the inquirer could not understand. One of these was, Agree with thine adversary quickly, etc. Matthew, 5 : 25. Another was, This is my body and this is my blood. The former is supposed by some good catholics to refer to purgatory! and the notions of these eastern churches, as well as of the Roman church, about the latter are well known. I was enabled to explain both in a very different manner, and apparently to the satisfaction of my visitors. Our conversation turned subsequently on the impossibility of being saved by the deeds of the law, and the uncertainty of a death-bed repentance. They left me with the promise to call again.—*Herald*.

#### BROOSA.

Mr. Schneider, under date of April 11th, 1840, writes as follows.

*Freedom of thought and discussion—Progress of truth at Cesarea and Nicomedia.*

August 11th, 1840. Had a call from a well informed young Greek to-day. Our conversation soon turned on the present state of the church. In the course of his remarks he showed himself to have embraced the sentiments of a Greek ecclesiastic and teacher, who has recently brought himself into much note in his nation by his Jesuitical notions. Some of the doctrines of his system are, the rejection of the divinity of Christ, the denial of human depravity, and of the necessity of the atonement and regeneration, and the rejection of the entire Old Testament as a part of inspired truth. Salvation by Jesus Christ forms no part of his creed. There is reason to believe that his sentiments have been extensively adopted among the young enlightened Greeks. Many of his pupils have imbibed them, and have contributed considerably to their dissemination.

Much excitement has been occasioned in some places by the appearance of these doctrines. Among the evils which will result, this good effect may be hoped for, viz., it will wake up multitudes of minds from their religious lethargy and indifference, and will lead them to inquiry, discussion, and examination. The motto, "Believe, without examination," has long exerted a fearful influence among these people. Almost any thing, leading to inquiry and investigation, may be regarded as favorable.

In this connexion may also be mentioned the influence of Greek newspapers. They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public, and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable.

12th. I have been recently encouraged by a returning demand for books. Within a few days past, I have disposed of more than I had circulated for months previously. May this demand be daily growing.

[Having mentioned that B. P., one of those who were banished to Cesarea, during the late times of persecution, had been ill treated by the Turkish officer on the way, Mr. Schneider adds—]

He remarked, however, that they were treated with the utmost kindness and respect in the place of their banishment, especially so by the superior of the convent located there. He, the superior, endeavored to console them by the comforts of the gospel, and by reminding them that in the early ages of Christianity good men had suffered persecution in the same way. And besides this, he gave them the privilege of living on the funds of the monastery. This, to persons in their circumstances, was no small favor.

On their arrival in Cesarea, the question

was asked, "Why are these men banished, and what is their crime?" They are protestants, was the reply. "And what is a protestant?" One who takes the bible for his guide, and only that. "Then we are protestants, for we acknowledge only the word of God," they observed. He represented that their banishment to that place had been the means of awakening much inquiry, and that half the Armenian population of Cesarea had been led to embrace enlightened evangelical views of truth. This may be a strong statement, but there is no doubt that a considerable revolution took place in the minds of many of their nation, in consequence of their residence there.

On his way to Broosa he passed through Nicomedia, where he spent a few days. He spoke with the utmost surprise of the interest he found in that place in truly evangelical views. He says there are thirty or forty brethren, as he terms them. His countenance brightened up with the most lively interest, when referring to the state of things there, and he reiterated again and again his great astonishment. Though he may not be truly born again, yet his testimony, in addition to that of missionary brethren who have visited the place, evidently shows that the Lord is carrying on a work of grace there. Truly such an instance is encouraging.—*Ibid.*

#### Presbyterian Board of Foreign Missions.

The Board met in Philadelphia on the 13th of May, and continued in session until the 20th. From an abstract of the annual report given in the July number of the Missionary Chronicle, we select the following items.

Less than four years ago the Board of Foreign Missions of the Presbyterian Church, met for the first time. At that meeting they received a transfer of the Missionary Institution, recently commenced, and then existing under the care of the Synods of Pittsburg and Philadelphia; the next year the Central and Southern Boards became their auxiliaries; and the entire church became united under the organization formed and directed by the General Assembly, no one forbidding us to speak to the gentiles that they might be saved. Faithful and able men have offered themselves, and have been sent as missionaries to the heathen; and the church has now under her care in the foreign field fifty-seven laborers, sent from her own bosom, twenty-three of whom are ministers of the gospel; besides eight native assistants, some of them men of learning, all of

them hopefully pious, and in different stages of preparation and trial for the missionary work among their own benighted people. Through the mission stations occupied by these brethren, the church is brought in direct contact with five different heathen nations, containing two-thirds of the whole human race. In laying the foundation for future usefulness, a great work has already been performed.

#### Finances.

Though the last year has been a season of severe pecuniary embarrassment, especially in those parts of the country from which the Board derives the greater part of its resources, yet the committee are able to make a good report respecting this department of their affairs. There would, however, have been a decided balance against the treasury if the liberality of two persons had not prevented it. Mrs. Sarah Hollenbeck made a donation of \$5000 to the general purposes of the Board, besides a larger sum for the mission house; and \$5000 were given by a christian friend for the support of the officers of the Board. Including these sums, and the sum of \$1400 from the United States government, on account of the Indian Missions, the receipts of the Board from May 1, 1840, to May 1, 1841, have been \$67,081,58. The expenditures during the same time have been \$66,804,82; leaving a balance of \$276,76. Besides the above receipts, the American Tract Society have paid \$1500, and the American Bible Society \$1000, which have been appropriated to the printing and circulation of the sacred scriptures and religious tracts at the different mission stations. These societies have also given several donations of bibles and tracts for the use of the missions.

During this year sixteen new missionaries and assistant missionaries have been sent to their respective fields of labor.

#### Mission in Western Africa.

Missionaries—the Rev. Messrs. Oren K. Canfield and Jonathan P. Alward, and their wives; Abraham Miller, colored native teacher; Cecilia Vantine, colored teacher.

These missionaries sailed on the 3d of February for their field of labor among the Kroos, a large tribe residing on the coast, about equally distant from Monrovia and Cape Palmas. The town of Settra Kroo will probably be occupied as the first station, having many advantages for that purpose, and particularly eligible as affording access to some large tribes in the interior, who are said to occupy a fine hilly and productive country. These brethren will probably remain at Cape Palmas until they

become somewhat acclimated, and have partly acquired the language of the Kroo people. The experience learned by Messrs. Canfield and Alward during their former visit, and the care which they will feel bound to take of their health, diminish their risk of danger in going to the unhealthy regions of West Africa, but they are affectionately commended to the special prayers of the people of God.

Abraham Miller is a native prince, formerly a scholar at the station of Green, and hopefully pious. After spending nearly a year in this country at school, he has gone back to his people with apparently strong and sincere desires to be useful. He will continue his studies under the care of the missionaries.

#### Mission to Siam.

*Bangkok.* Missionaries—the Rev. William P. Buell, Dr. James C. Hepburn, and their wives.

Mr. and Mrs. Buell reached Singapore on the 22d of July, and proceeded to Siam on the 6th of August. On the 16th of the same month they reached Bangkok in good health. Dr. and Mrs. Hepburn sailed for this mission on the 15th of last March.

The Siamese mission is considered one of great interest. It may be doubted how long the Siamese authorities will tolerate missionary labors, the object of which they probably understand; but so long as the door stands open, the laborers sent forth by the church should not hesitate to enter in and fulfil their important mission.

#### Wesleyan (Eng.) Missionary Society.

At the annual meeting of this society, on the 3d of May, J. E. Tennent, Esq., M. P., took the chair. Dr. Bunting read the report, which commenced by explaining the financial condition and prospects of the Institution, before entering upon the details of missionary operations.

In closing the financial statement for 1839, the committee announced a debt of £20,871, and that the society must either greatly reduce its missionary establishments, and abandon some portion of the field already nobly won and occupied, or there must be an addition of 10 or £12,000 a year to support its existing establishments;—it was also then stated, that for the gradual extinction of the debt and the enlargement of the society's labors, an addition of not less than £20,000 a year would be required. The accuracy of these views had been confirmed by another year's experience; and the committee had refrained almost entirely from embarking in any new

undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before, of missionary candidates were anxiously waiting to be employed. The only exception had been the new mission to the Gold Coast and to Ashantee:—nor would they have met even that loud call upon their humanity and piety, if the means of obeying it had not been specially provided.

The report then took a review of the financial position of the society, up to December 31st, 1840, under the items of income and expenditure. The gross income of 1840 was, in round numbers, £90,182;—the gross expenditure £109,226;—excess of expenditure over income £19,044;—to which adding the debt of 1838 and 1839 (£20,871), the actual deficiency to December 31st, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at £12,322,—making the real debt up to that time £30,616. In conclusion, the report adverted to the noble gift of the mission house and premises to the society by the centenary committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.—*Bap. (Eng.) Mag.*

#### South Sea Missions.

The following extracts are from the report and journal of Rev. John Waterhouse, "General Superintendent of Wesleyan Missions in Australia and Polynesia." The communication dated Hobart-town, Van Diem an's Land, Sept. 8th, 1840, contains brief notices of his visits to different islands.

**NEW-ZEALAND.**—Here I have left five additional missionaries, and visited most of the stations. Much good has been done; but there are very few thorough conversions of the soul to God. Christianity as a system has been embraced by multitudes; the Lord's day is carefully observed; public worship is well attended; and the congregations appear very devout. Many can read and write; and an universal thirst has been excited for the sacred scriptures and other religious books. One chief had come a three weeks' journey, expecting to obtain from me a copy of the New Testament, as some had been sent to England to be bound. They have given up their sanguinary wars, and the revolting scenes of cannibalism. They are remarkable for honesty, but vagrant in their habits, universal smokers, selfish, dirty, and delight to herd together. They need line upon line on experimental and practical christianity. A person visit-

ing the purely heathen, as I have done, and then the nominally christian natives, is filled with wonder and gratitude at what has been accomplished; but your missionaries are grieving that so few are savingly converted. True religion in *all* its parts is rarely found; but your laborers are valuable men, who, I trust, will be instrumental in turning many from darkness to light, and from the power of satan to God. It is "now or never" with them. The devil and the Pope are at work among this interesting people. Pray that the Holy Spirit may be poured out!

FRIENDLY ISLANDS.—Here I left Mr. Wilson, bereft of his estimable wife, who (as my journal states) died, and was committed to the watery deep, on her passage from New-Zealand. I have left at Vavou, Mr. and Mrs. Kevern also. The change from New-Zealand is so great, that I had to guard against being too strongly prejudiced in favor of the Friendly Islanders. They are naturally indolent, which is occasioned probably in part by the oppressive warmth of the climate; but the preaching of the gospel has had a wonderful effect. There are many truly pious persons; and some of the native teachers are exceedingly interesting in person, mind, religion, and manners. Most of the men were gone with the king on a defensive war to Tonga. King George is, from all accounts, a very extraordinary man; and, from what I have seen of the people of Vavou, they do credit to him as their king, and to the missionaries as their pastors. The code of laws by which George governs his people, has been forwarded to you. Smoking is prohibited by law, unless recommended by a medical man. At the first glance I thought that was carrying the matter a little too far; but his reasons for doing it, and the happy effects which his prohibition has produced, gave me unqualified satisfaction. If a man sought licentious intercourse with females, *going for tobacco* was his usual excuse. If he wanted to steal, he preferred the same plea; and thus with regard to almost every other crime. This bad custom led them to herd together, men, women, and children; and universal filth was the result. Now, they are cleanly in their persons and in their houses; the members of each family associate together; and the din of industry is heard with the early dawn of day. Any violation of chastity is punished by law; the Sabbath is held sacred; and uniform attention is paid to the schools and the means of grace.

FEEJEE.—I visited all the stations; which is no easy matter, where coral reefs, hidden or seen, are so numerous, and hurricanes so frequent. The Triton, (the mis-

sionary ship, purchased from the avails of the centenary contribution), will be of incalculable service in these seas. I waited on all the kings and leading chiefs in every place with small presents. They gave me an universal welcome, and conversed freely on various matters. My having one wife and ten children pleased them, and especially their legitimate queens, not a little. They were very attentive while I told them of our great God and Savior Jesus Christ; but, as yet, they are unwilling to embrace christianity. The people in all the islands have good houses; and considering them as savages, they have the appearance of enjoying domestic comfort. I ate with several of them of their native pudding, fish, yam, &c. They have some rather extensive potteries, and more generally boil than bake their food: their earthen pots are fire-proof, and some of them will hold from ten to twenty gallons. They have their plantations in excellent order, and are remarkable for industry and ingenuity. Great respect is shown to kings and chiefs; a word equivalent to "Sir," is always used by inferiors when addressing them, and frequently repeated during a lengthened conversation. The dress of the men is a little native cloth, in a small roll about two inches wide, round the loins, and under-girt with the same material. The women are more delicately attired: their beautifully-wrought garments are from six to eight inches wide, with a large fringe of various colors; it goes quite round, and rests on the hip-bones, forming an entire covering to that part of the body. To be uncovered would be accounted a crime worthy to be visited with punishment. Filthy conversation by men, in the presence of women, is punished by law. They wash themselves once or twice a day in the sea or rivers, but I never saw one of them naked even in the water. They are remarkably modest; but, alas! there is an awfully dark shade.—"Their feet are swift to shed blood. Destruction and misery are in all their ways. And the way of peace have they not known. There is no fear of God before their eyes." They eat each other's flesh, and glory in their shame. Last April, thirteen women were strangled outside the mission premises at Somosomo. About twenty women were eaten near our station at Rewa; and parts of murdered bodies have been thrown into our premises. Yet even in cannibal Feejee, there are some genuine conversions from sin to God. At Viwa, Mr. Cross's station, I had a most interesting interview with the celebrated warrior Namosimalua, of whose christian character and consistent conduct you have heard.

[Wesleyan notices.]

## Intelligence.

### SIAM.

Mr. Slafter, at Bangkok, under date of Nov. 21st, 1840, thus writes of the health and other circumstances of the mission.

Aside from sister Reed's afflictions, no very serious illness has visited the mission since my arrival.

Br. Dean, whose health has for a time been rather poor, is now encouragingly better. Br. Goddard, who with his family arrived here from Singapore, Oct. 15th, 1840, will soon be able to render to Br. Dean the assistance for which he has so long prayed.

The presses have struck off all the revised translations left us by Br. Jones, and a school book; and are now occupied in printing new editions of tracts. Chinese block-cutting and printing have gone on as usual, and two tracts have recently been prepared for circulation.

We have quite a good supply, and it is our present design to travel through the country and scatter them now while we are allowed to do so. As the cool season has now set in, we shall start soon.

The people are being enlightened, and are as usual, daily calling for books. They sometimes stop to dispute, but except the Chinese, none are yet ready to give up all fear of man and become open disciples of Jesus. However, the Lord be praised that the Chinese church prospers. Two persons have lately been received as members, making in all *fifteen*. May we soon have a great ingathering of these poor, thoughtless Siamese!

### DENMARK.

A letter has been received from Mr. Oncken, while on a visit to England, for the purpose of obtaining testimonials in reference to the character and standing of the Baptist churches in Denmark. Like testimonials were, some time since, sent from this country. The object of these is to show to the Danish authorities, that those churches are recognized, and are regarded as in good and regular standing, by the Baptist denomination in the United States and in England. This fact, it is thought, may have some weight with the Government, in inducing a spirit of forbearance and toleration towards our brethren.

The letter is dated Stockton on Tees (Eng.), June 29, 1840.

My visit to this country has been so far prosperous, that I have obtained the necessary testimonials from the Baptist Union for our persecuted brethren in Denmark.

These have been transmitted, and with those received from your Board, will, I hope, prove of essential service to them. I have also urged our brethren at Leeds, who so kindly came over to our assistance at Hamburg, about a year ago, to send a deputation to Copenhagen for the relief of our brethren there. I have promised our English brethren also to write to your Board, and beg of them to send a brother minister from America. I am well aware that I am asking for a favor, which will be attended with difficulties, sacrifices and expense, but the object for which it is claimed is of so great importance that I hope these will be cheerfully made, when I have stated the present position of that mission.

Our dear brother, Peter Münster, is still in prison; though his health,—owing to close confinement,—begins somewhat to fail, not a murmur escapes his lips. All his letters bear evidence of his confidence in God, and in the triumph of the cause for which he is suffering. His brother, Adolph Münster, succeeded him in the pastoral office, in the beginning of May, when the church gave him a unanimous call. On the 13th of the same month he baptized thirteen persons, and on the 19th he was arrested, underwent an examination which lasted six hours, and was then put in prison. A considerable number of the members of the church have also undergone a long examination. The church is, however, still prospering. The members remain firm, and both the dear sisters Münster, now separated from their husband, do honor by their holy resignation, to the cause of Christ. At Aalborg, Br. F——, the superintendent of the church, has also undergone an examination before the civil authorities, and we may expect that he will also be deprived of his liberty. Notwithstanding these persecutions, the number of converts is increasing, not only in the three churches, but also on Zealand, where, according to a letter from the schoolmaster, Erasmus Sörensens, twelve persons wish to join our communion. A deputation from your Board, and another from the Baptist denomination in England, to the court of Denmark, would, under these circumstances, be highly desirable, and would, we may hope, be attended with important results. At Hamburg we enjoy both external and internal peace; and the cause is still progressing. After staying a few weeks with the church, I intend to go to Memel, and, if possible, to visit the Menonites along the Vistula. If God blesses this intended tour, it may lead to great and important consequences. Let us pray for much and expect much of that heavenly influence, without which all our efforts will prove fruitless. May the

Lord Jesus still constrain us by his love to work whilst it is called to-day, and to endure for him and his elect's sake, every trial to which in his providence we may be called!

## WEST AFRICA.

Rev. W. G. Crocker, of the Madebli station, recently arrived passenger in the Rudolph Groning, from West Africa. He visits this country on account of impaired health, expecting to return to the field of his labor, so soon as the improved state of his health and strength will permit. He left the other missionaries well, though much afflicted by the sudden and unexpected death of Mr. and Mrs. Fielding. The letters containing particulars of their sickness and death, and which were despatched by the way of England, long before Mr. Crocker left, have not yet reached us.

## Letters from Eastern Missions.

BURMAH.—D. L. Brayton, June 8, 1810, Aug. 10, Sept. 25.  
 J. M. Hissell, April 1, Aug. 27, Jan. 1, 1841.  
 L. Ingalls, July, j. March 27, Sept. 8, Sept. 12.  
 R. B. Hancock, May 12, 1841.  
 H. Howard, July, 1840.  
 A. Janson, July 10, Dec. 22, 23.  
 E. Kincaid, May 1—23, Aug 20.  
 E. L. Abbott, Dec. 10.  
 F. Mason, j. Jan. 5—Feb. 2, July 1, Sept. 3, Oct. 10, Dec. 3.  
 S. M. Osgood, April 1, May 1, Aug. 28, Sept. 5, Oct. 13, Dec. 22 (2).  
 E. A. Stevens, July 13, Sept. 2, 7, Oct. 12, Nov. 11, Dec. 19.  
 J. H. Vinton, Dec. 7, 31.  
 J. Wade, July 8, 12, Oct. 19.  
 Tavoy Mission, July, Sept. 26.  
 ARRACAN.—G. S. Constock, j. April 6—Sept. 2, 13, Nov. 21.  
 ASAM.—C. Barker, Oct. 4, j. May 17—Nov. 16.  
 M. Bronson, June 27, j. April 16—June 22, May 22, July 1, Aug. 25, Oct. 4—Nov. 6, Dec. 10, 11.  
 O. T. Cutter, Oct. 8, March 11, 1841.  
 STAM.—R. D. Davenport, July 19, Aug. 14, Oct. 27, Dec. 8, and j. Jan. 15, 18, 26, 1841.  
 W. Dean, May 21, July 12, 23, 27, Aug. 8, Sept. 4, j. Sept. 4—Nov. 29, Dec. 30, j. Jan. 3—23, 1841, Feb. 22, March 4.  
 J. Goddard, July 8, Sept. 23, Jan. 20, 1841.  
 C. H. Slater, July 11, 21, Aug. 13, Sept. 9, j. Sept 18—Oct. 27, Nov. 21.  
 J. L. Shuck, July 17, Aug. 3, 20, Sept. 22, Jan. 1, (2) 4, 9, 22, 1841, Feb. 5, 17.  
 TEOLOGOOS.—S. Van Husen, Nov. 7, 1840.  
 AFRICA.—A. A. Constantine, Dec. 10, April 12, 1841.  
 I. Clarke, Dec. 10, 30, March 1, 1841.  
 W. G. Crocker, Dec. 10 (2) 1840.  
 J. Doy, Dec. 12.  
 FRANCE.—E. Willard, Jan. 1—20, 1841. Feb. 19, April 3—13, June 29.  
 GERMANY.—J. G. Oncken, Nov. 23, 1840, Feb. 26, 1841, April 13, July, 17.

## Donations,

FROM JUNE 1 TO JULY 1, 1841.

## New Brunswick.

St. Johns, Thomas Pettingell, for tracts in Burnah, per William Nichols, 50,00

## Moine.

Kennebec Aux. For. Miss. Soc.,  
 H. A. Boardman treasurer, per Mr. Cleveland, 50,00  
 Thomaston, Oliver Robbins 1,00  
 Eastport, Bap. church and society, S. Wheeler tr., monthly concert, per A. Hayden, 44,00  
 Camden, 2d Bap. church, Andrew Pendleton tr., per A. Conant, 17,00  
 Lebanon and North Berwick Bap. church, and other friends of missions, per Daniel Wood, 55,00  
 Calais Bap. ch., per Rev. Mr. Verry, 11,00  
 (Also 2 gold rings and a pin) — 175,00

## New Hampshire.

New Ipswich Bap. church, from female members and public collection, 18,00  
 Monthly concert, 2,00  
 per Rev. I. M. Wilmarth, — 20,00

## Vermont.

West Topsham, Ladies' Sewing Circle, per Mrs. T. P. Durant, 1,50  
 Windsor, a few friends, per Rev. Elijah Hutchinson, 12,00  
 Grafton, Peter W. Dean, per F. Bancroft, 2,00  
 — 15,50

## Massachusetts.

Old Colony Baptist Missionary Society, Levi Peirce tr., per Rev. Ebenezer Briggs, 160,00  
 Holmes' Hole, Bap. ch., per Geo. Dunham, 12,00  
 Amherst Bap. ch., mon. concert, per Rev. Joseph Hodges, Jr., 9,00  
 Boston, Luther W. Nichols, for support of a heathen child to be called Susannah Nichols, 25,00  
 do., Miss S. W. Butterfield, per Rev. Dr. Sharp, 2,50  
 do., Baldwin Place Juv. Miss. Soc., G. L. Norris tr., for Burman schools, 32,47  
 do., do. do. church, mon. concert, per L. Conant, 11,28  
 do., United monthly concert at Federal St. church, 18,08  
 do., 1st Free Bap. ch., a member Foxboro', Mrs. John Allen, per Rev. Mr. Allen, 1,00  
 Lexington Bap. ch., Chas. Lock tr., per Rev. C. M. Bowers, 6,16  
 Sharon, Ladies, per Mrs. Olive Favour, 8,12  
 Chickopee Falls, 2d Bap. church, from females 16,00  
 monthly concert 25,00  
 — 41,00

## Donations.

Worcester, Juvenile members of  
1st Bap. ch. and soc., for sup-  
port of F. A. Willard, a Karen  
youth, per Joseph Converse, 25,00  
— 341,61

*Rhode Island.*

Newport, 2d Bap. church, for the  
support of a native preacher in  
Burmah, per Benj. Marsh, Jr.  
treasurer, 50,00

*Connecticut.*

Tolland, Bap. ch., mon. concert,  
per Rev. Mr. Barrows, 15,50  
Connecticut, Baptist Convention,  
per Joseph B. Gilbert treasurer,  
(also a gold watch) 2582,00  
Stafford, Jemima Hicks ,50  
Monson, Eben'r Bennett 1,50  
Ruth Bennett 1,50  
Mrs. Chaplin ,50  
— 3,50  
per Rev. C. Bennett, — 4,00  
— 2601,50

*New York.*

Auburn, a friend, for Burman  
mission, 1,00  
Miss Hatch, do. do., ,25  
per Rev. Mr. Johnston, — 1,25  
Mohawk River Association, Isaac  
Smith tr.,  
Norway Bap. church 22,25  
do. Karen Soc., for sup-  
port of a Karen teacher, 8,80  
Little Falls Bap. church 33,00  
Newport Karen Society 7,00  
Alvah Brockett, for tracts  
in Burmah, 2,00  
Pleasant Valley Bap. ch. 26,00  
Salisbury Bap. ch. 46,50  
do. Mite Society 34,09  
— 80,59  
— 184,64  
New Hartford, Oneida Co. 7,71  
Chittenango, Madison Co. 16,00  
Frankford, monthly concert 8,34  
New York city, Mrs. Fel-  
lows, for the education of  
a Karen teacher, to be  
named Francis Wayland  
Fellows, 25,00  
Schuyler Bap. ch. 12,00  
Marshall, Titus Post 7,00  
Wormly's, Bap. ch. 4,60  
Leuox, J. Stilson 5,00  
Veteran, Stephen Owen 3,00  
Williamsville, a friend, per  
Rev. E. Curtis, 10,00  
West Winfield, E. Thayer,  
for Karen mission, 10,00  
per Rev. C. Bennett, — 108,05  
A friend to missions, per W. W.  
Ketcham, 15,00  
— 308,94

*Virginia.*

King and Queen Co., a few lad-  
ies for educating a Chinese  
girl in Mrs. Shuck's school,  
Mrs. Priscilla Pollard treasur-  
er, per Rev. J. S. Bacon, 30,00

*South Carolina.*

St. Helena Bap. ch., per Wm.  
Tripp, 172,00

*Georgia.*

Sunbury Cent Society, per O.  
Stevens tr.,  
for Burman mission 42,50  
" " tracts 7,50  
— 50,00  
Augusta Bap. For. Miss. Society,  
Mrs. W. H. Turpin tr., 114,49  
Baptist Convention of Georgia,  
Absalom James treasurer,  
for Burman mission, 47,00  
" African " 8,50  
" general purposes, 436,31  
— 491,81  
— 656,80

*Louisiana.*

New Orleans, mon. concert, per  
Rev. F. Clark, 3,50

*Michigan.*

South Jackson, Daniel Peck 3,00

*Florida.*

Baptist Foreign Mission Society,  
George Pendarvis treasurer,  
per Rev. James McDonald,  
Abraham Mott 30,00  
Mrs. Isabella Mott 1,50  
R. S. Mott 1,00  
Margaret Mott ,50  
Mathew Mott ,50  
Susan Mott ,25  
Colored people 1,37  
Zilpah Lang ,25  
John Jones 2,00  
Mary Ann Geiger ,50  
Josiah Lewis ,50  
John Higginbotham 1,00  
Mary Ann Jones 1,00  
Elizabeth Jones 1,00  
Samuel O. Bryan 5,00  
Georgiana Bryan ,50  
Sarah Munden ,50  
Nathan Gardner ,25  
Mary Gardner ,25  
Catharine Gardner ,25  
Sarah Gardner ,25  
Vincent Tanner ,25  
Winfield Tanner ,25  
Alex McDonald 5,00  
Daniel McDonald 2,00  
Martha Green ,13  
James Stafford 1,00  
M. S. Harris ,50  
N. J. Patterson 10,00  
Abram Colson 1,00  
Thomas Vickery 1,00  
Mary Lee 1,00  
Charity Tanner 1,00  
Allen Guess 2,00  
Ellen Higginbotham 1,00  
William Crozier 1,00  
Nancy Hagan 1,00  
George Pendarvis 2,00  
Mary A. Wells 1,00  
Charles Merrick 2,00  
Catherine Heriot 2,00  
James Blitch 1,00  
Martha Blitch ,50  
Selena Willis ,50  
Rev. James McDonald 3,50  
— 94,00

\$4524,85

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXI.

SEPTEMBER, 1841.

NO. 9.

**American Baptist Board of Foreign Missions.****RISE OF THE BAPTIST CHURCHES  
IN DENMARK.**

(Continued from page 251.)

The portion of the above narrative which was published in our last number, contains brief statements respecting the formation of the churches in Copenhagen and on the island of Langeland. It gave, also, some account of the violent spirit of opposition which had been roused, and of those measures of government which were designed to repress the spirit of free religious inquiry, and to prevent any farther movement on the part of those who felt it their duty to withdraw from the established church and to take the word of God as the only rule of their faith and practice. That part of the narrative intended for the present number commences with

*The church in Aalborg, (Jutland).*

At the request of a pious person, residing in Aalborg, a journeyman by the name of Jensen, a member of the church in Copenhagen, a devoted Christian and zealous for the spread of the truth, was sent thither. He soon found some pious friends, who received him very cordially, and seemed desirous of knowing the whole truth, as it is contained in the word of God. About this time, under date of January 20, 1840, he thus writes to the church at Copenhagen.

In body I am, indeed, absent from you, but, blessed be God, I am near you in spirit. It is a great pleasure to me that I know the blessed hours in which you and all the brethren and sisters who have one baptism with us, assemble for the praise of God and the confirmation of our faith,—the thought is delightful to me. The last time you were assembled at the Lord's table, my longing to be with you was great, but

the Lord graciously feeds me also here. Several brethren assembled with me at the same hour for mutual edification, and we rejoiced together and sang with you. Blessed be God, that I have found also here, brethren and sisters willing to share our joys and sorrows.

Although a strong opposition was immediately awakened, in the course of a few months several persons were prepared for baptism. At their request, Mr. P. Münster, of Copenhagen visited them, and on the 1st day of October 1840, baptized six persons, who, together with Jensen, and one other, previously baptized, were constituted into a church. They chose for their religious teacher a Mr. Fottved, a faithful servant of Christ, and a sergeant in the 3d regiment of the Jutland Infantry. Some estimate may be formed of his character and of his christian spirit, by a few short extracts, which we copy, from his letters to the brethren in Copenhagen. The first is dated Aalborg, Oct. 27, 1840.

Our faith and hope are founded on the love and tender mercy of the Father, who governs and directs all things according to the good pleasure of his will, for the advantage of us who love him. O beloved brethren and sisters! let us all rest our hopes on him who first loved us—on him, who has all hearts in his hand, and can turn them like the rivers of water. Then we shall not be brought to shame,—no, not before the wise and learned of this world, who arm themselves so strongly for the conflict.

Yesterday the 26th we all had to appear before Wölfert, (police director). Contrary to all expectation, he was civil and kind, particularly to myself and my wife. Mrs. Ditleven he attacked with some degree of anger,



but she was not disturbed by it, answered well, and gained some approval. I had almost forgotten Jensen, who was before the police on the same day. Wölfert assumed towards him a threatening demeanor, stamping upon the floor, and marching angrily about the room; but our calm br. Jensen was not dismayed, and they separated, in consequence, with apparent cordiality.

The auditor of our regiment sent for me yesterday, not with any unfriendly intention, but to ascertain the reasons that had induced me to take the steps I have. He listened to me with great attention, for his heart was concerned in the inquiry. He wept repeatedly, and expressed great anxiety on my account; for I might possibly be dismissed the regiment and banished the country. I told him it was what I had made up my mind to. What, in that case, I should do with my large family, he could not conceive. That and every thing else I leave to God and my Savior, whose commands I seek to fulfil. He gave me the laws against religious assemblies, and those against the baptists, to read, and made me promise to inform him how the examination passed off.

Nov. 6. We appear to be in the desert, and every thing seems gloomy around us; but even here we find our faithful Guide, of whose promise we are assured, "Call upon me in the day of trouble—I will deliver thee." "Nor shall any one pluck them out of my hand." Brothers and sisters, as many as are the children of God, grafted as branches into the true vine, who are older and stronger than we, pray to the Lord of the vineyard that prosperity may be granted to us, who, as new branches, have been grafted into the same vine. For myself, as a soldier, (such at least is the representation made to me), the prospect is more gloomy than for others who are civilians, who cannot be so easily driven from their stations. The military authorities keep a watchful eye upon me; but trusting in the promises of our Lord, I am of good courage. O beloved brethren and sisters, as many as are partakers of the same grace, and by baptism have been buried with Christ, and now walk in newness of life, who, or wherever you may be, pray for us and with us, as we also will not forget you in our prayers. For as members of the same body, we are known to each other in spirit, and are nearly allied.

### *Proceedings at Copenhagen.*

We come now to a more particular account of the proceedings at Copenhagen, where the spirit of religious intolerance has raged with the greatest violence, and where the strongest measures have been taken to arrest the progress of inquiry, by denying effectually all rights of conscience to those who differ in belief and practice from the standard of orthodoxy in the established (Lutheran) church. The narrative is embraced in extracts of letters, chiefly from the brothers A. and P. Münster, both of whom participated largely in the trials and persecutions of the church at C. We regret that our limits compel us to abridge these extracts considerably, and to compress within as narrow a compass as possible, the substance of what they contain. Those which follow are from A. Münster, lately a student and now superintendent of the church in Copenhagen, to Mr. Oncken. The first is dated Copenhagen, Dec. 5, 1841.

### *Another examination before the police—Imprisonment of P. Münster.*

All the new members of the church have undergone an examination, and the result was, we were all forbidden, on pain of banishment from the country, to take part in any meeting, or to administer the Lord's supper. It was also intimated to some of us, that we must not for the present leave Copenhagen; unless we meant to expose ourselves to arrest. Not a single member of the church, however, made any promise; but all without exception evinced a circumspection and strict regard to truth, for which we cannot sufficiently thank our Father in heaven, and which gained for us the respect of the magistrate. On Wednesday noon our preacher (my brother) was again summoned before the court, and required as usual to promise not to extend the church by receiving new members, and not to leave Copenhagen. Declining to enter into any such engagement, he was immediately conveyed to prison; where, however, he has a cheerful, warm room, and other comforts. My sister-in-law and myself have visited him, and we found him so joyful and happy in the Lord his Savior, that it was a pleasure to converse with him. On the affairs of the church we were not permitted to speak, but on all other subjects. His wife is also cheerful and serene—resigned to the will of God. On Wednesday evening we had our meeting for public worship, which I conducted, and we were not interfered with by

the police. This evening there is to be a meeting of the church to choose one of the brethren to conduct the public services during the imprisonment of our regular teacher. Whether or not it is the intention of the magistrate to arrest any more of us, we are ignorant—this we leave without apprehension in the hands of our wise, powerful and gracious Father.

Dec. 13. At present the persecution appears to be becoming serious. Well, let what is appointed happen! The Lord is our helper, what can man do to us? We will not fear, for the Lord, whose love and power are infinite, is on our side. My dear brother is happy in his Savior. The police forbade us to assemble last Sunday, but we met as usual.

Jan. 2, 1841. My brother is still in confinement, and in all human probability will be banished the country; but he is quietly resigned to the will of God. Of his spiritual state you will be best able to judge if I copy a few letters which, as opportunity has offered, he has contrived to slip into his wife's hand, who, submissive to the will of God, continues to bear the loss of her beloved husband with calm resignation. The first letter is as follows:

"Peace be with you, my dear brother Adolph! The delightful accounts of our beloved church have filled my heart with unfeigned joy. Praise and thanksgiving to the Lord for his great mercy to us poor sinners, who have not in the least deserved his faithfulness and love. Are not his chastisements those of a father, who seeks the welfare of his children? Does he not scourge us because he loveth us? Praise the Lord O my soul! and all that is within me bless his holy name! Let us remember, my dear brother, that he who plants, and he who waters are nothing, but that God is all in all. At his bidding, and in his name, we have planted in the garden of Denmark a glorious tree, my brother! The tree is good, and the fruit is wholesome, though somewhat bitter, and the occupant of the garden will not taste it. One branch they have already lopped off, and may perhaps deprive it of others; yes, they will probably cut down the tree to its roots. But as the root of Jesse put forth a branch that has become a tree, in which we, like birds, now securely build our nest; so the tree, the baptist church, whose roots extend through Denmark, from

the Sound to the German Ocean, yea, and to the islands of the sea; will, by the strong arm of the Lord, put forth new branches, till the hewers become weary of their labor; for only such plants as are not of the Lord, shall be plucked up by the roots. Let us never forget, that our elder brother,—and of his spirit, his flesh and his blood, we have been made partakers,—is seated at the right hand of the Father on high: and that to him all power in heaven and earth has been given. To Him, with the Father and Holy Spirit, be honor, praise and glory! Amen. *I am happy in my Savior!*

"A young man from Hamburg, a Jew, who is charged with counterfeiting notes, occupies the same cell with me, to whom I preach every day. He reads in my German bible, and his heart at times appears to be touched. O that the fulness of the gentiles may soon be brought in, that the remnant of Israel may be saved, and the Lord speedily appear in his glory! Now the jailor is coming to see that my lamp is put out (10 P. M.), but I am provided with another lamp which, with God's help, shall never be extinguished."—From another letter:—

"What though the world should deprive us of all we possess, and the thorns in our way should inflict pain and wounds, and our weak hearts should break—our Jesus we shall never lose! His arm is not shortened, who saith, 'call upon me in the day of trouble, I will deliver thee;' and though he hide himself for a moment, it is only for the trial of our faith. Let us hope against hope then, according to his promise; in his infinite kindness, he will shew himself with increased brightness, when he again appears to us. For what did Israel hope, when leaving Egypt under the conduct of Moses? For peace and happy days; but they desired the end, before they had traversed the road that was to lead them to it, and as the way was long, they murmured against Moses, and sighed for the flesh-pots of Egypt. Let us not imitate them in this, my dear brethren! Behold a greater than Moses is here; our leader is Immanuel, God with us, who then can be against us? If we are followers of him, and tread in his footsteps, neither the world, nor our own flesh and blood, nor any other creature, in heaven, or on the earth, or under the earth, shall be able to tear us from his hand, or separate us from his love; and having

these, what more can we desire? He who was tempted in all things, yet without sin, can and will come to assist our weakness. Are we tempted? so was He, and he will teach us to wield the same weapons that he himself employed, and the entrenchments of satan will disappear before us. Are we persecuted and oppressed? so was he, and he will teach us to bless, when others curse, to pray for those who hate us, and thus to heap coals of fire upon their heads. Do we suffer bodily privations? He was constrained to say of himself, 'the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' But now he sits the King of kings, at the right hand of the Father, and he gives us the greatest, the best that he has—his Holy Spirit; then shall he not also give us meaner things? 'The gold and silver are mine, saith the Lord,' shall he not then give what is needful to his elect? Before any of us should die of hunger, the Lord would cause it again to rain manna from heaven, and water to gush from a stone."

Our public assemblies continue to be numerous attended: on Sundays there are generally more than two hundred persons present, to whom the exhortation "Repent and believe the gospel" is addressed. Several persons in the town have offered themselves for baptism, and there is good reason to expect that a still greater number will soon do the same.

A brother of our beloved fellow-member, Peulecke, who was here last year, and who travelled through Zealand a vengeance-breathing Saul, persecuting and preaching against us, has been here again this year, a gentle, humble, and zealous Paul. He is now perfectly convinced that we are an apostolic church, and is of opinion, that it will not be long before in West Zealand (exactly where the truth in regard to baptism is most zealously opposed by the clergy and laity,) a baptist church will be formed, there being in that neighborhood so many persons who have embraced the whole truth of the Lord. There are great divisions amongst believers in that quarter: some adhere to the state church, and to their baptismal (Grundtwigian) covenant; others, as Rasmus Ottesen, formerly our most violent opponent, are for separating from it, and retaining infant baptism, though only by immersion: others again desire to unite with the baptist churches. In Aalborg and on

Langeland there are several persons, who have expressed a wish to be united with the church of Christ by baptism. How truly is our God called "wonderful in counsel and excellent in working!"

Extract of a letter from P. Münster to Mr. Oncken, dated Jan. 23th, 1841.

I am quite well in prison, and thank my God and Savior with all my heart for this, and for all his faithfulness and love to myself, and to the church. That this little persecution has already been of service to us, and that it will be of still further service, I have not a doubt. To myself it has been very useful, by furnishing me with more time to study the word of God, and to lay in a capital, by which, should it please Him still further to employ me in his service, I have gained an additional pound wherewith to trade. May He enable me with fidelity and diligence to perform the good pleasure of his will in all things!

Further extracts from letters of A. Münster to Mr. Oncken; the first dated Jan. 29.

*The alternative—Greater restrictions—  
The president of the court.*

Brother Ryding and myself have been before the police Director. He read to us a paper from the Department of State, which gives us the choice, of voluntarily quitting the dominions of the king of Denmark within a month, or of being prosecuted according to law and severely punished. God has enabled us to choose the latter. Immanuel is with us! The same document has also to-day been communicated to the Lord's bondman. As it is the same spirit that guides all the children of God, we know before hand, that our dear brother has made the same election. Our public services are very numerous attended. On Sunday evenings more than 200 assemble.

Feb. 13. A short time since, my sister in-law returned from visiting her husband with the news that the prosecution against us is to commence next Monday. The alteration in his treatment began to-day. He is now allowed only one pound of bread and two and a half shillings current (less than five cents, federal money) per day: so that his food is now of the most ordinary kind given to prisoners, such as is given, to use the jailor's own words, to the greatest rogues. My brother and

his wife are both as composed and resigned to the will of their God and Father, as they have been from the first, although the prospect has become more gloomy. It appears to be the intention to detain him in prison, till the trial is ended, and that may last a whole year.

16. By last post I informed you that the prosecution of my brother, and probably of br. Ryding and myself, was expected to commence immediately. The president of the court—Spandet—whom we believe to be a christian, is very favorably disposed towards us, and will do his best to get us tolerated in Denmark. He has already spoken in person with my brother on the subject, and is of opinion that our chief object must be to prove that we are real baptists, acknowledged by the recognized baptists in England and America. My brother shewed him your letter, in which you announce to him his being appointed a missionary in Denmark; but Spandet is of opinion that this letter would not be deemed a sufficient proof; for the court would not and could not consider Oncken and Köbner as baptists, partly because they are not acknowledged to be so by the authorities of Hamburg, partly because they are known in this country as Anabaptists, and partly because the court does not know whether the baptists in Hamburg are a new and self constituted sect, or whether they are a church planted on apostolic principles by the baptists in England or America, who are recognized in this country as genuine baptists. He is therefore of opinion that if my brother can obtain a document direct, from two or more well known leading baptists in England or America, stating that they acknowledge us in Denmark to be real baptists, standing in spiritual connection with their church, through the baptist church in Hamburg, which they likewise acknowledge to be in the same connection and a true baptist church, it would materially contribute to the favorable issue of our cause, and to our obtaining toleration. I am therefore charged by my brother, to urge upon you the necessity of procuring for him, as soon as it can possibly be obtained, such a direct document from England or America, that it may be laid before the court.

His prosecution excites considerable attention and interest in the city. Two advocates of the first standing are desirous of undertaking our defence, and one of them has already claimed

permission to do so, in the proper quarter. One of them who is favorably disposed to religion, has been to my brother in prison, and has assured him that he is very much interested in our behalf, for though he has heard so much, he has heard nothing but good of us. An advocate or attorney, the law requires us to retain, in order to appear before the court, to present written documents, and for the observance of legal forms; it is not, however, forbidden us to defend ourselves by written memorials, and it is our earnest prayer to the all-wise God, that he will give us his Holy Spirit for our defence, that we may not employ the vain subtleties of human wisdom, but words of power and wisdom dictated to us by the Holy Spirit; then whoever may be our accuser, we shall come off victorious.

Our public meetings are now literally crowded. Sunday evening last, between two and three hundred were present. O pray for me that the Lord may fill my heart to overflowing with his abundant treasures, that his life-giving word may flow freely from my lips! Not a few have already presented themselves for baptism, and many more will doubtless soon do so. The news from Langeland and Aalborg is likewise in this respect satisfactory.

My brother, in one of his late notes, says, "One of the attendants of the prison has a relation in the barracks of the royal guard, to whom he gave some tracts, which he had received from me. The major heard of it, read all the tracts through, and then ordered them to be distributed in the barracks, saying, 'the more books of this kind are received by the soldiers, the better.' He has sent to thank me for them. The above attendant spoke with several of the guards, who had attended our public worship. Thus the kingdom of God is extended, without our knowledge."

26. A few moments ago our dear sister, the wife of my imprisoned brother, came from her husband with the news, that it has this day been determined not to permit her or any member of the church from henceforth to see him. Staatsrath Spandet had submitted to the Department of State, the propriety of liberating my brother, or at least, of suffering his wife to visit him without the presence of a witness. But instead of listening to the suggestion, as we might reasonably have expected, the above order was issued. O

my brother! pray fervently in the name of the Lord Jesus for the prisoner of the Lord, for his wife, for us all; for we feel that we are but flesh and blood, and can do nothing of ourselves. My dear brother and his wife have taken leave of each other, perhaps for a long time, for to our eyes it seems as though a serious persecution will break out against us. Their separation was such as became a christian couple: it was not without strong emotion, and a deep feeling of what they had, for so many years, been to each other, yet accompanied by a firmness and calmness, inspired by the consciousness that their proper home is not here below, but in heaven.

*Interference of the police—The public meetings of the church broken up.*

March 12. My brother's wife has again received permission to visit her husband, and, in the presence of the jailor, to converse with him on domestic affairs. This permission was made known to her on the 6th of March,—her birth-day,—and our Father in heaven could scarcely, under existing circumstances, have prepared for her a more welcome celebration of it.

On Wednesday of last week our public meetings were broken up. After I had read the commencing hymn, an assistant of police with two policemen stepped forward, and very politely asked if it were permitted him to address a few words to the meeting? He then, in the name of the magistrate, declared the meeting to be an unlawful one, and begged all who were present to disperse, which took place without the smallest noise or confusion. He then wrote down Ryding's name and mine, and went away. On Friday evening I called on the police director, Staatsrath Brastrap, to apprise him that on the following Sunday many persons would again assemble at Ryding's, and offered to dismiss the meeting myself. This I did, because I wished to announce to all present that we should henceforth go about and hold meetings in their houses; but permission to say this was not granted. On Sunday, at the usual hour of meeting, no small number of persons being assembled, the police assistant, attended by six inferiors, again made his appearance, to witness my dismissal of the assembly. I now explained, with as much brevity as possible, the reasons that had induced us to continue these meetings for religious worship, notwithstanding their

prohibition by the magistrate; but as external force now compelled us to abstain from them in this place, (at Ryding's), we were willing to visit people in their houses, wherever and whenever they desired it, and to preach to them the word of God, according to the grace given to us. I next observed that the officers of police then present, as the representatives of the magistrate, must be obeyed, and I took the opportunity to acknowledge, that up to that moment the police had treated us with uniform kindness—which indeed is nothing more than the truth. I thanked those present for the orderly and quiet manner in which they had left the meeting on Wednesday, and earnestly entreated them to do the same that evening. Having said this, I concluded by pronouncing the apostolic benediction.

When the congregation had dispersed, the police assistant took my hand with evident emotion, thanked me and took his leave. Many persons went away with tearful eyes. May the seed of God's word, which has been scattered abroad, be cherished by the genial rays of the Sun of Righteousness, and by the refreshing early and latter rains of his grace! Many are dissatisfied with the suppression of our meetings, and we are now spoken of nearly over the whole town. This has been particularly evinced by the demand for tracts in the last few days; for the people have literally come to me by hundreds to obtain them, and the applicants have been both of the better and lower classes.

*Farther proceedings at Langeland and Aalborg—Severe measures threatened.*

The narrative here returns to the church on the island of Langeland, and is made up of correspondence with several persons, from which the following are extracts. The first is from A. Madsen, one of the members of the church, to Mr. K bner, dated Langeland, Feb. 28, 1841.

I must now give you a short account of our present position with the magistrates. Our leader, Rasmus J rgensen, has been fined, and has paid five dollars, with five dollars costs, for harboring Anabaptists, as we are called, in his house, viz. Oncken and K bner, for a few hours, when baptizing here last summer. At a subsequent period we were all brought up, and the judge read to us a document from the Department of State. It stated in sub-

stance, that, with the exception of Rasmus Jørgensen,\* pardon was granted to us for the past, provided we would engage for the future, to live each one for himself, and not again assemble for mutual edification, or administer the sacrament of the Lord's supper. We replied, by referring to the declaration we had made on a former occasion, when urged to give up our convictions respecting baptism and the Lord's supper as errors. That declaration was, that we dared not and could not make such a concession, unless those who preferred charges against us could prove from the word of God, as contained in the bible, that we are in an error. The judge here observed, that no punishment would be inflicted upon us, on account of our faith or our opinion, but as violators of the law. To Rasmus Jørgensen the choice was given, either to leave Denmark within four weeks, or to be immediately brought to trial and condemned. On his choosing the latter, the judge urged him to leave the country willingly, otherwise his present worldly comfort must be exchanged for poverty, and a prison become his dwelling. He exhorted him to relinquish his charge, that the church might be dissolved. J. replied that he could not and dared not do so, it being his wish to live in every particular according to the dictates of the word of God, and consequently with reference to the church also. The judge—"In that case you must make up your mind to what I have told you will follow." J.—"Yes, I will rather occupy a prison with a good conscience, than a palace without it." The judge now gave both verbal and written instructions to the parish bailiff who was in attendance, to break up our meeting if we again assembled, and if we did not separate quietly, to employ force; and in case we attempted to administer the Lord's supper, to confiscate the altar, as he called it. By the grace of God, we have preserved our integrity, and confiding in Him, we venture to await what he has appointed to befall us.

From P. Mønster to his brother A. Mønster.

We have indeed reason to rejoice in the goodness of the Lord. Our cause, in my opinion, stands well. Write to our christian brother, who is in jeopardy in Langeland, that he need be in no fear of a prison; for the

angels of the Lord, sent forth to minister to those who are heirs of salvation, have no more agreeable mission to this world, than comforting, strengthening, and encouraging the children of God, while suffering imprisonment for the good confession they have witnessed. Let him remember Daniel in the lion's den; the angel of the Lord was with him, and preserved him, because he would serve no other but the true God. But this was not all; the angel was likewise with king Darius, and strengthened him, so that he overcame his mighty men, and had them cast into the den, from which Daniel had been released. And the angels interfere on our behalf with the great of this world. I can with truth declare, that since I first became a believer, the greatest spiritual blessing I have experienced has been during my imprisonment; for since I have been here, I have had time to learn to know myself. I have discovered, that while in the enjoyment of liberty, it is possible to be a slave, and in a prison, to be free. Under such circumstances, the Lord manifests his love towards us in a most wonderful manner. The jailor keeps satan at a distance from us; so that our only conflict is with flesh and blood, which, in truth, is sometimes hard enough; but if we call upon the Lord in our distress, he comes to our relief, and we praise him afresh for every new victory he enables us to achieve.

From Rasmus Jørgensen, superintendent of the church in Langeland, to Mr. Kōbner, dated April 20, 1841.

The magistrates appear disposed to adopt severe measures; they seek to break up the church, and threaten banishment, and other cruel punishments. The second process against me is still depending, but judgment will soon be given in the lower court. I hope the magistrates may soon be brought to see, that "it is hard to kick against the pricks," and that it is not us, but Christ, whom they are persecuting. Although the opposition is so great, there are, nevertheless, seven or eight persons here, perhaps more, anxiously waiting to be baptized. It appears, indeed, at present it would be a dangerous undertaking for any one to venture here to perform the ordinance. Let us, however, hope that the Lord himself will prepare the way. There is indeed no room to doubt, with the facts

\* Superintendent of the church. This name written by mistake in the last no. *Forgensen*.

before us, which we have already experienced, that all is in the hand of our God. We have seen one Lot after another coming out of Sodom; and that the people, who would assail the house, could neither find the doors nor seize the men who came to us to fulfil the commands of their Lord.

I have lately received a letter from Jutland, (Aalborg). The church there has not yet met with any farther interruption. Some days ago I heard also from Copenhagen. They now hold their meetings there in different houses about the city, and A. Münster writes that the Lord has granted a rich increase, as the fruit of their labors. The decision of the court on the case of P. Münster, will now soon be given, and we shall then see how much power the Father has granted them over us; without His permission, they cannot hurt a hair of our heads.

From a letter of N. O. Föttved, superintendent of the church in Aalborg, to the same, dated April 23d, 1841.

I have hitherto delayed writing, in the hope of being able to communicate the result of our two examinations; but we still remain without molestation or disturbance. We are reviled and ridiculed it is true, but that, by the grace of God, we can bear patiently from the unbelieving world around us; for of believers we perceive none either here in the town, or in the neighborhood—and unhappily it is they in particular, who carry on the war against us. Why a process has not been instituted against me, as well as against the brethren in Copenhagen and in Langeland, I know not,—possibly my being a soldier may have had some influence, but I am entirely uninformed upon the subject. Thus much I know, that God granting me grace, I ought to await the result with patience and composure, which I trust I do, and every member of our little community. We stay ourselves on the precious promises with which we became acquainted, when God became our instructor. Our meetings are still frequented by some few strangers, and there are three or four persons who ardently long to be united with the church of Christ by baptism. How this is to be accomplished, our dear brother Münster being still in prison, we must leave to our Father in heaven, who knows all things, and who will arrange all things for us in the best way. May we only be prepared to re-

ceive the blessing from his gracious hand!

*Public sentiment—Many persons waiting for baptism.*

From the schoolmaster, Rasmus Sørensen, of Venstöv.

The Copenhagen Post (a political newspaper) contains an article headed "Anabaptists," in which the following mention is made of the book I have lately published, (on the constitution of the true church). The writer, an impartial unbeliever, after contrasting the religious liberty enjoyed by the baptists in Württemberg, and by the old Lutherans in West Prussia, with the persecution of the baptists in Denmark, and expressing himself with great freedom on the edict issued by the Department of State, commanding the prosecution of Rasmus Jørgensen of Langeland, proceeds nearly as follows: "Both the Fatherland (another paper) and the Copenhagen Post, advocate religious liberty for the Re-baptizers, or Baptists, whichever they may prefer to be called, and the Fatherland remarks, 'Are their doctrines erroneous, let the clergy and schoolmasters prove them to be so to the people. The schoolmaster, Rasmus Sørensen of Venstöv, however, a man whose love of truth, and unaffected christian faith, is questioned by no one, has just published a book, entitled What is the Holy Universal Church? &c., in which he shows that infant baptism is neither evangelical nor apostolic. If it is not possible to refute him, and to render the errors of baptists innoxious by counter arguments and proofs, but if, on the contrary, it must be admitted that their doctrines are confirmed by the word of God and the history of the christian church, then, in spite of imprisonments, condemnations, banishments, &c., there will soon be in Denmark as many baptists as there are now Lutherans. Therefore we now call upon all the zealous disputants amongst the clergy, by argument and proofs, to refute the statements put forth in Rasmus Sørensen's book.'"

In this neighborhood, the number of those who have determined to join the baptists, is continually on the increase. It is the same on Langeland, and I have heard that some in Fünen have formed the same determination. As soon as sentence is pronounced on Münster, it is my intention to write immediately to the king, and to remonstrate with him on this subject.

By our latest accounts, the state of things in Denmark remained much the same as is here represented. The severe measures of persecution were in no degree relaxed, though the cause of truth and of religious freedom seemed to be gaining a stronger hold upon the minds of some, especially among the men of standing and influence both in the government and in society. The spirit of inquiry was gradually extending, and many persons were awaiting a suitable opportunity for being baptized and uniting with the afflicted and suffering churches.

The latest intelligence from the mission will be found in the letter of Mr. Oncken, published at page 266 of our last number.

### Siam.

#### JOURNAL OF MR. DEAN, AT BANGKOK.

(Continued from page 254.)

#### *Baptism of two Chinese converts.*

Oct. 4, 1840. In addition to the usual exercises of the Sabbath, we have to-day examined and approved two Chinese, as candidates for baptism. One is the Chinese teacher in Mrs. Dean's school, and the other, a man who has been in our employ as cooly during the last two years. The examination occupied two hours, in which brethren Peet and Buell took a part with us, and all present expressed their fellowship for the candidates as Christians. The baptism of these converts is postponed till next Sabbath, when we expect to observe the ordinance of the Lord's supper.

These persons have been noticed at a former date, as requesting baptism.\* The school teacher is a young man of promise, and though he came from China last year and has been with us only four months, before which time he had heard nothing of christianity, he now possesses considerable knowledge of the scriptures, and so far as we can judge, affords satisfactory evidence of a renewed heart. The question arose in our minds whether, in view of the short period since he became acquainted with the subject of christianity, it would not be prudent to dissuade him from making a profession of his faith at present, but with the example of the Apostles and primitive saints before us, and the evidence afforded us of his real piety, we felt unprepared to assume the responsibility of a postponement. The other person is an

old man who primarily came to Dr. Tracy for medicine for his eyes, being nearly blind. He soon became so far restored that he came into our employ, and during his residence with us, has manifested a decided change of character, though we regarded him from the beginning as strictly honest and faithful to the interests of his employers. He first, after learning something of the character of God, began to pray to him to heal his eyes, and as he daily prayed for this, he soon became convinced of the blindness of his mind, and prayed to have the eyes of his understanding opened.

11. Sabbath. The two Chinese alluded to last Sabbath, have to-day been baptized. We were accompanied to the water by some of the brethren of the Presbyterian and American Board, and a few Siamese and Chinese, besides the members of the school and the church. At the close of the services at the water, br. Davenport made some remarks to the Siamese who were present. We then returned to the house, and extended the hand of fellowship to the persons just baptized, and gathered around the table of the Lord, to think of his love, his sufferings, and his triumph. It has been a day of interest and we hope of profit to us all.

#### *Production of ardent spirits—Liberality of a convert—State of society.*

15. Having to-day, occasion to intercede with the man who stands at the head of the spirit farm for Bangkok, in behalf of a poor Chinaman who had been falsely imprisoned on the charge of having made ardent spirits without a license, I learned that this officer pays into the king's treasury, annually, *one hundred and forty-four thousand ticals*\* for his license, or the privilege of making ardent spirits in Bangkok alone; and when we reflect that there is a distinct license for each of the other places of importance in the country, and that the expense of materials and making is added to the above sum, we may form some idea of the state of intemperance in the country.

Nov. 1. We have to-day enjoyed the presence of br. Goddard at our Sabbath services, and hope soon to have his assistance in conducting religious worship with this people. Such aid in our work is none the less accep-

\* See page 253, last number.

\* The tical is about sixty cents, consequently the sum is over eighty thousand dollars.



table because we have so long waited and prayed for it.

3. Chek Yét, one of the members of the church here, and a poor man, who gains his support by washing clothes, presented us two ticals as a contribution to aid the mission cause. The known character of the man and the attending circumstances, leave us no room to doubt the sincerity and purity of his motives in this act of self-denial and christian benevolence. It was the more pleasing to us as it was an entirely voluntary act of a young convert, who, a few months ago, knew nothing of that doctrine which teaches that "it is more blessed to give than to receive."

5. We have to-day had application from a poor Chinaman for assistance, who says that in default of a contract for a few ticals, his wife and child have been seized and sold into slavery, and having heard that we were accustomed to deeds of benevolence, he came to us with the assurance that we would help him. This is neither the first nor an unusual occurrence of the kind, and it is by no means an easy matter to dispossess their minds of the impression that, because we gratuitously give away books, we must be wealthy and may give away money and other things. This is one among the many reasons for living in a humble style as it respects our houses, furniture, &c. Still health and usefulness forbid our adopting the style of worldly men as our standard, as well in this country as in our own; for while in the latter, men go to excess in the indulgence of pride and the love of fashion and vain show, men in this country, of equal wealth and from no better motives, will live in a bamboo shed and in a manner more like brutes than human beings, thinking thereby to avoid government taxation, and be allowed to hoard up their wealth under the garb of poverty.

*Applicant for baptism—Inquirers—State of the church.*

Nov. 6. Chek Rung, a man of some learning and of respectable behavior, has been for some weeks under examination with a view of joining the church. Having more than a year ago become somewhat acquainted with the doctrines of christianity by means of tracts, he came to us on his return from Chantibun and wished for further instruction. Since that time he has given himself chiefly to an examination of

the subject. He has to-day proposed some inquiries which show that he has searched the scriptures with a desire to obey their injunctions. There are one or two others who may be properly termed inquirers.

The school has recently suffered a temporary reduction in consequence of ill health and other causes connected with the families to which they belong. One boy who came to us one year ago, has gone home for the first time to visit his friends, who live at a distance of sixty or seventy miles. Another has gone home to attend the ceremony of cutting the top-knot from his brother's head, an occasion which here calls together all the members of the family, as imperiously as does thanksgiving in New England. Two others are absent from ill health. But while there is some reduction of numbers, there have been introduced some changes in the regulations and instruction of the school, which it is hoped will result in good. The present arrangements are, that Mrs. Dean, in addition to taking charge of the three girls now in the school, examine the boys daily in their Chinese lessons, including native books and the scriptures, and teach them arithmetic by means of their own language, while Mrs. Goddard is to give them lessons in geography in English, and Mr. Goddard gives them a lesson in English in the evening.

*Interesting meetings—Political state of the country.*

8. Sabbath. We have to-day enjoyed the pleasure of seeing all the members of the church present at worship, except the one who has gone to China, and the brethren at the prayer meeting appeared highly to enjoy the privilege of meeting together again in peace and health, to mingle their supplications and thanksgivings at the mercy-seat. All felt that it was good to be here. At the service in the chapel, some remarks were made from the last verses of 2d Tim. 3d chap., with a design of encouraging a greater reverence for and a more diligent study of the scriptures. There are some reasons why the disciples of Christ here are disposed to esteem the word of God more lightly than Christians do in our own country.

The exercises in the bazaar to-day have been conducted by Keok-cheng, whose labors as an assistant are becoming daily more valuable. We have reason to hope that some good will re-

sult from the exertions of this day, however imperfect they may have been.

15. Religious worship was conducted in the bazaar this afternoon by the school teacher, who succeeded very well considering it was the first time in so public a manner. More hearers were accommodated by placing the speaker at the door, while a part of the assembly were seated within the house and a part without. The latter were also within an enclosure in the shade of the building so as to be comfortably accommodated. I have been unable to take any active part in the exercises of the day in consequence of a cold and sore throat. Br. Goddard made some remarks to the brethren at the prayer meeting this morning, and Keok-cheng conducted the service in the chapel. During worship this afternoon, two drunken Siamese, professing to be policemen, seized a Chinese in front of the chapel, on pretence that he had not paid his tax. Things of this kind are now of daily occurrence. Not only do the government officers extort money from the poor Chinese on the plea of collecting their tax, but others feign themselves police officers, and pass undetected among the multitudes who bear that title, by which means they all, whether authorized or unauthorized, gain their support.

16. We have just heard that the Cochin-Chinese, on the Cambodian coast, are carrying on their warfare, and slaying, without distinction, men women and children. Some predict that the wars without and around, and the increasing dissipation crime and oppression, within both city and country, will terminate in a revolution of the kingdom. We look with deep interest upon this moral chaos, while we reflect that it contains materials for that spiritual kingdom which shall eventually subdue all the kingdoms of the earth.

*School exercises—Visit from prince Chow Fah—A Siamese convert.*

22. Sabbath. I was present to-day at the exercise with the Chinese boys, who learn a verse of scripture in their native language on each day of the week, and recite the whole on the Sabbath to Mrs. Dean. They also repeat the Ten Commandments and answer questions on the portions of scripture recited, and have an opportunity to propose questions and engage in familiar conversation on any subject connected with their lesson.

I have been able to conduct the exercises in the chapel to-day and Keok-cheng attended the meeting in the bazaar. One Chinese was present in the morning from Batavia, who said he was acquainted with Mr. Medhurst. He also showed a familiarity with the sentiments of the Catholics, who have made some unsuccessful efforts to secure his faith to their creed. He offered me the loan of some of their books, which I gladly accepted, since it is extremely difficult to obtain their religious books.

While going to the bazaar for worship, we met several companies of drunken and riotous men, which reminded us of the demand for our tract on intemperance which was yesterday struck off in proof, and will soon be ready for distribution.

We have occasion to think that the exercises of this day have been rendered more interesting and profitable in consequence of a mission prayer meeting which has been instituted with reference to the duties of the Sabbath. The first meeting was held last evening, and is to be continued weekly. This is not to preclude the meeting we enjoy on Wednesday and Sabbath afternoons, with the christian friends of the other Boards. The English service on the Sabbath is attended by all the missionaries, so far as religious worship in the native languages will allow.

25. Last evening we met the missionary friends at the house of Prah-Na-Wai, the son of the Prah-klang; and this evening we received a visit from prince Chow Fah, attended by some of his ladies. This intercourse with the nobles may perhaps give us some additional influence among the common people, but we fear that they themselves derive but little religious influence from us. They manifest a disposition to copy our customs, excepting our religion.

29. At the close of the Chinese prayer meeting this morning, br. Davenport came in with a Siamese who has requested baptism,\* and as some of the Chinese brethren speak Siamese, they proposed to him several questions, to all of which he replied in a very satisfactory manner. He expressed a fraternal affection for them, and they engaged to pray for him. We expect the question relative to his baptism will be settled next Sabbath.

\* See Mr. D.'s letter on the next page.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, DEC. 8, 1840.

*The first Siamese convert—Application for baptism.*

I rejoice with trembling to communicate to you the fact, that there is one Siamese willing to break loose from the idolatrous religion of his forefathers and his countrymen, and to connect himself with the church of Christ. His name is Soot; and he is a young man, about twenty two years of age. He has been in our employment more than a year. Soon after entering it, he began to make inquiries relative to the Christian religion, and afterwards appeared to take an uncommon interest in the daily and Sabbath exercises. After this time he expressed his belief in the truths of christianity, and asked to be admitted into the church by baptism. I thought it best to act cautiously in regard to this case, and requested him to persevere in the course he was pursuing. When we felt fully satisfied that he was willing and anxious to obey Christ, we should with much pleasure receive him into the church. I have conversed with him at intervals for a number of months past, and he has given evidence that he has been a man of prayer ever since his first application. Recently he has been exerting himself in behalf of his fellow-laborers in the printing department, and seems extremely desirous that they should engage in the service of the true God. A most prominent object in his private supplications of late, he says, has been to ask for the gift of the Holy Spirit. Upon being questioned closely in reference to the exercises of his mind concerning sin, as having been committed against God, a good and holy Being, he says he has not only besought Him to forgive the sins which he still remembers to have committed, but also those which he has long since forgotten, including the sin of idolatry. But with regard to idol worship, he says he never engaged in it because he fully believed in it, but simply for the sake of doing as others did. For several days past he has given every indication of a mind at ease and joyful; and upon being questioned as to his feelings, he said he was in the enjoyment of much happiness. We have a meeting for conference and prayer every Wednesday afternoon; and he inquired if I would permit him at the same hour to have a meeting with the

printing hands, as he was desirous to exhort and instruct them as far as he was able.

I said to him, suppose you should be persecuted by your countrymen, and they should even proceed to imprison you and threaten you with death for changing your religion; how would you act? He replied, I would endeavor to submit to it quietly.

We all feel much interested in this case. Sabbath next is appointed for his examination; after which I hope to have the pleasure of baptizing him in the name of the blessed Trinity. We ask the prayers of the Board in behalf of ourselves and the poor heathen about us, and especially for this individual, that he may be blessed and made a blessing to the benighted Siamese.

*West Africa.*

*THE BA'SA TRIBE.*

The subjoined sketch of the character and habits of this people, is from the pen of Rev. W. G. Crocker, missionary of the Board, who is now on a visit to this country. He has resided for several years among them, has acquired their language, and has had ample opportunities for acquaintance with their character and condition.

*The Bása country—Agriculture—Social economy.*

The Bása people extend from Junk river to the river Cestres, about 90 miles on the coast; and from all the information I have been able to gain, I think they occupy most of the country between those points, and for about seventy miles back from the sea. Their number was estimated by Mr. Ashman at 125,000. As this would give about twenty to a square mile, it probably is not far from the truth. The language of this tribe seems to be understood pretty extensively, and by those among them also, who speak another language.

The Básas seem to be as ignorant and degraded as any other tribe on the western coast. They are a timid, indolent, and unambitious people. Not having had any written language, they have no knowledge of the arts and sciences, and seem to have gone on for ages in the same track, following implicitly the customs of their ancestors. They seem, indeed, to regard any innovation almost as a crime.

Their manners are simple and their wants few. They depend upon the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. As there is no individual property in land, each person selects some spot which, by not having been cultivated for several years, has grown up to trees and bushes. These trees and bushes he, with the aid of his wife, or wives, cuts down in the dry season, and after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. As soon as the farm is burned, almost all the rest of the work devolves on the women. The time occupied by the men in farming, is not far from three months in a year. The remainder of the year is spent chiefly in idleness. Some however are more industrious than others, and employ a portion of their leisure time in making canoes, paddles, rice mortars, &c. Some are employed by the colonists to bring camwood from the interior, and others are hired to work on their farms. Though they are generally averse to labor, and always call their farming season a time of trouble, yet for the sake of reward, they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard. Indeed there is but little encouragement for a common individual to lay up wealth. The moment one gets a little more than his neighbors, he is the object of envy, and subject to heavy exactions from the head man of the town. If he is known to have any thing valuable, the head man will frequently ask it as a present. If he refuses, he is liable to be brought into a difficulty which will cost him twice as much as the value of the article desired. Besides, the sensuality of the natives is frequently bringing them into difficulty with their neighbors, or with the head man, who has often twenty or thirty wives, of all ages. In such cases, the damage sustained is estimated very much according to the pecuniary resources of the offender. Sometimes, when the criminal has nothing to pay, nor any friends to redeem him, he is sold as a slave.

*Houses of the natives—Domestic habits—Amusements.*

The people of this tribe live in small villages containing from twenty to two hundred houses. Each man, with the

exception of the head man, builds his own house. These houses are of various sizes, from six or eight feet square, to twenty feet long and a dozen wide. The usual size is not far from eight feet square. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, which, when well put on, effectually sheds the rain. This roof projects two or more feet beyond the sides of the house, and generally comes down to within about four or five feet from the ground. By this means the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed. This is formed of a mat resting on a kind of framework, which is raised from the ground about eighteen inches; or it is frequently made of earth, elevated above the rest of the floor about six inches, and covered with a mat. A portion of the floor (or ground) is left for a fire. The natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

An inventory of the domestic utensils of the natives, would illustrate the adage,

“Man wants but little here below.”

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes, (not always) a wooden spoon for eating, comprise all that many a native family owns of these articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces, without the aid of needle or scissors, forms the robe of their most respectable females. The cloth is, by females of the Bása tribe, wrapped round the body, so as to lap in front; the width of the cloth (which is usually from three quarters to a yard) forming the length of the garment. The men use generally about a yard of cloth, and put it on as best comports with their sense of decency. Some of the tribes on the coast differ from these in their mode of wearing cloths. The Grebo men, at Cape Palmas, dress like the Bása women, and their women like the Bása men.

The food of the natives is usually simple, consisting of rice, cassada, palm oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs,

monkeys, snakes, frogs, and almost every kind of fish that can be procured.

Their principal amusement is dancing to the sound of a drum, accompanying their instrumental with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. Upon almost every occasion of joy, however trivial, the drum and song of the dancers are heard. But at the burial of a head man, great preparations are made; natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast.

#### *Religious notions—Ideas of futurity.*

The Basas seem to have no system of religion. Indeed their ideas are so vague on this subject, that it is exceedingly difficult to ascertain what they really are. They are, however, much under the power of superstition. Their belief in witchcraft is amazing. Their grigri men, who are generally from some distance or of another tribe, being shrewd men, and capable of performing some juggling tricks, are viewed with a kind of awe, and impose most astonishingly upon their credulity. They live in much dread of being poisoned; and as they seem generally to connect this poisoning with witchcraft, they wear on their bodies something furnished by their grigri men, to guard them against that and other evils. They profess to believe that their grigris will protect them from bullets, but they rarely put themselves in a situation to test their virtue.

In regard to futurity, they manifest astonishing blindness and ignorance. Indeed, such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. They have some vague notion of existence beyond the grave, and frequently carry food, and throw it upon the grave of a deceased relative, years after his death. I have seen Sante Will talking, professedly, to his son's body, years after it was put into the grave. Some believe that the person who dies comes back an infant. It is the province of the grigri man to say who it is that has thus come back. The child is then called by the name of this person.

#### LETTER FROM KONG KOBA.

The writer of the following letter is a youth of much promise connected with Mr. Clarke's school at Edina. He is a son of the late king Koba, "Father of the land," a powerful chief whose jurisdiction extended over many native towns. He is now about 17 years of age, possesses a strong and vigorous mind, a docile disposition, and exhibits a consistent christian character. The letter is addressed to the Secretary of the Board, and dated Edina, April 2d, 1841.

Dear Sir,

I was very thankful when I received those things you sent out to us;\* not I only, but all the rest of the boys were very glad also. By this reason the natives of this country know that there is a reality in the religion of Jesus Christ. You were not our relations, neither our parents, but for your kindness' sake you sent out these things to us. When Mr. Crocker and Mr. Mylne first came to this country my father thought, after we were taught, they (the parents) will pay them; but Mr. Crocker and Mr. Mylne told them that they want no pay at all. They were astonished, and said among themselves, these people came here to steal our children away; therefore when they first came to this country they did not have many boys; but afterwards they said, these people are good people, then they sent their children. Another (reason) was, they thought when a person gets a knowledge of books he will soon die. But when they saw we staid here and went to school, and none of us has died yet, then others sent their children to school.

I want to come here (to America) very much to see you, because my cousin, Peter Harris jr., been there, and when he got home Abraham Miller, my other friend, go there also; and he came back. And the other reason is, when I tell the natives, when a person go to America he must cross this ocean, they ask me how I know it? "In geography," say I, and they don't believe me; therefore I want to come there. I wanted to come with Mr. Crocker, but he said he cannot take me; but he will ask you, and if you will, he will send a letter that I may come and see the country.

Your unworthy friend,

KONG KOBA,  
or Lewis K. Crocker.

\* Articles of clothing, &c., sent out by the Board, for the boys of the school.

## Shawanoë.

## EXTRACTS OF A LETTER FROM MR. BARKER, DATED SHAWANOË, IND. TER. JULY 9, 1841.

This mission, as now organized, consists of four stations, which, as stated in the last annual Report, are in a prosperous condition. At the two stations referred to below, Shawanoë and Delaware, in particular, there have been received special tokens of the Divine favor during the past year. The formation of a church at the latter place, as mentioned in the letter, was the constitution of a branch which had existed there for some time, and which in March last consisted of 26 members, into a separate church. The history of these several stations for the past two years, is very interesting, and affords much encouragement to those who feel a special interest in the progress of the gospel among the aborigines of our country.

*Course of missionary labor—Baptisms.*

Feb. 27. I find it difficult to maintain an abiding and consistent interest for the Indians. Sometimes I think no means will avail for their salvation; and then again I seem to see evidence that the time is not far distant when there will be a triumph of the gospel. I doubt not a wise providence will overrule all things for good.

28. I endeavored to preach upon christian duties. Had an attentive audience of Indians, though the number was small compared with those who attend worship in christian lands. One young man was present with his family, who has been inquiring of late. Had conversation with Blackfeather, one of the chiefs who has for two or three months past indulged a hope in the Savior. Have been gaining confidence in him almost daily. How painful, if at last I should be disappointed!

March 6. Church meeting at this station. Blackfeather, mentioned above, presented himself as a candidate for baptism. He appeared clear in his views of the gospel for one of the benighted Indians. He is numbered among the first who learned to read in his native language. The next Sabbath is appointed for the ordinance.

14. The Indians assembled at an early hour to witness the baptism. We sung a translation of the hymn, "Children of the heavenly King." Felt divine assistance in pleading the cause of the Savior, and in the ordinance of baptism.

April 5. I have just returned from the Delaware station, (br. Blanchard's,) where I assisted in organizing a church, according to previous arrangement. It was a solemn service; in one sense painful, to have our brethren separated from us; in another sense pleasing, as we hope it will be for the advancement of the cause, and for our mutual good; and we know that in every important sense we yet are one. After service we proceeded to the water side. Three were baptized; two of them members of br. Blanchard's school.

June 5. Last week there was a church meeting at the Delaware station again. Christian union seems abundantly manifested. We hope the cause may be revived there.

To-day, church meeting at this station. One Indian of some influence present, with the view of relating the dealings of God with his soul. Deferred his case until morning. We had some devotional exercises, which it is hoped, were profitable to all.

6. The Indian, (Yitie) above referred to, was received and baptized. Hope the glory of the Lord will be increased among the heathen.

27. Church meeting at the Delaware station again. Three Indians were baptized. One, the wife of the interpreter, of whose piety the brethren have for some time had evidence. The other two, a man and his wife, whose conversions were more recent. A case of discipline, commenced at a previous meeting, terminated happily to-day.

July 8. Attended meeting at an Indian house. I have been trying to sustain such meetings for some time. It proves a very laborious task, owing to the distance I have to travel in order to render them profitable to the Indians in various places. I am encouraged to hope, however, that they will prove the means of good. How cheering amid the darkness to behold the glimmerings of light! At one meeting I was unable to arrive until sometime after the appointed hour. Coming near at length, I heard the sound of prayer and praise in the Indian tongue. On entering, I found the house filled with attentive worshippers. My spirit was melted within me. I could not but express the gratitude of my soul that the Lord had given so much of success to his word. Surely "The solitary places shall be glad for them."

## Miscellany.

### NATIVE SCHOOLS IN CALCUTTA.

There is an English school for native youths at Entally, a district in the suburbs of the city, contiguous to the Circular Road. This institution is under the direction of the English baptist mission, and is in a very flourishing state. Large and commodious buildings have been recently erected, for which a donation of £1,000 was presented by an unknown friend to the late Mr. W. H. Pearce. A late number of the Baptist (Eng.) Magazine contains the following remarks, in a letter from Rev. F. Tucker :

I mentioned Mr. Ellis's Native Institution : it is the most interesting object I have seen in India. It contains fifty-four boys, children of native christians. They are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, twenty-one give evidence of real piety, and are members of the church ; and seven are studying for the christian ministry. I wish you could see these seven young students ; they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh ! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honored to turn many to righteousness. Mr. Ellis has also just opened a day school.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3d of February, 1840 ; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected

with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta.

There is another native institution under the patronage of the Scottish mission, the following notice of which is from a letter of Rev. Joseph Owen, in the July number of the Foreign Missionary Chronicle.

The most interesting object, by far, that I have yet seen in Calcutta, is the Institution of the General Assembly of the Kirk of Scotland, under the superintendance of the Rev. Alexander Duff, D. D. This school was formed a little more than ten years ago, and has now about six hundred pupils. It stands near the centre of the native town, in an extensive open place, and is advantageously situated for coolness, the greatest object for comfortable living to be attained, in the selection of building locations in this country. We first entered the library, which is not very large. The one at the Bishop's College, by the way, is excellent. It is select, and contains many works that are rare and very valuable. It has copies of nearly all the fathers, some of the best editions of the classics, the most valuable biblical and theological writings of the sixteenth and seventeenth centuries, and many productions of the most noted popish authors. They have not more than ten or eleven students at that Institution. It was delightful on entering the school room of Dr. Duff, to cast the eye on five hundred Hindu children dressed in the native costume, arranged in classes, each of which was formed into a square, with a monitor standing within, proposing questions and hearing the recitations. The appearance of most of their countenances was remarkably sprightly and intelligent. We were first taken to the lowest class, and went from that up. These were most of them very young children, say from five to eight years of age, all learning the English alphabet, through the medium of the Bengali, their native tongue, and taught by natives. The next two or three classes were small grades higher, consisting of those who had learned to combine the letters into syllables or short words.

A little further on were classes learning Scriptural truths, in the way of question and answer, as, 'Who made all things?' 'God.' 'In how long a time did he make

all things?' etc. 'What is God?' 'He is a spirit.' 'Can he see you?' 'Yes.' 'Can you see him?' 'No,'—a new idea to a Hindu mind, and striking at the root of their enormous fabric of superstition. This, too, is one of the first truths that the children are taught at this school, and they grow up with it fastened in their minds.

Still higher were those who could read, and further on were classes learning English grammar, then arithmetic, geography, and some simply composed history. In an adjoining room were a few classes higher than any we had seen, studying some more extended works on geography and history, and learning Euclid's Elements and astronomy.

We were obliged to pass several classes without asking them a single question, much to their disappointment; as Dr. D. says they like very much to be examined. We stopped for some time at the highest of these classes, and listened with deep interest to the answers they gave to several questions.

We next went into a large room, used for general rehearsals of several classes together, and into this about three hundred of the children were introduced, marching with the greatest order and regularity. A few questions were here proposed, and then they withdrew. After this, we went into the highest department, where some of the highest branches of mathematics, history, the physical sciences, mental and moral science, the evidences of christianity, and doctrinal theology, are taught. It being left with us to start them on any branch of any of these subjects we thought proper, I began with the question, What is a miracle? and received perhaps a dozen different answers, most of them evincing surprising mental vigor and acuteness. I can truly say that I never before saw such an admirable display of mind as was exhibited during this examination. It is not extravagant to say that it was far beyond anything that may be seen among the large majority of the students in our colleges and theological seminaries. The young men showed that they had not only read on these subjects, but had thought carefully and profoundly for themselves. They were then examined on modern history, on pneumatics, optics, astronomy, and the conic sections. This latter branch, as well as plane and spherical trigonometry, they have studied both geometrically and analytically.

The ages of the members of this department were, I should judge, from sixteen to twenty-four or twenty-six. One of them particularly attracted my attention by the clearness of his reasonings, his ready use of the English language, and his facility in

the selection of precise terms to convey his meaning. Dr. Duff afterwards told me that he was a real genius. What is of greatest importance, it is hoped that he is a true christian. I had the pleasure of meeting with him, and two other native christians, members of the school, at Dr. D.'s, a few evenings ago, at tea. It cannot be doubted that this Institution is exerting an immense influence for the undermining of Hinduism in and about Calcutta. Many of its members are of the Brahman caste, and have entirely lost confidence in the religion of their country. They have learned to read English with ease, and most of them take pleasure in reading the bible in our language. A lecture is delivered to them every Sabbath evening in the Institution, which is well attended. I was present last Sabbath evening, and saw almost every eye directed towards the speaker, and whenever he referred to a text of Scripture, they had their bibles at hand, and readily found it. None of them board in the Institution, and it is therefore entirely optional with them whether they shall attend any of the exercises of the school, or not. It is remarkable that even during their great festivals, they nearly all come. The bible is carefully taught every day, yet so great is their desire to obtain a knowledge of the English language, that they are willing to learn the christian religion for the sake of the language through which it is communicated. Science seems to assume a religious importance in this country. Nothing does more towards the subversion of Hinduism, than the teaching of true notions connected with the physical sciences, since a large part of it is based on and mingled with false assumptions in reference to the natural world. The government schools, established in different parts of the country, teach the English language, and give the pupils access to our sciences, but carefully exclude the christian religion from their course of instruction. The consequence of this must be, that as they lose confidence in their own religion, and have no other to substitute in the place of it, they will be transformed from idolaters into sceptics and infidels. Such a result every christian heart must deprecate.

It is evident that a great change is gradually taking place in the minds of the Hindus. As to the result of this change, it is left with Christians, instrumentally, to determine. If reasonable means are used to turn this current into the right channel, we may believe all will be well; but if not, what reason have we to suppose but that India may be changed from a nation of idolaters into a nation of atheists?



## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### SANDWICH ISLANDS.

The following are extracts from a letter of Mr. Bishop, published in the August number of the *Missionary Herald*. The letter is dated Ewa, Island of Oahu, Dec. 7th, 1840.

#### *Effects of intoxicating drinks—Papacy.*

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by commodore Wilkes, his officers and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evils it created are still felt, in the deprivation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighborhood about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it

had been proved were disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had begun to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our stations, the people had given themselves up to drunkenness and revelry.

In this state of things, special religious services were appointed by the church. A day of fasting and prayer was held, during which a temperance pledge on the total abstinence principle was introduced, and unanimously adopted. Persons were appointed to visit and converse with all the families of the district. The result was,

From that day, it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. Many backsliders returned to their duty, with tears and hopeful repentance, and many who had appeared hopeful seekers after the Lord during the late revival, and had afterward gone back to the world, were again revived. Prayer meetings were established in every neighborhood, and were well attended. Since that time my study has been daily visited and often thronged by persons desirous of conversing with me on the subject of religion. It has been a still, but refreshing season to us all.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when

we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. There is only one light in which I can view the introduction of Romanism here as favorable, and that is, it will do good by contrast. It will bring truth and error into collision, and thus elicit many important facts in the divine economy, before the minds of this people, which otherwise might have remained hidden from their view. Our churches will be purified, and we be relieved from some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand, numbers of their own adherents have left them and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us, as an untold calamity upon this people.

From a letter of Mr. Smith, dated Honolulu, Dec. 7th, 1840.

*Romanism—Church—Schools—Contributions—Exploring squadron.*

For the last eighteen months the leaven of Romanism has been at work, and has apparently, though perhaps not in reality, checked the good work of grace among us. It has obviously been the means of developing character, and of drawing a dividing line between those who love and fear God, and those who love and choose to indulge in sin. Very few, however, who have given evidence of a desire for truth and holiness, have, as yet, gone after the false prophet. And I presume that not less than a hundred on this island (Oahu,) who at first rushed thoughtlessly and ignorantly to see the pictures, witness the performances, and listen to the mummery of papacy, have returned again to our congregations. The priests, however, spare no pains to make proselytes, by casting contempt upon all that has been done by the American missionaries. One of them has made his boast that he intends to uproot protestantism at these islands in five years. Their most efficient coadjutor is alcohol; under the names of brandy, rum, gin, wine, etc. This is the spirit which accompanies them to these islands, and this is the spirit which aids them in their work of converting the natives. Judge then of the character of their converts.

With all the trying and counteracting obstacles of Romanism and intemperance

during the last eighteen months, this church has more than held its own in point of numbers. At our communion in March we received 171 persons on profession, and in June fourteen, and yesterday 101; making in all 286 since I wrote you last. We have had occasion to discipline during the last three years over a hundred of our members. We number over thirteen hundred in all. About one third of those disciplined have been restored again to the fellowship of the church. Most of the 286 received this year are the fruits of the great and good work of grace among us two years ago. And there are still others who may be received a few months hence.

Intemperance threatens again to ruin this nation. A few months ago, and the prospect was fair that this deadly evil was about to be exterminated from the Sandwich Islands. But since the outrageous conduct of captain La Place, in July 1839, this monster has stalked abroad through these streets day and night. Then there were not more than two or three grog-shops in all this village. Now there are between twenty and thirty, and their number is still increasing. I think, however, that there is less intemperance among the natives these days, than there was a few months ago.

Our schools for children have been more prosperous for the last six months, than for any other given period since the embarrassment of the Board, and the retrenchment of the funds of this mission. Recently the king has published some laws, requiring all the children between the ages of four and fourteen to go to school five days in the week. The consequence is that the number of children has nearly doubled in all our schools. The law also makes some provision for the support of native teachers. A piece of land is to be set apart in each school district for the support of the teacher, and is to be cultivated by the parents.

We are not backward in laboring to enlist this church and congregation in the cause of benevolence. We commence, however, on the principle that charity begins at home. During the last three years, they have built a school-house, and a meeting-house. Their contributions in money, labor, and produce, for these two buildings, amount to three thousand dollars. They have also contributed to the amount of \$150 in building a bridge across the stream of water which passes near the meeting-house. They have also contributed in cash, sugar-bags, and fire-wood to the amount of one hundred dollars for the support of school-teachers the present year.

The Macedonian cry for native helpers, has recently reached us from the Rocky Mountains. On laying the subject before

this church, six active, enterprising native men arose and volunteered to go. One pair only being called for, we selected the most promising, and they are making preparations to go the first opportunity. We expect to take up a contribution to-day to aid them in their outfit.

The United States exploring squadron have been in this port for seventy days, and have just left. Their influence on the whole, I think, has been very beneficial to this mission. Commodore Wilkes has set his face as a flint against intemperance and the rash doings of captain La Place. He has also taken a lively interest in the education of the young chiefs, and also of the youth generally. Captain Hudson is a pious man, and has done great good. The same is true also of many of the scientific gentlemen. They have contributed pretty liberally to aid our schools. Rev. Mr. Elliott, the chaplain, made it his home in our family during their stay at this place. He usually preached twice on the Sabbath in the Seamen's chapel. For several months Mr. Bingham and I had preached alternately there Sabbath evenings. A humble, faithful, devoted chaplain is needed here very much. The contrast between our American men-of-war and those of the French nation is so great that even these half civilized Hawaiians cannot but see the difference. The one comes here to do them good, both in a political and moral point of view; the other to oppress and enslave. The one has left sixty-two thousand dollars to enrich the government and the foreign residents; the other has robbed the government of twenty thousand dollars, and entailed upon the nation the deadly curse of intemperance.

### Church Missionary Society.

#### ABYSSINIA.

The following account of this country, and of the mission commenced by the above named society, in 1829, is taken from the Missionary Register (Eng.) for January. The statements were furnished by the Rev. Mr. Isenberg, one of the missionaries.

#### *Some Account of Abyssinia.*

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44 deg. E. lon. and 7½ to 15½ deg. N. lat. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were proper-

ly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia; but I shall not be far from the truth, if I state it to be about five millions. The country is separated into three grand divisions; which are, Tigré, the North-east; Amhara, the North-west; and Shoa, the South.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained Bishop by Athanasius of Alexandria; and the Abyssinian Church consequently became dependent upon the Patriarch of Alexandria and Cairo, and the Coptic Church. When it pleased God to humble the Eastern Churches, by the power of the False Prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century. The national independence of the Abyssinians was preserved; but not the purity of the Christian religion; for not only did they never seem to have been thoroughly enlightened by the Gospel—human tradition, and Pagan and Jewish superstitions, appearing from the beginning to have been mingled with the word of God among them—but, moreover, from the first arrival of the Portuguese among them, Romanism—differing only in unessential points from the religion of the country—endeavored to establish itself by deceit and bloodshed, to such an extent, that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the 17th century; although only for a short time, as they were soon afterward defeated: and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of Protestant Christians to that interesting people.

#### *Brief History of the Mission.*

The Church Missionary Society made the first effort toward enlightening that fallen church, by the word of God; they sent in the year 1829, the Rev. Messrs. Gobat and Kügler to Abyssinia, who met with a favorable reception from Sebagadis, the then reigning governor of Tigré. To prepare the way for the preaching of the gospel, Mr. Gobat went to Gondar, where he stayed six months; and on his return to Tigré, his beloved fellow-laborer, Mr. Kügler, was removed by death. Soon af-

ward, Sebagis, the friend and protector of Europeans, was killed in war—when Mr. Gobat was obliged to flee for refuge into an Abyssinian convent, on Debra Damo; and stayed there, and at Adegrate, till the end of the year 1832, when he returned to Europe in order to get assistance from the committee. Having succeeded in this object, he returned in 1834 to Abyssinia; and was joined in Egypt by the Rev. C. W. Isenberg. The missionaries left Cairo in October 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigré, where they intended to begin their labors. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa: and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigré in September 1836: and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the scriptures into Tigré; in holding daily services in the Amharic language, as circumstances allowed; in distributing the Bible; and in preaching the gospel by conversations, to all with whom they came in contact. During the repeated encampments of Oobieh's (the reigning governor's) army in the neighborhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic scriptures, and to hold out *the truth as it is in Jesus* to large multitudes that came to inquire: and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on the whole, they were superior to, because more scriptural than their own system. But there was one church at Adowa, whose priests from the beginning proved unfriendly to them.

They were subject to the intrigues of these priests and especially of their superior, who eventually succeeded in prejudicing the mind of the governor, and in obtaining their expulsion from Tigré. The order was at length given through the superior.

Remonstrances and appeals were of no use: all that they could obtain, was a declaration, on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the

clamour of their enemy: he promised, however, that they should be protected on the road. The missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on his work, even in the midst of human perverseness. The Romish church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the missionaries had left Tigré, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the king of Shoa; and, after a tedious journey, arrived in his territories, at the end of May in the year 1839. They were favorably received by him, and permitted to begin the work of evangelization in his country. They first established a school, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

*Apparent opening for preaching the gospel among the Gallas.*

The continuance and success of this mission is of vast importance; as it has for its object, not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla Nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a Supreme Being, whom they call Wak, whose priests, called Kalitsha, are sorcerers, gainers, and physicians. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do.

[In consideration of all these circumstances, the committee have resolved to send out aid to Mr. Krapf in his present solitary position. Messrs. Muhleisen and Miiller have accordingly been appointed to this mission; and they left London, to proceed, by way of the Continent, Egypt, Aden, and Tadjarra, to Shoa, on the 21st of January.]

## Items of Intelligence.

A'SÁM.

A letter has been received from Mr. Cutter, dated Jaipur March 11, 1841. Mr. Brown and family had returned from their visit to Calcutta, and the mission was proceeding in its labors as usual. They ask for an additional press, for the purpose of printing tracts, of which there are several prepared, and an edition of the New Testament entire. A tour of exploration through the several districts of the province had been proposed, of which, and of the prospect of itinerating labor, he remarks:

Br. Barker has left for Jorhath to select a station for himself, and we hope soon to see him settled in that district. Both br. and sister Barker have made good progress in the language.

The whole of A'sám is as it were unoccupied. In the short tour I made through a part of that district, I was surprized to find so large a population; and I believe the Nowgong district is still more thickly settled. The amount of work on hand just now does not allow me to be one of the number to make the proposed tour, and br. Brown is just ready to go on with the translations to advantage. Br. Barker was anxious to be one of the number, as he could at the same time fix upon the most important post for himself to occupy. Br. Bronson was also at leisure to go, but he has again been attacked with fever, and has since been very ill. He went to Rungpore for medical aid and is now improving a little.

I remarked that almost the whole of A'sám remained unoccupied. Br. Brown is confined to translations, and I am most of the time confined to the printing office, so that it matters but little in what part of the field we are stationed, provided it be a healthy location. Br. Bronson being connected with the Nága branch of the mission, there only remains br. Barker as an active missionary, i. e. a preacher and itinerator, among the whole of the A'sámese. It is my impression that the population of A'sám is far greater than that of the Tennasserim provinces, but I am not able now to state how the two fields compare with certainty. I hope the first missionaries sent to any quarter will be sent to this interesting province.

## FRANCE.

From a letter of Mr. Willard, dated Douay June 3d, 1841, we present a few extracts. Mrs. W.'s health is still very feeble, as it has been for a long period. Amid many disheartening circumstances, they still meet with some encouragement in their labors.

I left Douay on the 14th May, on a visit to the *département de l'Oisne*. We found all prosperous there. We passed the Sabbath at Manicamp, this village being more central than Genlis. The friends from the neighboring towns were present; also the schoolmaster and several other individuals from Blérancourt, a bourg one league from Manicamp. A man by the name of Haution, resident at Chauny, came to Manicamp late on Saturday evening, was examined and received by the church. Mr. Crétin intended to baptize him that evening, but the man said he had promised to defer it till the next day, at the request of his wife, who wished to witness the ordinance. Brother T.'s room was full on Sunday. Madame Boileau, of Chauny, also, came about noon. As she was desirous of being baptized, the members of the church retired to the house of a friend to hear her relation, while the service was performed at Toynenne's. After the baptism Mr. Crétin broke bread to the little flock. It was the most interesting day in many respects, which I have passed in France. The work appears to be taking deep root in that region, and since the organization of the church none are baptized without undergoing a thorough examination. This is as it should be.

Lepoix left Douay yesterday with his family for Chauny, in which town he will reside for the present.

The two persons baptized 16th May at Manicamp, reside at Chauny; there exists at present no opposition in that town. Lepoix may receive visits at his house, may visit at the houses of others and hold small meetings without fear. I hope this is but the beginning of good things for Chauny. Brother Crétin has already baptized four persons this year, and there are as many more who will not probably long delay obedience to the command of the Savior. The character of the people is very different from that of the inhabitants of this country. They are independent and fearless—they tell you what they think. I was forcibly reminded on one occasion, of what I have often witnessed in my own country. We called on the friends at Genlis the day before we left. Several of them came together, and among others a woman who is no stranger to the doctrines of the bible. Mr. Crétin spoke to her very plainly of her guilt in delaying so long to embrace the Savior, telling her she had made but little progress for four years, &c. To all these things she replied continually that she was convinced of the truth—that she knew it was so. When the others had ended their remarks, I observed to her that according to her own confession she was not ignorant

of the truth—that I was surprised to hear the excuses she made for not obeying it, and begged of her to remember that Mr. Crétin was not her judge and to bethink herself well if she had a good excuse to present to her God when she should meet him—that it was a very serious business, and should be attended to without delay, lest she should be called to her account unprepared. She again assented to the truth of what I said and burst into tears. There really seems to be an interesting work going forward in that region.

## GREECE.

Mr. and Mrs. Buel, it will be recollected by our readers, embarked, on the 27th of April last, in the barque Catharine, for Corfu, *via* Malta. A letter announcing their arrival at the latter place, has been received from Mr. Buel, dated Malta, June 14, 1841.

The unexpected departure of the French steamer this day, obliges me to write but briefly.

After a voyage of forty one days, the Catharine anchored in this port on the evening of the 6th inst. and the next day proceeded to Smyrna, leaving us to a four days' quarantine, previous to entering the city. The passage from Boston was on the whole a pleasant one, though at one time attended with circumstances of great peril.

We cannot speak too highly of the uniform kindness of Capt. Gardner in attending to the comfort of the passengers, by which he has endeared himself to all of them.

After being out twelve days, a heavy gale from the south west overtook us, which made it dangerous for our deeply laden vessel to run before it ; and we were obliged to "lay to" about two days. During this time we were very near being run down, in the evening by a large vessel, that came within two cables' lengths before discovering us. There was but just time to avoid a collision. But the angel of death swept by us only to show by a most startling providence, that often "in such an hour as ye think not the Son of Man cometh."

The improved state of br. Love's health we had the happiness to learn from Mr. Andrews before leaving the vessel.

The kindness experienced from the U. S. Consul and the valuable services which he cheerfully rendered, relieved us from any embarrassment that we might otherwise have suffered among strangers.

## CHEROKEES.

The following extract of a letter just received from Mr. Evan Jones announces his safe return

to the Cherokee country, after an interruption of his labors for nearly two years. The letter is dated Cherokee Nation, Ind. Ter., June 26, 1841.

We yesterday arrived in this country, after a long and fatiguing journey.

We have abundant cause for gratitude to our heavenly Father, for bringing us in health to the place of our destination; and especially, that we have arrived before the commencement of the sickly season.

We met br. Bushyhead last evening, on the way to his appointment for a two days' meeting. My family and the wagons went on to his house, while I returned to attend the meetings. The Lord we trust was present in the assembly. At the conclusion, fourteen came forward for prayer. Here I met a great many old neighbors and christian friends. Many additions have been made to this church, of hopeful converts, during my absence, and the prospect is still very encouraging.

June 28. Yesterday we had a number of very interesting meetings, which were closed by the baptism of eleven Cherokees: two males and nine females. The reports from the other churches are equally interesting and encouraging.

## Donations,

FROM JULY 1 TO AUGUST 1, 1841.

## Maine.

Thomaston, a member of 2d Baptist church,		
for Burman mission,	20.00	
" Siam do.	20.00	
	—	40.00
North Livermore, friends to missions, per Rev. Charles Miller,		2.00
Dexter, Levi Morrill		43.00
Waterville, Baptist ch. and soc., monthly concert,	15.00	
Female Miss. Society,	12.10	
per Rev. S. F. Smith,	—	23.00
Kennebec Aux. For. Mission Society. H. A. Boardman tr.,		32.75
North Yarmouth Bap. Fem. Burman Miss. Soc., Mrs. Sarah K. Snell sec'y.		
for Burman mission,	40.00	
do. do., Bap. ch. and soc., mon. concert,	13.00	
	—	53.00
per Rev. Baron Stow,		198.75

## New Hampshire.

Great Falls, Sommersworth Fem. Miss. Society, Mrs S. J. Parks sec'y, per Mrs. L. A. A. Braubrock,		10.00
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## Massachusetts.

A friend to Africa, for philosophical apparatus for school under the care of Mr. Clark at Edina,	50.00
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## Donations.

Heath, females of Bap. ch.	8,00	
Shelburn Falls Bap. ch., mon. concert,	12,00	
per William Heath,		20,00
Salem, 2d Bap. ch., a mother for her children	1,00	
Boston, Federal St. ch., united monthly concert,	25,00	
do., Miss Wetherby	5,00	
New Bedford, a female member of the Williams St. Bap. ch., per Rev. Henry Jackson,	10,00	
North Randolph Bap. Fem. Miss. Soc., Mrs. Grace S. Peabody tr., per Rev. Charles H. Peabody,	35,27	
Newton, 1st Baptist ch. monthly concert for a year, per Rev. Prof. Ripley,	43,40	
Neponsett, Ladies' For. Miss. Society, Miss C. Minot tr.,	30,00	
Williamstown, friends to missions, per Josiah T. Smith,	20,00	
East Bridgewater, a female friend, per Mrs. Lydia Kimball,	1,00	
Springfield, Miss Z. Cheney	10,00	
Chesterfield Bap. ch.	1,00	
per Rev. J. W. Eaton,		11,00
Cambridge, For. Mission Association of 1st Bap. ch., William B. Hovey tr.,	370,35	
		622,02

## Rhode Island.

Providence, a friend to missions, per Rev. Mr. Hague,	50,00	
do., Rev. Dr. Wayland, for support of a Burman child,	60,00	
		110,00

## New York.

Washington Union Association, G. M. Baker treasurer,	113,50	
Seneca Association, James Mc Lallen tr., Fayetteville Bap. ch.,	8,00	
A female friend, per Rev. O. C. Comstock,	1,00	
New York city, Wm. H. Churchill, on account of his subscription of \$400, for support of Rev. Miles Bronson,	244,00	
do. do. do., a friend, for the benefit of the school under the care of Mr. Dean, per Prof. Eaton,	10,00	
Hudson River Association, Palmer Townsend tr.,	205,49	
West Plattsburgh, ladies of Baptist ch., for Burman mission, per Rev. J. P. Burbank,	8,00	
		589,99

## Virginia.

Virginia Baptist For. Miss. Soc., A. Thomas tr.,		
for African mission,	5,00	
" Indian "	1,00	
" general purposes,	1559,62	
		1565,62

## Alabama.

J. O. B., for Burman mission, per Rev. Dr. Sharp,		5,00
Rev. J. L. Dagg	30,32	
Rev. Dr. Manly	25,00	

Two ladies, per Rev. Dr. Manly,	50,00	
B. Whitfield	25,00	
Young Ladies of Alabama Female Athenæum	49,75	
		130,07
per Rev. Mr. Dagg,		185,07

## Mississippi.

Mississippi Bap. State Convention, Rev. F. S. N. King tr., for foreign missions,	139,97	
" German "	5,00	
" China "	10,00	
per William Colgate,		154,97

## Ohio.

Worcester Baptist church, John Lawville tr., per William Colgate,		85,00
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## Illinois.

Quincy Bap. church, mon. con., per Rev. E. C. Brown,	1,62	
Greenfield Bap. church, per Sylvester Bingham,	13,00	
Lamarsh Bap. ch.	1,50	
La Salle Bap. ch., per Mrs. Lucy G. Bingham,	10,00	
Peoria Bap. ch.	1,00	
Pleasant Grove Bap. ch.	1,62	
per Rev. Thomas Powell,		27,12
		28,74

## LEGACY.

Nelson Baker deceased, per G. M. Baker executor,	8,50	
		3558,66

The Board has also received from the American and Foreign Bible Society, Wm. Colgate treasurer, \$5000, to be appropriated as follows:

For the Karen New Testament	3000
" Siamese and Chinese scriptures,	1500
" Putawatomie Indians, under the direction of Rev. Isaac McCoy,	500
	5000,00

## CLOTHING, &amp;c.

Hartford, Ct., Young Ladies' Miss. Society, a box of clothing and stationery, for Rev. Miles Bronson, A'sam, per Joseph B. Gilbert,	78,96
Whitesboro', N. Y., clothing and medicine, per Mrs. M. A. Sheldon,	96,53
New York city, Oliver St. F. F. Mission Society, clothing, &c. for out-fit of Mr. and Mrs. Buel,	127,81
Rochester, N. Y., Juvenile Fem. Miss. Soc. of 2d Bap. church, per Mrs. Caroline Achilles, clothing for Mrs. Wade at Tavoy,	10,00
Albany, a cask for Rev. J. H. Vinton, (no advice).	

H. LINCOLN, Treasurer.

N. B. The donation of clothing from West Topsham Ladies' Sewing Circle, published in the Magazine for July, should have been Vermont instead of Connecticut.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXI

OCTOBER, 1841.

NO. 10.

## 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.

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Bhugchand, the interpreter, has also aided in teaching the smaller boys. The Nagas 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 Nága hills.

*The Nága 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 Nága 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 Nága terms and phrases through the A'sámese. Mrs. Bronson has just revised Worcester's Primer in Nága, 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.

EXTRACTS FROM A LETTER OF MR. BARKER, DATED, JAIPUR, DEC. 28, 1841.

Most of the intelligence contained in this letter has been anticipated by previous communications; but as it embraces some particulars not before published, and serves to give a connected account of Mr. B's labors, we present a few extracts.

*Voyage to A'sám.*

You have long before this heard of our arrival both at Calcutta and at Jaipur. Mr. Pierce, at C., was very, very kind to us, and aided us in every way in his power. Our stay was only eight days in the city. We were two and a half months on our voyage from Calcutta to Jaipur, which was a short time compared with most of the journeys made on that river. On arriving at Jaipur, we found that Mr. Bronson had removed to the Nága hills, and that brethren Brown and Cutter were settled at Jaipur. Not being able to go to the hills, we went into br. Brown's house, where we continued until within two weeks past. We have now moved into a house which I have built for temporary use, near to his. Mrs. Barker has been engaged about three months in teaching some little girls in reading and sewing. She has had eight or ten in number, and has succeeded, thus far, beyond my expectation. They are pleased with making clothes for themselves, and their parents allow them to come because of the advantage they derive in this. My time has been mostly spent in making journeys, &c., until within a short time. I am now laboring to acquire a knowledge of the A'sámese language.

My progress in the language must for the present be slow, yet I hope soon to be prepared to commence a school either below or in Mattak, should the Board favor my request. We are rejoiced to hear of so many revivals in America—that the Lord is thus refreshing his people from his presence, and increasing their number greatly. May we not hope to have more missionaries? As yet we are few and feeble; and the obstacles with which we have to contend are many; while poor health is the portion of some of us, most of the time. Our sister Bronson, with whom we journeyed so many thousand miles, has been removed from our midst by the hand of death. Brethren Brown and Cutter

have both recently been ill with fever, the latter dangerously. Were not He who is for us greater than they who are against us, we should faint and be discouraged; but God reigns, and it is pleasing to think that the government is upon the shoulders of Him who will not only "favor Zion," but will build up her waste places, and make her "a praise in the earth." It is encouraging to see individuals coming forward and sustaining missionaries, as some in the churches at home are now doing. This must be encouraging also to the Board. We trust they will not be obliged to call home any of their missionaries. We see not how we can come home unless our health and moral courage fail. We have more fear that these will bring us home or unfit us for our labors, than we have of the failure of pecuniary means. There is great need of a reinforcement of laborers in A'sám. The best part of the field remains untouched, and it is very desirable that the most advantageous and promising positions should be occupied soon, or the opportunity of doing so, may be lost to us.

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EXTRACTS FROM A LETTER OF MR. BROWN, DATED JAIPUR, JAN. 6, 1840.

The return of Mr. Brown, with his family, from Calcutta, was mentioned in our last number. They reached Jaipur 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.

*Need of laborers in A'sám.*

Mr. Robinson, of Gowahati, has probably ere this informed you of his conclusion to remain in the Government school. I had the pleasure of making his acquaintance while at Gowahati, and found both him and his wife very agreeable and obliging, and I trust sincerely pious. I hope their coöperation and assistance may be of much benefit to our mission. I learn with much regret by the communications received from home, that br. F. has given up his appointment as missionary to A'sám. An Episcopal clergyman is expected as chaplain at Gowahati, and it may be questioned whether an Amer-

ican missionary should be sent there, at least so long as there are no more in Upper A'sám. Here are 700,000 people who speak the pure A'sámese language, and as yet but one missionary station among them! For the last year, I have been able to do little, having been absent a large portion of the time. Our poor little boy, on whose account the journey to Calcutta was made, has derived no benefit, but is rather worse, and in a few months will probably be no more. May the Lord receive his spirit to himself!

While passing up through Bengal, on my return, I distributed several hundred tracts in Bengali. At Gowahati, Goalpara, and other places, I gave away a large number both of A'sámese and Bengali. After passing Gowahati, I was taken with a severe jungle fever, which lasted near a fortnight, and which left me so feeble that I was not able to go out among the villages at all during the remainder of the journey. Br. Cutter has also been very ill with jungle fever, but is now nearly recovered.

Another letter has been received, dated Jaipur, 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-

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 Nam Sám 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 Nam Sám 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. CUTTER, DATED JAIPUR, APRIL 27, 1841.

*New station at Rangpúr—Printing department.*

Br. Bronson returned from Rangpúr about a fortnight since with improved health, and he is gaining strength every day. He was brought near the gates of death, and had he not left the

day he did, for medical aid, I think he would never have recovered.

I have always felt particularly interested in the Nágas, but I must confess I think it appears a less inviting field than the A'sámese just now. I think they may be quite as numerous as the Singphos, but I fear the dialects are much more numerous. I should very much regret to see the Nága mission relinquished, but it does seem important to occupy the vast field below us, even if operations among the Nágas are suspended for a year or two. As br. Bronson had left the hills, and did not feel able to return at present, you will perceive that his attention has been turned to the A'sámese. Your letter to him leaving br. Barker's designation to be decided upon by the brethren unitedly, has been received. Br. Barker has, with the approbation of the mission, selected Rangpúr (Sibsagor) as a suitable point for a new station. I believe, however, he does not intend to remove thither till the close of the rains, as he thinks he will be able to make greater proficiency in the language by remaining with the missionaries here for a season. Rangpúr is an old station, and has but recently been reoccupied by the English. It is a day's journey this side of Jorhath, and is improving very fast. It is the head quarters of the A'sám Light Infantry, and the magistrate of the district resides there. The station also has an excellent surgeon.

I am now casting the type for printing the "History of Creation and the Flood" in Shyán, and shall be able to commence setting up the types this week. The gospel of Matthew, in Bengali character, is in progress. The 18th chapter is now in type. I am this day printing an excellent tract, entitled the "True Refuge," in A'sámese. It will make about twenty-eight pages. It was revised by br. Brown, having been previously published by the Serampore missionaries. The Sermon on the Mount, in A'sámese, has just been printed—1000 copies. Mrs. Brown is preparing a work on Geography, and Mrs. Cutter is translating a Scripture History in A'sámese. As a mission, we are enjoying better health than we have been for a long time.

*The Miris, a people resembling the Karen—Kind hospitality at Rangpúr.*

I believe I mentioned lately that in my trip down the river to Jorhath, I had some very interesting conversa-

tion with many groups of people, particularly with some Miris, with whom I stopped at three or four different places. They resemble the Karens more than any people I have seen in the Brahmaputra valley. Their dress is precisely like the Karen, both males and females. They live in small villages in high raised houses like the Karens, but never stop more than a year or two in a place. If I should meet one of them in Burmah, I should take him instantly for a Karen. For the last two years, my heart has gone out more for this people than for any I have seen in A'sam. They are scattered along the banks of the river from Bishnate up to Sadiya, and some distance up the Dihing. They speak the language of the Ahors, a numerous and powerful race inhabiting the high ranges of mountains on the north bank of the Brahmaputra, between Jorhath and Sadiya. I distributed, during that trip, about 600 tracts, but falling ill at Rangpúr, or Sibsagor, I could not give away so many as I otherwise should have done.

While at Rangpúr, I was introduced by our excellent friends, Capt. and Mrs. Hannay, to the adjutant of the regiment, Lieut. E. T. Dalton, a young gentleman from a noble family in Ireland, who kindly urged me to make his house my home while I was in the vicinity. On my being attacked with the fatal jungle fever, I received every possible kindness and attention from him as well as from Capt. Hannay and the excellent and skillful surgeon of the station. Although a stranger, I was treated like a brother. Lieut. Dalton would sit by my couch the whole of the night, watching every motion and anticipating every want; and he constantly exerted himself to the utmost to make me comfortable. Dr. Furnall was unwearied in his attentions, and to his skill and the kind attention I received, followed by the divine blessing, I owe my recovery.

The peculiar trials which have fallen to the lot of this mission, have been a source of deep and painful anxiety to the Board; and in this feeling, we doubt not, all who have been familiar with its progress, have sympathized. But we have reason to trust that fervent prayer has been heard, on its behalf, and that God is about to visit it with the tokens of his favor. The health of the missionaries was, by the latest accounts, unusually good, and their prospects of successful labor, very encouraging.

### Teloogeois.

EXTRACTS FROM A LETTER OF MR. DAY, DATED NELLORE, MADRAS PRESIDENCY, FEB. 24, 1841.

#### *Review of the past year.*

Through undeserved mercy, I have been spared through another year with all my family, and am permitted again to address you from this side of the globe. The date of my last letter was January, 1840. In that, I mentioned my intention of removing immediately into the Teloogeo country, (to Nellore;) and the fact that I should be obliged to build me a house, as there was no place suitable for our accommodation to be had for rent. According to that intimation, I removed with my family from Madras to this place in February, 1840.

On the 21st of March, we welcomed to Nellore, br. and sister Van Huseu as fellow-laborers, to be associated with us in the arduous duties and responsibilities of this mission. Of that season we can truly say, it was one of joy and devout thanksgiving to God. Especially do we feel thankful when, looking abroad upon the immense field "white unto the harvest," all around us, we can turn to our dear brother and sister and reflect that here are two more laborers in the field, whose efforts we humbly trust will be crowned with success in turning many sinners from darkness to light. But because these have come, shall we be content and not ask for more? If we were not warranted by the Lord of the harvest to pray for more laborers, we might perhaps hold our peace, even though millions were perishing around us; but with His authority and approbation we first look up to Him, and then to you, dear fathers and brethren of the Board, to send forth more laborers into this portion of his vineyard.

On br. Van Huseu's arrival, we remained together in the little house I had obtained for a few months, until the new house was sufficiently advanced to allow of our occupying it, which was not until the last of June.

#### *Providential escape—Native converts—Baptism—A candidate for the ministry.*

Owing to the state of our finances, I suspended the work on the house just as soon as it was possible to do so with safety to what had been done, and as it has since proved, even soon-

er, for during the last monsoon rains, after about a week of variable weather, and about a week of heavy rains, a section of the house, from not having been finished so as to shed the water thoroughly, came down with a terrible crash, injuring the wall on that side so badly, that we feared the whole roof (tiles) would soon follow. Through special mercy we all escaped with life. No less than five persons were under it within five minutes previous, and three were there at the time it began to fall—a native woman and my two little sons. The younger was caught up and borne away by the woman, and received only a gash on the head by a piece of brick—the older, in a most unaccountable manner, escaped unhurt, although when first we could see him, for the cloud of dust, he was standing on the ruins as if saved by a miracle. We all fled the house during the rest of the rains, (about ten days,) and lived in the little rooms, here called *godowns*, answering the purpose of our cellars or store rooms at home. Some gentlemen (Europeans) in the place, have come forward in a very liberal manner, and put sufficient funds (as donations to that object) into our hands to repair the whole of the damages, which were estimated at 500 rupees, (about \$250).

We had the happiness of welcoming one native Telooogo convert, with his family, from a distant part of the country in July last. He has been a believer for about three years. He was "buried with Christ by baptism" in the river Pennair, that flows just north of this town, on the 27th of September, in presence of about 3000 of the inhabitants of the place, who came together to witness the solemnities of the occasion. It was a good day to us, who had long wished to see some of the Teloooons turning to God. We have satisfactory evidence that he has indeed found the Savior and believed on him unto salvation; and we hope many others will, ere long, follow his example. His wife and son have forsaken Hinduism. For the former we at times hope—but still fear. We want to see those who follow Christ from among the heathen, such disciples that others may indeed "take knowledge of them that they have been with Jesus."

We have worship every morning in the *zayat*, just in front of the house on the road side, where many of the natives have already heard enough of the

gospel to lead them to heaven if they would believe. On Sabbath, also, I am accustomed to preach at the same place. About 1000 portions of scripture, and 7000 tracts, have been distributed.

I have had in my family for more than a year, a young man named John M'Carthy, an Eurasian, or East Indian by birth. He was baptized in Maulmain, and was one of the members of the Madras church at its organization. This brother has manifested a sincere desire to labor in the cause of Christ among the heathen. He has good natural parts, and gives satisfactory evidence that God has laid on him the duty of preaching the gospel. He is now studying under br. Van Husen and myself, and will be prepared in some good degree within a year, to engage more directly in the great work.

*Native assistant—Condition of the church at Madras.*

Appavu Nallamutthu, the Tamil convert, baptized by me in Madras two years ago, still holds on his way in the service of the Divine Master. He gives us much satisfaction by his conduct and services in the mission. Since August, 1839, a portion of his time has been employed in tract distribution.

Mrs. Day, two years ago, took under her charge two little girls, one, the elder, almost entirely of native blood and an orphan; the other, an Eurasian, and having both parents living, but poor and the father intemperate. These are being brought up with a knowledge of both English and Telooogo, and are taught to be industrious in all the duties of the house, sewing, &c. The elder of these has, for nearly a year, manifested much tenderness of conscience and now gives some pleasing evidence of having become a child of God. Yet we hope with trembling.

The church at Madras has suffered greatly since I left. My heart bleeds for the cause of our Lord there. Some of the most staunch members have either turned away, or joined other denominations. The church has not met for any religious purpose for many months. Br. Van Husen and myself have concluded it is the duty of one of us to visit Madras and see how matters are, and also to visit some other brethren farther south and west.

The route will embrace the station of br. James Mills, of whom the Board know something. He has been about

three years laboring (as a licentiate,) under the direction of a society at Madras, called "The Indian Mission Society." We think he ought to be ordained, and fully set apart to the ministry.

It is decided best for myself to make this tour, and I purpose taking br. M'Carthy with me, as it seems expedient in such a tour to have some one as a companion. Br. M'Carthy now speaks considerable Teloogoo, and will be able, aside from the knowledge and experience he will acquire by this tour, to aid in distributing tracts and speaking to the people.

I expect to be absent about five or six weeks.

Another letter from Mr. Day, dated Madras, March 16, 1841, gives the result, in part, of his contemplated visit. We make the following extracts.

*Visit to Madras—State of the church.*

My letter of February informed you of the object of my visit here. My heart and my hands have been full since I came—my heart with sorrow, doubts, and fears—my hands with duties connected with my present circumstances. The church here is in a very unsatisfactory state. Of the members—some have turned to the world—some to other denominations. At present, scarcely more than half a dozen are left; and these have not met together for any religious purposes for several months past. I expected, when I left, that the little church would have hard struggling to maintain their existence. Still there being at that time one brother especially, who seemed to be somewhat able and steadfast, and who was acting as a kind of leader to the rest, when I was absent, there was reason to hope the little band would cling together and labor on, in the strength of the Lord, until some one should again be settled among them as a pastor. But it has been otherwise. Those who seemed to be strong, have failed and given up the church to fall into ruin. I am not greatly surprised at what I find here. Yet it is painful—exceedingly painful. I have now been in this vicinity nearly two weeks, endeavoring to arrange matters so as to enable the little band of brethren to walk together again, and hold on, hoping that God will send some one to reside at Madras and devote himself principally to the duties connected with the English de-

partment of our mission. But I fear it will not be possible for the church to keep up its visibility without a minister among them. Were there a church walking in fellowship and faithfulness, though not strong, br. Van Huseu and myself would feel it our duty to correspond with them, and visit them as often as twice a year, to administer the ordinances, but I sadly fear even this cannot be done. It is a great grief to me, that in such a place, sustaining such important relations to our denomination and to the interests of the kingdom of Christ in so large a portion of the eastern hemisphere, the cause of truth should be so poorly sustained; and that the little church which had been formed there should be neglected and suffered to fall into decay, if not to become utterly extinct. Out of about fifty persons with whom I have had some personal acquaintance at and in the vicinity of Madras, most of whom—say except ten persons—came as Baptists from the other coast, (Burmah,) only five or six have continued steadfast, without joining some other denomination or opposing party. Many of them have gone back into the world. Some have been reclaimed, and are now maintaining a consistent walk. The above number does not include the church which once existed in H. M. 45th Regt., of some fifty persons, which, as a body, turned away from the truth and has since become extinct. Nor the large branch or church in H. M. 41st Regt., consisting of about the same number, which I visited in Bellary three years ago, and which has continued faithful as a body up to the last time I heard from them, in November last.

*Causes of Mr. Day's removal—Claims of Madras as a missionary station.*

During the year and a half I was in Madras, after the Baptist (Eng.) church was formed there, quite a goodly number who came over from Burmah were, as it were caught, and for a time taught and helped on their way; some of whom have gone to distant stations, and some have gone back to Burmah. But situated as I then was, alone, with all the care and burden of a new mission upon my hands, disheartened by the disappointments and delays in respect to other laborers coming to this mission,—my heart being devoted to the native work, and viewing that as the primary object of my being in this country, I found it impossi-

ble either to perform well what devolved upon me in both departments, or to bear up longer the burden that was crushing my spirits and my life down to the dust. All things prayerfully considered, although I feared what has since come upon the church here, only one of two things appeared possible to be done; either to relinquish the idea of being a Telooogo missionary and devote my whole time and talents to the English department, and try to make something of it; or else, relinquishing my labors in English, to remove into the Telooogo country, be a missionary to the heathen, and really commence our Telooogo mission anew. The former, it is needless for me now to say, I could not under my circumstances do. The latter was the only alternative. I removed, and have since been entirely given up to the interests of the mission in the native department,—so much so, that until I now came to Madras, I had not preached a single sermon in English since I left Madras last year. I have, from many causes, been unable to do what seemed really desirable in the way of correspondence during the year. I trust, however, that God will help me, if my life is spared, to do far more writing, and preaching, (to the natives of course) and praying, this year, than I did last. I feel the need of a close walk with God; and of being divested of worldly cares, and of laboring more and more for souls. But though I do thus feel, and though I do thus labor, it can never accomplish what needs to be done in the English department in Madras. Neither br. Van Husen nor myself can feel it our duty to engage in this department, under existing circumstances, and yet we are both deeply impressed with the claims of Madras on our denomination. The circumstances I have mentioned above, speak for themselves. I might add, that there are now two other individuals who desire to be baptized, and quite probably I may baptize them ere I leave. Several others are almost convinced of their duty in this respect,—but what shall be done with them? The church is not in a proper situation to receive them. Probably some of those who are still steadfast, will ere long be turned away; and should any new ones be baptized, there is no hope of their walking consistently for a long time as insulated individuals without connexion with any body of christians.

*Committee of the Madras Bible Society—Translations.*

Another fact in our missionary history is, that the Madras Bible Society, auxiliary to the Br. and For. Bib. Soc., or rather the General Committee of that society, at their last meeting, which I happened to be here in time to attend, adopted a resolution similar to that of the parent society, in reference to translations and revisions,—requiring them to be in all cases, conformed to the principles of “the authorized English version.” Thus directing the transfer, and forbidding the translation of words relating to the ordinances, and requiring that wherever doubt or obscurity exists in the English version, the same should be perpetuated in the language into which the translation is made. This rule, as adopted by the committee, extends to revisions as well as to translations, and in accordance with it, in the revision of the Telooogo scriptures, which has been for some time proceeding under their direction, the Greek words relating to the ordinance of baptism have been adopted, with Telooogo terminations, which words, to a native, however intelligent, and however desirous of learning the truth, can have no meaning whatever. The resolution adopting this rule, was warily discussed and strongly opposed at the meeting of the General Committee, but was finally carried. Some few stood out to the last, and when overruled, they resolved to enter their solemn protest.

A Dictionary of the Bible, in Tamil (the language of Madras, and of all south,) has just issued from the press, in which I am informed, the ordinance of baptism is at some length expounded, and is positively declared to be performed by sprinkling water upon the candidate.

From what has been already said,—and I might easily fill another sheet with important considerations on this subject,—the Board will see the importance of having a missionary at Madras. The relation which this position would sustain, not only to the Telooogo mission, but to the whole of southern Hindustan,—to Burmah and to all the other missions in this quarter of the globe,—is worthy of serious consideration. A missionary in this place, though chiefly devoted to labours in the English department, would hold a near relation to the native field, and would acquire a know-

ledge of the Telooog language, so far at least, as to be able to read it. But I know, from some experience, that it requires no small labor to sustain the duties of a Baptist minister in this place, even were he devoted wholly to the English department.

Undoubtedly the heathen have greater claims to our direct labors, than English and country-born nominal christians, and I am still fully of the opinion that I was two years ago, when I wrote to the Board on the subject; that if there be only one missionary on the coast, and he is considered as devoted to the Telooogs, Madras is by no means the proper place for him. But circumstances are now changed. The Telooog mission is commenced, and, I trust, is moving onward successfully. We have two missionaries, with their families; one native assistant; one East Indian, (M'Carthy) a fine youth who loves the cause much, and who is preparing, as we trust, for an efficient fellow-laborer; and another native convert, baptized in September last, who already does assist, though not as yet recognized in that capacity. If God spares us all, we shall hope to do something for his cause in the Telooog field; and now, were another suitable man sent out, we should be quite willing to have him remain at Madras. We do earnestly entreat the Board, if possible, to send a man fitted for this place. We have every reason to believe, that were a Baptist minister at this station, God would greatly bless his labors, and honor him as the instrument, not only of converting sinners, but of leading other inquiring minds to a knowledge of the truth. Once more I unite my voice with that of my worthy colleague, in earnest entreaty to the Board,—forget not Madras,—forget not your Telooog mission.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, MARCH 13, 1841.

*Telooog version of the scriptures.*

After alluding to the absence of Mr. Day, and to the object and probable results of his visit to Madras, Mr. Van Husen thus urges the importance of having one or more missionaries resident at that station.

A man is greatly needed in Madras, not merely for the English, but for the Telooog department. Allow me par-

ticularly to call the attention of the Board to this subject. They are aware that Messrs. Gordon and Pritchett, London missionaries of Vizagapatam, previous to their death, translated the entire bible into Telooog. The new testament, Genesis, twenty chapters of Exodus, and the Psalms, have been printed by the Madras Bible Society. The remaining portions of the old testament have been in the hands of the society twelve or fourteen years. It is due to the society, however, to state, that it has been embarrassed in its operations for want of means. That Messrs. Gordon and Pritchett's version should be perfect, could not reasonably be expected. The late Mr. Reed of Bellary, was engaged at the time of his death in revising this version. He died a few weeks since, and entered, we doubt not, into his rest. He was the only member of the Telooog committee on revision thoroughly qualified for translation; and he in his revision of Matthew, which is all I have seen, has transferred the Greek terms relating to baptism with Telooog terminations.\* In Mr. Pritchett's printed version of the new testament, *Snánamoo*, is used to indicate baptism,—a term that signifies bathing.† *Moonáhoo* (verb active,) signifies to dip, to immerse, to sink under a liquid, and is so used by the people. In view of these facts, your missionaries will feel an embarrassment in circulating the present versions. They cannot do so without feeling that a part of the word of God is withheld from this numerous and interesting people. The present seems to us an important crisis. The field will doubtless soon be occupied by others, as the missionaries both of the A. B. C. F. M. and of the London Missionary Society, have signified their intention of urging upon their respective Boards, the appointment of persons specially designated to the department of Telooog translation. And from the specimen above given, the Board will readily perceive

\* See remarks of Mr. Day in the preceding letter.

† Mr. Day says—"The word here used, is unknown to Telooog writers or readers, except such as have lived since the days of scripture translation. It is a new-coined word, by some missionary in Tamil, and thence introduced into the Telooog translation. *Moonáhoo*, and its corresponding verbal noun, have precisely the meaning of baptizein and baptisma, in Greek, and are the words which we uniformly use in designating the ordinance."



the consequence of having the work of translating the scriptures into the Teloo-goo language, left wholly in the hands of those who give to them such an interpretation, or of those who are bound by the rule adopted by the American, and the Br. and For. Bible Societies.

Must then your missionaries be subjected to the necessity of circulating versions that are made to conform implicitly to the present English version? Must they be content to continue on in their work, under the painful conviction, that a part of the word of God is concealed from these 8 or 10,000,000 of heathen among whom they labor? Or will the Board, the representatives of the denomination with which we have the honor to be connected, give to this people the whole bible faithfully translated? And if the latter, by whom shall it be done? We are willing to do what we can, but we feel that this work cannot be required of us. A man possessing the requisite qualifications should be sent to Madras. That place possesses ample facilities for the accomplishment of the work. Its relative position with respect to the A'sám, the Burman, Siamese, and especially the Teloo-goo mission,—its Teloo-goo population and its central location in reference to the great field of missionary effort in the east, are considerations which I am sure the Board will not overlook. May the God of all truth direct you, and render you instrumental in spreading the pure light of the gospel over the darkness of the heathen world. My health is very good, as is also Mrs. Van Husen's and that of our associates.

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#### ARRACAN.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAB, JAN. 18, 1841.

*Sickness in Mr. K's family—Cholera—Visit to Ramree, Sandoway, &c.—Preaching.*

Several circumstances prevent my writing the Board as fully as I could wish. I had intended doing so at the close of 1840, giving a pretty full account of the last year's labors, and its results, but this must be deferred for a time, if not altogether.

I have had no small amount of trials to grapple with during the past six months. All the family have been ill more or less, but our eldest child has been a great sufferer from fever and

other complaints, and has not yet entirely recovered. Moun-g Na Gau, our native assistant, has been near the grave again and again; and his wife not much better. Eight or ten of the converts have been ill with fever at a time, and the care of them all has devolved on me and Mrs. K. The latter part of October, I had an attack of cholera, which, in two hours' time, brought me to the threshold of the eternal world. The civil surgeon, Dr. Clarributt, came to me at the shortest notice, and hardly left me for two nights and two days. It pleased God to bless his assiduous care and medical treatment. An own brother could not have been more anxious and unsparing in his efforts. This attack of cholera on a constitution enfeebled by fever for three years, left me nearly as helpless as an infant. A voyage to sea was advised, and even an entire change, for one or two years, was regarded as the most judicious course. I finally procured a native boat and seven men and went down the coast, being absent, in all, fifty-one days. I visited Kyouk Plyoo, Ramree, Sandoway, and a number of villages. We journeyed altogether between four and five hundred miles, with great benefit to my own health and that of all my family. The cholera has apparently thrown from my system that bilious habit which for a long time had been wearing out my life. I feel a glow of health such as I have not known in three years before, and can now labor without that oppressive sense of weariness which I have usually had.

It was not a small comfort to me to visit our dear friends in Ramree and Sandoway. I distributed about 4000 tracts in villages, and preached the gospel to many attentive assemblages of people. In obscure villages, I found persons who had on some former occasion heard more or less of the christian religion, and were eager to read and listen to the word of God. I cannot doubt but that *truth* is gaining ground, while idolatry, in the minds of multitudes, is being slowly, but certainly undermined.

#### *Persecution of the Karen christians.*

A report is every where in circulation, that the king of Ava has sent out an order, that all who have embraced the religion of Christ must recant or be beheaded; and that all "white books" must be burnt. How far this may be true, I am unable to say; but

that the king is capable of adopting such a course, and pursuing it to the utmost, no one acquainted with his character can doubt. At this moment the christian Karens are suffering imprisonment, torture, and fines. To flee from the country is impossible, unless they abandon their wives and children, so vigilantly are all the mountain passes guarded. Their sufferings demand our sympathy and our prayers. I cannot learn that the Burman converts in Ava and Rangoon are suffering. They are too few and too much lost in the crowd of a large city, to awaken attention. But not so with the Karens; they meet for worship in large assemblies, scattered among a great number of villages. Mr. Abbott, however, will give a full account of these things.

*Course of missionary labor—Converts and inquirers.*

My course of labors in this town are the same as when I wrote last. A few of our old inquirers have entirely fallen off, but then the better part are still inquirers, and a few cheer us with the hope that the truth finds a resting-place in their hearts. There are also many new visitors, and among them some who have been bitter opposers. All the principal priests call at the house and hear the truths of the gospel. None of them oppose, at least openly, and one recently confesses that he believes. Our assemblies are not uniform; 20 perhaps is the lowest number and 100 the highest, though very rarely there are more than 100. A few give evidence of a change of heart, and at times have been ready, apparently, for baptism, but still delay. We need a time of refreshing from the Lord's presence, to quicken our faith, to warm our hearts, and to clothe the word with divine power. We need to enter more vividly into the real condition of immortal souls, and to feel a just sense of our accountability. I should have mentioned the reception of a large box of testaments, parts of the new testament and tracts in Bengali and Hindostani, sent by Mr. Thomas from Calcutta. Old Ku-la-pa, a Mug assistant, preaches very well in Bengali. Several Mussulmen of very respectable standing in the town take pains to hear the gospel. Since my last, another of the disciples has gone to his rest. He died while I was absent, but the assistant, Ku-la-pa, in-

formed me that he died in a serene frame of mind.

In a few days, I intend visiting a number of villages in this district, where I have been invited, and where I hope to plead the Savior's cause before a great multitude. I shall also have an opportunity of distributing a few books and tracts to advantage.

**EXTRACTS.**

**EXTRACTS FROM A LETTER OF MR. BRAYTON, DATED TIGER-HEAD, TENASSERIM RIVER, JAN. 15, 1841.**

The Mergui station, to which Mr. B. is attached, embraces seven or eight villages, scattered among the hills, and along the banks of the Tenasserim river. At most of these villages, native assistants and school teachers are stationed, and they are visited, usually, by the missionaries, during the dry season. Mr. Ingalls is devoted more particularly to the Burman, and Mr. Brayton to the Karen (Pgbo) department. The latest published intelligence from this station is contained in the letters and journal of Mr Ingalls, in the March number of the Magazine.

*A Pgbo chief—Favorable prospects—Influence of a Burman.*

In my last letter to the Board, I mentioned this place, and I will now give you an outline of what has been done among this class of people (the Pgbo Karens) here.

Soon after my arrival in Mergui, the chief of all the Pghos on this river, called at my house and listened attentively to the truth. He appeared very anxious to have his children and others learn to read. He appeared so well, that our hopes were somewhat raised in respect to him and his people. But when the Burmans learned that he had been to my house, they spared no pains to turn his mind from the truth. And when we visited his place, the first of last dry season, we found a Burman priest living at his house. We soon found that this human deity had gained so much influence over the people, that it was useless for us to try to do anything while he remained among them.

At the close of the season, however, I again saw the chief in the city, and he requested me to send a man to his place to teach the children their own language. I felt it my duty to comply

with this request, and accordingly sent Kon-blon-pau, at the commencement of last rains. The first of November last, I came here, with Mrs. B. and spent about two weeks. We found that the children had been much averse to the idea of learning to read their *own* language. There are several causes operating to produce this aversion. It is something entirely *new*. Some are afraid; others are ashamed, &c. Besides, they universally connect the idea of learning to read with becoming Christians. Therefore to make up the mind to learn to read, and to be a disciple, is about the same thing. One young man, however, (the chief's son) had learned to read quite well. He then said he had made up his mind to become a Christian. A number of children told us, "We wish now to learn to read." The Burman priests have ceased calling, and even arrack-pedlars now shun this place. One young man with a small family, said he wished to learn to read, and would build a zayat at his place, (a little above here) if I would send Kon-blon-pau there. One family, who had formerly heard the gospel from br. Mason, said they wished to be with the disciples and serve God. The state of things was such, that we felt it our duty to spend most of the season on this river. Accordingly, after making one tour to *Ka-mah-kah*, we returned to this place the first of this month. At an expense of about 20rs, I have put up a little place, where Mrs. B. is to remain and teach the children, while I go from place to place. Mrs. B's. health is at present quite good.

Since our return, we find that the family mentioned above, do not appear quite as favorable as they did. Still, we do not give them up. The young man who has learned to read, also appears a little off. The chief himself is so much engaged for the English at the coal mines, that he has no time to attend to his soul. The Burmans are unceasing in their efforts to oppose the progress of truth here. The children say, "We are waiting for our parents." The parents say, "When all become Christians, we will."

Though our present prospect is not flattering, still we are not disheartened. Our hope is in God. But we feel the need of more humility, faith, and holiness. I mentioned before, that Kon-blon-pau had been stationed here as an assistant. I have now had an opportunity of witnessing the effect of

his influence, and am confident it has been decidedly favorable. Although no hopeful conversions have as yet appeared among the Pgho Karens on this river, still I think considerable has been gained in favor of the truth.

In our visit to *Ka-mah-kah*, we found the little band of brethren there, though in the midst of wolves, apparently strong in the faith. We spent about three weeks in that region, but found the people very strongly attached to their old customs and the Burman religion. At the close of the rains, Ton-dee and his family came to this place. Here I had the pleasure of baptising two of his daughters, which make the whole of his family that have been baptised, except one little girl. These, with one convert from Maulmain, make the *Ka-mah-kah* church at present number thirteen.

It will probably be my duty, as soon as another rainy season, to commence the translation of the new testament in Pgho Karen. I say *commence*, for, though we have Matthew now in print, yet, as it was only translated by a native from Sgau to Pgho, it needs so much revising, as to require nearly as great an amount of labor, as it would, to take it in the commencement.

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### Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED EDINBURGH, (SCOTLAND,) JULY 20, 1841.

*Intelligence from Denmark—State of the church in Hamburg—Baptists in Pomerania.*

I hasten to transmit to you the two enclosed letters from our beloved brethren at Copenhagen, from which the Board and our churches in the United States may learn the prospects of the infant cause in Denmark. I hope it will rouse them all to fervent prayer at a throne of grace on their behalf, and also, that it will induce the Board to send some faithful man to plead the cause of these oppressed followers of Christ. Ecclesiastical and civil power are united, and are using their utmost efforts to suppress the truth. Let us bless God for the uncommon degree of holy submission and fortitude which our suffering brethren manifest, and let us confide in our faithful God, that the victory will ultimately fall on the side of his persecuted saints.

The cause is prospering at Hamburg, and I am hasting to return. God is opening unexpected doors for us. One of our brethren has, on his travels in Pomerania, met a number of converts, who, without coming in contact with any Baptists, or knowing anything of their sentiments, have imbibed their views and introduced believer's baptism among themselves. These will demand our early attention, and I design visiting them on my intended tour to Memel. I have succeeded here in getting a remonstrance drawn up, to be presented to the king of Denmark, on behalf of our brethren. I hope it will be signed by influential men of all parties. I have also interested the Baptist churches for our tract operations, but after all, we still look to America for greater assistance.

Let us, dear brethren, still share an interest in your prayers. We trust the Board will continue to render us all the assistance in their power in carrying forward the great work in Germany and Denmark. The Lord Jesus grant to all of us a greater degree of spiritual enjoyment in him, and holy love will then constrain us to live entirely to his glory.

The following are extracts from the letters referred to. The first is from Adolph Münster, the younger of the two brothers, to Mr. O., dated Prison Copenhagen, June 22d, 1841.

It is termed a suffering that my body is retained within these locked doors and barred windows, but we forget that the Lord can make his way through all these. Five weeks have transpired since I was locked up here, and yet at this moment it is as if only so many days had passed. But you must not conclude from this, that I am always in the spirit of God. Alas! I am too far from that, for I have brought my flesh and blood hither, and of a truth, Satan is here also. But the spirit of Him who vanquished sin, death and hell is here, and when a conflict ensues between these two spirits, over a sinner who in the councils of wisdom and God's free grace was chosen before the foundation of the world to be an heir of eternal life, then we need not entertain a moment's doubt on whose side the ultimate victory will be, for he is faithful and true who has called, and justified, and saved us.

The second letter is from Peter Münster, first pastor of the Baptist church in Copenhagen, to Mr. O. and is dated Criminal Prison, June 26, 1841.

We have received with hearty thanks to our God and Father, the assistance you sent us through our brother Köbner. Assistance in time of necessity is doubly valuable; we, therefore, tender you our thanks, dear brother, and implore for you and yours, the blessing of the Lord for body and soul. And as our Lord does not leave unrewarded the cup of cold water given to one of his disciples, your reward of grace will not fail, for here is more than this.

*Prospects of the trial—New measures of persecution.*

The prospects of our criminal process are not very bright. It is not likely to be brought soon to an issue; as the result of the examination of my brother and br. Ryding is not yet transmitted to the court; and they will wait till this be done, in order to give a decision for all.

Severe measures are now employed against the parents in the church who refuse to have their children baptised in the state church. If after the legally appointed time, they refuse to bring them forward, they are to pay for the first eight days, *ten dollars*, (about 11s sterling,) and for every following week, double, as long as they possess any property, after which, they are to be punished in their persons.

The punishments which our prosecutor (the Court of Chancery) demands, are so unexampled in severity, that even the men of the world revolt at it.

The different orders of the ecclesiastics, and consequently the government, being against us, it will not be in the power of our judges, with their best intentions, to let us go altogether free. They will at least condemn us to the payment of a small sum and the costs, should we escape the house of correction and consequent banishment from our country,—both of which the Court of Chancery demands. And as our long confinement disables us from paying any money, nothing remains but to continue in prison till it be thus discharged. This will also cut us off for a long time from our efforts in the service of our Lord, who has so strong a claim upon the ability and willingness which he has himself imparted. Confident of your sympathy, and that of all God's people, I do not hesitate to communicate to you intelligence which, to the eye of human foresight, appears so dejecting; in order that your and their hearts and hands may be lifted up to the throne of God, in supplication, that

he would in infinite compassion cause this trial to eventuate in good; and that he would give us grace and strength, in humility, meekness and love, to fight the good fight, to run the race with patience, and to keep the faith he has given us.

The Lord is still sufficient to accomplish the word spoken by the prophet, "Not by might nor by power, but by my Spirit, saith the Lord." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," and "he shall bring forth the topstone thereof, with shouting, crying grace, grace unto it!"

Yes, dear brother, these tribulations are, for weak little children as we are, severe indeed; but what are they compared with the martyrdom of those first heroes of the cross, who in the midst of the most appalling sufferings, and whilst dying by the most ignominious deaths, praised the Lord who shewed them his glory, and comforted them by his precious promises? May the Lord grant us strength to go and do likewise, if it should be his holy will. His will be done. Amen.

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### Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, IONIAN ISLANDS, JUNE 23, 1841.

#### *Arrival of missionaries—Health of Mr. Love—Apostolos—State of things at Patras.*

On the afternoon of the 18th inst. we had the great pleasure of giving to our beloved brother and sister, Mr. and Mrs. Buel, the hand of welcome to Greece. We wish in this event, to record the goodness and mercy of a covenant-keeping God.

In view of the affectionate concern, the sympathy and prayers of which this mission has been made the subject, by our beloved brethren and christian friends in America, we will only say *that we have felt deeply.*

I am still the subject of the spasmodic affection at its intervals of forty-two days; but it is in so light a form, that we are confidently hoping a speedy return to a comfortable measure of bodily vigor. Truly, our God is a prayer-hearing God. For some months the spasms have been unattended with either vomiting, fainting, or the loss of blood; and every succeeding turn has been less severe than the preceding.

We have learned not to be too sanguine, but certainly the fine climate of Corfu; the very healthy and comfortable location which we have succeeded in obtaining; and the measure of health I already enjoy, give us much ground for hope. I have not been so strong during the last two years as at present.

Demetrius (the Greek noticed in my last, as being in an interesting state of mind) gives us increasing encouragement. Great efforts have been made on the part of infidels, to destroy him; and for a while he seemed to be on the verge of the fearful abyss. But sovereign grace appears now to be triumphing, and we hope he will one day take a bold and decisive stand for Christ. He is constant in his attendance at worship during the whole Sabbath, and sometimes on other days of the week. But living nearly three miles from town, he is unable to enjoy the benefits of daily instruction, as was the case with Apostolos.

Apostolos is in Patras, where he stands a faithful witness for the truth. His wayward son had gone before him, and the father was full of solicitude to make another effort, in order, if possible, to seek and save the lost. In addition to this, Apostolos was a stranger in Corfu, and they ceased not to accuse him of having been *bought* away from the Greek church. He determined, therefore, on going to Patmos, and engaging again in the business of his trade, that he might, by gaining his subsistence with his own hands, remove the occasion for the scandal brought on his pious labors. But his poor son he has not been able to find; he had gone, no one knows where, before the father's arrival.

Our beloved brother reports six of his countrymen at Patras as in a state of interesting inquiry. It is known throughout free Greece, that Apostolos has been baptised; yet he says, that "no one who knows his principles accuses him of having departed from the commands of the new testament,"—that "twelve or fifteen persons call daily to inquire about the character of the missionaries and the missionary society of the Baptists—whether they are Luther-Calvinists, Protestants, Free Masons,\* or what." Apostolos answers, "that of Free Masons, Prot-

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\* A term of reproach that was very common at Syra, at the time of the persecution of the missionaries there, in the year 1836.

estants, and Luther-Calvinists, he knows nothing—that Baptists are a people of no creed of christianity but the new testament; that they neither add to, nor take from, the new testament; that they worship God through Jesus Christ, according to the new testament; that in every thing they strive to do what every christian ought to do, namely, to conform their lives to the spirit and teaching of the new testament; but that they are called *Baptists*, because in performing the rite of baptism, they *immerse*, instead of *sprinkle*.”

Apostolos devotes every Saturday to the work of distributing the scriptures and tracts. His long experience renders him very efficient in this labor.

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EXTRACTS FROM A LETTER OF MRS. H. E. DICKSON, DATED CORFU, JUNE 23, 1841.

After a visit of nearly a year to Scotland, her native land, Mrs. Dickson again joined the mission at Corfu in April last, from whence she thus writes :

*Convictions of duty—Return to Corfu.*

I have great pleasure in again addressing you from Corfu, the interesting scene of my former labors,—now rendered doubly interesting to me from the conviction that God has, by his special providence, brought me back to this place, and has opened to me an unexpected door of usefulness. I am satisfied, from long experience, that teaching the young is my peculiar post. I am happier in this department of labor than in any other, as I can sooner have an influence over the mind by teaching, than I could possibly have by occasional intercourse, however faithfully its opportunities might be improved. From these considerations I was very anxious, while in England, to know what the Lord would have me to do. I was encouraged to hope that he would graciously vouchsafe his directing mercy to me, as I was conscious of no wish but to follow the indications of his providence. In this state of mind, Mr. Love's acceptable letter, containing proposals regarding the government school in Corfu, found me. Although a government school is by no means the sphere I would have chosen for myself, knowing as I did, the disadvantages under which I formerly labored, yet it appeared to us that with the new arrangements proposed to be made in the school, and under a new Governor, I might have gone on with

more comfort and less embarrassment than before. At any rate, I felt it to be my duty to return to Corfu immediately, and with a joyful heart I bade my country and my friends adieu, without a single wish ever to revisit them, except, indeed, as it regards my son, and he is so comfortably situated that I have no anxiety regarding him. I believe God will fulfil his promise as the helper of the fatherless in his case.

*An interesting meeting—Former associations renewed.*

I reached Corfu on the 18th of April, and received a most cordial welcome from Mr. and Mrs. Love. Other friends soon called, and among these were two dear young ladies who had belonged to my bible-class, and whose hearts we trust the Lord has opened to attend to the things which had been spoken. I was delighted to see the progress they had made in religious things. With deep interest and much anxiety I had watched over the first opening of their hearts to God. I had seen the silent tear, and heard the suppressed sigh, but I was scarcely prepared to see, after the absence of a few months, such a development of character, such strength of christian principle, and such a resolution to follow the Savior, in a place where all is dissipation, vanity and show. I thanked God and blessed the conduct of his grace, which had brought our dear friends, Mr. and Mrs. Love here, under whose fostering care these tender lambs had been nourished and fed. I had no sooner arrived, than I was asked by both these young friends, if I would meet with them again as I used to do, and explain to them the scriptures? Miss P. said “These meetings I will never forget.” It was with feelings of no common interest, that I commenced again a bible class for young persons, composed chiefly of those who had regularly attended before I left Corfu. Besides this class, I have another for the scholars of the school. Of this school, I ought to say a few words.

*Government school—Objections—New school commenced.*

I had come to Corfu with the view of being engaged in the government school; but God, in his wisdom, and, I trust, in mercy too, purposed otherwise. And although this was brought about in a somewhat unexpected manner, it was no less his work, and will, we trust, issue in his praise. On my arri-

val here, I was told by Mr. Lowndes that there existed serious objections to my being employed in the government school. I expressed my surprise, and wished to know the reasons for these objections. I afterwards learned from Lady Douglas, the wife of the Governor, and others, that being connected with the baptist missionaries, and being myself a baptist, formed the chief objection. It was sneeringly said in regard to me, "Give her a bible, and set her down with a class of girls before her; she will do for that, but we do not want a teacher of that kind." Yes, thanks to my heavenly Father, this is the employment my soul delights in, and I rejoiced in being counted worthy to suffer any thing for the blessed truth of the gospel. It is a small matter to have our names cast out as evil, for our adherence to his cause. May we be enabled to walk worthy of such a high and honorable vocation! I was thus happily set free from all trammels in giving religious instruction, and readily and with pleasure entered into Mr. Love's proposal of opening a school without delay in his house. This proposal was well received by a number of the parents of my former pupils, and in fifteen days after my arrival, I commenced with six scholars. These have now increased to fifteen, and the prospect of success and usefulness opens wide and fair before us. I hope in my next, to be able to give an encouraging account of this small beginning. In the mean time, permit me to express a hope that the Board will take into their kind and prayerful consideration the proposal Mr. Love is making, to have an institution for orphan and destitute children in Corfu.\* We cannot but think that the whole of this plan will commend itself, and draw forth the sympathies and approbation of the Board, and secure a favorable answer. If so, it will be my privilege to devote myself with affectionate interest to promote its well-being in every possible way. I am now quite well in health, and much improved by my visit home. I seem to have returned to my work with renewed energy, and some sweet desires to live more to the honor of Him, who has so graciously condescended to employ me in his blessed cause. We have all been delighted at the arrival of Mr. and Mrs. Buel, and consid-

er it an evidence that prayer has been heard, and that God has designs of mercy to this people.

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### FRANCE.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAI, AUG. 10, 1841.

*Missionary tour—New church constituted—Persecution at Meux—Baptisms.*

Since my last letter dated June 3d,\* I have visited St. Waast and Viesly. At the former village lives our brother Demoulin—at the latter, several persons who have been baptised upon a profession of faith in Christ. The number in the two villages is ten, who are duly organized into a church, standing firmly on the foundation of the apostles. Several of those persons were converted and baptised during the past winter and spring. As is common in this country, persecution is their portion.

I have lately returned from a visit to Mr. Foulbœuf. I found the brethren firm in the faith, and as consistent in their walk as persons could well be, who are just emerging from the errors and superstitions of popery. Mr. F. baptised three persons while I was with him, and he has baptised two others since my return. He resides now at Meux, a short distance from Rivecourt, his former residence. The mayor of Meux has forbidden him to hold meetings at any place in the village, and even to go to the houses of his friends, or to receive them at his house; but this last prohibition is an excess of power, and will not be regarded. The inhabitants of Meux are highly displeased with this intolerance. The *garde champêtre* says that if he is sent to Foulbœuf's he will shut his eyes. We went one evening to baptise a shepherd and his wife, residing in a hamlet whose inhabitants are hostile. We arrived at 9 o'clock in the evening, and walked in silence, lest our arrival being known, the people should make a tumult. We were obliged, the evening previous, to leave the territory of Meux to baptise a person. But no matter; the work of the Lord cannot be hindered.

Not far from the middle of last month I received the visit of Thieffry

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\* The letter of Mr. L. containing this proposal, has not been received.

\* See last number of the Magazine, p. 290.

and Dujardin. There is nothing peculiarly interesting in their field of operations; all stand firm at Rùmie and Baisieux. Mr. Marziuls is abroad—he has threatened to visit Lannoy on his return, but I hardly think he will. May the Lord defend our brethren!

*Tract distribution—Political prospects.*

One fact not to be lost sight of in the estimate of our labors in this department, is, that the amount of distribution bears no proportion to the time employed, if we reckon the reading, explaining, &c.; as well as the system of lending tracts. If we adopted the manner of some, to scatter our tracts in the highways and streets, we could easily dispose of some thousands of dollars yearly. Our uniform object is, to put tracts, as far as possible, into the hands of those only who will read them. We wish to do good with them, not so much by a great, as by a judicious distribution. We print no tracts, and circulate none, with the Society's appropriation, which the society itself has not approved.

It appears from recent events that tranquility cannot long be expected in France. The late publication of the letters of Louis Phillippe, and his failure in the prosecution of the editor who published them, have produced quite a sensation. It would seem impossible that the present state of things should continue. We have this to comfort us, that being remote from the capital, where revolutions are made of late years, we shall not be likely to feel the shock, if one occurs; and whatever may be the event, we shall not probably be worse off, in point of religious liberty, than we are now.

I am happy to state that Mrs. Willard's health is a little improved, since I wrote last. But we have had a most disagreeable summer, and so little fair weather, that we can scarcely go out once in a fortnight. Winter is at hand—what it may bring us we know not. Pray for us.

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**Tuscaroras.**

The remnant of this tribe continue to reside on their lands in New York State, near the town of Lewiston, Niagara county. Their number is about 300, all of whom, it is understood, are Christians either real or nominal, i. e., there are no pagans among them. A mission station has been sustained among them for many years,

and there is now a baptist church consisting of some 20 or 30 members, under the care of the N. Y. State Baptist Convention. James N. Cusick, the writer of the subjoined letter, is a son of the celebrated chief whose name and character are much distinguished in the annals of his tribe. He has been for several years a professor of religion, and for three years, an ordained minister. He has maintained an irreproachable christian character, and has a high reputation among his people, for piety, intelligence, energy of character, and powerful eloquence in his native language.

*My beloved white brethren:*

Having a short opportunity to write you a few lines: I feel moved with compassion towards the sons of the forest who reside in the far west, that is, the Pawnee tribe, about six thousand souls, who sit in darkness and the shadow of death. I am enlisted [in feeling] to go preach to them the everlasting gospel. O! when I consider what is the riches of the gospel of our Lord Jesus Christ, who died for sinners, I want to see that the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and that he shall reign forever and ever. Although I am a missionary to my people, yet they are too few in number; I want to go where is the most labor in the Lord's vineyard. The Board of the Convention might send another missionary to take my place here, while I was gone. I want to stay with this people for two years and learn their language; let my family remain here in this state; you will take care of them. I will eat with them [the Pawnees] some buffalo meat, you may [furnish] clothes for me, enough to live; and no more I ask for this. I want to go there by the next spring, if the Lord favor and bless my labors. And now, my brethren, let you consider among yourselves and think over, and make a proposition before the Board of the Foreign Mission Society. Believe me, this is my feeling; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." I believe this; the Lord will be with me alway, even unto the end.

From your unworthy

brother in Christ,

JAMES N. CUSICK.



## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### WESTERN AFRICA.

From the annual report of this mission, closing with the year 1840, we make the following extracts.

#### *Openings for 100 missionaries.*

That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, are enterprising and industrious, compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part of the coast are some of the most populous on the seashore of Western Africa; and if we may judge of the industry, enterprise and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm-oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth, should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the

most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

The field thus to be laid open will afford ample scope for the uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country.

The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been, and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

#### *Dangers of the climate overrated.*

We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners is greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor, and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the missionary take his

place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.

We conclude this report by expressing the ardent and prayerful hope that the time is not far distant when our hearts will be cheered by large accessions to our present number, and that many, very many benighted Africans will be made to rejoice at the glad tidings which they shall hear.—*Missionary Herald.*

#### BOMBAY.

The following account of a heathen benevolent institution, is from the journal of Mr. Allen, missionary to the Mahrattas. Let the reader contrast this with the benign influence of Christianity, and learn to set a higher value upon the blessings of the gospel. The account is contained in the August number of the *Missionary Herald*, and in reference to it the editor remarks, "It has been said that paganism never erected a hospital. This is not quite true. Here we have the results of its forth-putting in that direction, described by an eye-witness."

#### *A new institution—Heathen benevolence.*

August 17. To-day, as I was passing near a native institution called the *Pinjera pole*, I went into the enclosure for a few minutes. This institution, if such it can be called, was commenced some years ago by a rich native merchant of the Jaina religion. He expended a large sum of money, (report says more than \$100,000) in purchasing the ground and erecting the buildings, which are to be permanently devoted to the objects of the institution.

The Jainas are heretics in the opinion of all Hindoos who follow the brahminical system. They are numerous in Bombay, and some of them are very wealthy. They are mostly from Guzrat and other north-western parts of India, and they seldom understand the Mahratta language. They never eat flesh of any kind, and it is contrary to their principles to destroy animal life for any purpose whatever. They regard the preservation of the lives of animals as meritorious, and it was for this purpose that this institution was established, and is supported. Here horses, which have be-

come useless from age or any other cause, are received and supplied with whatever they need as long as they live. The number thus supported varies from fifty to a hundred. Oxen and cows are also supported. The number now here is 175. The government, to prevent the increase of dogs which have no owners, give a small reward for any that may be killed in the streets for a short time twice a year. The proprietors and patrons of this establishment, to prevent dogs from being killed, give a small reward for all that are brought here, and they are kept and fed in a building and yard expressly appropriated for this use. The number now here exceeds 200. There are also cats, monkeys, and various kinds of animals and reptiles, all well supported. It is a rule of the institution to receive every kind of animal that is brought here. I inquired what was the general expense of the establishment, and was told that the present expenses are 3,000 rupees per month, or 100 rupees per day. A rupee is nearly half a dollar, so the yearly expense is more than \$16,000, all for the preservation of useless animals, and in a city where thousands of human beings are suffering for want of the necessaries of life. Nor is this all. The people who give their money so liberally for this institution do it in the deluded opinion that they are performing a work of merit, a work which will secure for them future happiness. Such is the religion of some of the most intelligent, wealthy and enterprising natives of Bombay. How much do such people need the gospel, and how great is the change which it is designed to produce!

#### SOUTHERN INDIA.

Mr. Lawrence, writing from the station at Dindigul, province of Mysore, thus describes

#### *A ceremonious visit.*

The great gooroo or priest from Mysore sent his message this morning, expressing a wish to call upon us. He came after one or two hours, mounted on an elephant, seated in a howdah, which was covered with silver, as he would have it, probably a kind of tin foil, and a large umbrella over his head, himself a short, thick-set, ordinary-looking person, having a cap sitting close to his head, inwrought with gold, and adorned with beads, or perhaps precious stones, and topped with a golden bulb. This elephant was preceded by an English fife and two or three drums, and followed by another elephant, on which were two huge native drums and as many persons making sad discord. The throng attracted by such a pageant, was quite numerous.

When the gooroo dismounted, the elephant settled back so as to bring his dignified freight some two or three feet nearer the ground, and then his ear, shoulder, and knee formed the ladder of descent. The priest then came into the room with a broad metal plate of fruit, and three or four lotus flowers (a large species of the water-lily, but of a beautiful pink color,) after presenting which he took a chair. Some time was consumed to very little purpose, unless it be of importance to talk much of the favor of great men, and thus show one's own importance. I called in the children as soon as I could, and allowed them to repeat some of their lessons, and he heard the account of the creation, the story of Adam and Eve, and the like, for a few minutes. He was slipping through his fingers nearly all the time, a string of the sacred beads, one by one, and muttering over to himself his orisons. The beads were beautifully trimmed with silver. When I inquired into the advantages of such unceasing ceremony, he gave me to understand it was an act of piety, and he seemed to wish I would not notice it. I said some of his own people had declared the vanity of such acts, and quoted the verse, "How many incantations in vain have I uttered and finished. Again, how many," etc. which evidently made him uneasy. I gave him some of my views of the duty of a priest or teacher, and signified that in my opinion it would be the greater charity for him to go back to the king of Mysore, (from whose territory and under whose patronage he roams,) and establish schools, introduce such books as those from which the children had been reciting, etc.; but as that would be a work, and not a display, it did not strike him favorably. When I spake of salvation by Christ Jesus, and him alone, he replied, "Christians too worship images," and stretching out both arms as far as he could, pointed with his fingers to the centre of the hands where our Savior's were pierced, and said, "Such is their worship at Pondicherry;" and reclining his head, as if through languor and fainting, he gave a most melancholy caricature of what may be supposed to have been the agonized appearance of the Lord of Glory, when he hung bleeding and dying upon the cross. I said that christianity required an entire renunciation of all idolatry, and that persons who could make an idolatrous display of the scenes of Calvary could not even be called Christians. He spent perhaps an hour and took leave, going off with the jargon of good music spoiled by the great tomtoms, and leaving behind his herald, to speak of the gifts that great men had made

him. I gave him a copy of the Psalms of David, assuring him it was one of the best of all gifts. After this herald had gone out, he summoned resolution enough to send back a request by another for wine or brandy "for a sick elephant." But as both the elephants had been to see me, and had just left in good spirits, I declined, and the man went off.—*Ibid.*

#### SYRIA AND THE HOLY LAND.

From the general letter of the Mission, dated Beyroot, 24th April, 1841, we copy the following paragraph relating to

#### *New stations—Bethlehem—Jerusalem.*

Another inviting field to which our attention has been called is Bethlehem. The brethren at Jerusalem, and indeed all of us are persuaded that the time has come when something ought to be done for the inhabitants of that ancient town, the birth-place of David and of David's Son and Lord. And we have unanimously recommended that one of the missionaries at Jerusalem fix his residence there, though not with a view of making it an independent station. Apart from the reasons stated in another place, in favor of Bethlehem as a place of resort during the summer heats, it is proper to state here that the village contains a population of about three thousand souls, almost all of whom are Christians of the Greek and Latin churches. The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the gospel, would be likely to bear persecution with a fearless spirit; and as they are acquainted with the people in all parts of the mountains of Jerusalem and Hebron, they may become very efficient helpers in the missionary work. A mile or two west of Bethlehem is Beit Jalah, another christian village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half an hour's walk on the east. These three villages contain together a population about as large as the christian population of Jerusalem; and they are so situated that a missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people of these villages the brethren have long been acquainted. They are very friendly; some of them often attend our service at Jerusalem; they receive and read our books; and have many times earnestly requested that schools might be opened in their villages. And schools in each of the three places could be established and easily and efficiently superintended by a missionary residing in Bethlehem. Moreover, the Bethle-

hemites are exceedingly desirous to have one of our missionaries reside among them. And there is reason to believe that a congregation could be immediately gathered, larger than that which exists at Jerusalem.

Writing from Jerusalem 11th of May, Mr Whiting mentions that the political affairs of the country were unquiet. The Turkish rulers were oppressive and inefficient, and not likely to carry on the government successfully for a long time.

## SMYRNA.

Mr. Temple writes June 19th,—There are many most encouraging evidences in this part of Turkey that the Lord has actually begun his good work in the conversion of a considerable number of precious souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the blessed Spirit of Grace, than in the nineteen preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

On the 17th June, Messrs. Smith, Homes, and Peabody, with their wives, arrived at Smyrna, and as the steamer for Beyroot was ready, Mr. and Mrs. Smith embarked the next day for that place. All were in good health.

## CONSTANTINOPLE.

Mr Dwight writes 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation, in a village beyond Nicomedia, who have become enlightened, and are studying the Scripture as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings, and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr Hamlin's school, which was disbanded, is now filling up. There is an

appearance of an out-break of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

## Presbyterian Board of For. Missions.

## ALLAHABAD.

*Notices of the Mela or Fair.*

The following spirited description of this noted festival is from the pen of Rev. J. Wilson. The *prayaga*, at the confluence of the Jumna with the river Ganges, is considered one of the holiest places for bathing and other acts of worship, among the Hindus, and attracts immense crowds of pilgrims annually.

Just out of the dust, and with the din of the multitude still sounding in my ears, I sit down to give you an account of the *mela* which is now current and drawing to a close here. The present being a year of no especial note, I think the crowd was not quite so numerous as last year. The only means of judging was this, the multitude seemed to move with rather more ease over this immense plain. Last year the crowd was so dense that one could scarcely go in any direction except as the crowd moved "en masse." This year it seemed more practicable for each to go where he wished, without moving with the torrent. But there are no data available by which to approximate the probable number. It were about as easy to count the individuals in a thousand "swarms of bees" all mingled together.

The different sects of Nāgas and Nānāk Shāhis, &c. were not here this year. They are moving in their six year circuits, and consequently visit some other place this year. The common Gosains, Jogis, Brahmachāris, &c. were here in their full measure. A few of them sought notoriety, one by standing on the back of his neck and his elbows, with his feet upwards, his legs twined around each other in a grotesque form. Another stood on his head and his elbows, with his feet projecting straight upwards at full length. From his inverted position, his bowels had fallen down into his chest, which was considerably projected, and his waist as small as the picture of Death in the Primers. A third, the most revolting sight of all, had, by force of practice, taught his knee joints to project backwards, like the hinder legs of a dog or a horse. He walked "all fours," without putting himself in the attitude of a man. He was naked, except a string and

a very small shred of cloth around his waist. His body was smeared with manure and ashes, his hair clotted with the same, and the "Tilluk," or mark of various colored paints, in his forehead, the badge of his caste. Thus he went stalking about through the immense crowd, like an animal that belonged to no order of creation.

Scores of pandits or religious teachers, as usual, had their wooden platforms erected near the spot where the people bathed. Each sat on his platform and read from some of their sacred books, and expounded as his fancy or hope of gain led him. Those who wished to hear them ranged themselves around their respective stands in the sand, and heard as long as they had inclination, then paid their pice and cowries, and moved off, leaving their place for others. The numbers inclined to hear the pandits, and thus pay for it, seemed generally small.

#### *Missionary labors.*

We, *Christian Pandits*, according to our custom, took our stand back at a distance from the bustle, and noise, and confusion near the junction of the waters. We occupied two positions, in each of which we had a platform erected, about two and a half feet high. Some of the missionary brethren from neighboring stations came to help us during the throng of the mela. Here were, during the most crowded part of the mela, four of us and four native brethren, eight in all. We occupied the two platforms from about 8 A. M. to 3 or half past 3 P. M. During which time we kept up a nearly constant succession of addresses; as the strength of one became exhausted, he sat down and another took his place. The fatigue of speaking in the open air, in the midst of din, and confusion, and sand, under a burning sun, is very great. The moving of the immense crowds keeps the air all the time full of sand, especially when there is any wind. And the light and glare of the sun, (we had a thin covering or canopy of cloth over us) was such that often, as I read a chapter in the Bible, from which to make remarks, the color of the letters seemed changed from black to red, the broad, deep letters of the Nagari seemed all traced in blood. At first it was solemn to see the "word of God," as I stood reading it in such a crowd, gradually becoming red, so as to seem to have been written in characters of blood. But a little reflection made me sad to find my eyes inadequate to bear the intensity of an Indian sun, and vainly striving to bear up against the glare, till I had read one short chapter. Seven hours a day of labor amid the wind, and sand, and heat, and light, and confu-

sion of such a place, often induces a lassitude, which only they who come and try can realize.

Our preaching was more unmolested and attended with less of interruption than I have ever seen on such an occasion. The Pragwals and Pandits seem, by one consent, to have left us unmolested this year. Formerly their interruptions and opposition have been exceedingly annoying and deleterious in their influence. There were not wanting those who were anxious to interrupt us, and turn the drift of our preaching into a wild and profitless discussion on some of the tenets of their philosophy. Often persons in the crowd were anxious to press such questions as these, "Where is God?" "Can you show us his form?" "Is he possessed of attributes, or without attributes?" and many such questions which are daily, and sometimes fiercely disputed among them. By a little care, by sometimes quoting Paul's directions to Timothy, second Epistle, ii. 23, and other such passages of Scripture, or by assuring them that we have not leisure for such discussions, having more important work on hand, and by requesting them to be still, and not prevent their neighbors from hearing, &c., they have generally waived their claims to be heard, and have either heard in silence, or passed out of the crowd. Indeed, many times when some one wished to interrupt an address, three or four of his neighbors at once would check him, and insist on his hearing in silence, at least on his letting them hear.

#### *Encouragement.*

You will naturally ask what are the apparent fruits of all this preaching? The seed sown at this mela is carried far into the jungle or wilderness, where some of it will be snatched away by the "wicked one," some will be choked by the cares of the world, and some, I have no doubt, will vegetate and bring forth fruit when we shall rest "beneath the sod." A case of this kind came to our notice. A man from beyond Hosungabad, more than 400 miles off in Central India, sat silently and heard us for four days in succession, about two hours each day. On the fourth day he, in a solemn manner, asked several pertinent questions; after they were answered, he said, "There is one difficulty yet. As to sins that are past—how can they be forgiven? My sins are many, and some of them have been committed a long time ago, can they also be expiated. When we explained to him the efficacy of Christ's death, as extending to all sins that are sincerely repented of and wholly forsaken—He said, "It is enough! My heart finds rest and

hope in this. Now I have done going to the Pandits. I have heard them much, and given them much money. But I never heard any thing that gave my heart rest from the burden of sin. I shall go to them no more." Then he begged us to "go or send somebody into his neighborhood to talk this way to their people." He said, "There are some English people in his country, he has seen them often but he was afraid of them, and never went so near them as to hear them talk; he did not know that they talked this way." We asked him to stop with us till he could be instructed more fully in these things; but his wife and children were in his village, his neighbors were with him, and would not go without him, he was also a landholder in his village, his family would suffer if he did not return, he could not stay. But he begged us to go or send somebody to "talk so to his people." We gave him a New Testament, and a selection of the best tracts we had, and commended him to the care of the Great Shepherd. Where will he go? What will become of his convictions? These books and tracts, will they be merely "water spilled upon a rock?" He alone can tell, who has told us that His word, thus sent into the jungle, shall not return void.

Various other cases, less distinct in their features, we noticed. And I have no doubt many, whom we did not notice, went home to their abode in the wilderness of heathenism, carrying with them a wounded and stricken heart. They who traverse these villages when we are forgotten, will I assuredly believe, see the springing up of the seed thus silently dispersed. People here plough their ground ten or twelve times before they sow their seed, then it produces luxuriantly. If we keep ploughing and sowing, and "breaking up the fallow ground," the season will come when the harvest will surprise us with abundance.—*For. Miss. Chronicle.*

### Intelligence.

**DEATH OF MRS. HANCOCK.**—Mr. Hancock left Tavoy with his family, in September last, on his return to this country, via England, on account of the ill health of Mrs. H. On their arrival at Liverpool, Mrs. H. was too much enfeebled to allow of their continuing the voyage, and after a period of painful suffering, she died in London, on the 3d of July last.

Mr. H. arrived in this country with his three children, and a child of Mr. Osgood, in the ship Leland, on the last of August.

**DEPARTURE OF MISSIONARIES.** The company of missionaries, consisting of Rev. Cephas Bennett and wife, Mr. John H. Chandler and wife, Miss Miranda Vinton, and Avung, the Chinese convert who accompanied Mr. Bennett to this country, sailed from the port of Boston on the 14th ult. in the ship Louvre, Capt. Blackler, direct for Maulmain.

Public religious services, preparatory to their departure, were held in the Charles Street meeting-house, on Thursday evening; the 9th ult.

An appropriate and impressive address was delivered to the missionaries by Rev. Dr. Sharp, founded on 2 Timothy, ii. 24. The consecrating prayer was offered by Rev. Mr. Turnbull, and the hand of fellowship with an address, by Rev. Mr. Hague.

A number of friends also accompanied them on board the vessel on the morning of sailing, when a hymn of praise was sung, and they were commended to the throne of grace in prayer by Rev. Mr. Stow.

Mr. and Mrs. Bennett, after an absence of more than two years, return to their former station at Tavoy. The health of Mr. B., which occasioned their visit to this country, is, we are happy to say, restored, and they return to their labors with the cheerful hope of continued and increasing usefulness.

Mr. Chandler goes out as book-binder and machinist to the Burman Mission. Miss Vinton goes as an assistant to the Karen Mission, to reside in the family of her brother, Rev. J. H. Vinton.

Messrs. Bennett and Chandler have been engaged the year past, in preparing a fount of reduced Karen type, and another of reduced Burman, which they carry out with them.

### Donations,

FROM AUGUST 1 TO SEPT. 1, 1841.

#### Maine.

Farmington Baptist church, mon. con., per Washington Simons,	2,36
Waldo Baptist Missionary Soc., per Thomas B. Lincoln, tr.,	20,00
Cumberland For. Miss. Society, per Henry B. Fernald, tr.,	67,00
	89,36

#### Massachusetts.

Dedham, a few friends, per Rev. Benjamin Corbett,	16,00
Boston, Federal Street Church, monthly concert,	5,00
do. Baldwin Place, do. do. do.	20,70
do. Charles Street, do. do. do.	7,31
do. Bowdoin St. do. do. do.	7,23
do. Bowdoin Square Society, for benevolent operations, per William Blake, jr.,	125,00

## Donations.

South Reading, a friend to mis- sions	15,00	
Springfield, John Mills	5,00	
Taunton Baptist Association, Ste- phen L. French tr., per Chs. K. Colver,	13,00	
Brookline, Females of Baptist church and society, per Rev. Mr. Shailer,	20,00	
Shelburn Falls, Nath'l Lamson,	100,00	
Newton Upper Falls, Baptist church, mon. con.	9,92	
Collection,	10,82	
	<hr/>	20,74
Westford, Rev. S. S. Leighton, for Cherokee mission,	1,00	
	<hr/>	355,98
<i>Rhode Island.</i>		
Providence, Brown University mon. con., per K. Brooks, jr.,	9,00	
<i>New York.</i>		
Dutchess Co. Association, Geo. W. Horton, tr., per Rev. Dr. Babcock,		
Fem. For. Miss. Soc. of Baptist church, North East,	20,00	
Keeseville Baptist Female Mite Society, an extra collection for Maulmain schools,	12,00	
New York City, Oliver St. Fem. Missionary Society, per Mrs. S. E. Bleecker,		
For Burman Schools,	50,00	
" General fund,	100,00	
	<hr/>	150,00
Cortland Aux. Society, Rev. J. W. Taggart, treasurer,	302,38	
Truxton church, per Rev L. Davis,	11,88	
Homer and Cortlandville Aux. Society, per A. Babcock,	11,00	
Itasca Baptist Church	31,27	
Mrs. Fanny Call	1,00	
Big Flatt, collection	5,60	
Fairport, do.	11,85	
Elmira, do.	9,00	
Mr. & Mrs. Wheaton,	,50	
Newfield, collection,	5,07	
Spencer, 1st Baptist church,	5,32	
Per Rev. Alfred Bennett, Agent of the Board,	<hr/>	394,27
Broadalbin, Mrs. St. John,	2,00	
Galway, Miss H. E. Hewitt,	,50	
Saratoga Association, H. Mid- dlebrook, treasurer,		
For Karen Schools,	37,00	
" General fund,	40,90	
	<hr/>	77,90
Ballston Spa, collection, per Avung, the Chinese con- vert,	30,00	
Do. do. a few children, per do. do. do.	,31	
Otsego Association, for Kar- ren Schools, collection,	24,63	
Buffalo, do. do. do.	35,00	
Rochester, Second Baptist church, do. do. do.	36,50	
Franklin Association, W. Stilson, treasurer,	81,00	
De Ruyter, James Crandall,	,50	
Per Rev. Cephas Bennett, missionary,	<hr/>	288,34
	<hr/>	864,61

*Pennsylvania.*

Erie Baptist Church, mon. con.  
per Rev. Ira Corwin, 11,00

*South Carolina.*

Charleston Baptist Juvenile Miss.  
Society, Wm. B. Heriot, tr., 97,86

*Tennessee.*

A friend, per Asa Bennett, 1,00

*Kentucky.*

Louisville, 1st Baptist Church,  
monthly concert, 8,00  
Rev. John Finley, 5,00  
Rev. J. M. Pendleton, 7,00  
Lexington, 1st Baptist church,  
mon. con., per Rev. J. M. Hewitt, 25,56  
Louisville, 2d Baptist church,  
mon. con., 21,13  
do. colored church, col., 32,00  
do. collected at close of  
convention, 14,00  
Mrs. Martha Rolland, 5,00  
Mrs. Harriet Smith, for Karen  
Mission, 5,00  
J. E. Tyler, 5,00  
Mrs. E. A. Tyler, 5,00  
Per Rev. Alfred Bennett, agent  
of the Board, 

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132,69

*Ohio.*

Bedford Baptist Church, per Rev.  
Samuel R. Willard, 5,00  
Rev. H. Gear, 12,00  
Rev. Mr. Robbins, 1,00  
Newport Baptist church, mon.  
con., per Rev. A. Darrow, 27,00  
Marietta Baptist church, mon.  
con., 31,00  
collection, 19,62  

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50,62  
Mrs. Frances Smith, ,50  
Miss Jerusha Gear, ,08  
A. Runyon, 5,00  
Greentown Baptist Church, 8,50  
McConnelsville do. do., mon.  
con., 3,62  
Miss Delia Nettleton, 1,00  
Ohio Aux. For. Miss. Soc. J.  
B. Wheaton, tr., 185,00  
S. M. Whitworth, 1,00  
Rev. J. L. Moore, 10,00  
A friend, 1,00  

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306,32  

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311,32

*Indiana.*

Indiana Aux. For. Miss. Society,  
per Rev. E. D. Owens, 12,00  
Mrs. Polly Wilson, 1,00  
Mrs. Banta, 1,00  
Benjamin Judson, ,50  
John E. Pettitt, 1,00  

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15,50

## LEGACIES.

Southwick, Ms., Chloe Booth, dec.,  
per John Mills, Executor, 50,00  

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1938,32

H. LINCOLN, Treasurer.

### American Baptist Board of Foreign Missions.

A'sa'm.

#### EXTRACTS FROM THE JOURNAL OF MRS. BRONSON.

We give below, some extracts from a journal kept by Mrs. Bronson, during her brief residence among the Nagas of the hill country. The uncertainty which now rests upon the prospects of that station,\*—from the failure of Mr. Bronson's health, the removal by death of his sister, Miss B., and the want of other laborers prepared to enter the field—will cause this journal to be read with a deep and painful interest. The incidents, many of which are of a touching character, are narrated in a simple manner; and after its perusal, we doubt not our readers will feel, with us, a deeper regret that circumstances should render it necessary to relinquish, even for a time, a station so happily commenced, and with so favorable prospects of success. The journal commences with the removal of Mr. B.'s family to their new station among the hills in March, 1840.

#### *Labors commenced—Character of the school—Kindness of the natives.*

March 22. Having become somewhat settled in our new home, and our school room being finished, we to-day opened our doors for scholars. The young men, sons and relatives of the chiefs who had been learning to read during Mr. Bronson's former visit among them, came in, and manifested an interest in their books. I never spent a happier day than this has been. The youths appear very intelligent, and would, I am sure, have excited a deep interest in the minds of our friends at home, could they have seen them during school hours to-day. They

came armed with their *dá* (sword) and spear, and with their gay ornaments. In this respect they reminded me of the Aborigines of high rank in our own country. The most of them could read easy words, and spell a little. Mr. Bronson told them at the close of the school, that as the female teacher had come, the school would now be taught by her, while his time would be occupied in preparing books for them, and in telling the people about the great truths of the bible. We could plainly see that the idea of being taught by a female was not entirely agreeable to these proud young warriors, but we doubt not they will soon forget prejudices like this. Before closing the school I told them I wished to take their names, as it was the custom in schools to do so, in order to notice who were regular in their attendance, and who were not. On inquiring of them individually what name I should write, they very seriously said, "it is contrary to our custom to disclose our names to foreigners—we never can do it."

Well aware that the surest way of overcoming their little prejudices is not to take much notice of them, I waived the question, and contented myself with writing their several titles as they pass among the Asamese.

26. Our little school slowly increases in number, and we think in interest. We have succeeded in collecting a class of ten little boys, who are as wild and untamed as the partridge on the mountains. The noise of a deer, or the baying of their hounds, frequently calls their attention from their books, and they are off instantly, without waiting to signify their wish to go, or to ask permission.

I feel great delight in this first feeble attempt, and anticipate by the blessing

\* See letters from the Asam mission published in the last number of the Magazine.



of God, seeing a great and happy change take place ere long, among these wild children of nature. Our school now numbers twenty scholars, some of whom possess minds of the highest order. We ardently desire to see them properly instructed, and above all, to see them made wise unto salvation. We may then hope they will prove the most efficient laborers in spreading the truth among these mountain tribes.

28. We feel more and more at home among our dear people. Their kindness and hospitality remind us more of the sweet charities of life in our dear native land, than any thing we have before witnessed among the heathen. From the first day of our arrival they seemed to vie with each other in expressions of kind feeling and hospitality. Our little daughter is a great favorite with them, and nearly all their little presents are brought expressly for her. She has plenty of sour buffalo's milk, meat, &c., from her kind hearted friends. She returns their friendship warmly, and utters exclamations of joy when she sees any of them entering the house. We often see her seated on the floor with several of the chiefs around her, while she is showing and explaining to them the pictures in her little books.

*Beautiful scenery—A band of warriors—Visit from the chief—A storm.*

April 6. Never since we have been on heathen ground, have I passed a more pleasant day than this has been. Our school this morning was interesting. The chief and many of the principal men of the village came in, and seemed very much interested in all they saw and heard. After school I sat down in the verandah, which commands a prospect of hill and dale, lovely beyond description. Just in front is the village, embowered in fruit trees. Only a few houses are visible, the rest being hid by the trees and a slight elevation. Beyond the village rises a lofty peak, whose rounded summit is crowned with a village of perhaps 200 houses. Beyond this peak rise others more lofty, which lose themselves in the clouds. To the southeast and south, is a lofty range of mountains covered with forests. The highest of these is said to be the height of land between this and Burmah. Looking to the south and south-west, several villages are visible on different peaks—all pleasant and rural in their

appearance—often reminding us of the lovely little villages that lie secluded among the hills and valleys of our own dear native land. We often see their watch fires, and hear the rude music of their drums and gongs. We often anticipate the time when the high praises of God and the Lamb shall echo from peak to peak,—instead of the rude din which summons them to meet for warlike council, or for idle amusement. Soon after I had seated myself in the verandah, a train of youths emerged from the forest just in front of the house, equipped as for war; with every variety of ornaments which their rude taste and fancy could suggest. Their beautiful and athletic forms thus arrayed, resembled very strikingly the pictures we see of the American warriors in their martial attire. They were sent by the chief to treat with a neighboring tribe concerning some difficulty that had arisen between some of their people. An aged chief, one of the most influential men of the tribe, called, and as Mr. Bronson was absent, he sat down with me in the verandah. We entered into conversation respecting the object of our coming to live among them. He expressed great surprise that a female should be contented to live among their hills, so far away from her parents and friends. As I told him of the reasons which influenced us, and the importance of our object, he became much interested, and expressed his desire that we might be able to accomplish our purpose. "But," said he, "you cannot teach our females. They are trained to bear burdens, to bring wood and water, and to make the salt by which we gain our subsistence. If they learn to read and to sew, they must give up these labors and remain at home; then who will do this work; as it is our business to watch the village, hunt deer, and fight our enemies? Our young men can learn, but not our women; it is not *our custom*."

This man sends all his sons to school, and seems anxious that they should improve. Our evening schools are most interesting, as I usually devote a few moments to direct conversation with them on religious subjects.

14. To-day a most fearful storm of wind and rain, accompanied with thunder and lightning, swept over the hills, and for half an hour threatened to lay our frail dwelling level with the ground. We stood near the door ready to escape should the house fall. The leafy roof

was but little protection from the rain, which fell upon us in torrents. A merciful Providence, however, preserved us amid the dangers of the storm.

*Tea cultivation—The rainy season—Interest of the scholars—Native teacher.*

18. At the request of the people, Mr. Bronson has gone with them to explore their *tea grounds*, which are distant about a day's journey. These hills abound in tea which they have never yet cultivated, though they have now some thought of doing so. Mr. B. thinks it right to encourage them to this, as it will be of great benefit to them in promoting a more free intercourse with the plains, and in enabling them to obtain more of the comforts and enjoyments of civilized life.—Though weak in body, and alone on these hills, I feel this evening cheerful and happy. If I am not deceived, I feel a pleasure in the consciousness of being in the path of duty, and of the presence of the Savior, which more than counterbalances the pain of separation from home and beloved friends.

19. Have been unable to-day to have a school from indisposition. The sympathy and attention I have received from the people have been most affecting to me.

The rains are now commencing, and the following three months will probably be most trying to health. We see the sun very seldom, except a short time early in the morning. The fogs are dense, and are thought to be very unhealthy. It is at this season, however, that we can best succeed in gathering the children and youth into school, as they are prevented by the weather from leaving their hills, or pursuing their accustomed games and sports. Our first class have commenced learning to write, and are very much interested in this new exercise. They often inquire when they shall be able to read all the books in Mr. Bronson's study, and manifest a great anxiety to learn all that is to be learned. Our hopes have been much raised of late concerning our assistant teacher, *Boliram*. He has commenced reading the New Testament by course, and has of late manifested an increasing interest in the truths he reads. He often voluntarily contrasts the purity of the maxims there enforced with the corrupt principles inculcated in their sacred books, and acknowledges that ours is plainly the true religion.

He is evidently half persuaded to give up his vain superstitions, and become a christian;—but alas! *caste*, that almost insurmountable obstacle to the spread of the gospel in this country, prevents him from coming to the important decision which his judgment evidently approves.

He often says, "How can I forsake all my kindred and friends, and become an outcast from their society? Can I not love and serve God in my heart, without exposing myself to persecution by an open profession?" Our Naga interpreter and teacher seems also at times to be inquiring after the truth. Could we see these two persons sincere, humble followers of Jesus, we should hope much good would result from their labors.

*Intelligence from the new missionaries—Departure of Mr. B. for Jaipur.*

May 4. Letters from our dear friends\* inform us of their near approach to Jaipur, and Mr. B. feels it his duty to go and meet them there.

Our school is suspended this evening, as the young men wish to spend the evening in conversing with Mr. B. He sits in his study surrounded with his Naga friends, who have much to say, and many questions to ask, about his going, and the object of a new teacher in coming among them. Two of the relatives of the chief have overcome their fears of visiting the plains at this season; and propose accompanying him to meet and welcome the new missionaries. We are surprised at this proposal, as they have great fears of the cholera, which usually commences its ravages on the plains at this season. These rude people certainly manifest an affection for us, of which, from what we have seen of the Asamese, we had supposed the heathen to be incapable, at least, for those not related to them by the ties of kindred. The chief and heads of the people have pledged themselves to take care of the "Ma'm Sahib" and "little Mary," assuring Mr. B. that not until every one of them is cut up, shall any harm, which they can prevent, come to us. Mr. B. left this morning, attended by many of the people. I must confess I feel sad to be thus separated from all my friends, but there is an inexpressible satisfaction in fore-

\* Mr. Barker and family, including Miss Rhoda Bronson. See Mr. B.'s journal p. 114, of the number for May.

going their society for the sake of trying to benefit this dear people. As to fears, I have none. True the Nagas are abroad reported as savages and cannibals,—thirsting only for blood and slaughter. They are indeed savage in war, but we have found them friends, and possessing those traits of character which, under the sweet influences of christianity, would make them a most amiable and interesting people. I feel perfectly safe among them, as much so as I should in the bosom of my father's family.

8. Sabbath. Though alone as to christian society, I have spent a quiet, happy Sabbath. How blessed is the christian's portion. Neither place nor circumstances can debar him from holding communion with God; and this privilege granted, place or circumstances can have little influence over his happiness.

*An incident—Alarming reports—Arrival of Miss Bronson.*

10. I was awakened last night by the screams of a servant, who said some one was breaking into the house. I immediately arose and went to the place, where I found a window open, and a small hole made in the wall. Some person had evidently been endeavoring to enter the house; but I felt sure they must be quite frightened away by the outcry of the woman who had discovered them. It was long before I could reassure them sufficiently to persuade them to sleep. In the morning my Naga friends came in to see what had happened, and expressed the greatest surprise and indignation that any person should have dared to undertake such a thing in their village. They assured me that it was none of their people, but some straggler from the Abors or Asamese. They promised to be on the look out from the adjacent watch-house—or even to send some one to sleep in the house, if I felt afraid. I told them I had not the least fear, but trusted in the great God for protection, assuring them at the same time of my sense of their kindness, and of my readiness to call on them for assistance, should it be necessary.

Reports have to-day reached me, that a difficulty has arisen between this tribe, and the Bor Duris, with whom they have long been on ill terms; and that an attack is meditated by the latter, on this village. I felt some uneasiness on hearing this report, as several bloody battles have formerly taken

place between these tribes. While I was sadly thinking over the matter this evening, one of the chiefs came in. He immediately spoke of the reports, and admitted that they might prove true, as a serious difficulty had arisen, concerning which a council was to be held on the morrow, "at which consultation," said he, "if the matter is not settled, we must fight." "But," said I, "if they attack the village, what will you do with us, who are left under your protection?" He replied, "We shall secrete you and little Mary in the jungle, and then fight to defend you; and not until every one of us is cut to pieces, shall any harm come to you and little Mary." The difficulty was afterwards settled without a resort to arms.

17. This evening our Naga friends who accompanied Mr. B. down the river, returned, bringing me letters from him, and a large package from American friends. In my lonely situation, these tokens of affectionate remembrance from absent friends, are very precious.

This morning my little group of scholars requested to be dismissed early, that they might go to meet Mr. Bronson and the new teacheress, whose arrival they have for several days been joyfully anticipating. After school they clothed themselves in their best, and set off in high spirits, to meet their friends. It was to me an interesting sight. About two o'clock their swiftest runner came with the speed of a deer, to tell me that our friends were approaching, and in a few moments I had the unspeakable pleasure of embracing my husband, and our dear sister. It was a happy, blessed meeting to us all, and I trust we all felt grateful to our heavenly Father for permitting us to meet under circumstances of such peculiar mercy. The house was filled with our Naga friends, all eager and anxious to welcome the "Sahib" and his sister, to their hills, and it was not until evening that we found ourselves alone. Our season of worship was deeply interesting; indeed this evening is one never to be forgotten.

An account of the subsequent illness of Miss B., and also of their daughter Mary, is given in the journal and letters of Mr. Bronson, published in the May and July numbers of the Magazine. The narrative need not be repeated here, and we therefore pass over this part of the journal with very brief extracts.

*Illness of Miss B. and of Mary—Sympathy of the natives—Progress of the school.*

June 15. With a full heart, I sit down this evening to recount the dealings of our heavenly Father with us, for a few weeks past. We are called to sing of judgment and of mercy. Our dear sister Rhoda has been very ill—confined most of the time to her bed.

Our little daughter Mary was attacked with the same fever, on the day after sister R. was taken ill. The fever raged without intermission for nine days, and for a time we almost wholly despaired of her life; but God mercifully raised her up from the very borders of the grave. We receive her as one restored almost from the dead; and as a special blessing from the hand of our heavenly parent. Oh that we may feel more deeply than we have ever done before, that this "lent treasure" is the Lord's; and may we have grace to bring her up for his service!

It has been most affecting to us, to witness the interest and sympathy which this wild people have manifested during Mary's illness. The night during which we thought she was dying, the young men of our school, and many of the chiefs, came to the house and remained through the night, ready to render us every assistance in their power. Their sad looks and silent attention to our wants, showed how deeply they felt for us, and was the more highly prized as it was something we have never before witnessed among the heathen. Oh that their hearts may be truly imbued with christian principles, which would render them a most lovely and interesting people!

16. Have to-day for the first time since Mary's illness, been able to take charge of the school. I find that the scholars have progressed a little, quite as much as could be expected with only a native teacher. I felt very happy to engage in the delightful work of instructing this dear circle of youth once more, and they seemed equally pleased to see their former teacher in her place again. Their improvement in writing has been very rapid. They already write a fair easy hand, which would do credit to any learner in America who had written twice the length of time that they have. They are particularly delighted with this exercise, and are often inclined to shorten their hours of study to engage in it.

I think that hereafter they may be taught drawing with advantage—at least enough of it to enable them to execute maps, &c.

Sister R. is now better, and seems to be slowly regaining her strength. Her whole soul seems absorbed in the great work of benefitting the heathen. Our prospects are brightening. We only want more faith in the promises of God, and a more burning zeal in his service, to be as perfectly happy as we can be in this vale of tears.

*A converted seaman—Painful recollections—Renewed illness of Miss B.*

6. July. We have just received a most interesting letter from one of the converted sailors of the *Rosabella*,\* now an officer of a vessel. He relates his christian experience since he left the *Rosabella*. He has remained true to his profession amid every kind of opposition, and has fearlessly professed his attachment to the cause of Christ wherever he has been. This young man was apparently the most hardened of any of the ship's company, at the commencement of the voyage; and it was not until we were near Calcutta, that his stubborn heart yielded to the claims of the gospel. We were at the time much interested in his case. He had been the subject of much anxiety, and of many prayers during the voyage; and his conversion seemed evidently to be the work of the Holy Spirit. He came out very decidedly, and seems from his letter to have gone on his way rejoicing in Christ, and boldly advocating his cause.

7. This is with us a day of solemn and tender recollections. Three years ago this morning, our dear brother and associate, Mr. Thomas, closed his mortal career, and entered upon the employments and joys of eternity. How sudden, how blessed was the exchange! He closed his eyes upon this world of sin and sorrow, and arose in everlasting day. Could we see him as he now bows, a pure spirit before the throne—could we realize the happiness that, forever increasing, fills his soul, we should doubtless be enabled to rejoice in the dispensation, now so dark and mysterious to us.

15. Our dear sister is again reduced to a state of great weakness, and we begin to feel seriously alarmed about her. Mr. B. started for Jaipur yesterday.

\* The vessel in which Messrs. Bronson, Thomas and others, went out.

day, to endeavor to procure for her, suitable medicines, and a change of diet.

One of the chiefs came last night to tell us not to fear, for they would all die before any harm should come to us during Mr. B.'s absence. He said they were making prayers and offerings for our safety. Poor deluded people—when will they learn to look to the great God, instead of evil spirits!

*State of the Asamese—Sickness of Mr. B.*

We have great occasion for gratitude to God for raising up so many friends for us in this dark land. The cholera is raging in Mattak—the country opposite Jaipur on the other side of the river. Jaipur is as yet mercifully spared. It seems as if God was about to sweep the poor degraded Asamese from the earth. They are already dwindled down very much from their former numbers. How heart-rending the thought, that they go into eternity the slaves of sin, and destitute of the precious hopes and consolations of the gospel!

Aug. 7. Tuesday Mr. B. was taken down with fever—a few days earlier than he was taken last year. We had hoped he would escape this year, altogether, as our location on the hills is considered more healthy than either Sadiya or Jaipur. But it seems to be in his system, and we fear will continue to attack him every hot season, as long as he continues in Asam. He feels deeply at being thus laid aside from his work.

Oh! could every christian in America know and realize, how plenteous is the harvest, and how few and feeble are the laborers, it seems impossible that any who can consecrate themselves to the blessed cause, should withhold the "reasonable service."

*A painful decision—The Naga chief—Preparations for leaving the station.*

Oct. 2. Little did I think at my last date, that a painful necessity would so soon oblige us to leave our dear people, and to relinquish, for a time at least, the labors so happily commenced. But an all wise Providence has thus ordered, and it is our part quietly to submit. Since my last date, sickness has nearly suspended all missionary work. The school has continued under the care of the native teacher, but my own time has been fully taken up with the care of my sick husband and sister.

We have at length come to the decision, that it is our duty to leave our post for a season, and to seek the blessing of health, without which we can do nothing for the heathen. Thus to leave this people, like sheep without a shepherd, is inexpressibly painful to our feelings. But the path of duty is very plain to us, and we must go forward, trusting in Him who has said, "As thy days, so shall thy strength be." The Nagas appear to regret our leaving, very much—but they say, "We cannot ask you to stay and die here; go and get health, and then come to us again." The aged chief who has seen more than a hundred years, came to visit us yesterday, attended by his numerous sons. He said to Mr. B., "Before you return, I may be gone, for my hair is ripe, but these my sons will stand pledged to be friends to you." Then turning to his sons, who stood respectfully behind him, he charged them most solemnly, to listen to the instructions of the missionary, and always to be his friends. This they promised.

We are this morning in all the bustle of preparation for our tedious journey. Our Naga friends have been very kind in assisting us. Without their aid I hardly know how we should have been able to get our goods down to Jaipur. They bear no burdens for others, themselves, it being against their *custom*; but they have assisted us in getting forty Abors from the upper ranges, who, for a fixed price, agree to take every thing down. The chiefs brought us a man this morning, saying "here is a trusty man whom we recommend to take little Mary." We shall therefore give the child to his care, to get her down the hills the best way he can. The only way will be, I suppose, to allow him to tie her firmly to his back. In this way he will probably take the child up and down the steep precipices far more safely than in any other. An English gentleman at Jaipur, has very kindly sent an elephant, upon which sister Rhoda and myself are to perform the journey.

*Gloomy reflections—Departure—Arrival at Jaipur.*

All is now ready—our house is filled with Nagas, who seem to feel deeply at parting with us. The young chief, his nephew, and a number of our friends, volunteered to accompany us all the way down. Oh! that the hearts of this interesting people might be af-

fectured with the truths of the gospel. They often say to Mr. B., "We understand what you say on this subject very imperfectly, but when you know our language fully, we shall be able to understand more," &c. I feel inexpressibly pained to leave my dear scholars. Nothing but a sense of duty reconciles me to it. They promise us that they will improve as fast as they can. We should have been glad to have left our native teachers behind us, but nothing would induce them to stay after we are gone. About ten o'clock in the morning, we left the assembled crowd at our house, and turned our backs upon this lovely mountain village—where we had spent nearly eight happy months, in trying to dispense the good word of the kingdom. We could not but weep as we turned from the spot—bereft of health—and leaving behind us no one to carry on the "labors of love" among this perishing people.

During the day we were all prospered in our journey, and about sundown reached the Namsang, a beautiful mountain stream. Here we found a small grass shelter, which br. Cutter had kindly erected for us, in anticipation of our coming down. Here we cooked our frugal meal, and refreshed ourselves with sleep. Early the next morning we set out, and at three in the afternoon found ourselves at our own comfortable home in Jaipur.

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### Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED, AKYAB MARCH 16, 1841.

#### *Visit of Mr. Comstock—Preaching excursion—Favorable impression.*

In my last letter dated Jan. 23, I gave some account of our trip down the coast as far as Sandoway, Ramree, &c. In February, Mr. Comstock and his family, came up here and spent sixteen or seventeen days with us, and during that time br. C. and myself visited a number of villages, and went as far as the old town of Arracan. At Cruda we remained two days, preaching repeatedly, and conversing with the people. On the Sabbath we administered the Lord's supper to the church in that village, and I trust a good impression was made on the congregation. Many acknowledge the superior claims of the

Christian religion, and three persons appear to be religiously disposed. I intended then, to return to that village by the first of March, and make special effort for eight or ten days, but the providence of God directed otherwise. I was prostrated with fever, as was also Mrs. Kincaid and our oldest child. We gave away a number of books and tracts to thoughtful, inquiring people, and had urgent invitations to visit many other places, but could not command the time. In the old town of Arracan we had an assembly, first in the bazar, where br. Comstock preached nearly two hours; next in a private house; then in a beautiful grove where a multitude had assembled to attend a funeral, and then again by the light of the stars, on a bridge, where the people sat down and gave the most respectful attention. We met with a few turbulent, self-conceited men, anxious to display their powers in argument, and to show their skill in the sacred Pali; but the great mass would acknowledge that they were in the dark, and knew of no way to escape the pains and punishment of hell. "I have lived seventy years," said one man, "and have labored to keep the five great commands, and have practised the austerities, but have not found peace." "The power and glory of our religion," replied another, "has long been waning, and must entirely vanish." Such impressions prevail among a large class, and by far the most intelligent part of the community. This change in the views and feelings of the people, is no doubt effected by preaching, and the distribution of tracts and portions of the sacred scriptures, but principally by public preaching, and private instruction.

#### *Right kind of missionary labor—Good effects of preaching.*

I am fully convinced that a missionary, or what is the same thing, an evangelist, should be constantly in motion if possible, that he should go over a large surface, but still not so large but that he may revisit the same places every eight or ten weeks. Multitudes who hear in silence, ponder these things in their hearts, and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the gospel, without any reference to Buddhism, or any other false system—to enlighten the understanding, and arouse the

slumbering conscience of the heathen. Books and tracts are invaluable auxiliaries in the work, but alone, they are of comparatively little value.

I have just now been spending an hour or more with two men who have come from a village where br. Comstock and I spent two or three hours one morning. I did not know them when they came in. I only saw they were from the country, and inquired of them if they had ever seen me before. They said they saw me and another teacher, at such a place, and heard us preach, and then they related the substance of what we had said; and that when they read the tracts we had given them, which was almost every evening, two or three dozen men and women gathered around them to listen; that our words *were in them*, and that they were wonderful words; and that they were anxious to hear more. I soon saw that they had made good use of what they heard, and after explaining the way of life through Christ Jesus, I gave them the New Testament and tracts. They said all the people in the village were anxious to see us again, and hear more, but that they would read this *great book* to the people every evening. This is a single fact, but within a month past, I have witnessed a dozen or more cases of a similar character.

*Application for baptism—Interesting inquirers.*

In the town here, things are much as when I wrote last—in some respects more interesting. Two men have asked for baptism, and probably will soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry. I have room to mention only one. He is a man of wealth, and influence, and for two or three years past has been making arrangements to build a large *Kyoung*, (monastery.) This season he began to build, had expended 1,600 rupees, (nearly \$800) and while making purchases to the amount of twelve or fourteen hundred more, he first heard the gospel, and it reached his conscience. He pondered on this momentous subject for several days, and became so anxious and distressed that he dismissed his workmen, and resolved to let the building alone till he examined fully the claims of the gospel. The priests are greatly alarmed, and though the principal men among them have been

very friendly, (two or three of them in fact, secretly professing to believe the gospel,) I expect to feel the full weight of their influence. They feel disgraced, and humbled among the people, when the principal supporters of Buddhism fall off, and turn to the examination of the *new religion*. One very intelligent man, formerly from Ava, who has been a diligent inquirer for several months, but who has stumbled on the doctrine of Christ's divinity, (because he could not believe that if divine, he would suffer on the cross,) has advanced a good deal lately. The other evening he came and said he had been proud of his ability to dispute, and had confided in his own wisdom, instead of receiving, like a little child, the word of God. He asked us to pray for him, and appears very well.

*The christian spirit in an aged female.*

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind, and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it, fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," she replied, "but it is all I have, and it is to help in the cause of Christ?" But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen, exercising that enlightened faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, "This is to help in the cause of Christ." When I thought of the withered hand, and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.

I hear from Ava often, and for the most part the aspect of things is more favorable than heretofore.

*Sickness in Arracan—Health of the mission.*

This hot season, which began about the 10th of February, has been very sickly so far. I have attended the funerals of five foreigners within two months, which is about one fourth of the whole number here. They died of the Arracan fever. Four persons have gone away ill. The last person that died was Dr. Clarributt, the civil surgeon. He was at our house on the 2d, as three of us were ill with fever, and on the 6th he died of fever, after four days illness. In him we have lost a warm-hearted friend, and a very able physician. I have no doubt he was the means of saving my life, when I had the cholera. Mrs. Kincaid for a month was very low with fever, and a pulmonary cough, attended with an acute pain in the left side; one of our children and myself having the fever at the same time. I, however, was only confined to my bed for three days, and did not lose but one appointment for preaching. My health is as good here as it was in Mergui and Maulmain. I am happy to say that we are all in usual health now. Never before did I feel so forcibly the truth of that impressive sentiment, "In the midst of life, we are in death." Our Heavenly Father has mercifully shielded us from the destroyer, and it is our anxious prayer that we may be more devoted and more wise in winning souls to Christ. I have just heard from the brethren in Sandoway and Ramree, and they are all well.

**Karens.****EXTRACTS FROM A LETTER OF MR. INGALLS, DATED MERGUI, FEB. 17, 1841.**

In a previous letter, dated Sept. 12, 1840, Mr. I. says, "At the present time we have evidence that the Holy Spirit is at work among the people in town, and also in the jungle. Two Burmans are now affording us evidence that God is about to bring them into his kingdom. We have many inquirers in the jungle, and long for the rains to close, that we may go and visit them." The hope at that time entertained, it will be seen by the subsequent letter, has not been wholly disappointed.

*Routine of labor—Applicants for baptism—A friendly chief.*

Several months have elapsed since the date of my last, and I now proceed to give a few extracts from my journal

in order that the Board may know something of our labors, our trials and joys, at this station.

I spend a portion of every day in the preaching zayat, and have one Burman assistant, Moug Tha Zau, in constant employ. He is a faithful man, and is doing all he can to persuade his deluded countrymen to embrace the religion of the Lord Jesus Christ.

Sept 27, 1840. After worship, two individuals came forward for baptism. We have now five applicants—two or three of whom will doubtless be received. We feel devoutly thankful for this manifestation of divine favor to the little Burman church. While the Karen has received large additions, the Burman church has been clothed in sackcloth. May her reproach be taken away, and a multitude of joyful converts tread our lonely courts! The Mussulman officer alluded to in a former number, called just as our worship had closed, and spent nearly an hour, hearing and rejecting the great truths of eternal life. Then came the head man of Toung-Mean, a village on a stream that enters the Tenasserim, about one tide above Mergui. This man manifests great friendship to me and a decided regard to our religion. He has all of our printed books, and says he reads them. He states that there are sixty Burman, and thirty Karen houses under his charge. He requested me to visit his village, and promised to call the people together to hear the gospel.

*Conversation with a Catholic—More candidates—Baptism—Cheering intelligence.*

29. A Roman Catholic called and spent some time. The subject of conversation was the new birth. He believes, as do all the Catholics with whom I have conversed in this place, that a new nature is communicated to the infant when it is sprinkled. As the subject turned upon the meaning of baptism, I inquired of him if he had a Portuguese bible. He said he had, but the priest had forbidden him to read it, and required him to give it to him. I asked him what word was used to express the ordinance of baptism in Portuguese? "Ana-baptist." "What does Ana-baptist mean?" "To immerse." "Why then do you not submit to immersion?" "Our priests say that sprinkling answers the same purpose." Thus by their traditions do they make void the law of God and fill



their churches with the unholy and profane.

Oct. 5. Examined two candidates for baptism. To one the question was put "Why do you desire baptism?" "I do not," said he, "wish to appear before God without the *new dress* on which Jesus Christ has provided for his children." The idea struck us very forcibly, and we could but remark how many were living regardless of this royal attire, and going to appear before God in one of their own fabrication.

6. The assistant stationed at Tewa the past rains, came in to-day. He has spent five months and a half with that little church. Six have learned to read, and four are requesting baptism.

11. To-day visited the baptismal waters and administered the ordinance to a Burman female. The other candidates, with the exception of one, found the cross too heavy to bear, and we advised them to wait. While the examination was going on, the wife of one of the applicants came to the *zayat*, and seemed to be in a great rage. She finally succeeded in hindering her husband from going forward for the present.

14. The assistant came in from Thurabway. At this village many are listening, and others opposing. A good work is evidently begun, and the Lord will perfect it in his own time.

25. Sau E-pau came in from a preaching tour, and brings cheering intelligence. The young chief of Mazau, long a most abandoned sinner, is yielding up the controversy with his God.

*Application for bibles—Baptism—Death of Mr. I's child—of a deacon at Kabin.*

Nov. 1. The individual alluded to above as wishing baptism, was to-day received and baptized, and put on his "new dress." May he never soil it by sin!

5. To-day opened a box of books just received from Maulmain, containing a number of copies of the New Testament published in Hindustani, for the Am. and For. Bible Society, at the Bap. Miss. Press, Calcutta. Several Mussulmans, with two of their priests, called and requested copies.

23. Returned from a visit to Kabin. Found the church in a prosperous condition—no case of discipline—baptized the mother of the head man. At the yearly meeting last year this chief

was in great distress for his beloved mother. Now his soul is filled with joy.

Dec. 21. Since my last date I have visited Mazau and several villages on the Tenasserim. Found many who listened, and some good inquirers. Many also opposed, or manifested no interest in hearing about the Savior of the world.

24. Early this morning death came to our dwelling, and snatched from our embrace our darling babe. Though we had long expected this result, as no medicine appeared to do him any good—the event was deeply afflictive. In the afternoon I preached his funeral sermon, as br. Brayton was absent to the jungle, and we consigned him to his peaceful slumbers in the grave. The present year death has come very near to me, removing my fond mother, my youngest sister, and this dear child. Though we mourn and feel lonely, we mourn not as those who have no hope. Heaven looks richer as our beloved ones congregate there.

Jan. 11. Visited Kabin, where one of the deacons had been dangerously ill. We arrived too late. The first announcement of the native christians was, "God has taken him away." The church has lost in him one of its pillars. He had taken great interest in the welfare of the church, and his loss will long be felt. From Kabin we went to Mazau, where we spent the Sabbath. The state of things here is quite interesting. Several are requesting baptism—among the number, the young chief several times alluded to before. Our assembly on the Sabbath amounted to nearly forty.

*Yearly meeting—Interesting season—Baptism—A collection.*

Kabin, Jan. 24. We reached here on the 19th, and commenced the yearly meeting to-day. The converts enjoy these annual meetings exceedingly. As the occasion brings together a large number of christians, it serves to cement the bonds of christian love, and to strengthen their faith. Eleven were received for baptism, and among the number, the aged and venerable appearing mother of the deacon whose death was mentioned above. She expressed great joy in anticipation of soon being admitted into heaven, where she should see the Savior, and join her departed son. The baptismal occasion was, as it always is when administered as in primitive times, solemn, impres-

sive and joyful. Many Burmans lined the banks of the stream. Two Musulman merchants were also present. Among the number baptized was the head man of Mazau. In the evening we commemorated the dying love of Christ. About 120 were present. This solemn feast closed the meeting. We wished, while surrounding the table, that the friends of missions who have long prayed and labored for the rising church in Burmah, could have looked in upon this little company, and witnessed their order, solemnity and joy. They would have felt that they had not labored in vain. We made the first collection at this meeting that we have taken from the Karens in this region, amounting to 12 rs. We had proposed to defer the subject of collection until the Karen christians had become permanently located; but were prompted to it now by a suggestion from an aged chief of Pecha. He said "the Karens were thinking of cutting down a jungle and planting it with fruit trees for the eternal God. The fruit was not to be plucked or eaten." I told him the Karens might worship the trees, or opposers would call the garden the God of the Christians; and proposed that they should reserve a portion of their rice fields and dispose of the rice, and appropriate the avails in sustaining schools, &c. I told them of the self-denial of Christians in America; and I have no doubt they will imitate their American brethren, in acts of benevolence.

28. Left for Tewá, about 150 miles above Mergui, where we arrived on the 5th of February. Four persons were baptized. After spending one night at this village, an express reached me from home, informing me that Mrs. Ingalls had had a dangerous illness.

We hastened our return, and reached home on the 9th. I found Mrs. Ingalls in a very delicate state of health, but recovering.

Feb. 17. The medical officer in charge of Mergui, who has manifested much kindness to us in our sickness, though not pious, appears now to be examining and weighing the evidence of christianity.

Br. Brayton is now laboring at a village on the Tenasserim, and is in the enjoyment of good health, as well as Mrs. Brayton. I called at his station, and think the prospect is fair for a harvest of souls.

## Siam.

EXTRACTS FROM A LETTER OF MR. DEAN, DATED SINGAPORE, APRIL 18, 1841.

In consequence of enfeebled health, Mr. Dean had taken a voyage to Singapore, where he had resided for a number of weeks previous to the date of the following letter.

*Health of the missionaries—Death of a Hindu convert—of a Chinese.*

April 10. I have to-day received letters from Bangkok dated February 19th, bringing the welcome intelligence that my family are well; that br. Slafter was convalescent, and that the rest of the missionaries and their families there were in comfortable health.

11. Sabbath. This morning at 7 o'clock I performed the burial service for a christian convert from Hinduism, who, with his father, was baptized by Swartz. He has long resided here where he has accumulated considerable wealth, and where he has left a large family of children, and a christian brother, with many relations and friends from the Malabar coast—his native country. Many of these speak the English language to some extent, and some would be disposed to contribute liberally for the erection of a christian church. The missionaries here of the London Missionary Society propose making an effort to provide them with the means of regular instruction.

12. Our tracts on *Temperance* and the *Inquirers' Guide*, published at Bangkok, have been republished by the Singapore mission, and appear to be in good demand among the Chinese.

*Pe Ete*, one of the members of our Chinese church, died at his residence in China in December last. He was the first convert to christianity among the Chinese, whom I had the pleasure of burying beneath the waters of the Meinam, in 1835; and up to the time of his leaving Bangkok (1839) he manifested a uniform course of cheerful obedience to the law of Christ. On reaching his home in China he called around him his family and neighbors and told them what great things the Lord had done for him, and then commenced among them a daily course of religious worship which he continued to the day of his death. From his own letters, and from the representations of

others who have seen him, since he left us, we have every reason to believe that he lived and died a sincere christian. And though we had fondly hoped that God might continue his labors for a few years longer among his benighted countrymen, we are still comforted with the thought that he has gone home to his rest and reward in heaven. He has one son, a member of the church, still in Bangkok.

We have also heard that a young Chinese of some promise, who left with us last year some evidence of his piety, was lost with his vessel on their return from *Tien-chin*, near Pekin. Our last letters from Bangkok state that Gni-Seng, a former candidate for baptism, now living at Ban-pla-soi, writes in a hopeful manner, stating that he continues his recollection of the missionaries, and in the daily worship of God. The report of the mission, which was nearly ready when I left, has since been forwarded by the *Caledonia*, which vessel, the Chinese say, put back to Siam a month ago. More than this we have no knowledge.

18. Sabbath. Preached this evening in the mission chapel in English. My health is very good with the exception of a little pain in the side, which is seldom severe though generally perceptible. I can generally study and attend to other duties without inconvenience by avoiding exposures. The cholera still prevails to some extent in this place, and two of the members of Dr. Ball's family, with whom I now reside, are just recovering from an attack of the cholera-morbus. Mrs. Davenport has recently been ill, but she and her child are now quite well. She is expecting br. D. here soon from Bangkok, to which place I design to return by the first opportunity. An English vessel is expected here in a few days bound for Siam direct.

An alarming insurrection among the natives broke out on the 25th of February in the Padang residency (Dutch) on the island of Sumatra, which had greatly excited the fears of the authorities at Batavia. They had sent 600 troops to their assistance at Padang where the troops amount to 3,000 or 4,000.

All here are on the tip-toe of expectation for the result of the English expedition, in their attack upon Canton; but for my own part, I have enough to think about in relation to the Chinese who are already accessible, until they are better supplied with the means of

salvation than at present. I sometimes fear my health may require a colder climate, and in that case I might think about a residence in China. At present I know of no place I would willingly accept in exchange for Bangkok.

Our last from Burmah (Feb. 15th,) brought information that the king of Ava had sent a commission to Rangoon, to erect a palace at that place, for his accommodation, on which two thousand men were employed, and to defray the expense of which, one fifth of his territorial revenues had been appropriated; but when, or for what purpose the king was to remove thither, was unknown.

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### Greece.

EXTRACTS FROM A LETTER OF MR. BUELL, DATED CORFU, (IONIAN ISLANDS,) JULY 23, 1841.

The letter from Mr. Love, referred to below, is contained in the last number of the Magazine.

*Study of the language—Girls' school—Scenery of Corfu—Funeral ceremonies.*

Since the last letter of Mr. Love, (June 23,) we are permitted to record the uninterrupted health, and increasing prosperity of the mission.

My time is chiefly occupied with the language, and with a public service on the Sabbath, which was commenced last Sunday, at the solicitation of a number of the English residents. We are gratified with our progress in the language, under the instruction of Mr. Eleon, a professor in the Gymnasium, who comes twice a day to our room.

The girls' school under Mrs. Dickson's care, numbers twenty-five scholars. The other ladies devote a portion of their time to it. In various ways it proves to be an important auxiliary to the mission, and is held in high repute both by the English and the Greeks. Singing is a favorite amusement of the Corfuotes, and every evening the city is serenaded with the music of the young men and boys.

All the members of the mission are residing together, in a central and healthy part of the town, in part of an extensive block of English buildings. The apartments are made to serve our domestic uses,—the school, and for public religious services on the Sabbath. From our rooms we look out

upon the Esplanade—an extensive promenade and parade ground,—beautifully shaded with evergreens, and ornamented with shrubbery, fountains, and marble statues. On one side of it is the palace of the Lord High Commissioner of the Ionian Islands, and on the other, the citadel, covering a precipitous and double-coned hill, which towers above the city and harbor. Beyond this, the Channel of Corfu, and the opposite coasts of Albania, rising abruptly into snow-capped peaks, present a singular and beautiful contrast, of water and mountain scenery.

We regard the climate of this island as healthy; as much so in general, as that of the best portions of the United States. But this season the temperature has been higher than has been experienced at any time during the last forty years. The thermometer has ranged from 80 to 90 degrees in the shade, and in the sun it rises to 110 degrees. In consequence of this excessive heat, some of the products of the islands, as the currants of Zante, are three weeks earlier than common. It has also occasioned an unusual mortality among the laboring classes. The bells are tolling every day, with startling frequency, as a signal that the dead are carried past the churches to the graves. At the head of the procession, is seen the cross or crucifix, elevated upon a staff between two lighted tapers: following this is the priest in yellow robes, carrying his burning taper, and an open volume, from which he is reading the funeral service: behind him is the coffin covered with a black pall, and attended by pall-bearers, also with their tall burning tapers; and the people follow in an irregular crowd. There is no more solemn sight than the mummery of a paganized christianity, at the burial of the dead. Upon the darkness of the Grecian's grave, the cross sheds not a solitary ray of light, more than those tapers were wont to shed upon the tombs of his pagan ancestors. The cross is the first object which the infant is taught to gaze upon. To make the sign of the cross is the first religious act of his childish years. He venerates it all through life; and at last the cross is borne before his coffin to the grave. And yet, the poor Greek is as fatally ignorant of Him who died thereon, that he might live, as the worshipper of Brahma or of Boodh.

#### *Apostolos—Encouragements at Patras.*

But we believe that the set time for God to favor Greece is come. The following extracts from a letter lately received from Apostolos, will enable you to judge both of his character, and of the value of his labors. It is addressed to Mr. Love, and is dated Patras, July 14, 1841.

“The six boxes of books which you sent me, are received. I gave the teacher (of the government school) the fifty copies of Bambas' translation of the New Testament, and twenty-five of ‘The Child's book on the Soul.’

The progress of the people in Patras is very encouraging. The ‘Catechism,’ catechises them in very deed. They have much disputing among themselves, in reference to its doctrines, and numbers come daily to inquire, whether we actually receive this book. John Thanoplos is making fine improvement, also Franyorilas and others. In brief, if it were possible for you to come here with 500 catechisms, and as many of the Commentaries, you would, if I am not deceived, in one year, establish a church of 300 members. Let me say, in truth, I rejoice, and I am grieved; grieved because I have so little leisure to attend to the numbers that are calling upon me. This very moment the teacher of the girls' school, has made a hasty call, asking for Bambas' Testaments and other books. His scholars have no books, and the town authorities, having neglected to provide them, have directed him to obtain them of me. He says he is afraid to take the other testaments, lest the authorities should censure him. With that of Bambas they are better satisfied, and as the other teacher has introduced it, he prefers it also.”

The Catechism mentioned in the above letter, is a small quarto of 240 pages, and consists of a Commentary upon the articles of the Greek church, the Decalogue, and the Lord's Prayer. It is a book of decidedly evangelical tone and tendency, and cannot be read without opening the eyes of people to the mass of pagan superstitious which, for ages, have buried all that can with any truth be termed christian, in the so called “Greek church.” It is by no means an unexceptionable book, but the introduction by Coray, who is regarded as the Plato of modern Greece, has made it a powerful instrument of good in the hands of the missionary.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### SIAM.

From the general letter of the missionaries of the A. B. C. F. M., dated Bangkok, Dec. 1st, 1840; we make the extracts which follow.

#### *Labors prosecuted by the mission.*

There has been preaching steadily during the year at the floating-house and at the tract house. Mr. Robinson, as formerly, has conducted the exercise at the floating house. These are only on the Sabbath. The audience consists chiefly of those in the employ of the mission, and of a few children connected with the mission as scholars. There are usually some others present, and occasionally quite a number; but none, except those above mentioned, can be called regular attendants.

The preaching at the tract-house is conducted by Dr. Bradley; and, owing to the accompanying distribution of tracts and the changing character of the audiences, partakes much more of the colloquial character than that at the floating-house. With very few exceptions, the gospel has been preached at this place four times each week during the year. The time occupied is usually from two to three hours.

Tracts have also been distributed at the houses of Dr. Bradley and Mr. Robinson to those who have called for them. These calls will average, we think, from ten to fifteen per day during the year. There has also been some hundred Chinese tracts distributed by Mr. Peet.

Mr. Robinson's time has been mostly occupied with translating the Scriptures. The gospels of Mark, Luke, and John are already translated and printed, together with the Acts of the Apostles, the Epistle of Paul to the Colossians and the three Epistles of John. Small editions of most or all of these we desire to print during the coming year. We feel strongly desirous of being able to refer the Siamese to the word of God itself for instruction.

[With reference to efforts for instructing the Chinese portion of the inhabitants of Bangkok, the missionaries remark—]

We think there are few if any places in the world where efforts for this class of people are likely to be crowned with so great success, as here. There is one prominent reason for this opinion, which we

suppose will commend itself to most persons. In his own country the Chinaman looks down upon the missionary as inferior to himself. In such places as Singapore, Batavia, and others where the government is administered by Europeans, the Chinese feel that others look down upon them, and thus a distance is created between them and the missionary, nearly or quite as prejudicial to success as that which exists in China itself. But in such places as Bangkok, where neither the Chinaman nor the missionary belongs to the class that bears rule, they meet on a common level. That this must render them much more favorable to impression needs no argument to prove. Facts also, as might be expected, go to establish this view as just. We are not aware that the preaching of the gospel to the Chinese has been attended with so great success, considering the amount of labor performed, in any other place, as in Bangkok.

#### *Estimate of the progress made.*

1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, produced by his having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could

not be done half so effectually in days or even in weeks.

3. Many thousands have had the gospel so preached to them as that they have understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptance of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation, calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

*Use of opium and intoxicating drinks.*

Before closing this communication we would say a few words concerning two or three topics not mentioned above. The attempt to suppress the traffic in opium we believe has been attended with quite as much success as could have been expected. Still considerable quantities of the drug are, without doubt, smuggled into the country. But while the use of opium has diminished, that of ardent spirits has greatly increased. Five men are seen intoxicated now, where one was seen two years since. Of course crimes of various kinds increase in the same proportion. What the end will be, it is impossible to say.

The commerce of Siam is gradually increasing. This we are glad to see, because, as commerce increases, we may expect the demand for various articles of foreign manufacture to increase also, and consequently the industry of the country to be promoted. One of the greatest hindrances to the gospel among this people is idleness, and they are idle because their wants are so few that they can be supplied with very little labor. Could the expense of living to the Siamese be tripled or quadrupled, we should expect great good as the result.

MADRAS.

From the Report of the mission for 1840, as contained in the Missionary Herald for October, we make the following extracts.

*State of the mission—Printing Department.*

The general state of the mission the last year has been much as in the preceding.

Some little progress has been manifest. The congregation and the children in the schools have rather increased. The average of the former at each station is probably something more than 250, of whom, at Royapoorum especially, a fourth or fifth part are adults, as many of those connected with the press live near that station.

There has been but one addition to the church within the year, that of a native man who was formerly a schoolmaster at Royapoorum, but now a press-man in the printing-office; but there are at each of the two stations several candidates for admission. It is still thought necessary to be very cautious, in a place like this, in admitting members to communion. The church might be rapidly enlarged by the addition of those who have a name to live while they are dead, but it would not be strengthened. The common practice of most missionaries in this part of India is to baptize on any tolerable evidence of sincerity, or if there be connected with it a little knowledge of Christianity, though no satisfactory evidence of a change of heart. The consequence is that while some, perhaps, are encouraged to persevere in seeking their salvation, who might otherwise faint by the way, many, it is to be feared, are led to rest in an outward profession without any inward grace, and not only perish themselves, but become stumbling-blocks to others. To fill the country with baptized heathen would not promote true Christianity.

Dr. Scudder has continued the distribution of tracts and portions of the scriptures, in places near and remote, as circumstances have allowed.

The leading event of the year is the arrival of Mr. and Mrs. Hunt. Mr. H.'s services are very important in giving a proper direction to the printing establishment, and valuable also in other respects. The press has gone on with increased efficiency, and has accomplished much in the course of the year, sending forth the printed page in the native languages and in English. Upon an average, four presses are constantly employed in printing tracts or scriptures for the natives; which strike off, if not delayed by interruptions, very nearly the equal of 45,000 duodecimo pages a day. There are now printed two monthly temperance papers in English. One monthly missionary journal, the Church Mission Record, one monthly Tamul magazine, with books for the School Society, etc. The profits of the press the past year have more than supported the mission.

As the great hope of India is the speedy dissemination of christian truth, before infidelity or Romanism or Socinianism, which

are all at work, can take the place of that less refined heathenish superstition, which is gradually passing away, great dependence must be placed on the Christian press, and its agency as far as possible diligently employed.

#### BORNEO.

##### *Journal of Messrs. Nevius and Youngblood.*

These two gentlemen are attached to the station at Pontianak, on the western coast of Borneo. They have made several excursions into the interior of the island, for the purpose of ascertaining the best places for missionary stations among the Dyak tribes. On one of these tours they proceeded as far as Sangaw, on the Kapwas river, some six or seven days interior from Pontianak. Here they found several tribes of people whom they thus describe, as

##### *Cannibals.*

In the district of Sangaw, extending several days in every direction, there are three tribes of Dyaks, together numbering five hundred *lawangs* and probably about three thousand souls. Two of these tribes are several days distant in the interior, on the banks of the Skiam. One of these tribes, the Jang-kang, is addicted to the horrible practice of cannibalism. There is another tribe of cannibals on the eastern coast. Excepting these two tribes, we have not heard of any other portion of this people who eat human flesh. That the practice prevails to no inconsiderable extent among the Jang-kang tribe, there is in our minds no longer the shadow of doubt. They themselves confess it with boasting, and give as a reason for the horrid custom, that it makes them courageous. To the young brave, who is just putting on his armor and is anxious to gain a warrior's fame, and to acquire what is to them the most valuable of spoils—an abundance of human heads—a taste of the flesh is given to nerve his arm and make him fearless. "How could we be brave," said one man, "if we had never tasted of human flesh." A Malay man with whom we conversed had seen the Dyaks making their meal upon the human frame. They do not eat indiscriminately all parts of the body, but, with a most horrid kind of epicurism, feast with the greatest relish upon the tongue, the brain, and the muscles of the leg. The men of this tribe file down their teeth to a point, like the teeth of a saw. This, while it may fit them the better for the indulgence of their favorite propensity, adds not a little to the fer-

ocious appearance of these man-eaters. The practice of cutting off heads is their confession and boast. They seem to consider it their greatest glory. One old man, of great muscular strength and rather fierce countenance, drew out his sword, and with an exulting smile, declared that with it he had decapitated twelve men. We expressed to many an abhorrence of the practice, and our hope that in future they would live in peace with each other, and use their knives for other purposes than cutting off heads.

The men of this Jang-kang tribe are in many respects a noble race. In stature, in the features of the face, and in their well proportioned and muscular limbs, they excel all Dyaks we have yet seen, with one or two individual exceptions. Dreadful havoc has been made among the tribes of Sangaw on the north and east, within three years past. Whole villages have been entirely cut off. The Sadong Dyaks, a tribe of Bruni (Borneo proper,) have destroyed five hundred of the Sangaw Dyaks, on the Skiam, and the tribes of and near Sintang two hundred. If this destruction of life should continue a few years longer, these tribes must become extinct, unless they remove to the vicinity of their Malay masters, (to which Dyaks generally are extremely averse,) or take better measures of defence. How much do all these tribes, the powerful and the weak, need the transforming influence of the gospel! and who that for a moment considers their condition will not most earnestly pray that every obstacle to its introduction may be removed and they receive its sacred truths with their whole hearts!—*Miss. Herald.*

#### CONSTANTINOPLE.

A letter from Mr. Dwight, dated 4th May, 1841, gives the following,

##### *Summary of labors and results—The college at Scutari.*

I send you herewith my journal for the last four months, from which you will be able to understand something of the present interesting state of things among the Armenians here. I do not believe it possible, however, for any one who has not been on the ground as your missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the existing circumstances. A meeting once or twice a week with a dozen or more Armenians is a very small thing, in comparison with the overflowing audiences that crowd about the preacher at the Sandwich Islands, and yet its bearings on the kingdom of the Redeemer in the world, may be as important, and its influence on the

spiritual illumination of mankind may be as great. I have had up to this time about forty different individuals present at my service in Armenian; and among them are persons of almost all the professions—priests, teachers, bankers, jewellers, merchants, etc. These men, living in the midst of a city embracing not less than a million of souls, and having direct influence over a country of more than twenty millions, form a congregation for a missionary full of interest and promise. I feel, when I am addressing them, the weight of an awful responsibility resting upon me. They hang upon my lips as those who are hungering and thirsting for the bread of life; and I know that the words I speak are carried to hundreds, and perhaps to thousands around. If it is asked, Why may not this congregation be increased? I would say that I have already, in part, answered this question in a communication made some time ago, on the mode of operating among this people. In addition let me say that I have tried and do try every lawful means to induce others to attend my public service.

As to the present condition of things here, it is my sober conviction, that the truth of God has now such a powerful hold over the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently overruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment. When I read the history of reformations in other countries, and at other times, I see through what fiery trials the reformers invariably passed, and what streams of innocent blood flowed, before they attained their object; and especially when I see the length of time occupied between the first attempts at reform and its final consummation, I am led to wonder that God has accomplished so much here, at so little expense, and in so short a period. In Scotland it was twenty years after the first attempt was made to reform the church, before any important results were manifest. In Germany it was as long, and in France it was still longer, before the protestant party had attained to strength sufficient to enable them to claim and to receive toleration. Who then can be discouraged in regard to the people of the Armenian church, among whom the good seed is scattered in so many places, and has sprung up with so much promise of an abundant harvest?

We have now in our employ as assistants both Hohannes and priest V. Both are very active and very useful, full of faith and the Holy Ghost, and peculiarly qualified

to win the hearts of all. The priest is much in families and among females, to whom he preaches the gospel of Christ. Several Armenian females are enlightened, and some we hope are truly regenerated.

Our books are now well received and many of them circulated, and facts often come to our knowledge, showing their good influence. In this way, also, we are able to do good in distant places, where we ourselves cannot go.

Our greatest comfort and our surest ground of hope, next to the word of God, is the fact that we see evidences of the special operation of the Holy Spirit on the minds of men. Without that divine agent, we can do nothing. We entreat you, therefore, to pray for us and for the work of God here in these regions about us.

There is at this moment a great excitement among the Armenians in reference to the college at Scutari. It has hitherto been under the sole direction of the bankers, who have received large contributions for its support from the tradesmen, and now they are charged with having misapplied the money, so that but a small portion of it has ever reached the object for which it was given. The tradesmen now demand that they should have the management of the concern given up to them, and the contest is between them and the bankers. The former party wish to remove the present patriarch and recall the one who was recently dismissed, because they think the latter will be more favorable to their interests. Our enemies in this party are seizing hold of the present circumstances to make a new excitement against protestantism. They say that the present patriarch is a thorough-going protestant, and that, particularly since his return to office, protestantism has been carrying all before it. This is urged, however, more to prejudice the people against the patriarch than to injure us. We earnestly pray that God will bring great good out of all these unhappy strifes.—*Id.*

### United Brethren's Missions

#### ABSTRACT OF ANNUAL REPORT.

#### *Greenland and Labrador.*

The accounts from our Greenland stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region, no heathens being left on the whole west coast. And the few heathen visitors from the east coast, who have occasionally come to Fradericksthal to traffic, have hitherto manifested no disposition to receive the gospel.



Our brethren, in consequence, regard the schools as a most important sphere of usefulness, and hope to be enabled to erect a warm and commodious building for this purpose at each settlement.

The same remarks are applicable, to a great extent, to our four Esquimaux stations in Labrador.

At Hebron, the northernmost, and most recent of our Labrador settlements, our brethren had the pleasure to welcome several families of heathen Esquimaux, who had come from the north, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the south had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode amongst their heathen countrymen, they had taught them to read, and a desire to become acquainted with the word of God was thus excited, which our brethren rejoiced to satisfy.

The facilities for obtaining the means of sustenance in these polar lands vary with the state of the ice and the weather, and scarcely a winter passes in which want is not experienced in one district or other.

The emigration of part of our Delaware congregation in Upper Canada, to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves, who have settled at Westfield, on the Kansas river. On the other hand, the hopes cherished by our missionaries among the Cherokees, when following their little flock to the Arkansas, have not as yet been realized. The Barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation, and the irritation prevailing between the different parties into which the nation has split, has operated unfavorably to the mission.

#### *West Indies and Continent of South America.*

Of the extensive mission-field in the British West Indies, the portion assigned to our church has shared in the general progress. A new church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Liütz, the new station commenced last year in the Savannah, a wide sphere of operation presents itself among the ignorant multitudes of colored people who were destitute of instruction, both in divine and human knowledge, till our brethren visited them, but who now are very diligent in their attendance at church. In Barbadoes, a weekly service

has been commenced at the school-house at Clifton Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new church was laid, at the former place, September 16th, and a similar erection is in contemplation at Bethel. Our brethren in all the stations, were intent on promoting the work of education to the utmost of their power. Numerous schools have been built in the last few years, the expense of which has far exceeded the sums received for this object.

We noticed in our last year's report, that a new period appeared to be dawning upon the mission in the Danish West Indies, the government having determined to provide christian education for the whole negro youth; while at the same time, the English language was gradually supplanting the Creole.

Towards the end of June, governor-general Von Scholten, the promoter of the new system of education, returned from his visit to Europe, and our missionaries at St. Jan received instructions to commence schools, both for free people, and for the children of the slaves. May the Lord lay his blessing on these beginnings of an improved system!

In Surinam the work is continually on the increase, and new plantations are from time to time thrown open to the reception of the gospel. As the slaves on these estates are buried in heathenish ignorance, our brethren felt much pleasure on being able to commence a school at Charlottenburg, for a number of negro children, selected from the surrounding plantations, hoping that they may in time help to disseminate the truth among their fellows.

A church is already building at Salem, towards which various friends to missions in Holland have contributed largely. The negroes on the neighboring plantations have full liberty to attend divine services, and manifest great desire for christian instruction. A similar spirit continues to prevail among the free negroes at Ginge, on the Upper Surinam, where some knowledge of the gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early mission in Bombay. Having erected a church, they sent our brethren a pressing request, to come and consecrate it. The church was solemnly opened for divine worship, on March 1st; a large company of negroes from the surrounding district being assembled on the occasion, and the presence of the Lord was powerfully felt. Though brother Schmidt returned from this visit with a severe illness, yet he expressed

his perfect readiness to comply with their pressing entreaties, that he would go and reside among them, and they are accordingly engaged in providing him a dwelling-house.

#### South Africa.

Our South African mission has been favored with a period of refreshment, after the various heavy trials of an outward nature, by which its members were so seriously exercised in the preceding year. The Lord gave them a fruitful season, so that even the parched and desolated Enon began again to flourish, and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town and the whole of its vicinity. Nor was the inward progress of our congregation less satisfactory. The number of inhabitants continued to receive large accessions from the emancipated negroes, who not only showed themselves diligent at work, but manifested an eager desire for spiritual food, so that the solemn assemblies on the Lord's-day, and the festivals of the church, were often extremely crowded. On Easter Sunday, thirty-one adults were baptized at Genadendal, the largest number at one time since the foundation of that settlement. The number of out-stations has likewise been increased, and both among whites and blacks, our brethren rejoiced to see that the seed fell upon good ground. The schools at the several stations, and the seminary for training native assistants at Genadendal, were in a prosperous state. On the Zitzikamma, the new Fingoe station, which has received from his excellency the governor, the name of Clarkson, was proceeding in blessing. Already were the hardships and privations, sustained by our brethren in the commencement of this station, rewarded by the eagerness of their charge after the word of life. They had the joy to see them flocking from all sides to the preaching, which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by visible emotion on the part of the hearers. On May 12th, the foundation stone was laid of a building, intended to serve the double purpose of church and school. The situation of the place in a well-watered and richly-wooded valley, and the industry of its hitherto nomadic settlers in agricultural labor, combined with the beneficent support of government, promise success to this new station. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of the gospel. Marauding parties still at times disturb the peace of the dis-

trict; but hitherto the settlement has been graciously secured from harm by the watchful care of God.

Our church possesses no missionary college, but our schools have produced numbers of approved laborers in this department, and our ecclesiastical regulations continue to afford many facilities for enkindling and nursing a missionary spirit. The history of our missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable missionaries. And the services of native assistants will, by degrees, we trust, become more extensively available. In those colonies, where public attention has been directed to the christian education of the rising youth, the time is probably not far distant, when the mission congregations will be assimilated to those of christian lands, and be able to supply teachers from their own body.

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#### Baptist (Eng.) Missionary Society.

CALCUTTA.

#### *The native Christian and Benevolent Institutions.*

Our readers will recollect the article in our September number on the Christian Institution at Entally, under the care of Mr. Ellis.

Mr. W. W. Evans writes thus, April 17th:—

I am privileged again to address you from this land of disease and death, in the possession of a grateful degree of health and strength. My former communications would acquaint you with the circumstances of our arrival in Calcutta, and of our location in regard to missionary labor. The church in Lal Bazar is still united and happy. Some few additions have been made to our number, and others are now anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing around the truth as it is in Jesus; and all the members are, I trust, walking together in the enjoyment of the ordinances of the Lord, and in affection to each other. The "Benevolent Institution" requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the institution. I wish I could write encouragingly of the state of the funds: I labor in hope, and God is my witness how ardently I desire to render myself useful in the religious education of those confided to my care. There are eight

teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. Morgan is actively engaged at Howrah, and is quite well. I visited him a few weeks ago, and preached to his people. He has recently baptized five.

On the same day Mr. Ellis wrote thus from Entally:

Our dear friends Mr. and Mrs. Small reside here. He has taken charge of the Native Institution, while on myself devolves the care of the Native Christian Institution and Theological Department, both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also to say that my own health is very infirm, and but little prospect of its being much improved. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight.

#### MONGHYR.

##### *Progress of the gospel—Encouraging prospects.*

Mr. Lawrence, under date of May 31st., writes as follows:—

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. Our congregations have kept up remarkably well since brother Leslie's departure. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not

a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must *speedily* be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the spirit of God enable us all to profit by these solemn lessons.

#### JAMAICA, W. I.

Mr. Williams, writing from Mandeville, Manchester parish, June 28, thus describes

##### *An interesting season—Repeated baptisms.*

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Savior. I can scarcely imagine a more interesting sphere of labor than the one in which I have the honor to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the

salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my Sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters, to be able to divide my time more equally between the various stations in this parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the laborers are few." O that the Lord would send more laborers into the harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke, an immense crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them that immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me prema-

ture perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

The ordinance of baptism was also administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to twenty-eight individuals who had, for some time previously, given evidence of "repentance towards God, and faith in our Lord Jesus Christ."

The solemn ceremony was performed in the sea, near the mouth of the river Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was fine; the sea calm and peaceful; reflecting as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behavior of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

#### FORTY-NINTH REPORT.

##### *Missionaries sent out during the year.*

In the year just concluded, a much larger addition has been made to the number of our missionaries, than we have ever previously sent forth in the same space of time. Of these, Mr John Clarke and Dr. G. K. Prince proceeded to Western Africa, Mr. W. W. Evans and Mr. George Small to Calcutta, Mr. John Parsons to Monghyr, Mr. C. C. Dawson to Ceylon; ten to Jamaica, and Mr. C. H. Hosken to Honduras.

Five Female Teachers accompanied Mr. Knibb on his return; whose intelligent and pious efforts will, we trust, prove eminently useful in raising the character of their own sex in Jamaica. Although the Society bore a part of the expense of their passage, these ladies will be provided for independently of its funds.

##### *Want of more laborers.*

Such is the need of more laborers both in the East and the West, that as many, at least, ought to be despatched in the year now begun, as have now been enumerated. In Jamaica, especially, the efforts already made seem scarcely to have done more than brought to light the wants which are yet to be supplied. Suitable agents for this field are not wanting, if the means of sending them forth be supplied.—*Eap. Miss. Her.*

## Recent Intelligence.

## CHEROKEES.

The September number of the Magazine contains a short extract from a letter of Rev. Evan Jones, announcing his safe arrival, with his family, in the Cherokee country; and giving a cheering account of their religious state and prospects. Their meetings were well attended, and *eleven* persons had already been baptized on the 23th of June. Since that time *forty* more had been added to the church, and the work of revival seems to be still going on. Mr. Jones in a letter dated, August 31, thus writes :

It is with great pleasure, I inform you of the gracious work which the Lord is carrying on among the Cherokees. The influence of the truth is becoming more and more extensively felt, and the efforts of our native brethren, whether in public or in the discharge of parental and other relative duties, appear to be attended with the special blessing of the Father of mercies. Large congregations attend the preaching of the word; solemn attention is given to religious instruction; deep seriousness is manifested at most of our meetings; and many enquirers come forward for prayer and instruction. Since my last letter to you, we have received and baptized *forty* Cherokees, who, we trust have experienced a change of heart, and exercised faith in our Lord Jesus Christ, viz., at Flint, (Amohee church) 10; at Honey creek 13; and near Batie's prairie 17.

## CHOCTAWS.

The latest previous accounts from this mission, which have been published, are contained in the last Annual Report. In a letter dated August 24th, Mr. Potts, after mentioning some of the obstacles which he has to encounter in his labors, thus writes:

But notwithstanding all these things, our church is strengthened. I have been privileged to baptize, since the last Sabbath in January, *twenty-one* persons, here, and in Texas; and the next Saturday, I expect to constitute a branch of this church at Doaksville, nine miles distant from this, when it is probable I shall baptize several more. Had I the time and the means I feel well assured that truth would prevail here, over opposition and error. I have my school to attend to, which debars me from the opportunity of travelling and preaching, as I should be glad to do. In consequence of the removal of the Indians from this vicinity, there is no prospect of my being able

to keep up my school without taking boarders in my family. I expect to have several at the end of vacation—five of whom I shall support entirely myself, which are as many as my limited means will allow. Could I devise the means of boarding them gratuitously, or for a small sum, I could get many more, but I have to purchase every article of consumption, and at a very dear rate. And now I must appeal to my fathers and brethren of the Baptist churches, and particularly to their representatives, the Board of missions, for help. There are fatherless and motherless children whom I might obtain, and teach "the way to God," had I the means. And shall I plead in vain, after having sustained myself (as school teacher) for the past seven years, when now the door is opened for doing a much greater amount of good? Must it remain undone, for want of more adequate pecuniary means? I do believe there is not only sympathy, but a higher and nobler feeling in the breast of every true disciple of Christ in our churches—even love to God and love to man, that will respond to such a call of benevolence.

Should any of our brethren and sisters feel disposed to assist us in our labors among the poor Indians, I will mention some articles that we more especially need, which might easily be forwarded to us through the Board. Woollen and cotton cloth, shoes and stockings, hats, handkerchiefs, pins, needles, thread, yarn, beds and bedding, medicines, &c.; also school books both for Sabbath and common schools, stationery, &c. Any articles of this kind sent to us will be very thankfully received, and will be of essential service to the mission.

It is proper here to remark, that Mr. Potts receives pay as a school teacher, from funds supplied by the U.S. Government for that object, and not from the general funds of the Board.

## SHAWANOEES.

Intelligence of a very encouraging character has also been received from this station. Mr. Barker in a letter dated Sept. 20, says, "At our last church meeting *six* candidates presented themselves for baptism; two whites, and four Shawanoes. One of these, a young woman, has not yet been received; the other five have been baptized and appear well."

## Am. Board of Com. for For. Missions.

## Designation of Missionaries.

A public meeting was held in the Park street meeting house, Oct. 10, preparatory to the departure of several missionaries to Ceylon. The

persons composing this missionary company, are the following—Rev. Mr. Meigs, who is returning to the mission, of which he was one of the founders, and where he has labored near a quarter of a century. Mrs. M. remains, for the present, with her children in this country.—Rev. Mr. Whittlesey, of N. Y. city;—Rev. Mr. Wyman, of Maine;—and Rev. Mr. Smith, of Vermont, with their wives. They sailed in the barque Brenda on the 14th ult. bound for Colombo, the chief place on the western coast of Ceylon and about 200 miles from Jaffna, where the mission is situated. This mission is understood to be in a prosperous state, though needing more laborers. It is connected with the mission to the Tamul people on the neighboring continent, and within the Madras Presidency. Among the Tamul people there are three missions of the A. B. C. F. M.; 14 stations; nearly 100 native assistants, nearly 400 church members; and 10 boarding schools, containing more than 400 boarding pupils.

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### Donations,

FROM SEPT. 1 TO OCTOBER 1, 1841.

#### Maine.

Sedgwick Fem. Ben. Miss. Soc., Mrs. Hepzibah Cole, tr., per Daniel Morgan, Jr.,	23,00
Kennebec Aux. For. Miss. Soc., H. A. Boardman, tr., Bloomfield Male Missionary Society	21,25
do. Female do. do.	14,00
Cornville Male do. do.	20,00
do. Female do. do.	5,00
New Sharon do. do.	11,43
Kennebec Assoc'n, col.,	14,94
86,62	
Lincoln Fem. Cent Society, for Foreign Missions, Mrs. Deborah P. Cilley, tr., per S. Williams,	63,75
Lincoln Bap. F. Miss. Soc. Aux. &c., Stephen C. Burgess, tr., \$25,27 of which was collected after missionary sermon by Rev. N. W. Williams,	147,47
A friend to Missions, with a breast pin,	1,25
New Castle and Olney chh., per Ralph Hawley,	2,00
Waldoboro' Church, mon. concert,	1,37
do. a friend	25
Hope Fem. For. Miss. Soc.	6,00
Thomaston, 1st. church, mon. concert,	13,67
do. do. ladies,	3,33
per Rev. L. B. Allen,	17,00
Nobleboro', Mrs. Martha Day	25
do. 2d chh. mon. con.,	15,41
do. Rev. Geo. Hawes	1,00
Bowdoinham Association, col- lected after missionary	

address of Rev. N. W.  
Williams, 15,56  
per Rev. N. W. Williams, — 60,09  
— 380,93

#### Massachusetts.

Worcester Baptist Association, Martin Jacobs, tr., viz. for support of Seth Grant, a Karen youth,	20,00
do. do. Alonzo King, do.	26,00
do. general fund,	389,69
435,69	
Boston Baptist Association, S. G. Shipley, tr., for Burman Bible,	12,00
“ general fund,	56,55
68,55	
Salem Baptist Association, Mi- chael Shepard, tr., for German Mission,	5,65
“ Burman do.	6,00
“ do. Bible,	3,00
“ do. Tracts,	5,71
“ African Mission,	6,45
“ Support of Ko So, a na- tive Burman preacher,	13,65
“ general fund,	1292,39
1332,85	
Haverhill, Rev. George Keeley,	5,00
Boston, united mon. con. at Bow- doin Square Church,	30,62
Worcester Fem. Char. Society, per Rev. Mr. Swain,	35,60
Taunton Baptist Association, Stephen L. French, tr.,	19,50
Weston, Mrs. Mary Ann H. Big- elow, per Rev. Origen Crane,	15,00
Sturbridge Association, Leonard Barrett, tr.	65,20
Dedham, a friend to Missions	2,00
Taunton Association	31,07
Seekonk Fem. Miss. Soc.	20,00
Rev. J. B. Cook, service in Cambridge,	10,00
per Rev. J. B. Cook,	66,07
agent of the Board, Newton, Henry Smith, per Rev. Prof. Ripley,	5,00
do. Upper Falls, Fem. Miss. Society, Miss E. Jameson, tr., per S. Keyes,	7,00
South Reading Baptist Church, per Rev. L. B. Cole,	13,00
Cambridge Fem. Judson Society, Mrs. Martha F. Cook, tr., per Levi Farwell,	37,56
2136,64	
<h4>Rhode Island.</h4>	
Warren Baptist Church	26,21
Bristol do. do.	7,12
Pawtucket Independent do. do.	22,62
Woonsocket Bap. Church	9,65
per Rev. J. B. Cook, agent of the Board,	65,90
<h4>Connecticut.</h4>	
Thompson, Rev. James Grow, for Siam Mission,	50,00
Mrs. C. Holbrook	5,00
A friend	1,00
per — Converse,	56,00
West Woodstock Bap. Church for Burman Mission,	100,00

Stonington Union Assoc.	16,13
do. Baptist Church	15,35
Middletown do. do.	29,45
Preston City do. do.	6,43
Canton do. do.	7,30
Clinton do. do.	2,34
Essex do. do. annual collection,	100,00
Hartford, Miss Susan	
Pinney	5,00
C. B. Ayer	2,00
	<u>7,00</u>
Packersville Baptist Church,	
per J. Wakenfield,	1,75
Groton, Mrs. Smith	1,00
Norwich, a friend to Missions	1,00
Bozrah, Miss Naples, per	
Rev. W. G. Clark,	1,00
per Rev. J. B. Cook,	<u>189,25</u>
	<u>345,25</u>

*New York.*

Brooklyn, Mr. Steele, for Karen	
Mission, per Rev. Silas Hsley,	5,00
Rochester, 2d Baptist Church and	
Congregation, viz.	
Female Bible Class, for	
Karen Schools,	30,00
do. Missionary Soc., Mrs.	
P. S. Stoddard, sec., for	
Karen Schools,	60,00
Sennett, friends, for Burman	
Schools, per B. Morley,	10,00
Frankfort, Mrs. Boiles	1,00
Litchfield Fem. Benev. Soc.,	
for Karen Schools,	7,25
Waterville Baptist Church	12,34
Utica, Broad St. Baptist	
Church	17,25
do. do. do. Sabbath	
School, for Karen Schools,	24,00
Warren Baptist Fem. Miss.	
Soc., for Karen Schools,	10,00
Utica, young ladies in Acad-	
emy, for Karen Schools,	
per Miss C. Shelden,	30,00
Clifton Park, Esther Schaubert,	1,00
Mary Schaubert	1,00
Jane Schaubert	1,00
New York City, South Bap.	
Church Sab. School, per	
Richard Thompson, for	
Burman Mission,	33,00
per Rev. Cephas Bennett,	<u>237,84</u>
Hamilton, Jona. Olmsted, for	
schools in Burmah,	150,00
William Cobb, do. do. do.	100,00
per Rev. Alfred Bennett,	<u>250,00</u>
agent of the Board.	
Lake George Baptist Association,	
per Rev. Thomas Brant,	15,00
Greenport Baptist Church,	
per Rev. Samuel White,	6,45
Newburgh, do. do.	3,60
Oncida, Welch Bap. Church	
For. Miss. Society, Ed-	
ward Baldwin, tr,	50,00
Stephentown Baptist Associ-	
ation, G. W. Glass, tr, with	
two pair linen hose,	91,00
New York City, Baptist Tab-	
ernacle, proceeds of jew-	
elry sold,	2,50
Harmony Baptist Associa-	
tion, J. B. Burrows, tr.,	102,56
per William Colgate,	<u>256,11</u>
	<u>763,95</u>

*Pennsylvania.*

Philadelphia, J. McIlvain, per Rev. R. W. Cushman, 5,00

*Virginia.*

Goochland Co., a friend, per Rev. Wm. Mylue, for printing press for Africa, 2,00

*South Carolina.*

Savannah River Association, Geo. Rhodes, tr., for Burman Miss., 90,68  
 Pike Creek Fem. Ed. & Mission Society, for educating a Burman girl, per Maria Taylor, tr., 35,00  
125,68

*Ohio.*

Dayton, Caroline and Mary Harris, per Ora Osgood, 50  
 Portage Baptist Association, John C. Jackson, tr., 17,05  
 Streetsborough, Mrs. Cynthia Osgood, for Burman Mission, 14,00  
31,55  
3856 90

*CLOTHING, &c.*

Troy, N. Y., Ladies' Inlus. Society of the 1st Bap. Church, a box of clothing, for J. M. Haswell, 33,47  
 Providence, R. I., Young Ladies' Assoc. of 1st Baptist Church, a box of clothing, per Miss Eliza Bump, for the School at Edina, Africa, 23,00  
 Bridgeport, Ct., Ladies, a box of clothing, books, &c., for J. H. Vinton, 62,41  
 Danbury, 2d Baptist Church, a box of sundries.  
 Richmond, Va., friends, a box of clothing, &c., for J. L. Shuck, 40,25  
 East Brookfield, Ms., Amos Harrington, one box clothing for Thomas Simons.  
 Trumansburg, N. Y., James McLallen, one box clothing and fruit for G. S. Comstock, 47,00  
 A box clothing, fruit, &c., for E. L. Abbot, (no advice), 26,00  
 New Woodstock, N. Y., Dorcas Society, a box of clothing, hard ware, &c., for E. L. Abbot, 22,00  
 A box of sundries for E. L. Abbot, (no advice), 10,00  
 do. do. Miles Bronson, (no advice), 33,71  
 Charlemont, Ms., Jonathan Ballard, a box of clothing for Nathan Brown, 42,59  
 A box of clothing, hard ware, &c., for C. Bennett, (no advice), 55,00  
 South Berwick, Me., Female Circle of Industry, a box of clothing for Ivory Clarke, 32,50  
 One barrel for Stephen Van Husen, (no advice).  
 South Gardiner, Ms., Juvenile Society, one bed quilt for Indian Missions.  
 Gloucester, Ms. Juvenile Missionary Soc. a box of clothing for Sault de St. Marie station, 20,00  
 Boston, Ms., Thomas Richardson, a bell for Burmah, 10,00  
 Seneca Falls, N. Y. Ladies, a box for E. L. Abbot, 45,00

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXI.

DECEMBER, 1841.

NO. 12

## American Baptist Board of Foreign Missions.

## Asam.

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPUR, JUNE 14, 1841.

The October number of the Magazine contains several letters from the missionaries in Asam. Although they had been subjected to many and severe trials—recently, in the death of one of their number (Miss Bronson), and in the removal of Mr. B. from his station among the Nagas—the hope was expressed that a brighter day was about to dawn upon the mission. Additional encouragement is given to this hope, by the intelligence contained in the following letter. It details the experience of a native youth, whose conversion was attended with peculiarly interesting circumstances.

*A new station at Sibsagor—Other stations proposed—Prospects of Jaipur.*

On the 18th of May, br. and sister Barker left us for Rangpur, or as the station is now called, Sibsagor, for the purpose of locating themselves there. We have heard of their safe arrival, in the enjoyment of excellent health. They appear pleased with their new location. Sibsagor is about fifty miles below this place, and about two thirds of the way from this to Jorhath. It is the head quarters of the Asam Light Infantry; and is the residence of the magistrate and collector of the distict, which embraces a large extent of country. As the native population is fast increasing, it seems a very desirable location for a missionary, and we cannot but rejoice that br. Barker has gone there.

Br. Bronson contemplates removing to some place below Sibsagor, and forming a new missionary station. I think perhaps he will go to *Now-gong*, which is represented as being the

centre of a very extensive population. A pious officer and his lady are there, and feel anxious a missionary should locate himself in that vicinity. If br. Bronson should go to *Now-gong*, *Jorhath* or *Gowahati* should I think be occupied by the next missionaries that come out. O, if the Board could send out *at once*, *four missionary families*, what cause of rejoicing and gratitude would it be! Two pious, well-educated, and well-informed missionaries would find a wide field of usefulness at the large and important station at *Gowahati*, where capt. Jenkins resides, and where br. Robinson\* would be able to render them considerable assistance. At this station, more than perhaps any other in Asam, two should be associated, as they will have frequent occasion for mutual counsel, deliberation and prayer. The third missionary should be stationed at *Jorhath*, the seat of Asamese learning and intelligence, and the residence of the principal native families or nobility of Asam. The fourth brother might be located at *Diburu Gor*, a new and important station, recently formed by the political agent for Upper Asam. It is situated near the mouth of the *Diburu* river, about two miles from the *Brahmaputra*, and is the principal station in that portion of Asam called *Mattak*, which embraces the whole of the tract lying between the *Brahmaputra* and *Buri Dihing* rivers, as far up as *Jaipur*.

*Jaipur* is, I think, a healthy location, perhaps quite as much so as any place this side of *Bishnoth*, (which is high ground on the *Brahmaputra*.) Arrangements are making to have much more extensive clearing made near this

\* An English baptist brother, teacher of a government school.



station the ensuing cold season, and I have no doubt, it will be the means of drawing in a much larger population than we have at present; and that it will also make the station still more healthy. The first year we arrived here, there were no drains, no roads, and the grass jungle was growing up in every direction around our doors. It would have been remarkable if it had not been unhealthy. As it was, there was as little sickness here as at any other station in Upper Asam.

Six or eight days would bring us into a large and populous district of Shyans, by crossing the Naga hills. No European has yet done this, but as the upper ranges of Nagas are every month becoming more friendly, we may, I hope, in the course of a year or so, venture over among them. This (Jaipur) is I think a very important point, although we should not select it for a station on account of the native population at present resident here, while such places as Jorhath are unoccupied. But if we ever get into the Shyan districts and China from this quarter, it must be either from Sadiya or Jaipur. And as br. Brown's time is mostly taken up in translating, and mine in the printing office, I think it as good a place for the press as we could possibly find. And though the population is now sparse around us, yet there are quite as many inhabitants as we can faithfully attend to with our other duties.

*Conversion of a native youth—Interesting experience.*

Among the lads in our employ, there are two or three who have been scholars in the school from its first commencement at Sadiya, and have, I think, become fully convinced of the truth of the christian religion, without however experiencing its quickening and regenerating power upon their hearts. We have been recently cheered by seeing one of them weeping on account of his sins, and subsequently rejoicing in the Savior, and publicly acknowledging him before the world. His name is Nidhi, about fourteen or fifteen years of age, and is one of the most intelligent lads we have. He was bound an apprentice to me by his father in 1837, for the purpose of learning the trade of a printer. About the time of our removal to Jaipur, both his parents died. From that time we took him more particularly under our care, and he was seldom away from the

house or office excepting at his meals. We thus had opportunities for instilling into his mind the truths of christianity, and of urging upon him the importance of early surrendering his heart to God. He appeared some times to listen with interest; and at one time he prayed often, and read such portions of scripture as were published, with apparent pleasure. He renounced caste, and we hoped he would soon become a sincere disciple of Jesus. Our hearts were pained, however, to see him gradually fall back, into his former state of indifference and inattention to the concerns of his soul. This was his condition up to the first entry in the following extracts from my journal.

May 23. On our return home from our usual prayer meeting last evening, we found Nidhi appeared very grave and thoughtful, but did not suspect it arose from any thing of a religious nature, particularly as he had manifested an unusual disrelish for the truths of the gospel for some weeks previous. I sat down to read over a proof, which I continued till the clock struck twelve. I had several times told Nidhi he might retire, but he remained till I rose to leave the room, when he said he wished to speak with me. I sat down again, and told him to say what he wished. He then told me that in reading a short prayer from the "Lessons for Infant Schools," he instantaneously felt himself to be a lost and ruined sinner, and he inquired of me with earnestness, "what shall I do to be saved?" I inquired if he had been guilty of any particular sin which should make him feel thus? He replied, "No particular sin, but I have sinned against God from my infancy, every day of my life, and deserve to be sent to hell forever." He sobbed aloud and the tears flowed profusely. After conversing with him a long time, I asked him if he would like to unite with me in prayer. We kneeled down; and after I had implored the blessed influences of the Holy Spirit to rest upon this first sincere inquirer after truth, he commenced and offered up a fervent and appropriate prayer; that God would give him light, and for Jesus' sake blot out his sins and create within him a new heart.

After giving him a few more words of advice, I retired to my room with indescribable feelings, and poured forth my soul in praise and thanksgiving to God for this manifestation of his

love to one of these benighted Asamese.

To-day he attended our English worship, and afterwards visited br. Brown, who conversed and prayed with him. The rest of the day he spent in reading the Bible, the Missionary's Daughter, or Memoir of Dorothy Sophia Brown, (with whom he had been acquainted) and other suitable books. We cannot persuade him to eat. His sins seem to weigh him down, and whenever he is spoken with on the subject, he bursts into tears. I never saw him shed a tear before when speaking about the concerns of his soul. May the Lord carry on the work he has thus begun!

25. Nidhi has continued to devote himself to the reading of the word and prayer. To-day while returning from an interview with br. Brown, light suddenly broke in upon his mind, and with joy beaming in his countenance, he told me that he felt his burden removed! O, what cause for devout gratitude and praise! He really seems an altered child. This evening he appeared calm and happy, and delights to speak of the love of his Savior. I inquired how he felt towards his young companions? He replied, that he loved and pitied them, and wished to talk with them very much, and tell them of the Savior he had found. I told him that his friends and associates might laugh at him, and ridicule him. He replied that he should not feel angry but truly sorry for them, because they knew no better.

The son of a Khamti chief who is in our family, under the instruction of Mrs. C., is a warm friend of Nidhi's, and he said he wished very much to converse with him. I accordingly sent them both into my study, where Mrs. C. overheard N. entreating and pleading with his young friend, with the greatest earnestness, and frequently his weeping interrupted his speech. He also read to him from Matthew, and afterwards they both went down to have an interview with Mr. Brown.

29. Nidhi appears well, and all the brethren and sisters are satisfied that it is the work of the Holy Spirit, and that he has really passed from death unto life. He engaged in prayer at our meeting this evening. O how cheering the sound of prayer from the lips of one of these Asamese! May the Lord increase their number an hundred fold.

June 12. To-day finished putting

Matthew in type in Asamese, Bengali character.

This evening after prayer meeting we examined Nidhi, and all obtained the fullest satisfaction that he was a fit subject for the ordinance of baptism. As he is anxious it should not be delayed, we unanimously agreed to receive him as a disciple of Christ, and that the ordinance should be administered to-morrow.

#### *Sabbath exercises—Baptism.*

13. Sabbath. This morning at our English worship I read a sermon by Bishop Wilson on the danger and guilt of being ashamed of Christ. Eight individuals were present, besides our missionary circle. Soon after worship we all repaired to the river's side, accompanied by the natives in our employ, who were soon joined by a large concourse of others. Br. Brown has been confined to the house with a severe cold and cough for the past fortnight, but he ventured out to-day, and delivered a long and interesting address at the water, in Asamese, followed by an appropriate prayer in the same language. Br. Bronson then led Nidhi down into the stream, and baptized him in the name of the Father, Son and Holy Ghost. After singing a doxology, and pronouncing a benediction, the assembly dispersed.

This is the first baptismal scene we have been permitted to witness in Asam. May it be but the commencement of brighter days for this benighted province!

The assembly paid the most serious attention, and we sincerely hope the services will be blest to many who were present,—both Europeans and natives.

Mrs. C.'s health has been much better for the last two months than for a long time previous. She continues her school as usual.

We earnestly hope that the strong appeal for more laborers, made in the preceding and in former letters from this mission, will not be forgotten by our readers. Mr. Brown, in his last communication, says "We have been sadly disappointed, in not receiving help from home. We had fondly hoped that ten missionaries, at least, would have been sent among the Asamese. They present 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."

## Siam.

## JOURNAL OF MR. DEAN.

In our last number we published some extracts from a letter of Mr. Dean, dated at Singapore, where he was spending some weeks, for the benefit of his health. The extracts from his journal, given below, are dated previous to his departure from Bangkok, and are continuous with those given at p. 277 of the September number.

*Preaching—A collection—Seizure of a native convert for taxes.*

Jan. 3. Sabbath. This morning I preached to the people from a portion of the second chapter of Hebrews, and enjoyed divine assistance in endeavoring to explain the way of salvation by the merits of Jesus Christ. At the prayer meeting at eleven o'clock, the Chinese brethren each expressed briefly their growing attachment to the service of the true God, after which several engaged in prayer for the coming of the Redeemer's kingdom. We then took up a collection amounting to nearly six ticals, (about \$3,50.) It was interesting to see several of the school children contributing, unsolicited, to aid in giving the gospel to the heathen. At one o'clock, P. M. the church assembled, when br. and sister Goddard were formally introduced into the church by an expression of approbation from each member, and the right hand of fellowship from the pastor; after which br. Goddard officiated in administering the Lord's supper. At half past three o'clock, P. M., Keok-cheng (the native assistant) addressed the people at the house in the bazar, where I was told there was an unusual number of Chinese assembled.

7. Yesterday one of the members of the church who is now employed in teaching the school, while distributing books in the bazar, was taken up by some police officers on the plea that he had not paid his tax, and confined in prison for the night, without food or clothing—exposed to insult, and surrounded with filth to such an extent as to render his situation very uncomfortable. By application to Prince Chow Fah, to-day, his release has been procured, and the principle recognised, that inasmuch as he is supported by us in teaching the children of the natives, without expense on their part, he should be exempt from paying the tax.

This act of persecution has thus resulted in our favor, and may tend to the furtherance of the gospel. The teacher appeared to endure it patiently, and we have reason to hope it may be the means of improving his piety and usefulness.

*Tract distribution—Native preaching—Female education.*

9. To-day distributed five hundred tracts, chiefly among the sugar-boats from the country, of which there are large numbers now in Bangkok—the new crop of sugar being just ready for market. At some of the boats we remained some time for conversation, and found the men desirous of receiving books, and apparently interested in the conversation. In this way we increase our acquaintance with the people without going to their houses. In many instances, we find families, including parents and children, living in their boats while they remain in the city.

10. Sabbath. At our service in the chapel, Keok-cheng took a text from Rev. xxi. 8, and delivered a more formal sermon than he has before attempted. The text naturally divided itself into a number of particulars of great importance and of timely application to those who heard. The plan of the discourse had been suggested to him, but the illustrations were altogether original and calculated to produce a happy effect. At the house in the bazar, the parable of the sower was made the subject of remark, and listened to with some good degree of attention by a number of strangers. During the day, some of the parents and friends of the school boys came in, and listened with apparent interest to the explanation of some things relative to our operations. The mother of one of the boys who has been in the school three months, visited us to-day for the first time. She is a woman of intelligence, about thirty-five years of age, and presents an encouraging subject for religious instruction. She understands and speaks Chinese well, and is one of a more numerous class of females in Bangkok than has been generally represented, so far as relates to a familiarity with the Chinese language. Few females here can read Chinese but many speak and understand it very well. They think that six months is a sufficient time for a native to learn to read Chinese, and also that learning to read and write

constitutes an education. There are therefore, many inducements for teaching Chinese children, if for no other purpose than for mental discipline, while they would thus secure a longer time for religious instruction.

*State of the school.*

13. A small edition of the "History of Elijah," compiled by Mrs. Dean, has been completed to-day. It is a free translation of the scripture account of Elijah, or rather the substance given in language adapted to the Chinese idiom, so as to avoid the stiffness of a translation. Having been revised by two natives, who are scholars, it promises to be intelligible to the native readers. The scholars are making encouraging progress in reading and writing English, as well as in Chinese; and we have reason to hope that the new year, which with them commences next week, will open upon the school with more encouraging prospects than any previous one. The present term is to close with this week, and the boys are to have a vacation of three weeks. Next term we hope to adopt some new regulations in the school, which could not have been introduced in its earlier existence. Br. Goddard has the superintendence of the school for the present; and is expected to continue the charge of the English department. It is important that something be done here for the instruction of girls, but for the present we are able to do nothing more than to admit three or four to the boys' school.

*New year's holiday—Chinese superstitions—The small-pox.*

17. This being the last Sabbath in the Chinese year, I addressed the assembly in the morning, from 1 Peter iv. 7, endeavoring to apply the subject to the impenitent, the church, and the members of the school who are to return to their parents to-morrow morning, for the vacation.

Fasting, and a variety of idolatrous rites, need especially to be guarded against at this present time, as the new year's holidays are approaching. The presiding deity is now, according to the ideas of the Chinese, about to retire from the superintendence of earthly affairs, and to enjoy for a few days the happiness of heaven. He leaves his subjects here below to engage in dissipation and crime; and they take ad-

vantage of his absence to give themselves up to all kinds of vice and folly. It is not to be inferred from this that his fancied presence offers any very effective restraint to their conduct, though there are degrees of wickedness, even among the heathen. We have reason to be grateful that the people here are not given up to act entirely without restraint. Public opinion, the fear of their gods, and the fear of their rulers, check to some extent the overflowings of corruption from the heart of a heathen; still there remains enough of superstition, deceit, and licentiousness to sadden the heart of every lover of virtue, and to call for the devout prayers and persevering efforts of the friends of God. We need here a great increase of instrumentality, according to the ordinary plan of God's operation, to stay this desolating tide of iniquity. We feel also, to some extent, the need of more faith and heavenly-mindedness, and more union of feeling and concert of action.

23. This being the Chinese new year, some of the members of the church, with others residing on the compound, had of their own accord concerted to hold a prayer meeting, of which we had no knowledge till they came for permission to occupy the chapel for that purpose.

24. Sabbath. Keok-cheng conducted worship in the chapel this morning, and selected for a text 2 Cor. v. 17, "If any man be in Christ he is a new creature."

Chek-kok, one of the members, who has been absent three weeks from meeting in consequence of the prevalence of the small-pox in his family, was present to-day. He appeared somewhat softened in his feelings, while relating the fact that one of his boys had died of this disease. His brethren congratulated him that he had escaped by losing but one out of six, while a far greater proportion are expected to die of this complaint. It is a common notion among the Chinese, that their offspring are not to be considered as their children, till after they have had the small-pox—there being so little prospect that they will survive. We endeavored to improve the occasion in reference to the father and others present.

The remaining part of the journal is dated at Singapore, and brings down our intelligence from the mission to the date of Mr. D.'s letter contained in our last number.

*Health and other circumstances of missionaries—Chinese converts.*

Singapore, Feb. 22. I left my family and the mission at Bangkok on the first of the present month and reached this place three days ago, with health so much improved, that I expect to return to my usual employments in Siam by the first opportunity. I left the school and the church and other interests connected with the Chinese department of the mission, in charge of Mrs. Dean, Mr. Goddard and Keok-cheng. The church numbered fifteen Chinese; and one Siamese had been baptized by Mr. Davenport.\* The school was about to assemble after the new year's holidays. The members of the station were in usual health except br. Slaughter, who had been unwell for a few days before I left.

Mr. Orr of the Presbyterian Board, Mr. Travelli of the A. B. C. F. M. and Dr. Diver from the Canton station, are about to sail from here for America in consequence of ill health; and Mrs. McBryde of the Presbyterian Board here, is now suffering from small-pox. The few remaining missionaries here enjoy comfortable health. The Chinese teacher employed by Mr. Goddard while in Singapore, has recently been baptized by Mr. Stronack of the London Missionary Society. Chu Tit Lang, the Chinaman who was baptized in England and returned to Canton or Macao, with the prospect of usefulness to his countrymen, has recently forfeited the confidence and fellowship of the missionaries by using opium, and other unchristian conduct.

You have perhaps heard of the death of Messrs. Evans & Hughs of Malacca, who died about a month ago, within a few hours of each other. The latest reports from China indicate that the recent arrangement, for the Chinese to pay to the English six millions of dollars, and give them the Island of Hong-kong, will not be ratified by the Emperor; and that in consequence hostilities may again be renewed. Chinese trading vessels still come to this port to some extent. About twenty had reached Bangkok from China before we left, and others were seen passing up the gulf of Siam. The particulars relative to the mission at Bangkok, including both the Chinese and Siamese departments, will be found in a report for 1840, which will

\* See Mr. Davenport's letter, p. 230 of the September number.

be forwarded soon. We now wait for the return of br. Jones, and hope he may bring a number of missionaries with him to reinforce the several departments of our mission.

*Monthly concert—Return of missionaries.*

March 1. I have this evening enjoyed the pleasure of attending the monthly concert of prayer with the missionary brethren here, and of taking a part in the exercises connected with the departure of Mr. and Mrs. Orr, of the Presbyterian Board, and of others who are about to leave our missionary circle, and return to their native land. We regret to part with them because their society is valued, and their labors much needed here; but we indulge the hope that they may do much at home to aid us in our efforts. Having been eye witnesses to scenes among the heathen, and having been engaged personally in endeavors to preach the gospel; and going away with a lively interest in the work which has engrossed their hearts and hands while here, we depend upon them for a faithful representation of the mission cause, and the state of the heathen. We follow them with our prayers, while we desire to commend them to the sympathies and kind attention of our christian friends at home. Capt. Codman of the "Sarah Parker" is now here, and perhaps may go to Siam; if so, I shall go with him; and if not, I expect a Siamese vessel will be ready to leave here in two or three weeks. Perhaps br. Jones may arrive to go on with me, as capt. C. informs me that he was to sail in two or three weeks after him.

My health is now very good—the change of air and the little sea voyage having done all that could have been anticipated in my favor.

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EXTRACTS FROM THE JOURNAL OF MR. SLAUGHTER.

The subjoined extracts, though not of so recent a date as the preceding journal, are of interest, as referring to a particular department of labor.

*Tract distribution—Siamese customs.*

Singapore, Sept. 9, 1840. A few days since I went out with the printing office men, to distribute tracts. The books being brought we started for a place of Siamese exhibition. At the age of ten, twelve, or thirteen, the

Siamese lads have their cue of hair cut, and the hair trimmed like those of the men, and then they are regarded as men. When this is done, the wealthy make a great parade. Play actors are employed, musicians called, and a scene of merriment is enjoyed for several days. The exhibition to-day was one of this kind. The performers were all dressed in a habit which set tight to the skin on the upper part of the body, appearing as if the skin were itself the only covering, and that of some was silver, and others gold. With their other clothes—some of men—some of women, and their richly ornamented caps, they were equipped for their thousand strange pranks and gesticulations. Most of these were performed in slow time. Masks were used by some, but they were placed upon the head like a cap—thus showing two faces, instead of being used to conceal one.

The actors were located under a shed built upon a float in the river in front of a high house, in the verandah of which were the family, the relatives and friends, for whom the scene was got up. Thus situated they had a fair view of the actors, and the multitude of people thronging the crowd of boats, through which ours with difficulty found its way.

Books were now freely given to the boat inmates, and a man was despatched with his arms full, to act his part upon the stage, which he did most perfectly. For no sooner had he supplied the nearest lookers on under the shed, than those on the stage, without the least seeming confusion, one after another, stopped their play and applied for tracts.

At this moment I cast my eyes to the house above, to see, if possible, the effect this would have upon the gentry in that quarter. There seemed at first to be manifested rather a feeling of surprise, which I was about to regard as unfavorable. A man was just then despatched from thence to our boat—to beg us to leave, as I supposed—but by this time a lad had reached the verandah with some tracts, which were received with tokens of pleasure, just as the messenger called on us saying, “the people of the house have sent me to beg ten tracts.” Seeing the multitude, we gave him twenty. These proved not to be enough, and he was allowed twenty more.

As a matter of course, every one begged a handful for the house and for

their neighbors, &c., each endeavoring to obtain as many as possible.

The God of heaven claimed attention for a short time, and the name of Jesus, so sweet to a believer's ear, was repeated by many who now have his word in their hands; but alas! they have not his love in their hearts.

Having given away here about three hundred copies of the parables, with explanations, we left the place, to finish our work among the market boats, and the merry, thoughtless company struck up their plays again.

Although the great mass, in the hundreds of boats through which we crowded our way, were females, most of whom cannot read, yet compassion for their souls and the souls of their husbands and children, who perchance can read Siamese, seemed to dictate that they too should have their books. Thus we sow the precious seed in hope.

O! for the Holy Spirit's influence to bless the seed sown, and to cause it to bring forth an abundant harvest. None but those *shut out* from the blaze of religious light, and *shut up* amid the gloom of idolatry, can realize our feelings when we look and pray for the heavenly Comforter.

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### West Africa.

EXTRACTS FROM A LETTER OF MR. CLARKE, DATED EDINA, MARCH 1, 1841.

#### *Events of the year—State of the school.*

The past year has been one which has put our faith to the test, but our Heavenly Father has sustained us. Soon after its commencement, our dear sister Crocker left this state of disappointment and suffering for one of purity and peace. Br. C.\* was brought near the grave, and after his partial recovery, he found it necessary to take a short sea voyage. At the same time br. Day's health was very feeble; leaving only Mrs. Clarke and myself to do what little we could. With much gratitude we are permitted to say, that our health has been unusually good, so that the school at Edina has been continued with very little interruption. Br. Day's health was soon much improved; but as it was found impracticable for him to reside at Bexley, six

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\* Now in this country.

miles distant, and do justice to the school at Edina, and as the former appeared to be a desirable place for a school, we thought it best to make the experiment. It has thus far proved very encouraging. On an average about ten native and fifteen American children, have attended the school. Bexley is a fine and comparatively healthy place, and it may be thought expedient, at some future period, to make it our head quarters. The school at Made Bli has been taught during br. Crocker's absence and sickness, by a young man whom he has employed as interpreter and school teacher. His education is limited, but we trust he is pious, and that he may be useful in the mission. I think the number of children at that station, during the past year, has been about eight. Their progress appears to have been very good.

*Arrival of missionaries—Death of Mr. and Mrs. Fielding.*

On the 3d of December, our hearts were gladdened by the arrival of brethren Fielding and Constantine and their wives. Though they were directed to another field of labor, we thought it advisable, as they had no experience in relation to the African fever, that they should remain with us awhile. We thought our location nearly as healthy as any on this coast, and that, with proper care and precaution, there was but little danger. After they had been here about three weeks Mrs. Fielding was attacked with the fever, but her case appeared no way alarming at first. For some days her fever was not high, and the symptoms appeared favorable until the eighth. At that time we thought her much better, but during the day she grew worse, and became deranged. We did all we could do for her, but nothing seemed to be of any service. On the tenth day of her sickness, she bade farewell to earth, and we doubt not ascended to her Savior. We can only say, God had determined to take her to himself.

The next day she was interred on the mission lot, near the grave of sister Crocker. Her husband, although he evidently felt her loss very keenly, was much composed, and seemed to have strong confidence in God. He kept up about five days after his wife's death, and was then attacked by the fatal disease. He had a high fever for four or five days, when he appeared better, and we thought he would soon recover.

But alas! it was only the calm that precedes the tempest. Exhausted nature began to give way; his strength departed; reason fled; and he left us dismayed. I began to think that I had before known nothing of the African fever. I had lived in the midst of death and knew it not. How merciful has the Lord been to me and my companion! O that we could love and serve him as we ought! Poor neglected Africa, how few are laboring for thy good! Who will brave thy burning sands, and the dangers of thy climate, to disperse thy darkness and carry the lamp of life to thy dying sons?

*The good accomplished—Prospects of the mission.*

We all regretted that br. Crocker was obliged to leave us, but we trust he will soon return, even if his health should not be fully confirmed.

Though the past year has been one of much affliction and trial, yet we hope some good has been done. We have been afflicted, but not disheartened—cast down, but not destroyed. Our schools on the whole have afforded increasing evidence of their usefulness. Much, we trust, has been done to secure the confidence of the natives. Two years ago we found it difficult to obtain boys, and almost impossible to procure girls for the school; now we can obtain many more of either, than we can support. Wherever we go the natives hear us attentively, and acknowledge the truth of what we say. The colonists, we have reason to hope, are beginning to feel more interest in the salvation of the natives. A few months since, societies were formed at Edina and Basu Cove, for the express purpose of aiding in the spread of the gospel among the heathen of this land. The society at Edina, last Monday evening, voted to support two native children at our school in this place.

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Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED BERLIN, SEPT. 25, 1841.

The particular object of Mr. O.'s visit to England, is stated at page 266 of the August number. In the same letter he mentions an intended missionary tour to Memel, and to the Menonites, on the banks of the Vistula. The following letter was written while on this tour.

*Visit to England—Deputation to Denmark—Interviews with the king—Decision of the court.*

Let me now allude briefly to the results of my visit to England and Scotland. Through the blessing of God, the objects I had in view have been, to a considerable extent, realized. I obtained the necessary documents from the Baptist Union, for our brethren at Copenhagen—the Baptist churches in the West-riding of Yorkshire were induced to send a deputation to Denmark—a general interest was awakened among the churches I visited, for the continent; and I obtained for the objects of our Tract Society, upwards of £1300. The deputation consisting of the brethren J. E. Giles of Leeds, and Dowson of Bradford, have already accomplished their mission to the coast of Denmark. They were permitted to see the king twice, and to plead the cause of our suffering brethren fully. They were also permitted to read the memorials they bore, in his majesty's presence; all of which produced a most salutary impression, as you will see from the Baptist (Eng.) Magazine, in which our brethren have given an account of their visit and its results.\* The king has in consequence of these appeals, and especially also in consequence of the kind interference of Mrs. Fry and Mr. J. J. Gurney, who have evinced a deep interest in our persecuted churches,—offered to release our brethren Munster immediately from prison, if they would desist from conducting religious meetings, at least until the whole affair was settled. Or he would grant them, besides the three places already appointed, where others besides the Lutheran sect may live,—another place, which they might choose, if that would satisfy them. Our brethren, have however, nobly refused to accept these offers, as the churches in Langeland and Aalborg must then be sacrificed. They are enabled to exercise confidence in God, that he will in due time prepare a way for their deliverance. The court has decided in their case, and I rejoice to say that though our brethren are by that decision not liberated, it is a most favorable decision, and altogether against the demands of the court of Chancery. Our brethren have to pay sixty dollars banco, and the expenses,

\* See extracts from the Magazine, in our present number.

and the government can retain them in prison, it appears, until either the matter be amicably settled, or security given, (if it is insisted on,) that they will not preach again, and administer the ordinances. In the mean time the interest of the public in favor of our friends is on the increase, and in some of the papers they are ably defended. The number of converts is also increasing, and everything warrants the hope that the faith and steadfastness of our brethren will be crowned with great success.

As our dear brethren Peter and Adolph Munster have, through their long imprisonment, been entirely cut off from all efforts to provide for their families, I have been under the necessity of supporting them as far as possible, and I hope when their case becomes known to the friends of Christ in America, they will generously do what they can for the support of brethren who have sacrificed themselves for Christ and his gospel.

*Additions to the Church in Hamburg—Persecutions—Tour to Memel and the Vistula.*

The cause at Hamburg is prospering. My stay at home before I left on the present tour, was very short. I was occupied day and night, for nearly four weeks. Ten new converts were added to our number, and several applied for admission, who, I hope, will be received on my return. We continue to enjoy peace, and the meetings for preaching at my house, are crowded to excess. Nothing seems more desirable for us than to have a larger place for worship, as to all appearance, vast numbers of attentive hearers would listen to the gospel. I hope that prejudice against us is gradually subsiding, and that at no distant period we shall have to rejoice in the conversion of multitudes, and in the spread of pure and undefiled religion on an extensive scale. May God make us faithful in the work and trials to which we may yet be called, and encourage us by what has already been accomplished, but more especially by his promises!

At Marburg in Hessa,—at Othfresen in Hanover, and at Oldenburg, our dear brethren have been exposed to severe trials. They have lost their property, and can only meet for prayer and mutual exhortation in the dead hour of the night. Our brethren at Othfresen have been treated with great severity, and as they are all inexperi-



enced, they stand much in need of some one who can encourage and comfort them. I have engaged br. Sander, who was the instrument of their conversion, to return and remain among them. He is an excellent young man,—has the good cause much at heart, and I believe his stay among this persecuted little band, will be a great blessing to them.

At Langeland the persecutions have also been very severe; as also at Aalborg, where Fottved has been dismissed from the regiment in which he had served for many years.\* But God has strengthened his children, and made them faithful, so that not one has proved faithless,—a cause of abundant gratitude to God, who alone can keep us from falling.

The church in this city (Berlin) has of late had occasion to rejoice in new accessions; and as br. Lehmann has now a more suitable place for their meetings (it will hold between 2 and 300 persons) and the government puts no hindrance in their way, there is every prospect—if the spirit of God bless the word—that the church will soon increase. A considerable additional expense has been incurred in consequence of the saloon (hall) which has been hired, which the infant church composed of very poor persons, is unable to defray. I warmly recommend the case to the Board, or if their funds will not allow of their doing anything for this special object, I trust they will recommend it to the christian public. Our friends here require for the saloon annually, about \$150.

I am now on my way to Memel, where I hope to baptize between thirty and forty converts. The prospects there are most encouraging, and I hope that from thence we shall introduce the gospel into Lithuania. On my way to Memel I shall pass as rapidly as possible, that the object I have in view there may be realized. On my way back, I shall visit some of the Menonites, and endeavor to sow the good seed wherever an opportunity offers. Oh! that it would please God to breathe his life-giving spirit on the Menonite congregations.

In addition to the above, it gives us pleasure to lay before our readers the subjoined extracts of a letter received from Professor Hackett, of Newton Theological Institution, who is now on a visit to Germany. The testimony which it

bears to the character of Mr. Oncken, and to the usefulness of his labors, cannot but be gratifying to those who are watching with intense interest, the progress of the work in that country. It is encouraging also, to know that the cause of truth and religious freedom is taking a stronger hold of the public mind; and that the labors of our brethren are beginning to command the respect and sympathy of christians of other denominations. The letter is dated at Hamburg, Sept. 27, 1841.

*State of the church at Hamburg—Sabbath exercises.*

On my arrival at Hamburg I found the arrangements for travelling such as to make it necessary for me to remain here two or three days longer than I had intended. Unfortunately for me, our missionary brother, Mr. Oncken, is absent at this time, on a visit to Memel on the confines of Prussia, whither he has gone to organize a new baptist church. As he proposes also, during this excursion, to visit the christians on the Suabian mountains, who have professed baptist principles, his absence will probably be protracted two or three months. I have seen Mrs. Oncken frequently since my arrival, and have received from her much interesting information respecting the state of the mission at this place. Our friends here are still required by the government, to hold their meetings in a private room; and there is not, so far as I can learn, any very immediate prospect that this restriction will be removed. There is very little doubt, that if it were, and they could have the use of a more public place, a large congregation could be speedily collected. The room in which they now assemble will contain perhaps seventy-five or a hundred persons; and this is not only filled, but usually the stairs and entry leading to it. They have two services on the Sabbath; and it should be stated, that the audience at the former of these, in the morning, is always a different one from that in the afternoon. This is the result of concert, in order that as many as possible may be enabled to attend. Yesterday was the Sabbath, and I had the pleasure of meeting with this little assembly. Our br. Kobner conducted the service; and unintelligible as was most of the sermon to me, it was abundantly manifest, from the attention with which he was heard, and the varied expressions of countenance which I witnessed, that there was an active sympathy between the preacher and

\* For some account of Mr. F. see pp. 269 and 276, of the September number.

his hearers. Ten additional members have just been received into the church, which now numbers, I was told, one hundred and thirty-five.

*Labors of Mr. Oncken—Decision of the court at Copenhagen.*

It has been very gratifying to me to find so much evidence as I have met with in various ways, of the respect which religious people here entertain for Mr. Oncken; and of the interest which they take in his labors. He is beyond all question performing a most useful work; and my impressions of the importance of his position, and of the claims of this mission upon the sympathy and support of our churches, have been most decidedly strengthened by what I have been able to learn. I have taken some pains to inform myself on this point, and am confident that I do not speak at random. I can merely say at present, that in addition to the conversions here, of which Mr. Oncken has been instrumental, and the churches which he has formed in other places, and over which he exerts a directing influence, he is fast acquiring the increased respect and confidence of christians of other denominations; is contributing to correct the misapprehensions which exist here, to an astonishing extent, in regard to the principles and usages of the baptists; and is destined, as I can not doubt, to do much to hasten the time when the true principles of christian liberty, now so sadly misunderstood here, shall be better known and practised.

With respect to the condition and prospects of our brethren in Denmark, I can write nothing of which you will not probably be apprized before this comes to hand. I learn that the decision of the court is more favorable than the friends of the mission here apprehended, who supposed that it might very possibly be *unconditional banishment*. There is room for an appeal from the judgment of the court in which they have been tried, to a higher one; and the brethren, as I understand, are unanimous in refusing to accept the decision which has been made, but will have the question carried up. May wisdom from on high be granted to your Board that they may be guided aright in relation to this subject, and all the important interests which they are called to direct. It is our consolation to know that His word is faithful, who hath said that he will cause even the wrath of man to praise him, and the remainder he will restrain.

☉ffbtwas.

EXTRACTS FROM A LETTER OF MR. BINGHAM, DATED SAULT DE STE. MARIE, AUGUST 2, 1841.

The station occupied by Mr. Bingham, as doubtless most of our readers are aware, is a U. S. military post, within the state of Michigan—at the falls of the river St. Mary, which unites the lakes Huron and Superior. On the opposite side of the river is a trading post of the British Hudson's Bay Company. The labors of Mr. B. are employed in superintending a school, of which some account is given in the subjoined report—in preaching to the whites connected with the Garrison, and to the Indians who resort thither for the purpose of trade, or for instruction—and in visiting, at intervals, the different stations temporarily occupied by the Indians in their migratory wanderings over the country.

The latest previous accounts from this mission, which have been published, will be found in the last annual report of the Board.

*Annual report of the mission—State of the school—Of the church—Preaching.*

In presenting to the Board the thirteenth annual report of this mission, we would record with gratitude the tender mercies of the Lord. Through his kind providence our school has been continued through the year in regular and successful operation, with no other intermissions than our usual vacation of one week at the end of each quarter. The number of scholars enrolled during the first quarter of the present year, was forty-two; nineteen of whom were taught gratuitously. The second quarter had forty-nine enrolled; thirty-two of whom, eighteen boys, and fourteen girls, were free scholars. The third quarter had thirty-two enrolled; seventeen of whom enjoyed the benefit of free tuition. And the present quarter has forty-five enrolled, twenty-nine of whom are Indians and mixed bloods, and are taught free of charge; ten of these latter are boys, and nineteen are girls. The progress in their studies has been as good as could reasonably be expected with the attention they give.

Arithmetic, geography, and grammar, have been taught, in addition to the minor branches.

We have been trying the experiment of conducting our missionary operations upon the plan of boarding a smaller number than formerly. A part

of the year eight beneficiaries have been wholly supported; five boys, and three girls; but at present we have but six, four boys and two girls; one of each having been dismissed. They are pretty well instructed in the usual branches of business common in this country, and are quite industrious.

Our Sabbath school and Bible class are still continued. The former, much as it was at my last report; the latter is not so well attended as then; it never is at this season of the year. Of our Sabbath meetings at home, I cannot report so favorably as at some former times. Those held with the Indians, continue to be of about their usual interest. But those with the white people have seldom been at a lower ebb, for any length of time, since we have been here; yet we hold on our way.

Of my labors with the Indians abroad, my journal will give a more full and distinct account. During the past year, I have travelled about 800 miles in visiting them at their different hunting and fishing locations. In these missionary excursions, I have preached fifty-one regular discourses, besides several lectures; have held eight prayer and conference meetings, and have "camped out" several nights, both summer and winter, where we had no Indians to preach to. These are in addition to my regular labors at the station. But with all these labors I am unable to report any additions to the church by baptism, during the year. No alterations have taken place in the church since my semi-annual report. Present number seventeen; besides one from whom we have heard nothing for several years. Br. Shegud (the assistant) has maintained his meeting at Uikwamenan during the time the Indians remained there, with the exception of a short interval. There was a time when the attendance became quite small, and the discouragement he felt, together with his feeble state of health, led him to drop his meetings for a short time. But I soon visited them, and endeavored to strengthen his hands. I pressed upon them the importance of attending the ministrations of the word; and they revived again.

I believe he has acted the part of a faithful assistant in his labors with that people.

The Indians have planted their gardens, the present season, but have made no considerable additions to

them. Yet I think the prospect is, that we shall be able to lead them on gradually in these things. Fish have been so low the past year, that they have done very little. In general they have done finely at making sugar. Many families, of those who fall under my labors, have made 4, 5, or 600lbs. and probably some have gone over that amount.

Br. Cameron has been down here. He stopped on the other side of the river, but attended meeting with us. He has baptized quite a number recently; but how many I do not now recollect. He will, doubtless, report the particulars to the Board.

On that side of the lake (the Canada side) no ardent spirits are carried among the Indians; consequently their prejudices and opposition are much more easily overcome. It was so here, when we had succeeded in rooting out that bane of human society from among us. But now that it has returned upon us, with all its destructive power, what will be the result of our labors, we cannot tell. In reference to translations, I would remark, that Dr. James' work was never revised, as it ought to have been, and as we intended to have it. Br. Cameron commenced a revision, but found so many alterations necessary, that he concluded to translate it anew.

We give below, a few extracts from the journal of Mr. Bingham, relating particularly to his missionary excursions among the scattered portions of the tribe, which have their residence during part of the year, along the banks of the St. Mary's above and below the military station.

#### *Missionary tour—Death of an Indian woman.*

Feb. 19, 1841. Friday morning I started on my tour down the river. About four o'clock, P. M., I reached a place where were four lodges, and five families. Most of the Indians present came out to meeting in the evening.

20. Proceeded to Nawesakodan, where were three lodges together, and three others at a distance. Two families had encamped here the night before our arrival—the old chief Keokas and his son. Here we spent the next day, which was Sabbath. The Indians laid aside their business for the meetings, though they had but little to eat. As usual, had three services during the day and evening. Here was Nawagezhik, with his mother, and the family

The mother informed me, that the night before I visited them last fall, his wife (who was then just gone with the consumption) dreamed that I made them a visit, and talked with her. And, said the mother, "the next day you came, just as she had dreamed." The sick woman died, the Sabbath after I left there. But, the mother added, "she was not afraid to die; and said she did not think hard of the Lord for making her sick, or taking her out of the world." This was her method of expressing her daughter's resignation under sickness and in prospect of death. She repeated the expression a number of times, "She was not afraid to die." I asked her if she thought her daughter fully believed the gospel? She replied, that she did fully; and, said she, "that was the reason she was not afraid to die;" and said further, that she had a great desire to see me again before she died. The thought forcibly struck my mind—who knows but the doctrine preached to her when I was there—"but now God commendeth his love toward us, in that while we were yet sinners, Christ died for us," may have been specially applied by the Holy Spirit to her dark mind, and made effectual to her conversion? It may be that the judgment day will unfold results of our labors, of which we now have little idea. The thought did, at least, relieve somewhat the painful depression that had for some time affected my mind, in view of the little apparent fruits of my labors.

Of another excursion to Whitefish Point, on lake Superior, the journal has the following notices. They reached the Indian settlement on the 24th of June, and the following day, Mr. B. visited the two principal families, those of Bwam and Mukubwam.

#### *An inquiry meeting.*

After evening meeting, had some conversation with Mukubwam on drinking, &c. The conversation was introduced by himself. I related to him the resolution formed by our first female convert at Pawetin, and recommended her course as a pattern for him. Deacon Shegud followed up the subject, and finally related the manner in which he escaped a critical temptation at Mackinaw.

June 27. Lord's-day. Had good meetings. At the close of the afternoon service I notified an evening conference, and invited all who were willing to have me converse with them

on the subject of religion, and answer my questions, to come in. All came except one woman. At the beginning of the meeting br. Shegud appeared rather dispirited, and I proceeded with the others. The members were faint, yet not wholly disheartened; but found many trials and discouragements in the way. After they had spoken, I questioned the others.

Bwam said he believed what he had heard was the truth; admitted his own personal need of religion, but said the force of the truths he heard soon left his mind. He resolved that from that time he would endeavor to abandon drink. Said he had never said so before, but he now declared it before those persons as witnesses.

Mukubwam, in answer to a question I put respecting himself, said he told his family they must go to meeting, and attend to these things, adding that he wished to have them become christians. Seeing him fully disposed to justify himself, I informed him that he was lacking in one important thing. He ought to lead the way. In all good things a father should always teach his family by example as well as precept. After some appropriate remarks from the deacon, M. said, he did fully believe that the word he heard was not the word of man, but the word of God. And it was evidently the most serious word I ever heard him speak. Bwam's wife thought if he kept his resolution, it would be a great means of enabling her to embrace christianity.

The mother of Shegud's wife said, the loss of her children had much affected her mind. Admitted her need of religion, and promised she would endeavor to follow my instructions and advice. The others also admitted their need of a Savior.

28. Returned to the Bay. Found nine lodges including Bwam's, who came down with us.

Next day had two services. Our subjects were solemn and interesting. After meeting, had some talk with an Indian whose English name is James D. Knowles, and who is sick. He said an increasing solemnity had rested on his mind ever since I was there before; but said he was not a christian.

In this tour Mrs. B. and our two little girls accompanied me; and I found it profitable. She interested the minds of the females, and instructed them in things that I could not. She was delighted with the trip, and her health was improved by it.

We were absent eight days; I preached eight discourses, and held one conference meeting. It was the most agreeable trip I have had these two years.

*Arrival of other missionaries—Communion season.*

July 4. Lord's-day. Just as I was going into meeting, Rev. Mr. and Mrs. Wheeler, Mr. and Mrs. James, and Miss Spooner, missionaries from the A. B. C. F. M. arrived and put up with us. Mr. Wheeler preached for me.

5. As the birth-day of our national Independence occurred on the Sabbath, the national salute was fired in the Fort with but little parade. This afternoon we celebrated it at the mission, by prayer and praise to God, in connection with reading the declaration. Our missionary brethren, and the Rev. Mr. Brockway, were present, who also took part in the services.

11. Solomon Parker,—one of our Seneca scholars, who was under our instruction all the time we were with that people,—being at Mackinaw, came over and made us a visit. He is not pious, but still an interesting young man. We had considerable conversation and prayer with and for him. He remarked that he felt happy to meet his old teachers, and receive renewed instruction from their lips.

23. Had a day of humiliation and prayer. But our missionary brethren were obliged to leave us, the vessel being freighted, and the wind fair. We however accompanied them to the place of their embarkation, where we kneeled down upon the shore and had a precious season in prayer. From an acquaintance of almost three weeks, we were highly pleased with them all; and we rejoice to see the region beyond us being supplied with such missionaries.

The other part of the day was spent with our native members, and we felt that it was a good season. Our native members all arrived from the interior, and were all present at the communion.

EXTRACTS FROM A LETTER OF MR. CAMERON, DATED MICHIPICOTON, (LAKE SUPERIOR) SEPT. 29, 1841.

The station at which this letter is dated is a trading post of the Hudson's Bay Company, on the northern shore of Lake Superior. Mr. C. usually resides a portion of the year at this station, and a portion at Fort William, about thirty

miles beyond, travelling at intervals to the different hunting and fishing stations of the Indians.

*Annual report of the mission—Additions to the church—Favorable prospects.*

I feel great pleasure in reporting to the Board the blessed success which has attended my missionary labors during the past year among the natives residing on the northern shores of lake Superior. Ascribing all the praise to our Heavenly Father for his unspeakable mercies, I have to inform the Board that there has been this year an addition of eight members to our church, of whom five are males, and three females. The whole number is thirty.\* The spirit of one has departed into the blessed mansions of eternity: the mother of my dear children. Her end was a happy one. She died full of faith in the blessed Redeemer.

The native brethren are steadfast in the faith, and seem to appreciate, very much, the privilege of hearing the word of life preached. Those residing in this vicinity have not enjoyed that blessing as much as those in the neighborhood of Fort William. I have pitched upon this place as my winter quarters for the ensuing winter. The natives are very much pleased with my decision, knowing that it is designed for their special good.

The prospect of doing good to the natives at this place, is very encouraging. Some years have elapsed since many of them heard the word of God preached, as I have been most of the time absent. Their love to the truth however, seems to be unabated, judging from what I hear from the brethren. It is expedient, therefore, that measures be adopted to satisfy their hungering and thirsting after the bread and water of life.

During my short stay here, this summer, a goodly number of natives arrived at this post for the purpose of receiving religious instruction. They were from one of the Company's posts, called New Brunswick, about ninety miles from this. It unfortunately happened that necessity obliged me to hasten on my way to the Sault, from scarcity of provisions. The disagreeable consequence was, that I had to leave without giving them much instruction. The head of the band had come to me a few years before at this

\* The number added last year was seven. See Magazine for February last.

place, to be baptized; but finding him deficient in the necessary qualifications, I did not dare to baptize him. I sent him word last summer, to come here about the usual time of my arrival. But providence having detained me, by the sickness of one of my children, my arrival was unavoidably delayed to a very late date. They arrived just upon the eve of my departure. I communicated to them, however, the glad tidings of salvation; and they paid very good attention to all that was said to them on the subject.

I am subjected to great inconvenience from being unable to obtain provisions when wanted, in these regions. The gentlemen in charge of the posts have received instructions from Sir George Simpson, the governor of the Hon. Hudson's Bay Company, not to give any assistance but to the Wesleyans connected with the British Board. Thus excluding all other denominations, particularly those connected with foreign Boards. These instructions affect me very much, as I cannot receive any assistance from the company, being employed by a foreign Board.

The gentlemen of the posts, have themselves, always manifested a willingness to favor and assist me in my missionary labors. I have ever experienced good offices from them, and I am therefore persuaded that the fault does not originate with any of those who constitute the body of the company.

As I have here, on the borders of the lake, many members of the church, it is very desirable to adopt some measures for removing these obstacles to my laboring among them. The only effectual means that I can think of, is to obtain a recommendation to one of the Baptist Boards in England. And should any of these take me up, it will be advisable for them to make a formal application to the committee of the H. B. Company, commending me to their protection, and soliciting their kind offices in my behalf, when needed.

### Cherokees.

EXTRACTS FROM A LETTER OF REV. EVAN JONES, DATED CHEROKEE NATION, SEPT. 9, 1841.

*Temperance meeting—Preaching—Valley Towns church.*

On Tuesday the 31st ult. I started, in company with br. Bushyhead, to at-

tend a temperance meeting, to be held on the next day, at our preaching place near Batie's prairie.

Missionaries from the United Brethren, and the American and Baptist Boards, were present at the meeting. Speeches were made by Cherokees, and by the missionaries. A strong feeling appeared to prevail against the use of intoxicating liquors, and against the traffic in them. Between thirty and forty signatures were added to those already pledged to total abstinence.

A memorial to the National Council was adopted by the meeting, praying that a law may be enacted, prohibiting the introduction and sale of intoxicating drinks, and pledging themselves to support such a law, if enacted. Nearly if not quite the whole assembly signed the memorial; and the leading members of the council present, engaged to support it before the council. Strong hopes are entertained of its success.

Memorials from other sections, against this evil, gambling and carrying deadly weapons, will be presented to the council. We hope the moral feelings of the community are awaking to a sense of the ruinous effects of these vices, with which the season of agitation and removal flooded the nation.

September 2. We rode to Honey Creek, where an appointment had been made for us. Found the congregation already assembled. Observing very devout attention and deep seriousness in the assembly, we invited serious inquirers to come forward for prayer and instruction. Several immediately came forward, under apparently deep emotions.

The brethren of Valley Towns church, have established a branch at this place, about twenty-five miles from Delaware Town, where the church is located. The brethren here have a neatly hewed log meeting-house, 20 feet by 25, ready for covering—evinced their interest in the religion they have professed.

3. Rode eight miles last night. This morning the man, at whose house we staid, proposed to send word to the neighbors, if we could wait and preach to them. We agreed to do so, and a number of persons came in, at short notice, and gave serious attention to the word. We afterwards visited some of our old neighbors on Grand river, who expressed a wish to have preaching among them also. We find open

ings for preaching in all directions, and at every place serious attention is given.

*Solemn attention—Deeply affecting occasion—Baptism.*

4. Rode seventeen miles to Delaware Town. Found here an excellent hewed log meeting-house, thirty feet square, enclosed and filled with seats, and a temporary pulpit. The house was crowded. A spirit of solemn and devout attention pervaded the assembly. After preaching, candidates for baptism were examined. Ten were approved—four of them quite young. They gave such an account of the exercises of their minds as, taken with the testimony of the brethren who knew their conduct, satisfied the church that they had experienced a change of heart. At night, the native brethren delivered interesting discourses. The range of thought was quite respectable for the limited advantages of the speakers. The sentiments were truly evangelical, and the style of address solemn and impressive.

5. Sabbath. We assembled in the meeting-house for worship at sun-rise. I addressed them on the importance of cherishing devotional feelings on the Sabbath day. At ten o'clock a native brother named Dayubsene preached, after which, and the reception of another candidate for baptism, the principal services of the day commenced. This was the most interesting season I have witnessed for years. At the very commencement of the first prayer, all hearts were full, every eye suffused with tears, the utterance of the speaker

stopped, and the solemn silence interrupted only by deep sighs and mourning. The first speaker was unable to proceed, and the prayer was continued by another brother. The presence of the Lord was most graciously manifested. After sermon, eleven happy Cherokee converts were baptized, in the name of the adorable Trinity. An interesting season at the Lord's table, closed the exercises of the day. Before dismissal, invitation to serious inquirers was given, and about twenty, who appeared deeply affected, came forward for prayer.

We had preaching again at night, for the benefit of the near neighbors. The house was again crowded, and we had a profitable and solemn meeting.

I am greatly rejoiced to find the Valley Towns church holding fast their profession, and manifesting an ardent and growing zeal for the cause of the Redeemer. Since their arrival in this country, a new church has been constituted from it, near Batie's prairie, as you have been informed, and considerable numbers have been added to both churches.

It is very gratifying to learn the fact, that since the arrival of the Cherokees in this country, much fewer deaths have occurred among the pious portion of the community, in proportion to their numbers, than among other classes. The prospect of the extension of the Redeemer's kingdom among the Cherokees, and especially in our own denomination, is in a high degree encouraging, and calculated greatly to strengthen and animate our zeal.

## Miscellany.

### ENGLISH DEPUTATION TO DENMARK.

In a letter of Mr. Oncken, on a preceding page, our readers are informed that a deputation of English Baptists, consisting of Messrs. Giles of Leeds, and Dawson of Bradford, had been sent to Denmark, to intercede with the authorities there, in behalf of our imprisoned brethren P and A. Munster, and of the infant churches who are struggling with the fierce spirit of persecution that prevails in that kingdom. The following letter from the deputation, and the documents connected with their mission, from which we make some extracts, are published in

the October number of the English Baptist Magazine.

#### *Letter from the deputation.*

Through the very kind introductions of Lord Palmerston and Sir H. W. W. Wynn, the British plenipotentiary for Denmark, we have been twice favored with an audience with the king, who accepted our memorials and received us very kindly, expressing much respect for the body by whom we were sent. We had also interviews with the prime minister, the Bishop of Sealand, and other persons of high rank and influence; from whom we also received

much politeness. What the final result of our errand may be we cannot tell, though one thing is certain, that our visit has produced a very powerful impression both on the government and the people; so that a provisional sentence passed on our brethren has been very unexpectedly light and speedy, and the laws are already under consideration with a view to their being modified. Bitter enmity however against our brethren, whom the Superior Court has pronounced to be men of unimpeachable moral character and of evangelical sentiment, exists in some quarters; and so purely despotic is the government, that, though the case has been decided in the chief court of justice, our brethren are still kept in bonds, because they will not promise to refrain from public worship until the law of the case is ultimately settled. We send you for insertion our printed address to the clergy and a copy of our final address to the king.

In a postscript they add—

So powerful is the influence of Prussia over the neighboring countries, that we have felt it our duty to seek an interview with the king of Prussia, respecting the state of whose feeling towards our denomination we were questioned both by the king of Denmark and his prime minister. We hope to procure his intercession for our brethren in Denmark, and obtain from him definite and permanent concessions towards our body. He is most favorably inclined. Our persecuted brethren in Denmark are every thing the denomination could wish, both in piety and intelligence. Mrs. Fry, and J. J. Gurney, Esq. have done every thing at Copenhagen to forward our cause.

*Address to the Bishops and Clergy.*

Reverend Sirs—

By various associations of baptists and by many ministers and christians of all other denominations in Great Britain, we have been deputed to lay before his gracious majesty, the king of Denmark, numerous signed and duly attested memorials, praying for the release of the baptist pastors, Peter and Adolph Munster, from prison and from all other legal inflictions; and for the extension of religious liberty to the denomination to which they belong. This duty, in a full and gracious audience with his majesty, it has been our happiness to discharge; and we now, reverend gentlemen, respectfully call your attention to the subject; in the hope that our efforts, through your christian influence and intercession, may not fail of the desired success.

In venturing to urge upon you a duty so much in harmony with the office and the spirit of ministers of Christ, permit us to remind you that in Copenhagen, Pastor

Adolph Munster, after having for nearly four months, and Pastor Peter Munster for nine months, undergone the hardships of imprisonment, besides the various other inconveniences which such a situation necessarily involves, are now sentenced to a fine of sixty dollars each, with costs; also that in Langeland, among other instances of hardship, a poor man, named Andraea, has been called to suffer the loss of all his worldly goods, together with a rigorous imprisonment, on bread and water; and that similar fines and punishments are threatened against all baptists who do not bring their children to the Lutheran font.

That measures so severe should have been adopted against men guilty of no other crime than the peaceable diffusion of their conscientious opinions, cannot in our judgment be reconciled with the principles either of justice or humanity; and while it must occasion pain to those who are actuated by no higher feeling than philanthropy, will especially be deplored by all who have felt the love and are animated by the spirit of Christ. Hence, throughout Great Britain and America, wherever these proceedings have been made known, they have been received, by the several branches of the christian church, with such unmingled feelings of grief and astonishment, as that clergymen of all denominations have with most unusual promptitude, availed themselves of the opportunity afforded by our visit to this country, of laying their sentiments on this subject at his majesty's feet.


Most willing, reverend gentlemen, are we to believe that, by what has already taken place, your pious and benevolent feelings have been painfully shocked; and that you must feel with us, that to seize the property, deal harshly with the persons, and distress the families of men, conscientious, however mistaken you may suppose them in their views, can never, as it is alien to the spirit of Christ, promote his glory.

That under all forms of government and religion the baptists, wheresoever they exist, should be permitted unmolested to maintain and express their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circumstance is known, an anomaly most strangely unaccountable; and, therefore, in the name and for the honor of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.



That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce his spirit as injurious to religion and dishonoring to Christ.

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or a mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to constantly, and "as with the heart of one to rise—and join with us in a holy  against regulations and practices which involve so dangerous a supposition as that it is possible by *carnal weapons* to promote the interests of truth. So, reverend gentlemen, shall it once more, even on earth, be said, "See how these christians love one another;" and Jesus Christ, accepting as a personal service, your kindness to his disciples, will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## CHINESE MISSIONS.

*Their Practicability.*

The following are extracts from a communication of the Rev. Mr. Orr, of the Presbyterian Board, lately returned from Singapore.

There is probably no field of missionary labor, which has been subject to so great vicissitudes in the estimation of the christian public, or in the interest which has at different times been felt in reference to it, as the field of Chinese missions. At one time there was no part of the heathen world, which was thought to be so important, or awakened so deep an interest in the public mind, as China. It is well-known that the popular but extravagant and unguarded statements, of Mr. Gutzlaff, contributed more than any other cause, to excite this extraordinary interest in that country. A few years, however, passed by, and it was found that the high-wrought anticipations which had been raised, were not realized—it was discovered that after all that had been said and written on "China Opened," the Chinese Empire yet remained as effectually closed against all direct missionary effort, as it was twenty years ago. The discovery of these facts, and the disappointment given to the sanguine hopes of some, have, I think, produced a re-action in the public mind: and there is at this time, a tendency in the christian community of this country, to *underrate* the importance of what *can* be done, and what *ought* to be done, in the field of Chinese missions.

In speaking of Chinese missions it is unnecessary, at this time, to say any thing of the Chinese Empire, for the obvious reason, that there is so much uncertainty about it, that whatever *might* be said, can not be any thing but conjecture. The present struggle between the English and Chinese *may* bring about results of intense interest to the christian world, and of vital importance to the Chinese people. But on the other hand it *may* terminate so as to leave the prospect of the evangelization of China, in the same condition that it was previous to the commencement of the war. It is enough for us to know, that He who sitteth in the heavens, working out his wise and beneficent purposes, amidst the jarring and discordant elements of this world, will throw the door wide open, at the time which will accord best with the advancement of his glory and his kingdom.

But the Chinese Empire, like an immense and over-crowded hive, has long been pouring out swarms of its superabundant population, which have, to a certain extent, overspread all the surrounding

countries. The kingdom of Siam contains a Chinese population, more numerous than the Siamese themselves, the owners and rulers of the country. The Chinese of the city of Bangkok alone are estimated at more than three hundred thousand. There are a few trifling restrictions placed upon the missionaries in that place, as they are not always permitted to select their own place of residence in the city. However, the Chinese in Bangkok may be considered as, in the main, fairly open and accessible to the labors of the Christian missionary. And here, in this single city, there is a population more than sufficient to give employment to all the Chinese missionaries in that whole field. And little, very little, has yet been done for these immortal souls, and few, very few, are now preparing to break the bread of life to these three hundred thousand Chinese. But so far as the gospel has been preached among them, it has been attended with encouraging success.

There are several settlements of Chinese scattered over the immense island of Borneo, in two of which our brethren of the Reformed Dutch Church are now laboring. The island of Java contains a Chinese population, estimated at 70,000. In the city of Batavia, there are about 35,000; in Samarang, a town on the north-east side of the island, about 20,000, and in Surabaya, a seaport farther to the east, about 10,000. In the island of Buitang, in and around the settlement of Rhio, there are about 4 or 5,000 Chinese, among whom one brother from the Netherlands Missionary Society is laboring.

But in some respects the most interesting settlements of the Chinese, are those under the English government; for they are free to the operations of missionaries of every kind and quality, whether they be protestant or popish, christian or infidel. The town of Malacca, with its immediate vicinity, contains a Chinese population of about 5 or 6,000, and was the seat of the first protestant mission to these colonies. It was established by the Rev. Dr. Milne. This town is the seat of the Anglo Chinese college; and the London missionary society, has here a flourishing mission. There is a christian church collected from the heathen, which contained, when I was there in 1838, about forty members, of whom thirty were adults and of course in full communion.

In Penang or Prince of Wales island, another English settlement, the number of Chinese is about 8 or 9000. Here too the London society has a mission established, and a boarding school containing about 30 scholars.

But the most important Chinese settle-

ment under the English government, is Singapore. It is the most important because the Chinese population there is much the most numerous—it is increasing the most rapidly—it contains the greatest variety of dialects,\* and because Singapore is a point from which easy access can be had to China itself, and to all the surrounding countries to which the Chinese have emigrated. According to the census taken in 1840, the Chinese population of Singapore, and a few small islands connected with it, was 17,179.

Here, then, as far as numbers are concerned, there is, in the English and Dutch settlements, a Chinese population nearly as large as the whole population of the Sandwich Islands; while in the kingdom of Siam, or even in the city of Bangkok alone, their number is more than double the whole population of those islands. And while so many of these settlements are accessible to us, and they are so imperfectly supplied with laborers, it does not become us to complain that the Chinese empire is closed against the efforts of the church of Christ. There is at present work for us to do, much more than could be done by all the laborers now in the field, if they all had the language perfectly. And I hope to show at another time, to the satisfaction of all your readers, that there is no special advantage in having a *very large* field, when there are not the men nor the means to occupy it fully.

These settlements may be considered the outposts of the kingdom of idolatry, which Satan has set up in the great Chinese family. Let us possess ourselves of these. If we can succeed, by the blessing of God, in evangelizing the Chinese of these settlements, if China should *not* be thrown open, a great object will have been gained—a most blessed work will have been done. And if the Chinese empire should be thrown open, the evangelization of these outposts will be a good beginning; it will, prepare the way for going on to the conquest of the empire.—*For. Miss. Chron.*

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#### GREECE.

##### *The state of education and religion.*

The following remarks occur in the journal of a tour through Northern Greece, by the Rev. Mr. Benjamin, missionary of the A. B. C. F. M. From the same author are the "Observations on

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\* The variety of dialects is no advantage except so far as it is considered a place for learning the language and making preparation to enter the Chinese empire.

the political and moral state of Greece," published in our January number.

The state of education in these parts is very far below the necessities and expectations of the population. In all cases I made it a point to ascertain the condition of the schools where they existed, and if possible, to visit them, or at least to see the teachers. Schools have as yet been established only in the larger towns, and many of these are in a miserable condition. It cannot be said that the teachers, so far as they have been provided, are incompetent. They are always required to pass through a very considerable course of training and a thorough examination, and many, whom I have known, would do honor to their profession any where. But the hands of these young men are tied in many ways. The buildings used for school-houses are often most uncomfortable, and unfit for this use. In the town of Arachoba, for instance, the building, though of sufficient size, is paved in the interior with round stones, like the streets of a city, and though in that elevated and cold locality, has no glass to its windows, and has not the possibility of being warmed. The cold air of winter must be admitted, or the light must be excluded with it.

But this is not the principal hindrance to teachers. A greater is found in the deficiency of the proper school-books. Schools are to be found in which only the fragments of a few books exist, and the children are dependent almost entirely on a few reading-cards, which are suspended upon the walls and are bedimmed by the dust of many summers and by the frequent handling of many archins. It indeed shows no little zeal and perseverance on the part of teachers and children to teach and to learn with such means.

There is a general interest in education among the Greeks; but if my observations have not deceived me there is not, even in the higher classes of the population of the interior towns, so great a desire for the thorough education of their children as to lead to any sacrifice or expenditure in order to attain it.

On the whole, education is evidently on the advance in Greece. Schools are increasing in number, and improving in character, and it is not too much to hope that existing evils will all gradually be remedied, and existing wants be provided for.

#### *The state of religion.*

My observations now, as at other times, convince me that religion in Greece is in a state of decay. Religion here is supported by the following classes of religionists.

1. Those who are at heart unbelievers, but belong to a political party which makes use of orthodoxy to promote its ends.

2. Unbelievers who think religion a valuable national tie, and a good thing for women and children.

3. Those who make religion their craft, of whom are the greater part of the clergy.

4. Those who are sincere believers in religion, but without knowing what it is; that is, who have no idea of any religion except what consists in external observances, such as the keeping of fasts and feasts, making the cross, etc.

5. Those who are sincere friends of religion, and at the same time, are better informed in respect to its spiritual character, and true value.

Of all these classes, the last mentioned, which is unhappily by no means the most numerous, is the only one from which a consistent or very successful support could be expected. The mass of people in the interior towns and villages are of the class of those who are strict in the external observances of religion, but little affected by its influence on their lives. If no influence from without were brought to bear upon these, and their external relations were to remain unchanged, they would doubtless continue their cold formalities for generations yet to come, as they have for generations which are past. But their relations are already greatly changed, and are still in a changing state. A literature is forced in upon them, a periodical press is drawing them within the circle of sympathies with each other, and with other nations, and their own newly established political system is breaking up many old habits, opening new sources of interest and emolument, and concentrating a vast amount of moral influence in its metropolis. Unhappily this literature is almost exclusively secular, and to a considerable extent, an irreligious literature. Unhappily this political system neglects to provide religious instruction, and requires the violation of the Sabbath by all its grades of civil and military officers. Unhappily the metropolis is a nursery of deism and licentiousness, a propaganda of error, and is pouring its tainted streams into a thousand channels of circulation. As the minds of the people become enlightened, they will at once lose their confidence in external rites, as the means of salvation, and their respect for a system which they now discover has blinded them, and inspired them with false hopes. If then the advocates of a pure and spiritual christianity are not awake at such a moment to guard and possess the mind with a true exhibition of the religion of the gospel, and with substantial arguments in its support, there will

be a natural and almost necessary adoption of error. Especially is this to be expected when we know that the great enemy of the truth is busily thrusting the multiform presentations of error before this people. He has sent forth his agents among us, commissioned with the impurities of the grossest atheism, with the scoffs and sneers of deism, and with the subtleties and false refinements of German neology. To counteract all these there is engaged a very small amount of intellectual and moral power. Religious instruction in the elementary schools is confined to an occasional catechetical exercise; while in the higher schools and gymnasia, and in the university, no religious instruction is given whatever, except to the theological class, nor is there any regular religious exercise in these institutions. Preaching has gone into almost entire disuse. Three priests were appointed two years since, preachers to the kingdom, and have occasionally preached a sermon in different parts. Except these, and the regular preaching of Mr. King in Athens, probably not a sermon has been preached in the Greek language during that period until since the commencement of the present lent. At this time four young men, who have gone through a regular course of classical and theological study, have been directed to preach in the churches of Athens. Their discourses, so far as I have heard them, and so far as I have learned from others, have been scriptural, and free from even an allusion to those usages of the church which we regard as injurious and delusive. Some of them have been in a good degree direct and pungent, and have

evidently affected the hearts of hearers. No act of the Greek synod, nor any other recent event in the affairs of this kingdom, has afforded me more fervent joy and thankfulness to God, than this opening of the mouths of these interesting young preachers. It seems like an era in their church. May their own hearts be touched by the sacred truths which they preach, and they become faithful and able pioneers in their church. But what are these among so many? May the Lord of the harvest raise up laborers for his harvest. It is a crisis in the affairs of souls. This nation is just at the point of receiving its character as christian or infidel, and the result will inevitably involve the eternal well-being of multitudes of our fellow-men.

But at such a juncture there is a call for aid from abroad. We can, to any extent we please, give direct religious instruction to children and youth of the land. And we can contribute to the literature of the country evangelical works, which will be read by multitudes, which will, with the blessing of God, fix the attention, and engage the affections of the indifferent, and which will bring back to light and life those who have wandered far into the regions of disbelief and death. How glorious is our privilege! How peculiar, and in one view, how awful, is our responsibility! May we not prove recreant to our trust, and may God forbid that this nation should try the fearful experiment, and the experience which others in our own age have tried. May the truth be interposed, and be triumphant!—*Miss. Herald.*

## Other Societies.

### Baptist (Eng.) Missionary Society.

#### MISSION TO WESTERN AFRICA.

Our January number contains a notice of the mission undertaken by the above mentioned society, to Western Africa, and of the designation and departure of two missionaries,—Messrs. Clarke and Prince, both formerly of Jamaica, (W. I.)—for that field of labor. They are destined ultimately, to some point on the river Niger, but as the way was not yet opened to that region, they have effected a preliminary settlement on the island of Fernando Po, which lies near the coast, and contiguous to the mouths of the Niger.

“This,” says the Baptist Missionary Herald, from which we make the following extracts,

“has occupied the greatest part of the attention of our brethren, it being, in their judgment, the spot on which it is desirable to commence operations. The situation of the island, in relation to the mouths of the Niger, and of other great rivers, the intercourse carried on between it and England, the readiness of the natives to listen to instruction, the facilities it affords for the acquisition of African languages, and the comparative salubrity of its climate, have recommended it to them as the spot where a station should first be formed, which may be a stepping-stone to other stations, and a general rendezvous from different parts of the main land. Here, they say, ‘the field is white already to harvest.’ They have made some essays, and the results are encouraging.”

Mr. Clarke, in a letter dated Feb. 2, 1841, thus mentions their

*Arrival at Fernando Po—Character of the natives.*

We landed at Clarence on the first day of January, had a kind reception from Mr. Thompson the agent of the West African Company, and were invited to remain (until lodgings could be found for us elsewhere) at his house.

On the first Sabbath of the new year I commenced preaching to the interesting people who reside there. I addressed them from Luke ii. 10, 'And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.' About 250 attended, and in the evening I again preached, and had a still larger congregation to hear from my lips the words of eternal life. On the Monday evening I commenced service in our dwelling, and every evening, when we are at Clarence, the people assemble in numbers varying from fifty to eighty and one hundred, to listen for an hour to the reading and expounding of the truths of God. Dr. Prince takes his full share in the work with me; and is, I believe, the means of much good to myself and to the people.

We meet in the cool of the morning and evening; we have the people seated in the yard, and worship commences about six o'clock, A. M., and again at five o'clock P. M. The people rejoice to hear, and some of them we hope are feeling themselves sinners, and in need of a Savior, and will soon show that the word preached has not been in vain.

The town of Clarence contains 170 houses, and 17 at Krou town, adjoining; besides 7 large houses belonging to the West African Company. There may be in Clarence 700 inhabitants, and of Krou men, at Krou town and hiding in the woods, 300. The Adeeyahs, or aboriginal inhabitants, are from 5,000 to 10,000 souls; their correct number cannot at present be ascertained. We have met this interesting people at three of their towns, and had about 600 of them in all to hear from us the words of eternal life. They are a most harmless race of people, and are not so covetous as most of the Africans usually are. They gave us a very kind reception and expressed themselves glad that white men were about to instruct them respecting God, and the way to be forever happy.

About five miles from Clarence, are four Adeeyah towns, in which there may be about 800, or perhaps 1,000 inhabitants. The soil is amazingly rich, and continues to be so to the tops of the mountains. The

land is cleared near the towns of the natives, but elsewhere is overrun with tall trees and bushes. It is well-watered, and very well supplied with all the luxuries usually found in tropical climes.

Respecting the Adeeyahs, or original inhabitants of the island, the following additional notice occurs, in another letter from Mr. C.:

"I took a walk into the woods one morning, and came to a town of the 'Adeeyahs,' but for want of an interpreter, I could not talk to them of the Lord Jesus. I have now got a person, who was for eleven years among these people, and who understands their language as well as he does his own. He also speaks English moderately well, and will I hope, be able to do something for us among this people, who are, I should think, without exception, the most degraded that exist upon the earth. A male and a female who reside in this town, who understand English, and are a little civilized, are already ranked among the 'number of our inquirers after truth. God grant they may be the first fruits of a rich harvest unto God.

"These Adeeyahs are vulgarly called 'boobies;' their huts are scattered over the island in different directions. Those nearest to each other form a town, and of such I have got the names of above thirty-seven already; and have no doubt there are many, the names of which I have not yet been able to obtain; their numbers cannot be accurately known. They are a timid, inoffensive race, and are usually kind to such as go among them in a friendly way; but among themselves, they sometimes have war, and fight with the long wooden spear and the knife. Their language is certainly very poor, and cannot be very difficult to acquire. It seems to me soft and gentle; but I have not yet heard a regular 'palaver;' I have only heard the more delightful sounds of a timid female 'Adeeyah' teaching four of her countrywomen the truths concerning God, and his Son Jesus Christ. This may seem strange to you, but it was thus: last Sabbath I attempted to make myself understood, on my return from 'Krou Town,' in a very short conversation with one or two of these poor females. The result was, that five of them, neatly dressed, came to our dwelling on the following day; two of them understood English, and in the simplest way I possibly could, I put words into her mouth to speak to the others, praying God to bless the feeble effort, and to write conviction on each of their hearts."

On another excursion to the interior, they visited the native town of Bassilli. The de-

scription which follows, is from the pen of Dr. Prince. The play-place referred to is "an open space in the midst of the village, about 130 paces in circumference, and is surrounded by palm-trees, wild canes, and a variety of shrubs. There is an open shed upon a bank of earth, called the 'palaver house,' where grievances are discussed, disputes decided, and other social business settled."

*A native town—Habits of the people.*

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. About 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of poly-

gamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their *dotter*, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase. Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us a thank-offering; five were handed to us, besides bread-kind, and *tope* (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccaniny mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in a present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half past five, A. M., on foot, to see the people of Banapa, a village a little nearer than Bassilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupee" (God), and that we were their friends come all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fled from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We had not succeeded in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods hunting.

Thence we went to our better acquaintance the Bassillians, who no sooner saw us passing by their scattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our arrangement

was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after they return. We had come prepared for another night in the palaver house, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavored to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when br. C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish good-nature belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligonce, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broken." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people

having been two or three times summoned by the king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

#### CALCUTTA.

#### *Annual report of the missionary society.*

The Baptist (Eng.) Missionary Herald for October, contains an abstract of the above report, which we copy below.

The twentieth annual report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labor in India, as last year, divided into three parts: the first detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

#### I. Under the first head are mentioned:

##### 1. *Preaching to the heathen, &c.*

The report states: the committee should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigor and to a greater extent. Mr. Aratoon, Shujaat Ali and Ganga Narayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas, and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

##### 2. *Native Churches.*

1. The church in South Kalinga—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujaat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

##### 3. *Stations near Calcutta.*

1. Haurah and Salkiya. Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok. Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhyantipur and Khari. Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhyantipur, 69; at Khari, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned:

1. *The churches in Circular Road and Lal Bazar.*

The former of these continues to be severely tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. *W. W. Evans*. Number of members, 75.

### 2. Schools.

1. The Benevolent Institution, under the superintendence of the Rev. *W. W. Evans*.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. *Ellis* and *Small*.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. *J. D. Ellis*, at Intally; whilst *Mrs. Penney* continues to take charge of the female department, which occupies separate premises in *Kalinga*.

### 3. Biblical translations.

In this department of labor, to which the Rev. *Dr. Yates* continues to devote his time and talents, the following works have been completed during the year.

In *Sanskrit*: the New Testament.

In *Hindustani*: a large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In *Persian*: an edition of single gospels and of the gospels and Acts.

In *Bengali*: the Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels.

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are 18 in number.

1. *Cuttwa*.

2. *Suri* in *Birbham*. Rev. *J. Williamson*. Number of members, 45.

3. *Monghyr*. Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.

4. *Patna*. Rev. *H. Beddy*—members, 16.

5. *Banaras*.—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.

6. *Allahabad*.—Rev. *L. Mackintosh*—members, 17.

7. *Agra*.—Rev. Messrs. *Williams* and *Phillips*—members, 51.

8. *Delhi*.—Rev. *J. T. Thompson*—members, 10.

9. *Jessore*.—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.

10. *Barisal*.—Rev. *S. Bareiro*—members, 8.

11. *Dacca*.—Rev. Messrs. *Robinson* and *Leonard*—members, 19.

12. *Dinajpur*.—Rev. *H. Smylie*—members, 11.—Church at *Sadamahl*, 22.

13. *Chittagong*.—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in *Jessore*,—the eagerness after scriptures and tracts, manifested at *Dacca* and *Chittagong*, and the murder of the native preacher *Buda* at *Sadamahl*.

We conclude our notice by extracting a part of the *Summary* subjoined to the *tabular statement of the Mission*:—

“The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23 churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism, 112 [80 of whom were natives], by restoration 24, by dismission from other churches 95, total 231. The decrease during the same period by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,840; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000.”



## Recent Intelligence.

SIAM.

*Death of Mr. Slafter.*

Since the former part of this number went to press, we have received the painful intelligence, that another valued missionary of this Board, the Rev. Coroden H. Slafter, of the Siamese mission, is no more. He died at Bangkok, on the 7th of April last, of dysentery, after an illness of several weeks. He had recently been on a tour of tract distribution, accompanied by Mrs. S., in the populous districts lying eastward of Bangkok, and when within two or three days of home, was attacked by the fatal disease which, at an unexpected moment, removed him from the scene of his earthly toils, to his rest in heaven. The prospect of death at first occasioned a slight feeling of disappointment, at being so soon called from his labors, and at having all his plans and prospects of usefulness to the poor heathen, so suddenly cut short; but when he became convinced that this was the will of God, his feelings subsided into a calm resignation, and to the last, he was permitted to enjoy great peace of mind, and an unshaken confidence in the Savior. "I am going," said he, in one of his latest conversations, "to dwell with the Lord Jesus Christ in heaven."

The following particulars respecting his sickness and death, are contained in a letter from Mr. Goddard, dated April 18.

You will doubtless be informed by this opportunity of the death of our dear br. Slafter. On the 7th inst. after a distressing sickness of more than two months, he quietly bid farewell to this world of sin and sorrow. He enjoyed the use of his reason perfectly, until near the close of life—when his mind became somewhat wandering. He was resigned and happy during his sickness. At one time he partially recovered, and was able to be about—to visit his brethren, and look after his domestic affairs—but the disease returned with greater violence, and defied the power of medicine. He said he was partially disappointed in not being permitted to labor for the salvation of the Siamese, but he said, "God knows best how to carry on his work." During his short stay he pursued, with great singleness of purpose, the one object of spreading the gospel through all parts of the kingdom. For this purpose he had fitted up a large family boat, in which he and Mrs. Slafter had already made several tours, and had carried the gospel to places where it was not before known, and where we fear it will not very soon be published again. Hence, though taken away at the very

commencement of his labors, we trust he has not lived in vain. We hope the churches at home will not be discouraged. Who can tell but that from his labors may result more glory to God, and the salvation of more souls, than if he had spent a long life in successful labors at home? Who can tell but the leaven of the word of God, which he let fall in some remote village, may take effect and spread and operate through the whole mass of this empire? I hope christians in christian lands are awake and praying fervently, night and day, for the divine blessing to rest on the efforts which missionaries are putting forth to spread the gospel. Were they thus praying they would seldom feel that when a missionary is taken away, at the commencement of his labors, they had sent him forth in vain. Seldom is one taken away before he has done something—or set in motion some train of causes calculated to bear onward this great work. If then christians fervently and sincerely pray for the blessing of God, how many souls might be saved by the instrumentality of the shortest lived missionary!

The bereaved partner of br. Slafter's labors seems to bear her loss with christian resignation. I trust she will have the prayers and sympathy of christians, and still be enabled to labor long in the field which she has entered.

Some further particulars are mentioned in a letter from Mr. Davenport, dated April 7. After detailing the circumstances referred to in the foregoing letter, he speaks of the funeral services, and then gives briefly some traits in the character of the deceased.

The brethren and sisters of the several missionary Boards, and some Europeans, were assembled in the afternoon succeeding his decease, when the last sad offices were performed, previous to the interment of his remains. The Rev. Mr. Robinson of the A. B. C. F. M. was selected to preach a sermon on the occasion. His text was, "Mark the perfect man—for the end of that man is peace." A number of Siamese being present, the opportunity was embraced to exhort them, as the deceased had done, to make the needed preparation for the eternal world. We then committed his body to the dust, near to the remains of four other beloved missionaries who now sleep in Jesus—the companions of Gutzlaff and Jones, with our beloved brethren Reed and Benham.

There were blended in the character of our deceased brother many pleasing traits. He was a man of much integrity of purpose; and zealously devoted to the service of

God and his Redeemer. He had a pleasing, affectionate address, calculated to gain the confidence of the religious and irreligious. His death is an unspeakable loss to the mission. For with such an acquaintance with the language as to be able to communicate much religious truth, with energy of character, and a design of visiting the length and breadth of this kingdom—under such circumstances we regard his removal as a mysterious providence indeed. But He who loves the church far more than mortals can possibly do, has caused the stroke and we must submit.

Some additional extracts from the letters announcing this sad event, together with a brief obituary notice, will be published in our next number.

#### Arrival of Mr. Jones at Batavia.

The Rev. J. T. Jones who, with Mrs. J., sailed from this port in the ship *Dalmatia* Capt. Beal, in January last, for Siam via Batavia, arrived at the latter place in safety on the 7th of April, after a pleasant passage of 115 days. They were expecting to embark on the following day for Singapore, and from thence to proceed by the earliest opportunity, to Bangkok. Both Mr. and Mrs. J. were in good health, and they had experienced during the passage every comfort, both from the provisions of the ship and the kindness of its officers.

#### RELATIONS OF THE BOARD.

By a reference to the last annual report, page 159 of the Magazine, it will be seen that preliminary steps had been taken, for a more intimate union of the "Roberts Fund and China Mission Society in the Mississippi Valley," with this Board, in the foreign missionary work,—the arrangement to take effect whenever the Board shall be apprized by the Society that their missionary in China, the Rev. I. J. Roberts, has acceded thereto." Official information having been received by the Board, that Mr. Roberts has acceded to the terms proposed, the above arrangement will go into full effect. "It is mutually understood, that the agency of the Society shall be confined to the State of Kentucky, and that its operations shall be subsidiary to the Board, in the same manner as those of other auxiliaries, reserving to itself the right belonging to all contributors, to designate the objects to which its donations shall be applied." Mr. Roberts will be considered a missionary of this Board, and subject to the same regulations as its other missionaries.

#### Letters from Eastern Missions.

**BURMAH.**—D. L. Brayton, Jan. 15, 1841, April 9.  
H. Howard, April 26.  
L. Ingalls, Feb. 17.  
F. Mason, j. Dec. 3-11, 1840, April 13, 1841.  
S. M. Osgood, Dec. 31, 1840, Jan. 9, 1841.  
T. Simons, Aug. 10.  
**ARACAN.**—E. L. Abbott, Sept. 5, 1840.  
G. S. Comstock, j. Dec. 29, 1840—April 7, 1841.  
E. Kincaid, Jan. 18, March 16.  
**ASAM.**—As. Mission, March 10.  
C. Barker, Dec. 23, 1840.  
M. Bronson, Jan. 1, 1841, April 19.  
N. Brown, j. May 1, 1840—Aug. 15, Jan. 6, 1841, Feb. 16, March 20.  
O. T. Cutter, Oct. 23, 1840, Feb. 25, 1841, April 27, June 14.  
**SIAM.**—R. D. Davenport, April 7.  
W. Dean, March 5, 15, April, 1, 18.  
J. Goldard, Jan. 1, Feb. 12, April 18.  
J. T. Jones, May 18.  
Mrs. M. M. Stuffer, April 16.  
**CHINA.**—J. L. Shuck, Feb. 19, March 8, 27, April 27, May 30.  
I. J. Roberts, April 19.  
**TELOOGOS.**—S. S. Day, Feb. 24, March 16.  
S. Van Husen, March 13.  
**W. AFRICA.**—J. Clarke, April 19, June 8.  
J. Day, June 19.  
**FRANCE.**—E. Willard, June 3, Aug. 10, Sept. 22, Oct. 7.  
**GREECE.**—R. F. Buel, June 14, July 23, Sept. 24.  
Mrs. H. E. Dickson, March 24, June 23.  
H. T. Love, June 23, Aug. 20.  
**GERMANY.**—J. G. Oncken, March 19, 20, July 20, Sept. 25.  
G. W. Lehmann, July 7, Aug. 3.

#### Donations,

FROM OCT. 1 TO NOVEMBER 1, 1841.

#### Maine.

Piscataqua Association, per Levi Morrill,	2,27
Waldo For. Miss. Soc., Thos. B. Lincoln tr., per Rufus Jones,	17,00
Lubec Bap. ch., per Rev. Elias McGregory,	3,00
Bowdoinham Baptist For. Miss. Soc., W. R. Prescott tr.,	
Topsham Bap. church	9,70
Leeds Fem. Miss. Society	6,71
do. Male do. do.	6,26
Fayette Fem. Bap. Miss. Society	14,00
West Gardiner Bap. ch.	10,82
Winthrop, two friends	,63
	48,12
Penobscot Baptist Association, J. Hunting tr., per Mr. Parker,	80,50
Cornville, A. Crawford	9,70
S. Fogg	1,00
per Rev. D. P. Bailey	10,70
Lebanon and North Berwick Female Baptist Miss. Soc., Mrs. Miriam B. Goodwin tr., per Daniel Wood.	7,50
York Co. For. Miss. Society, C. Swazey tr.,	169,30
Sodgwick Bay. Fem. Miss. Soc., Mrs. Ruth Allen tr., per Mr. Wood,	22,52

— 360,91

*New Hampshire.*

New Hampshire Bap. State Convention, John A. Gault tr.,	380,77
Portsmouth Bap. ch., monthly concert,	10,83
do. Ladies' Miss. Soc. of Middle St. Bap. ch.,	13,50
per Rev. F. G. Brown,	24,33
	<u>405,10</u>

*Vermont.*

Charleston, Mr. Underwood, per Lewis A. Dunn,	3,00
Vermont Bap. State Convention, Rev. Willard Kimball tr.,	
For Asam mission,	1,00
" Burman "	8,50
" German "	5,00
" general fund,	298,39
per Rev. Mr. Thresher,	312,89
Plainfield, Ladies, per Rev. Horace Scaver,	5,00
	<u>320,89</u>

*Massachusetts.*

Boston, Baldwin Place Bap. ch., mon. con., for October,	18,40
do., United monthly concert at Federal St. ch., for October,	3,39
do., Miss Elizabeth Wetherby	5,00
Newton Theo. Institution, mon. con., per Rev. G. W. Bosworth,	11,00
Westfield Baptist Association, S. Root treasurer,	
For Burman mission,	31,08
" general fund,	64,72
	<u>95,80</u>
Raynham Missionary Society, Enoch King tr., for Burman mission,	21,50
Salem, Miss Nancy Curtis	,50
West Cambridge Baptist ch. and cong., avails of missionary box, per Rev. T. T. Tingley,	6,62
West Dedham Baptist ch. and cong., mon. con., per Rev. Joseph B. Damon,	10,50
Old Colony Missionary Society, Levi Pierce tr.,	40,00
A teacher of orphans, per Rev. Wm. Crowell,	3,00
	<u>215,71</u>

*New York.*

Woodville Baptist ch., per A. V. Wood,	1,00
Hamilton, students in Lit. and Theo. Institution, per Peter Colgrove,	20,00
	<u>21,00</u>
<i>New Jersey.</i>	
Cedarville, S. S. children, per D. P. Roray, for Indian missions,	4,00
Woodstown Baptist ch., per Rev. C. C. Park,	48,00
Burlington, Rev. I. Bonzer	3,00
Jacobstown Baptist church	1,25
Newport Baptist For. Miss. Society, being a section of Baptist church at Dividing Creek, per Rev. William Bacon,	37,00
Salem Baptist ch. and cong., per Rev. S. Smith,	53,35
	<u>146,60</u>

*Pennsylvania.*

Mead Corner, Bap. church	2,50
Milesburg church, mon. con., per Joseph Green,	10,00
Alleghany city, 1st Bap. church, mon. con., per Jos. Trevor,	13,31
Central Union Association, Isaac Reed treasurer,	
Frankfort Bap. church	3,05
Vincout " "	7,51
Windsor " "	5,50
Williston " "	17,55
Uwehland, P. Souders	5,00
	<u>38,61</u>
Washington Baptist ch., per Rev. A. K. Bell,	22,17
do. Female Miss. Soc., Emma Wilson tr., for Burman mission,	33,88
Balligomingo Miss. Society, H. Harrop tr., for African mission, Newtown Square Female Foreign Miss. Soc., per Rev. D. Trites,	26,75
Roxboro' Female For. Miss. Society, per Rev. T. Winter,	30,00
Lower Minor Female For. Miss. Society, H. G. Jones,	32,00
Rush Baptist church, mon. con., per Thomas Vastine,	15,10
French Creek Association, N. Gould tr., per Rev. W. Shadrach,	14,89
A watch key,	,37
	<u>15,26</u>
Centre Baptist Association, per Rev. Wm. Shadrach,	36,16
Monongahela Assoc'n, per do.,	10,64
Woodcock Valley, per Rev. Wm. M. Jones, for African mission,	8,00
Philadelphia, Mrs. Newby	5,00
do., Central Bap. ch., mon. con., per A. H. Willess,	6,00
do., Eliza Saunders	4,00
do., class of S. S. children, Centre Baptist ch., proceeds of missionary box, per Miss S. Stokes,	2,60
per Rev. B. R. Loxley,	<u>309,98</u>
<i>Delaware.</i>	
Wilmington, Martha Shields, for Burman mission,	20,00
do., 2d Baptist church, per G. M. Lord,	17,00
	<u>37,00</u>
<i>Alabama.</i>	
Montevallo, Edmund King, per Rev. Dr. Woods,	50,00
<i>Mississippi.</i>	
Macon, " A Southron,"	5,00
<i>Kentucky.</i>	
Maysville Bap. church, mon. con., per J. L. Kirk,	8,00
Georgetown Bap. ch., per Miss Sarah Butler,	10,00
	<u>18,00</u>
A friend to missions, per anonymous letter,	5,00
Unknown individual	10,00
	<u>81905,19</u>

H. LINCOLN, Treasurer.

THE  
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VOLUME XXII.

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## TO THE READERS OF THE MAGAZINE.

WE have to say to our readers that it is in contemplation to change somewhat the character of the Magazine; to occupy a little more fully the entire field of missionary labor.

When new exigencies arise in the prosecution of any enterprise, new means must be employed to meet them. Since 1836, when the Magazine became strictly a missionary work, its pages have been devoted chiefly to the communication of missionary intelligence. Perhaps nothing more has been called for than to keep the friends of missions informed of the actual progress of the work. Nothing more was necessary, certainly, if regard were had only to the procurement of the requisite funds. Our condition, however, has become changed. We are now exceedingly straitened for the want of the requisite pecuniary means.

In the infancy of missions, while the missionaries are acquiring the languages of the heathen, and are making translations of the scriptures, the necessary expenses are limited; but when the languages are acquired, and the scriptures translated, the missions are prepared for extension, and the expenses must be greatly augmented. The scriptures must be printed, and additional laborers called in to circulate them and instruct the people out of them; to establish schools and organize churches; and, by an endless variety of means, endeavor to evangelize the people.

The origin of the foreign missionary enterprise among the Baptists of the United States, had much in it that was peculiar. The suddenness with which the plan was developed, and communicated to all our churches, and the success that attended the undertaking;—a success almost without a parallel in the history of missions;—gave to it much of the air of romance, and secured to it, in an uncommon degree, the popular favor. The conception was so grand, and the realization so certain and near, that not only the pious, those who love our Lord Jesus Christ in sincerity and truth, but all, however slightly they may have been attached to our congregations, were loud in their praise of the undertaking, and were ready to contribute liberally of their substance to sustain it. The age of romance is now past, and the labor, if accomplished at all, must be performed by the tried friends of missions. They, impelled by the constraining love of Christ, must stand fast, and be associated together in still stronger alliances.



The labor of carrying on foreign missions is naturally divided into two departments—the home and the foreign. The one furnishes the necessary means for prosecuting the mission ; and the other applies them. The Board has a supervision of both these fields ; and in saying that it is intended to modify the character of the Magazine, we mean to say that it is in contemplation to speak through its pages the sentiments, and express the feelings of the Board, with a view of rendering, if possible, our means more effective. Our labors abroad must be graded exactly by the supplies furnished at home ; and the Board feel the need, in an especial manner at the present time, of the sympathy and the coöperation of all the friends of missions. We beg that you will give to what we have to say, a candid hearing. And may we not ask the kind offices of our readers in every place to enlarge the present list of subscribers ? We ask for access to the people through the columns of the Magazine ; we desire that our missionaries may converse with them as laborers in a common cause ; and the Board especially desire this intercourse with those, of the riches of whose liberality to the heathen they are but the almoners. Biographical sketches of our departed missionaries, and of distinguished fellow-laborers, will be inserted ; and we hope that many of our brethren who are accustomed to write for the press, will be moved with a desire to speak through our columns in such forms as they may deem most subservient to the sacred cause of missions.

## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

Crete.

EXTRACTS FROM A LETTER OF MR. BUEL, DATED CORFU (IONIAN ISLANDS), SEPT. 24, 1841.

The following communication from Mr. Buel will be read with interest, as indicating the state of religious feeling and the prospects of missionary labor among the Greeks. The ceremonies connected with infant baptism, which are described at some length, constitute a distinguishing feature of the Greek Church. The practice of *Trine Immersion*, here referred to, prevails throughout that church, which, it will be recollected, embraces a larger number of nominal members than all the protestant denominations in Christendom.

I am happy to announce only tidings of good respecting the health and general prosperity of the mission. On account of the departure of the English mail-steamer several days earlier than its usual time, the letters of Mr. Love and Mrs. Dickson, instead of being forwarded by the present opportunity as was expected, will be retained for the next mail, which will leave about the middle of October. As the affairs of the mission are particularly described in the reserved letters, I shall confine myself in this to some remarks and extracts from my journal, designed to illustrate the religion and manners of the Greeks.

*Baptism of a Greek child.*

A few weeks since, Mrs. B. and myself accepted an invitation from our teacher to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an Associate Professor in the University, and his

lady; also Rev. Mr. Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, &c.

When the font or laver—a large brazen vessel—had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre table, it was announced that the ceremony was about to commence.

The deacon, the god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed,—a small low-crowned hat without a brim, which custom allows him always to wear—his long hair, floating in curls over the shoulders—and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it, by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows:—"Expel from this child every evil and unclean spirit, concealed and nestled in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood, and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy shepherd, Jesus Christ; and a worthy member of thy

church,—a son and heir of thy kingdom; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom; through the grace, mercy, and loving-kindness, of thy only-begotten Son; to whom with thee, and the infinitely holy, blessed, and life-giving Spirit, be praises, now and forever, in a world without end, amen."

The priest then turned to the west, and put the following interrogatories, each *three times*, to the god-father, who also facing the west, answered in behalf of the child.

*Priest.* "Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

*God-father.* "I renounce."

*P.* "Hast thou renounced the devil, and all his works, &c.?"

*G.* "I have renounced."

*P.* "And do you spit him out?"

Here the god-father spits out the devil three times, as the question is repeated to him.

*P.* "Do you make a covenant with Christ?"

*G.* "I do covenant."

*P.* "Hast thou covenanted with Christ?"

*G.* "I have covenanted."

*P.* "Believest thou on him?"

*G.* "I believe on him, as king, and God."

Here the god-father repeats three times, the "Apostles' creed," when a long series of repetitions ends with—"I worship the Father, Son, and Holy Ghost, the indivisible, and consubstantial Trinity."

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

*Priest.* "That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection."

*Deacon.* "We beseech thee, O Lord."

*P.* "That he may keep his baptismal garment, and the seal of the spirit, without spot, and blameless—unto the terrible day of Christ, our God."

*D.* "We beseech thee, O Lord."

*P.* "That this water may be to him the washing of regeneration, unto the forgiveness of sins."

*D.* "We beseech thee, O Lord."

Then follow the consecrating prayers, during which the priest sanctifies

the water, and the cup of oil, by breathing upon each three times—taking care to suit the action, so as to make the sign of the cross,—and repeating each time the formula, "In the name of the Father, and of the Son, and of the Holy Ghost." Some of the consecrated oil is poured upon the water, in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy *chrism*. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, "The servant of the Lord is anointed with the oil of gladness, in the name of the Father," &c. &c.

The anointing of each separate part has a special significance, (e. g.) the breast—"for the cure of the soul;" the ears—"for the hearing of faith;" the feet—"for the direction of thy steps;" the hands—"because thy hands have made me and fashioned me."

After the *chrism*, the child is dipped, feet foremost, into the font, and immersed *three times*, according to the number of persons in the Trinity, with the formula, "This servant of the Lord is baptized in the name of the Father, amen,"—"in the name of the Son, amen,"—"in the name of the Holy Ghost, amen." This is the Trine Immersion of the Greeks; "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown, presented by the god-father with some jewelry, such as ear-rings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father," &c. &c.

It is then carried round the font,—all who are engaged in the ceremony following and chanting—"Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "Whosoever of you are baptized into Christ have put on Christ."

Some collects—such as the first part of the sixth chapter of Romans, and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, &c., of the child,

saying—"Thou hast been baptized, enlightened, anointed, sanctified and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula—"The servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among Protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak *what I know* respecting this matter.

It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than

that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the *chrism*, in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *Eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

#### *Bigotry and superstition of the people.*

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and veneration with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and cleansed from sins, according to the words of our Lord, 'Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.'" Thus reads the church catechism.

Of course it is a great piece of arrogance, for foreigners to come among a nation of christians, to teach them religion. The Greeks interpret the commission of our Lord, thus, "He commanded the apostles to disciple the *heathen*, not *christians*," and the ready inference is, "that we have no divine authority for discipling and baptizing Greeks, who are already a nation of baptized christians." The Greeks hold that "they are born with christian blood in them, and that baptism is only a necessary symbol of an inward grace, which they have inherited from christian parents." This very remark was made, the

other day, by a school inspector of this island, in conversation with Constantine. The latter had only to refer him to John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Jew never placed greater reliance upon circumcision, than the Greek does upon his baptism. If the former believed that "no circumcised descendant of Abraham could be lost,"—the Greek believes as firmly, that for no crimes can he be in danger of damnation, if he but continues in the faith of the church.

It is wrong, it is criminal unfaithfulness to the truth, and to the souls of men, to spare such dogmas, whether from fear, or from deference to religious prejudices. What then shall be thought of the wisdom or the benevolence of those, who would dissuade us from bringing the truth to bear upon the destructive superstitions of this people, especially as it is difficult, if not impossible, ever to state the simple and saving truths of the gospel, without touching and arousing those superstitions? Pray how could Paul have preached the gospel to the Jews, if he had been silent on the subject of circumcision?

*The authority of the Bible acknowledged—Corruption of the Greek scriptures.*

But the bible is a powerful instrument for the pulling down of these "strong holds." It is the acknowledged source of religious belief. There is, therefore, a common standard of appeal; and when their superstitions, however venerable, are brought to this test, there is no Greek who does not shrink from the trial, and feel his foundations disturbed. But the people, alas! are deprived of the privilege of reading their own scriptures. These are accessible only to the priests, whose interest it is to conceal the truth; who live upon the harvest of the superstitions which they themselves have sown. The New Testament in ancient Greek, which is contained in two books, one "*The Evangelion* or Gospels," the other "*The Acts and Epistles of the Apostles*," is ordained to be read in the churches in the course of the year. But the ancient language is unintelligible to the mass of the people; and even a learned Greek can make nothing out of it, when read in the long-drawn, sing-song tone of the parish priest. Moreover the New Testament of the churches is a mutilated book—

many precious passages being left out; as Acts iv. 12: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." This text, if it should happen to lodge in the thoughts of the people, would be a very inconvenient one for their system of picture worship. This artifice of expunging is not easily detected, owing to the miscellaneous manner in which their two books are arranged. Short collections for every Sabbath, and for different occasions, are taken from any and every part of the "Gospels," and jumbled together upon no principle but that of confusion; and so of the "Acts and Epistles." Professing to contain the whole New Testament, these books are a deception. The genuineness of the omitted passages cannot, however, be disputed, since they are found in the Russian Greek bible, whose authority is never questioned.

*Religious books and instruction—Infidel works—Ignorance of the scriptures.*

But there is another kind of reading with which the people are more liberally supplied; that is, the *Seinaxaria*. It is a collection in ten or twelve books, chiefly of legendary tales, or wonderful and ridiculous stories, respecting the lives and miracles of some of the most eminent saints. They are written in a style suited to the most vulgar minds, and their effect upon the morals of the people is often that of lewd and indelicate fiction. These books are read in the churches on saints' days, and other occasions; each chapter being assigned to a particular day or festival. This is nearly all the instruction which is given in the churches; for the priests never preach, except on a few Sabbaths in lent. These *Seinaxaria* also supply all the religious reading out of the churches; indeed there is but little other reading of any kind among the mass of the people. The consequence is, that they have a much greater veneration for some old saints of the dark ages, and a few more worthy "fathers" of the church, than for either Christ, or his apostles. An analysis of these books would present a pretty complete epitome of the popular religious belief. I should say that the book-stores keep a very good supply of works, literary and scientific, with which modern Greek literature is daily enriched; and these find some purchasers among the most intelligent

class. There is also an abundance, comparatively, of infidel books, in Greek, Italian and French, which rarely fail to produce their desired effects whenever they are read.

The fact that people often quote for scripture what can only be found in the *Seinaxaria*, shows how little biblical knowledge they possess. For example, Constantine said to his school inspector,—

“What authority have you for worshipping the *Eikonas* (pictures) of Christ?”

“Why, sir,” he replied, “don’t you know it is said in the Gospels, that when Christ was once asked for his picture, he took his handkerchief and wiped his face with it, when there was left upon it a perfect image of himself? And this is the original of all the *Eikonas* of Christ which are found in the churches?”

“Where do you find that story in the bible?” C. asked.

“O, I do not remember, at this moment, in what part of the *Euangelion* it is; you will easily find it.”

It needs only the diffusion of scriptural knowledge, attended with the divine blessing, to dispel all this moral gloom, and restore to this land the light which shone upon it in the brightest days of the primitive church.

The spirit of inquiry which has been awakened by the labors of our brethren, both at *Patras* and *Corfu*, is very encouraging, as will be seen by the subjoined statements.

*Theological students—Demand for books—Apostolos—Favorable prospects.*

The most frequent and promising applicants for our books, are the students of the Theological Seminary in this city. Sometimes Mr. Love’s study presents quite a little congregation of these gentlemen of the black gown, who eagerly receive the scriptures, the publications of the American Tract Society, and other useful works.

About fifty young men having studied at the University, are now taking their four years’ course in this seminary. A limited number is selected from each of the Ionian Islands, who are supported by government during their theological studies, on condition of their refunding five hundred dollars if they do not enter the priesthood. The course of study, which is, at best, a miserably meagre affair, has been of late curtailed, by the absence of

the French and English teachers, and a number of the students have solicited Mr. L. to give them private lessons in the English.

It seems to be the design of Providence “to open an effectual door” for the preaching of the gospel in this country through the instrumentality of a native ministry. Such a result we wish to keep specially in mind. There are in this land, abundant materials for this right arm of an efficient missionary establishment. Of this fact we have some gratifying evidence in the case of our beloved br. *Apostolos*, not to mention now another who promises much as a fellow-laborer, at no distant period. It is an especial cause for gratitude, that the two young men, besides *Apostolos*, who are now regarded by us as dear brethren in the Lord, seem to be peculiarly fitted, in many respects, to become pioneers in the work of evangelizing their countrymen.

Concerning *Apostolos*, we can speak with gratifying assurance. He has just left us for *Patras*, after a visit of three weeks, which he made to *Corfu* at our request. His services at *P.* have assumed a very interesting character. Having taken charge of a depository of books for gratuitous distribution, he was beset from morning till night with applicants, and visitors who called for religious conversation. To make a judicious disposal of his books, and to be eminently useful as a religious teacher, he seems to be well qualified, by his knowledge of character, acquaintance with the scriptures, and the lively interest he takes in giving the gospel to his benighted and deluded countrymen. Influenced by this motive, and by the providential circumstances alluded to, he has felt it to be his duty to relinquish his employment, though it subjected him to considerable pecuniary sacrifice, and to enter the service of the Board, as an assistant. If a new missionary were sent to *Patras* to-day, it would be three years before he could be as directly and extensively useful as *Apostolos* is. We commend him, and the two disciples of whom he speaks, and the little band of inquirers at that station, to the prayers of God’s people, and to the kind notice of the Board.

In conversation last evening with Constantine, mentioned above, he expressed his religious exercises as follows. He says “he loves the Savior, and feels a confidence that his love is real; for, while he felt formerly not the

least interest in him, the very name of Christ is now dear to his heart; that he could die now in hope that his sins were forgiven through Jesus Christ; that the bible is now his favorite book, though formerly it was entirely devoid of interest. A year ago, Apostolos gave him Baxter's *Saints' Rest*, when he read scarcely a page of it; but now he could read it all night long. 'The Pilgrim's Progress,' he had read the past week during the hours of leisure from school, and he found it a wonderful book. It was very badly translated, but it exactly described his own experience. He is sure that there is a great difference between his present and his former views and feelings. Now he shrinks at the very thought of doing what he knows to be sin; that he could much more easily endure bodily suffering, than remorse for the commission of sin. He thought that baptism was designed only for the pious; and that it is binding upon them as an ordinance of God. As for himself, the duty of being baptized was like a mountain to him. He thought he had not yet attained to sufficient strength of faith to ask for it. He had hesitated to speak to Mr. Love about it; knowing that he would only be directed to the scriptures, where, he was already satisfied, his duty was marked out with the greatest clearness."

The conduct of Constantine corresponds very well with these expressions. It remains to be seen, how his love to the Savior will enable him to endure the cross of making a profession of his faith, which, in these countries, implies such a complete crucifixion to the world.

The next letters from br. Love and Mrs. Dickson will present our mission in an interesting light to the churches at home, and cause it to be remembered, we earnestly hope, in the supplications of God's people.

Mrs. B. and myself find the climate at Corfu equally as favorable to health as that of New York State. I do not yet find opportunities of being directly useful, except in a Sabbath school class of about fifteen boys, and in our English service on Sabbath afternoons, which I share with br. L. as often as my attention to the Greek language will permit. Mrs. B. devotes two hours daily to teaching in Mrs. Dickson's school.

As soon as our tracts arrive, we shall have the pleasure of undertaking their

distribution among the 1,800 English soldiers quartered in the citadel and other garrisons in the neighborhood of the city.

## ARRACAN.

### EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

During the summer and autumn of 1840, Mr. Comstock confined his labors to the vicinity of Ramree, at which place, accompanied by Mr. Stilson, he fixed his residence in May, 1839. The town contains about 10,000 inhabitants, and the district 70,000. The three other districts, Akyab, Sandoway, and Æng, which together with Ramree district constitute the Province of Arracan, contain, it is supposed, 170,000 inhabitants, making a total of about 240,000. Cheduba, mentioned in the following notices from Mr. C.'s journal, is an island lying a short distance to the south-west from Ramree island, 18 miles long and 14 miles wide, with a population of 10,000, and is a part of Ramree district.

Besides Mr. Comstock and Mr. Stilson, there are four native laborers in the district of Ramree, two of whom, Ko Thah oo and Thoo Pau Oung, are stationed on Cheduba island. Mr. Kiuceaid and family, with two native assistants, are also laboring at Akyab in Akyab district, with manifest effect, and Mr. Abbott and family with several assistants, in Sandoway district, but chiefly in behalf of Karens from Burmah, of whom about one hundred were baptized during the year 1840.

The mission to Arracan, though subject to various untoward influences almost from the date of its establishment in 1835, has attained to a good degree of prosperity, and claims further enlargement. For a considerable time it had to contend with exaggerated representations of the unhealthiness of the climate. Arracan was associated in the minds of many with Chittagong, the province lying next to it on the north, where Colman fell an early victim in 1822 at Cox's bazaar. And the impression of its sickliness was deepened by the unfortunate selection of Kyouk Phyou as a mission station by Mr. Comstock, and the premature death of his first associates, Mr. and Mrs. Hall, in 1837. It is believed, however, by Mr. Comstock and others, that the climate of Arracan will not suffer in comparison with that of many other eastern countries, and that the places now occupied by our missionaries are, for the most part, salubrious.

Admitting that the climate is not an insupera-

ble barrier to the extension of missionary operations in Arracan, there is much to favor it in the number of its population, in its accessibility, its subjection to British rule and consequent security, and its vicinity to Burmah on the east, communication with which may be had through the mountain defiles by the way of Bassein. It is also a very important consideration that Christian missions are now prosecuted in Arracan by the American Baptists only, Mr. Fink, formerly an English Baptist missionary at Ak-yab, having retired, and the country being avowedly transferred by the Eng. Baptist Missionary Society to the American Baptist Board. It should be added that the late accession of Mr. Kincaid and Mr. Abbott to the mission, has been in accordance with the indications of Providence, withholding them from their allotted stations at Ava and Rangoon; and it is occasion of devout congratulation that a so "wide and effectual" door of usefulness has been opened to them in Arracan, so long as Burmah Proper shall continue to be closed to missionary labors. To proceed with the journal:

Mr. Comstock left Ramree with his family for the island of Cheduba Dec. 29, 1840, and arrived on the 31st; having preached and distributed tracts at a small village on Jagoo island, on the way. The following extracts indicate the reception given to

#### *Preaching and tract distribution at Cheduba.*

Jan. 1, 1841. Went early in the morning to a neighboring village, and found a few people to hear the truth. Several of the men were threshing out paddy near by, and too busy to pay much attention to the gospel. Many visitors at the house during the day.

2. Visited three villages, and found a good many attentive hearers. Some who objected at first, when their objections were removed, listened with apparent interest. I hope that light was spread among the people, as to the character of God, and the way of salvation. At evening I went with Mrs. C. to a village near by, and spoke to a few men about divine things, while she talked to a crowd of women.

3. Sabbath. I preached this morning to an attentive congregation from the words, "The Lord is good." In the afternoon had a prayer meeting with the two assistants who are located at Cheduba, and the one who accompanied me, and preached at evening. The day has been interesting, and I hope it will prove to have been a profitable one.

4. Went early this morning to a small village, and spent an hour or so in telling a dozen of the inhabitants about Christ, and left a few tracts with them. In the afternoon I procured an ox cart, and went with Mrs. C. to a larger village, three or four miles distant. After a delightful walk on the sea beach, which was near by, we returned to the village and spent a short time in speaking to fifty or more men, women, and children, about God.

5. Before breakfast I went into a neighboring village, and sitting down with some men by a fire in the street, commenced conversation on religion. One man was very hostile and cavilled stoutly at first, but was soon silenced, and then he with eight or ten others listened well. At evening Mrs. C. and I went into a small village, and declared the truth to a few men and women, and then went on board our boat to go to another part of the island. While we have been at Thoo Pah Oung's, a goodly number have heard the truth daily. Some who appeared decidedly averse at first, became apparently friendly, and others who seemed indifferent began to manifest a good deal of interest in what they heard. Mrs. C. had many women with her every day, and on some days crowds. I cannot but have strong hopes that our visit here will do good.

#### *Preaching the word among the villages—Attentive hearers—Return to Ramree.*

6. Left Cheduba creek at 9 o'clock, p. m., and before daylight arrived at our proposed stopping place on another creek. I went early to the house of the head man, and made known my object. He was very civil, and a half dozen or more at his house manifested some interest in the truth. The zayat where we stayed, was beside the great thorough-fare through the island, and a great many travellers heard of Christ to-day; and as all the men of this region were out repairing the roads and bridges, in expectation of a visit from "the king," they called, and thus a multitude were told of the Savior.

10. During the last three days we have visited several villages, but determined to spend the Sabbath at this place. Almost as soon as it was daylight our zayat was surrounded by men and women, who paid good attention to the truth. I told them that it was our worship day, and that I should preach there after breakfast. At the time appointed sixty or more people



gathered together to hear the gospel. I preached from the words "God so loved the world," &c., to attentive and apparently interested hearers. The *zayat* was crowded nearly all the day. Toward evening Mrs. C. and I went into the village, and were immediately surrounded by eager listeners. At evening I preached to about thirty, principally men, from the words "Blessed are the pure in heart." I think it may truly be said that the people heard the word to-day gladly, though one man who had built a pagoda, and was flattering himself with the hope of a happy state beyond the grave in consequence of it, was highly offended by my comparing him to a man who wished to cross the ocean; and, instead of going in a trusty ship, should spend 500 or 600 rupees on a boat which would founder as soon as it put out to sea.

11. Went to-day to three or four villages, and though most of the men were out to work, I found a good many who listened well, and were glad to receive tracts. At evening ten or a dozen men came to the *zayat*, and really appeared happy to hear the gospel. During the two days we have spent here, very many have heard of the living God and of Christ the only Savior. My walk of eight or ten miles under a burning sun was rather too much for me, and I became considerably unwell.

12. We crossed over from Cheduba to Ramree island this morning, and after visiting several villages, we left on the next day for home. I had left Ramree with more than 27,000 pages of tracts and scriptures, but as the two assistants stationed at Cheduba were nearly out, I left the larger portion for them, and took with me as many as I thought would be needed. The demand however was greater than I had anticipated, and our supply was exhausted before my tour was finished.

14. Arrived at Ramree about noon, and was happy to find all well. Much truth has been declared during our absence, and many tracts and portions of scripture distributed, and I cannot but hope that God will bless his truth thus made known, to the good of some souls.

*Another excursion—Bigotry and opposition to the truth.*

23. Having remained eight days at home preaching, &c., and having administered the Lord's supper to the

little church on the Sabbath, I left about noon yesterday for some large villages north of Ramree. This morning arrived at Kyoung-souk, a village containing 120 or 150 houses, in hamlets of twenty or thirty houses each, but a short distance from each other. At the landing place found a dozen or fifteen men, who listened well, and most of whom took tracts. During the day I had four or five congregations of a dozen or twenty each. The people listened with some attention, but evidently had no idea of seriously considering what they heard. They were perfectly satisfied with their own religion, and repeatedly said, "we cannot reject the *betagal* (sacred books), we cannot forsake our idols." Alas! "a deceived heart hath turned them aside."

24. Went to Alay-kyoung, a village of about the same size as the last. At the first place where I sat down to talk to the people, twenty or thirty gathered around me, and listened about an hour, often raising objections. Kyoungs, pagodas, and idols, appear to abound in this region, and the people are evidently bigoted Būdhists. Only one man here took a tract. At the next place I stopped, about twenty came to hear. They were learned, in the Burman sense, and really seemed to pity my ignorance. Gaudama, they said, was not dead, he had only disappeared; he was an eternal God, &c. &c. About a dozen tracts were left with them. With the two assistants I then sought a *zayat* where we could quietly worship God, it being the Sabbath. When we commenced worship by singing, the people came around the *zayat*, and a congregation of about thirty listened to a short discourse from the words "Blessed is the man whose sins are forgiven." After worship a few took tracts, and a dozen staid an hour or two, and listened attentively to parts of tracts read by Moung Net, and to remarks made by him. At evening I went to a *zayat* where a dozen men were assembled, and engaged in conversation with them. They hardly seemed to know what to think or say about a God without beginning or end—so different from all their ideas of a god. At length they said to each other, "the eternal God must be the devil." They concluded the conversation, as others have often done, with "we can't give up our own religion."

25. Spoke to two small congregations about God, and distributed a few

tracts. At one place came in contact with some silversmiths, who made silver images of Gaudama, and their zeal and arguments reminded me of Demetrius and the craftsmen of Ephesus. About eleven A. M. unmoored my boat and left for Zanay, a village of about 300 houses, where we arrived in the evening.

26. Went among the people this morning with a large supply of tracts. I had three or four congregations of about fifty each. The people here seem pretty well to understand the doctrine of an eternal God, and know something of Christ, but they evidently have no relish for the truth. Indeed, many appeared bitterly hostile to it, though they professed to worship an eternal God, and said there was but a slight difference between the religion of Gaudama, and that of God; more in words than in any thing else. I distributed 200 or 300 tracts, and in the afternoon left for home.

*Visit to Akyab—Favorable prospects—Healthfulness of the station.*

Some account of this visit is given in a letter of Mr. Kincaid, page 323 of the November number. The remarks in regard to the climate of Arracan coincide with those of Mr. K., whose prospect of renewed health is also more favorable than for several years past.

On the 29th of January, I left with my family for Akyab, and took a tour in company with br. Kincaid, to Cruda, Arracan, &c. At Cruda we spent Saturday and Sunday, preached several times, and on the Sabbath administered the Lord's supper to the little church there. Several appeared to be in an interesting state of mind. At the old town of Arracan, containing now 2 or 3,000 inhabitants, we also found interested listeners; and one man professed firmly to believe the Christian religion. Indeed at all the villages we stopped at, save one, the people listened with attention and apparent interest to the truth. I preached repeatedly at Akyab, and found much that was encouraging there. Two men applied for baptism while we were there, and two or three others appear to be promising inquirers. Br. Kincaid and family have experienced so much sickness at A—, that I fear lest these fair prospects may be overclouded soon by their being obliged to leave. We returned home on the 25th of Feb. in good health, and found all well at Ramree. As I have spoken of the ill health of

br. K. and family, I may as well say that I think the climate of Arracan has very little, if any thing, to do with it. The truth is, br. K.'s constitution was sadly shattered by his exposures among robbers, &c. before leaving Ava, and sister K.'s health has been far from good for years. I think it highly probable that they enjoy as good health here, as they would in any other part of India. Akyab, however, is yet considered insalubrious, and I suspect will not bear a favorable comparison with Ramree and Sandoway as to healthfulness. Still, I hope it may be continued as a missionary station.

*Labors at Ramree—Encouragements—Applicant for baptism—Health of the mission.*

I and the assistants have been absent so much during the last two or three months, that comparatively little effort has been made in this town, and I hear of nothing encouraging in the appearance of any of the town's people.

April 1. I have been able to preach about town at evening, for a fortnight past. Congregations are usually about thirty or forty, and the attention paid to the truth is quite encouraging. The assistants, too, are busy daily in telling the people of Christ. Of course, there is more interest and inquiry, than there was before. Last Sunday we had our first application for baptism at Ramree.

The Mussulman who has been an encouraging inquirer for a year, and to whom I have alluded in my previous journal,\* had courage to come out, and publicly profess his faith in Christ, by asking baptism. We hope he is a converted man, and will have grace to be buried with Christ by baptism, and to walk in newness of life. Two women also manifest a considerable interest in the truth, and indeed profess to believe it. A good many from the country have recently called at our house, thirty or forty sometimes in a day, and heard of Christ.

7. Myself and family are blessed with comfortable health, as are also all the missionaries in Arracan. I trust that we continue to share in the prayers of the members of the Board, and that the claims of this province will not be forgotten, when missionaries are available for India.

\* See page 57, last volume.

## Karens.

## JOURNAL OF MR. MASON.

*Tour among the Karen villages—Bite of a serpent—Travelling companions.*

Dec. 3, 1840. For the tenth season I turn from the idolatrous city (Tavoy) to seek the inhabitants of the jungles. The tide having turned against us, we are spending a few hours at a fishing village, surrounded by fields of grain, in which most of the inhabitants are reaping. I have found one man to address. He is suffering from the bite of a snake. He listens and assents, but seems to have no proper conception of a free salvation through Jesus Christ. The people want to do something, and a salvation which costs nothing seems to them to be worth nothing. They have so little benevolent feeling themselves, that they cannot believe it possible there is a being in existence so benevolent as the Son of God is represented to be.

The serpent which bit this man is a small green one, which is very common, and by which persons are frequently bitten. The natives, both Burmans and Karens, seem to think these wounds are to be cured by roots, but I could never discover that they had any particular roots in which they placed confidence themselves, and I am sure I have none in those which I have had pointed out to me. When a person is bitten, the part is scarified, and every root that any one around has ever heard of, as being beneficial in such cases, is used; so that it is quite impossible to distinguish the useful from the useless. The root of the *tuberosa* (*polyanthes tuberosa*) enjoys the best reputation of any roots I have met with, yet of all the persons that I have asked, not one has seen its virtues tested.

I have three Karen men and their wives; an assistant, a young man; and several children in my company, which affords me an interesting assembly to meet with, at evening worship. To have people that sympathise with us in our religious feelings, is a blessing every where, but especially to a travelling missionary, who has so often to mingle with dark-minded and hard-hearted idolaters.

*Private worship—Path by the sea-shore—Opposition of Karens.*

4. The singing at morning worship brought around us a considerable num-

ber of Burmans, to whom I represented the duty and the pleasure of acknowledging our obligations to the ever-living and all-seeing God, to which all gave a ready assent. Indeed I have often observed that Burman lookers-on have been favorably impressed by seeing us ask a blessing upon our food before eating, and engaging in prayer and praise before starting on our journeys in the morning.

Our path by the sea-shore was among immense heaps of coarse grained granite rocks, abounding in rectangular masses of *feldspar*, an inch or more long; and it is worthy of remark that while the rock is usually as hard as "the nether mill-stone," it is in such a state of decomposition, at the mouth of a small river which we passed, that, although every crystal is in its place, it may be broken in pieces by the hand. I have observed similar things in crossing the *gneiss* mountains of the interior, with this difference, that in the *gneiss* the *feldspar* decomposes, while in the granite it retains its glassy, flesh-colored and crystalline appearance.

We have not met with a single human being to-day, and the place where we purposed spending the Sabbath, is completely deserted. There are a number of Karen houses in the neighborhood, and there are many individuals who feel favorable to the truth, but they are the younger portions of the families, and the old people are so resolutely opposed, and exert so powerful an influence, that no one dares venture to learn to read.

*Encampment in the jungle—Christian hospitality—Candidates for baptism.*

7. We are encamped in the waste howling wilderness,—all exhausted with travelling, and surrounded by wild beasts, that ever and anon break the silence of the night. I met with a Karen near Pai to-day, who very seriously gave as a reason for not becoming a christian, "My uncle does not believe yet." He seemed to think that the answer would, or ought to be, quite satisfactory to me. Such excuses have all the force of argument with this people, and are frequently offered as such.

8. Palouk. Religion makes a great difference in the Karens in relation to their treatment of christian teachers. On reaching a Karen house to-day, we had great difficulty in inducing a con-

trary woman at the head of the ladder, to give us the information we desired in respect to roads—for the Karens change them almost every year—when a voice from the rice field in the distance called out “Is that the teacher?” and a woman came running up with joy beaming on her countenance, to give us a christian welcome. She proved to be a believer that has not yet made a profession of religion, and she soon provided us with a guide to the zayat. On the way we passed another house inhabited by believers that have not been baptized, and it was quickly abandoned for the zayat, where with the christians and inquirers assembled, I now am.

9. We have examined and received for baptism three individuals to-day, but their baptism will be deferred till I visit Pasauoo, to which place they can conveniently go. There has been no assistant here for two years past, and that for the very sufficient reason, that there was no person suitable to be placed among them. Young men have very little influence among the Karens, yet they are, so far as knowledge is concerned, much better qualified to teach them than the older ones whom they prefer. There is quite a number of persons within the circle of a few miles, who are almost persuaded to become christians; and with faithful and continuous labor, attended with the blessing of God, many of these would, I doubt not, be brought into the fold of Christ.

*Baptism—State of the churches—Burman insolence.*

11. Pyee-khya. I have had the pleasure of baptizing eleven persons here to-day, one of the number being a head man or chief, as we sometimes call them. When I first came into this region this man used all his influence to prevent the people from attending to the claims of the gospel, but after he found that his efforts were to a considerable extent unavailing, and that one and another of his people were embracing the truth every year, he began to pay some attention to the subject himself, and has at last, I trust, given his heart to God. On the other hand, the painful duty of suspending one individual from communion, has also devolved upon us. He, however, appears very penitent, and says, “As the scriptures say, ‘I am as salt that has lost its saltness;’ for it is the second time he has been guilty of joining with his pa-

rents in offering to *nats*. He was baptized in Tavoy while in school, and is the last one of the only three who have ever enjoyed the advantages of a school education in T., from among all these southern Karens.

The members of the churches are but too painfully ignorant, but how to provide any adequate means of religious instruction, so long as the Karens retain their present wandering habits, I am at a loss to know. Still, many give pleasing evidence of genuine attachment to the principles of christianity.

Many of the Karens here are subject to great annoyances from the brutal conduct of Burmans who occasionally come among them from the neighboring villages. One family told me to-day of a party that came to their house a short time ago, and ate up all their little condiments, and destroyed every thing that they could find which the Karens value, saying as they seized each article, “According to your books, you are not to resist or do any thing in return.” On another occasion the whole family went to meeting, and left the house alone on the Sabbath, and on their return they found that a large party of Burmans had been there, and committed the most revolting outrages.

*Pgho Karens—Baptisms—Toung-byouk.*

Another extract will show the progress of missionary labor down to the period of our latest accounts from the station. It is dated

Tavoy, April 13, 1841. After leaving Pyee-khya, I unexpectedly met with br. Brayton, with whom I had the pleasure of spending a week. We travelled together to Ka-tay and the head-waters of the Palau. It gave me great pleasure to find a missionary and his wife among the Pghos in these deep jungles, who could converse and preach to the people with ease in their own language. May their fervent prayers be heard, and their indefatigable labors be rewarded by the conversion of many souls!

Ka-tay being more easily accessible from Mergui than from Tavoy, br. Ingalls has kindly consented to take it into his charge. Although there is a considerable population in the neighborhood, I am sorry to say that there is not a single promising inquirer among them, and the church, by removals, is reduced to a very small number.

At the head-waters of Palau I had the pleasure of baptizing three persons ; but I was sorry to find that some promising inquirers whom I left last year, had turned back to the world.

After remaining at home for a short time, I went down again to Pa-sau-oo, which is one of my most interesting fields of labor. Here I had the pleasure of baptizing *thirteen*, two of whom had been received for the ordinance at Palouk.

I subsequently visited Toung-byouk, and administered the communion, but did not baptize any, although there were three or four who were desirous of receiving the ordinance. I thought that the evidences they gave of conversion, were not sufficiently clear, and that they had better wait for a time.

I am alone again at the station, Mr. Wade having built him a house some fifteen or twenty miles up the river, where he proposes to gather the Karens around him, and reside, if practicable, all the year.

#### *The work of translation—Helps required.*

The subjoined remarks by Mr. Mason, in reference to translation, will serve to give our readers some idea of the nature and extent of the labor required in giving correct versions of the bible to the heathen. The difficulties are greatly increased where the language itself, as in the case of the Karens, is first to be reduced to written forms. We have been happy to know that so high an estimate has been formed, by our missionaries, of the importance of the work ; and so strict and conscientious a regard had to accuracy, in translating the scriptures. A great responsibility is incurred by those who attempt thus to give the word of God to the heathen, and no labor or pains should be spared, to render every version as perfect as it is in the power of man to make it. Speaking of aids in the work, he says

It is not expository, so much as grammatical knowledge, that the translator requires in his *helps*. This is a remarkable age for "Reading Made Easier," in almost all languages, and in every department of labor, and a translator ought to be able to avail himself of all that pertains to his work ; but, after all, they are like suns and showers to the husbandman ; he must plough the ground and hoe the corn notwithstanding. A translator who depends altogether on his *scholia* and lexicons, is much like a pastor who preaches nothing but the printed sermons of others. Moreover an independent investigation is often absolutely necessary to insure accura-

cy. The lexicons often define the commonest things in such a loose way, that it is impossible to translate the words accurately from the definitions.

In reviewing the gospel of John, I wished to find the reason why Christ addressed his mother by the term *γυναίκα* ; *woman* sounding very awkward to a Karen in such a connexion. Tholuck, who is high authority, says "the address is solemn." On turning to the *Iliad*,\* I found that Paris uses it when addressing Helen, and making the strongest protestations of affection, and where some term of endearment was to be expected. This was so clear to Pope that he renders the word by "divinely fair." In the parting scene between Hector and Andromache, where we should expect a term of affection, Hector addresses his wife by *γυναίκα*. Such examples prove that the usage of the Greek language was such, that this term was applied where, in other languages, a word of endearment is found ; and on the whole I think that Rosenmüller had a better conception of the case than Tholuck. He says, "It is a form of address applied by the Greeks to the most honored and respected females." In confirmation of which it may be observed, that while Hector addresses Andromache by *γυναίκα*, he uses a different word when addressing the servant girls about the palace.

#### *Knowledge of natural history needed.*

I have thought it necessary to procure some works on the subject of botany and natural history, in order to qualify myself to discharge faithfully the work in which I am engaged. There are perhaps no subjects so utterly neglected in a course of education as these. In a late number of the Christian Review, a writer mentions among the animals peculiar to the new continent (America) the *tapir* and *bison* ; but the tapir has been long known as inhabiting this part of the east ; and the bison abounds in our jungles, though probably not the identical species that is found in America. In my notes on Tavoy, which I wrote during the first years of my being in the country, among minor mistakes, I made the important ones of calling the buffalo the bison, and wild-dogs wolves ; errors into which I was led by trusting to others that I thought knew of course. I have been compelled to pay some attention to these subjects, and must more ; for, as there

\*III. 438.

† V. 441.

is no work on the natural productions of this coast, I have to feel my way along, and often have to depend on my own knowledge and observation. I am still much in want of a suitable work on the natural productions of the bible. Nothing can be more preposterous than for a native reader of the bible to be stumbling over a barbarous word, of the signification of which he has not the most distant idea, while the thing referred to is perhaps at his door; and thus the whole sense of the passage is lost through the ignorance of the translator.

#### CHILDREN OF MISSIONARIES.

The condition of the children of our missionaries in pagan lands, is very properly awakening the attention both of missionaries and of the friends of missions.

Such is the state of morals among the heathen—so corrupt are they—so degraded by vice and licentiousness, that if the children of missionaries associate with pagan children, with no more than an ordinary degree of attention from their parents, they must almost necessarily be ruined. Our missionaries on this account must often be placed in very trying circumstances. Their minds must often become very nicely balanced between questions of duty to their children, and to the heathen. Nor ought it to surprise us, if they should sometimes resolve on sending them to their friends in their native country.

There is one view of this subject that must deeply impress the mind of a missionary, and that is, the *spiritual* condition of his children. He has left his home and the home of his fathers, impelled by a desire for the salvation of the heathen, and can he forget the souls of his own children?

Such as we have now described it to be, is the state of a mission in its infancy; but as it advances, its condition at each successive step of its progress will be ameliorated, so that ultimately, and at no very distant day, it is hoped, the aspect of things may become so changed by the restraining and converting influences of the gospel, that it will be safe and more judicious for children to remain.

The following extracts from a letter received some time since from one of the missionaries, written on the occasion of sending his children home, will exhibit some of the feelings of our brethren on this subject.

“You are not prepared to sympathize with us in sending home our children, not from any want of sympa-

thy with parents or missionaries, but because you are not acquainted with all the circumstances of the case. Nor can you be, without seeing the things that we see, and hearing the things that we hear, dwelling as we do ‘where satan’s seat is.’

“I am well aware that the sending home of children is a very unpopular measure, but, believe me, popular measures are not always those that God approves; and, unless much deceived, we seek not popularity, but the approbation of God. We ask not great things for our children, but we do ask what we ask for the heathen, that their souls may be converted. And a child supported by the parish in America, is placed under more favorable circumstances for this object than any missionary’s child can possibly be in this country, unless indeed the parents turn from the work to which they have been appointed, to give a primary importance to their families. I do not ask for my children wealth, or honor, or even education. These I leave with God, to give or withhold as seemeth him good. But I do ask for them a name and a place among his chosen people. I care not in what circle of society they move, so that they be the children of God. And whatever arrangements others may kindly make for their welfare, my only request is, and it would be my dying charge, *let every thing be sacrificed for the sake of religious advantages.* Until they give evidence of piety, let them be under the most favorable influences for their conversion, and after their conversion let them be where they will be best able to maintain a spirit of piety and grow in devotedness to God.

In sending my children home, it is nearly the same to my feelings as burying them. I shall never see them again on earth. I shall never more be able to check their wayward passions, in the bud, or rejoice over the first developments of their infantile understandings. The Lord is their portion, it is all I have to give them; and blessed be God, it is all I *want* to give them. ‘I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.’ I commit them to God and to the prayers of the friends of missions. Blessed be the heart that remembers them at the throne of grace, and blessed be the lips that intercede for them before God.” [F. M.]

## GERMANY.

## EXTRACTS FROM LETTERS OF G. W. LEHMANN.

*Condition and prospects of the church at Berlin—Accessions by baptism.*

In a communication from Mr. Oncken, published in the last number of the Magazine, is a brief notice of the state of the church at Berlin, under the pastoral care of our native missionary, Mr. Lehmann. Presuming that further details of its condition and prospects will be acceptable to our readers, we present below a few extracts from letters of Mr. L. lately received. The first is under date of July 7, 1841. Having spoken of his voyage to England, where he was ordained to the ministry of the gospel by his English brethren, Mr. L. writes as follows :

When I returned, our prospects were at first not very pleasing ; most of our inquirers had withdrawn, and the little flock was almost entirely scattered. But by the grace of God we were soon reestablished, and our number of eight members was increased in the same year by baptism to twelve.

We had and still have to contend with uncommon impediments. There are great numbers of believers in town, and a good many of truly evangelical pastors preaching to them and to large congregations, with excellent talents and gifts ; but these are much opposed to our principles on baptism and church government, so that we are exposed to the utmost contempt. Hence it occurs very seldom that our church is augmented by additions from christian communities. Our field of labor is more especially the world ; and we are glad of this, for we are not building upon a foreign foundation. Our exertions are directed to the conversion of a world carnally minded, and very far from God's truth. But frequently it occurs also, that those who by our exertions have become partakers of Christ, are then withdrawn from us, and unite with the established church of the country. But this cannot diminish our joy at the happy change that has taken place ;—only it accounts for the fewness of our actual members, and I mention it merely to show you the peculiar case in which we are.

We have long wrestled in prayer for an increase of our number, also in preaching and visiting, which latter service fills out most of our time ; and

our patience has been much tried. But when we were ready to faint, the Lord wrought his wonders amongst us. Among several interesting cases of awakening, we had also such as were anxiously applying for baptism ; consequently I baptized, on the last Sabbath but one, a very dear sister in the Lord, and on the past Sunday four candidates, two brethren and two sisters, (two households) ; I had also baptized a brother in April ; and on the evening we sat down, (oh pleasing sight for us—accustomed to small things,) in a circle of eighteen dear members—celebrating our Savior's dying love. It was a most solemn day, and much grace rested on us all.

Our meetings have averaged in the winter and now between thirty and eighty attendants. Those kept in the forenoon are chiefly designed for the church, and are less visited. We hope to be found next Lord's-day again at the water-side, as some have applied for baptism. The Lord is now graciously working for us.

From government we have nothing to fear now. Our king has been interested on behalf of our church, and the minister of public worship having been consequently induced to investigate our case, we have received the most encouraging promises. In fact, our excellent king is instrumental of exceedingly great good in respect to religious liberty.

So far, all is promising—the church increasing—and we might hope for a brilliant future. But a cloud darkens this blue sky. The repeated additions to our church have excited the wrath of the world. The congregations becoming numerous, and our singing and praise sounding abroad, our neighbors frown at us ; for we have met as yet in my lodgings, having no public meeting-house. My landlord also requires me, now, to discontinue our meetings, or he will by force of law turn me out of doors. Thus we shall be under the necessity of giving up public meetings. Our brethren being very poor are unable to provide a place of worship, and the pleasing prospect before us darkens, and our favorable circumstances become unavailing to us, just when they appeared most promising. There would be, I dare say, no obstacle at all, if we would build a chapel and thereby be established in the capital of an intelligent and influential State—surely an important situation and at a favorable

time. But alas! we are too poor to think of such a matter. Still, I am sure that much good would be done—very much good,—and much injury averted from our church, if we were only able to hire a hall for about \$200 (American). Dear brethren and fathers in Christ, to whose liberality we are so much indebted already—by which immortal souls will have been won from satan's chain for Christ's blessed kingdom, you would do very, very much benefit to our glorious King's cause, if you would grant us this so long and so much desired object. It is a favorable time, and every thing can only be done in its proper time; and we are convinced this is our time. I am sorry to say that I am unable out of my salary and my earnings from my business (engraving) now a pittance only—for my time is swallowed up in the cause of the mission—that I am unable to engage to defray our expenses in this important thing. We all would exert ourselves to support, as we do already, the cause; and if from our measures and means we are graced with additional numbers of believers, we shall by and by be able to supply out of our own resources our wants; but as yet we are unable. To supply our poor, gives us already much difficulty—for the wealthy classes of society do not like to take part with us—we are outcasts. Therefore, dear brethren, think on our case, and do what you can. I am sure it is the Lord's case. Our dear br. Oncken, to whom I have stated frequently the matter, will, I am sure, support our petition, if he has not already appealed to your liberality.

*Churches of Bitterfeld and Memel—Rise of a church in Pomerania.*

Our brethren in Bitterfeld also enjoy now more liberty, though they have to suffer reproach from their fellow-citizens; which cannot be remedied by government, nor by any;—belonging to the ornament of Christ. And we also are honored with that abundantly. Interesting is the case of the flock at Memel, which will turn to all righteousness.—In Pomerania the truth has also prevailed, though not in the most approved way. A christian brother has proceeded to baptize twelve members, and has formed a church on our principles, though he himself was not baptized. I am sorry that my narrow circumstances prevent me from travelling in our

country, for the truth would spread considerably by such means.

Now, dear brethren, I hope to learn soon by our dear br. Oncken or directly, what your love has suggested to you for our case. Have our hearty thanks for your benevolence.

In a subsequent letter, dated Aug. 3, Mr Lehmann gives further and still more encouraging particulars.

The Lord continues to do great things for us; we are now enabled to reap with joy, what formerly we sowed with tears. The present number of our members is increased to 22,—and numerous inquirers give us hope of continued additions, so that this year proves to be the most important one since the formation of our church. We were compelled by the hostile demonstrations of my landlord and neighbors, to remove our place of worship, and hire a large room in the midst of the city. The Lord, in his all-overruling wisdom, has turned the schemes of our adversaries to the propagation of his sacred truth. Many more have since visited our assemblies, as my lodgings were remote, and now we are in the midst of a dense population. This has put us to the necessity of taking a much larger place. Not only are we induced to do so by the displaying of the divine will of our Master, but our narrow situation is also very inconvenient; which we experienced last Sabbath especially, when all our dear brethren and sisters sat down at the Lord's table, (oh pleasing sight!) and a large number of attendants witnessed it, and were very much impressed by this sight, and a good many more applied for admission. But our situation in general, if our principles would not enjoin on us the duty, urges us to be very cautious not to give occasion to slander; and by the grace of God we are so happy as not to have lost any member by withdrawing or excluding since the former afflicting bereavements two or three years ago. Evidently the Lord has arisen to help us, and to build his house by our feeble hands; and therefore we cannot hold back from our holy calling.

We are therefore now about to hire a large hall and necessary apartments. We have found, after many inquiries, a house quite adapted to our object, and where the proprietor entirely assents to our purpose of edification. Such a good opportunity we cannot expect to



find again, and therefore we will, in hope of the help of our God, hire this place, trusting that our dear American brethren, whose love has proved already so abundant, will also in this important case not leave us.

The establishment of a Baptist church in the metropolis of our influential State is such an important thing, and the auspices are now so favorable, that we must do every thing to promote this momentous object, which may, under divine grace, be the means of promoting religious liberty, and the introduction of biblical truth in general all over the protestant part of our continent.

The price of our intended place of worship will be a little more than 300 dollars of our currency, and it is only in faith and confidence in the christian charity of our brethren, that in full view of the poverty of our members we are bold enough to undertake such a work.

Mr. L. adds,

Since I wrote the above we have really hired the place of worship, and are now under the said obligations. We trust confidently, that you will not leave us in embarrassment. I do not know whether at present our dear br. Oncken is already returned from England, but shall also state to him our present condition and am assured of his seconding our petition.

I have just received a letter from Memel, where our brethren are very anxiously waiting for our br. Oncken, to be baptized, in the real sense of the word.

The small church in Bitterfeld has to wrestle with great difficulties, as divisions among themselves have reduced their number now to five, and our poor br. Werner, officiating among them, has a hard task,—having also to wrestle with temporal cares, as the inhabitants have conspired to cut off his maintenance. It will be necessary to relieve him also in some way, and give him the comfort of love.

Now, dear brethren, farewell. Think on us in your prayers, above all,—as we do for you beyond the ocean, and for all our brethren on the globe. Our monthly concert is at every time a great festival to us. Then we feel the truth and comfort and importance of our Master's words, John xvii. 21, "That they may all be one."

Now, in this sweet feeling, all our brethren here salute you most heartily.

## Obituary Notices.

The REV. JEREMIAH CHAPLIN, whose decease is noticed in the subjoined official communication, was born in Rowley (now Georgetown,) Mass., June 2, 1776. He resided with his father, in the employments of a farmer, until nearly of age. He made a profession of religion at the age of ten years, and was graduated at Brown University in 1799. His rank as a scholar while in college, was among the best in his class. He was appointed a tutor, but soon relinquished his employment from a conviction of duty to preach the gospel, and entered upon the study of theology under the instruction of the Rev. Dr. Baldwin, of Boston. He was first settled in the ministry at Danvers, Mass., but was soon called to the pastorate of the First Baptist Church in the city of New York.

While there, though the period of his residence did not exceed two years, having access to valuable public libraries, he did much towards laying, it is thought, a foundation for his future eminence as a scholar and a divine. His health having failed him in New York, and being unable longer to sustain the duties of that charge, he returned to Danvers, where he remained as pastor of the church, and as a theological teacher of such students as repaired to him, until 1817, when he was called to Waterville to take charge of a Literary and Theological Institution.

In 1820 this school was incorporated as a college, and Dr. Chaplin was appointed its President; an office which he continued to fill with great ability until 1833, when he resigned the Presidency of Waterville College, and entered again upon pastoral duties, taking the charge of the church in Rowley. He served this church about three years, and then removed to Willington, Ct., and assumed the pastoral charge of the church in that town, which he held until 1839.

On closing his connection with the church in Willington, being in feeble health, and feeling the infirmities of age, Dr. Chaplin removed to Hamilton, in the State of New York, where he spent the last two years of his life, with his family and friends; and where he terminated his earthly career, after a short illness, on the 7th of May, in the 65th year of his age.

The Board have directed that the following notice, entered upon their Minutes, be also published in the Magazine.

"Resolved, That this Board have heard with deep regret the announcement of the death of the Rev. Jeremiah Chaplin, D.D., late President of Waterville College, and at the time of his decease one of the Vice

Presidents of the Board of Managers of the Baptist General Convention.

In the character of Dr. Chaplin was combined a rare variety of intellectual and moral excellence. To a mind of great capacity and extraordinary penetration he united a power of untiring labor and great facility of acquisition. His attainments in all the departments of science to which he directed his attention, were unusually extensive, and in those of theology and metaphysics they were such as to rank him among the first class of American divines. His piety was deep, fervent, and unaffected. His benevolence, always active, was frequently extended to the point of painful self-denial. His humility was simple and childlike, and, while he lived from his youth in the presence of his brethren, his character was always unspotted as his motives were above suspicion.

In testimony of the respect entertained for his memory, it is ordered by the Board that the above notice be inserted in their minutes."

THE REV. JESSE MERCER departed this life on the 6th of September last, in the 72d year of his age. He was the eldest son of the Rev. Silas Mercer, who was also a Baptist minister of considerable eminence, and of great integrity of character. Silas Mercer was a native of North Carolina, and was educated in the forms of the Episcopal Church, to which he was conscientiously attached until he had become considerably advanced in life. Hence, perceiving that the formularies of the church required immersion, he caused his two oldest children to be immersed in infancy, according to the letter of the Rubric. He removed in 1775 to Wilkes Co. in the State of Georgia, and soon after became a Baptist and united with the Kioka church, by which he was soon licensed to preach. On the breaking out of the revolutionary war, he returned to his native State, and was employed during the war as an itinerant preacher. After peace was restored, he resumed his residence in Georgia, and became an eminently useful man. He was instrumental in raising up a large number of churches. He also established a school in his own house, one object of which was to educate young men for the ministry; and he employed a teacher at his own expense. Some of the most eminent men in Georgia, among whom was his own son, are said to have received the first rudiments of their education at this school.

We have mentioned these incidents in the life of the father, to illustrate the character of the son. The Rev. Jesse Mercer received ordination at the age of about twenty, and spent

the first years of his ministry as an evangelist. On the death of his father he became the pastor of four churches, all of which had been gathered by the instrumentality of his father, and at the moment of his death were under his pastoral charge. From this time the Rev. Jesse Mercer was enabled, by the grace of our Lord Jesus Christ, to fill a sphere of usefulness in which he has been surpassed by but few men of his time. His eminence was based upon his goodness. He was devoted to the ministry, but readily entered into all schemes that promised usefulness in improving the social or moral condition of his fellow men. He was an unwearied friend of education. He is known to have been one of the principal actors in the establishment of the Mercer University; a well endowed and flourishing seminary under the patronage of the Baptists of Georgia. His benefactions to this institution must have exceeded fifty thousand dollars. In his ministry and in his labors in the cause of education, he was doubtless inspired by the example of his venerable father.

On hearing of the death of their esteemed fellow laborer, the Board caused to be entered upon their records the following notice.

"Resolved, That this Board cherish a pleasant and grateful recollection of the character and services of their friend and brother, the Rev. Jesse Mercer, D. D., of Georgia, lately deceased. He was among the earliest advocates and patrons of the Board, and for many years its President. When in health, he gave the liberal sum of five thousand dollars towards a fund for the support of its officers, and in his last will and testament, by large legacies to this and kindred institutions, has given repeated attestation of his approval and deep sympathy in efforts to evangelize the heathen.

His private intercourse was characterized by gravity, intelligence, frankness, suavity and piety. Esteemed for his probity and discretion, his aid was often sought in cases of difficulty between brethren; and he was acknowledged to be able in counsel, prompt in deciding, and successful in effecting reconciliation.

In the pulpit he used "sound speech that could not be condemned." Although more distinguished for strength of thought than for refinement of expression, yet there were seasons, and not a few, when from the fulness of a heart glowing with love to Christ and for the salvation of souls, he preached in a style truly pathetic and sublime."

## Domestic.

## THE COLLECTION OF FUNDS.

During the two or three years last past, the ordinary receipts for foreign missions have not been equal to the unavoidable expenditures; a circumstance that has proved very embarrassing to the Board. To provide for this deficit, it has been necessary to employ extraordinary means; to make frequent and urgent appeals to the public, and personal applications to those who were known to be the most liberal patrons of missions. This must have been done or a burdensome debt incurred, which is not admissible except in cases of extreme necessity, and then only for a limited period. Nor can the Board continue to meet its wants by special appeals. Such appeals frequently made, lose their force. What then shall be done? Shall we abandon the enterprise? No. God forbid that we should diminish aught from our present forces for sending the gospel to those who are perishing in their sins, and whose hopes of receiving succor from us we have just begun to awaken. Instead of diminishing, we must increase our expenditures. The thought of recalling our missionaries, or of diminishing in the least degree our efforts for the conversion of the heathen, or even of remaining stationary where we are, must be resisted,—it must not be indulged for a moment.

No one suitably informed upon the subject can suppose that the ability of the Baptist denomination in the United States, to support foreign missions, has ever been fully called forth. The Congregationalists of Massachusetts, for the year ending Sept. 1841, contributed seventy-two thousand dollars for foreign missions. Now no one supposes that this people went beyond the measure of their ability in this matter; nor can any one suppose that their ability exceeds that of the Baptist denomination in the United States, and yet, their contribution for this object exceeds the amount raised by all the Baptists in the United States for the year ending April 1841, by

the handsome sum of sixteen thousand dollars.

It is admitted that we have now much to do in providing for our own immediate wants. In consequence of the rapid increase of our numbers, we have had to expend much in providing suitable houses for public worship; much for the requisite encouragement of learning, and for supplying the poor and destitute in our own land with the preached word. But notwithstanding our attention to these objects, and to many other things that we may have accomplished, or have intended to accomplish, our congregations might have given double the amount that they have for foreign missions, without perceiving, at the close of the year, except indeed it were in the improvement of their piety, that they had contributed any thing. Yes, we have the ability. This cannot be doubted.

We need obviously a greater measure of piety. There should be in us the same mind that was also in Christ Jesus. We need moreover to be associated together by stronger alliances. Measures must be taken by which every mind and heart may be addressed. For the attainment of these ends, various measures must be adopted—much instruction must be imparted; the adaptedness of the gospel to the wants of sinners must be explained; the nature of the obligation to send the gospel to the destitute must be enforced; and the actual condition of the heathen, and the poor and perishing in other lands, must be spread out before the minds of the people. The obligation to evangelize the world, arising from the relation which we hold to the Lord Jesus Christ as his disciples, must be so impressed upon the mind, if possible, as to be felt with something of the ardor that characterizes the young christian.

We need concert. We have associated together as the friends of foreign missions; this is our exclusive object, and nothing should be allowed to divert us from it. One must influence another. The pastor must lead forth his people into this field of usefulness. One member must influence another; the image of his own heart must

be impressed upon the heart of his brother. One member must set an example worthy of imitation by all the rest.

In our efforts to collect funds, our plans ought to aim, as much as possible, at embracing the entire body of the church; and where there are any members too poor to give, let them be assisted to the means, that they too may enjoy the luxury of giving. The poor widow that hath but two mites, may excel all the rest. Suppose the experiment were made to raise for foreign missions in each church, in 1842, a sum equal to one dollar for each member. Let this be before every church as an object, and if any can surpass it let them do so, and if any must come short of it, let them submit to it if they must. We do not suppose that every member of each church would be able to raise even this small sum, but let the church see to this, should any be pleased to act upon this plan,—and as we have already suggested, let the strong assist the weak, “that there may be an equality.” God has made it the duty of every church to do what it can for the universal diffusion of the gospel. This duty is as plainly taught in the scriptures, as the duty to believe in the Lord Jesus Christ; and shall a church feel no concern, whether or not its members are living in the healthful discharge of this duty?

#### THE ANNUAL CONCERT OF PRAYER.

In reflecting on the subject of the preceding article, and the various ways and means that ought to be employed, or that have been suggested, to secure a sufficient supply of funds, we have been repeatedly brought to this one position, that *all plans and measures are utterly inadequate to our need, independent of a general outpouring of the Holy Spirit on the ministers and churches*, through whom and from whom the supplies for the missions must come. Plans and measures are not spirit and life, they cannot move of themselves. They are merely *forms and modes*, in which the living spirit, the love of Christ, may put forth itself when it constrains his disciples to will and to do. And

if this love be dead or inactive, or weak and inefficient, forms and modes might as well, to all practical purposes, have never been thought of. It is not so much the want of method and plan, as the want of an all-absorbing love and zeal for the glory of Christ and the salvation of men, which paralyzes our efforts and retards our progress. *The spirit of the living creature is not in the wheels.*

This spirit can come from God only. And we call upon our brethren in all the churches,—and we would stir up ourselves to the same duty,—to cry mightily unto God; that he may give more rich, abundant, and all-pervading communications of His good Spirit, until there be *in the servants whom He has called, or may call*, to minister in and for the Foreign Missionary Cause, not only a mind to perceive, but a heart to do; and that, especially, our brethren who “seem to be pillars,” to whom the ministry generally and the churches are accustomed to look both for “a readiness to will” and “the doing of it,” may not be suffered, for any cause, to stand aloof from their allotted service, but come up, with thanks to God for the privilege, both to do and to suffer for the sake of the Lord Jesus.

Nor may our prayers be stayed here. Of what avail will all appliances be, if “the people have not a mind to work.” It is not enough that an answer be given when even the deaf must hear; that benefactions be rendered when apathy and covetousness are shamed into liberality. The people must offer “willingly, with perfect heart, to the Lord;” shewing “a forwardness of mind,” like the churches of Achaia; making up their bounty before-hand, and by their zeal provoking very many. But this “forwardness,” with few exceptions, is unknown among our churches. Let our hands cover our faces, and our faces be in the dust, for our backwardness and for our boastfulness. How little have we comprehended of our condition! “Rich, increased in goods, and having need of nothing,” yet “wretched and miserable, and poor, and blind, and naked.” God of

truth and mercy, give us sight that we may see, and hearts that we may feel, and lips to confess, our poverty; and make us "rich in good works, willing to communicate," "laying up in store a good foundation against the time to come." Were a spirit abroad among the churches like that of the tribes of Israel, both rulers and people, when "they set their affection to the house of their God;" or as in the days of Ezra, when "all they that were about them strengthened their hands with vessels of silver and with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered," the house of the Lord might be speedily builded and the top-stone be brought forth with shoutings. But this spirit of zeal and liberality must come from God. It is the spirit of Christ; of whom it was said, "The zeal of thine house hath eaten me up;" who, "though he was rich, became poor;" and "of whose fulness we all must receive, and grace for grace."

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### Recent Intelligence.

**SIAM.**—Mr. Dean, who left Bangkok for Singapore on account of sickness in January last, returned in comfortable health on the 8th of May. A few days before his arrival, Mrs. Dean and child had departed for Singapore, in consequence of the threatening illness of the latter, a sea voyage being thought the only means of preserving his life. From subsequent accounts it appears that the means were not effectual. The vessel in which they sailed being short of water, put in at Singora, a port on the western side of the gulf, about half way distant between Bangkok and Singapore; and while at anchor there, the child died, and was buried in the heights of an island opposite. Mr. Dean, after speaking of the bereavement, says,

The circumstances of the case, involving privation and solicitude and suffering, are such as to call into requisition that support and consolation which none but the christian's God can give; and it is hoped that all who love the cause of missions will take occasion from such instances to pray for those who are sent forth to the heathen. They are often placed in circumstances of no ordinary trial, and because they must look alone to God for support, it is none the less desirable that they

have the prayers of their christian friends.

The following extract from the same letter gives the state of the mission May 28.

Br. Goddard and family, with Mrs. Slafter, have since been spending their time at the bar,\* for a change of air, while I am now the only representative of our mission in Bangkok. The men employed in the Siamese printing department, having finished the work on hand, were discharged a week ago, while the Chinese printing, the school, and the care of the church, fully occupy my time. We have, however, no occasion to be discouraged, but are admonished to renew our confidence in God, who has caused his grace to abound towards us in all our tribulations, and by the fuller manifestations of his love, afforded more satisfactory evidence of his interest in this mission than would have been given by preserving all its members in their accustomed employments. The native brethren are praying that God will "no more remove their teachers into a corner," but that he will send many more to teach them and their countrymen. There are a few persons out of the church who afford us some encouragement, and two have requested baptism since my return.

Mr. Davenport who accompanied Mrs. Dean, reached Singapore June 4, having been preceded by Mrs. Davenport and child in pursuit of health. Mrs. Davenport continued feeble at the date of our last advices, June 16, and it was expected they would proceed to Penang, which is much resorted to by invalids.

Mr. and Mrs. Jones, who arrived at Singapore from Batavia before Mr. D., had left for Bangkok.

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**WEST AFRICA.**—Return of Mr. and Mrs. Constantine.—Our latest intelligence from the mission to the Basas is to the first of October. By a letter from Mr. Clarke we learn that the mission has again been afflicted with alarming sickness. Mr. Constantine, whose first attacks of the country fever were comparatively light, giving hope of an early acclimation, has been repeatedly prostrated with disease, till it was manifest that the only alternative to preserve his life was to return to America. His original

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\* They returned to Bangkok on the first of June, Mrs. Goddard's health somewhat improved.

designation was to the interior by the way of the Niger, in company with Mr. Fielding; but no favorable opportunity presenting for their immediate passage to Fernando Po, at the mouth of that river, and Edina being judged the most favorable place for passing through their acclimation, they remained at that station by suggestion of the Board, and in accordance with their own judgment and choice, and the advice of their missionary brethren. The issue of this enterprize, in the death of two of their number and the return of Mr. and Mrs. C., is occasion of deep sorrow.

**Donations,**

**FROM NOVEMBER 1 TO DEC. 1, 1841.**

*Maine.*

Wiscasset Ladies Miss. Soc., Miss Margaret Waters tr.,	5,00	
Washington Co. Association, T. Wilder tr.,		
Rev. Mr. Emerson	,50	
Rachael M. Caler	,50	
T. Wilder	2,00	
Machas Port, Bap. church	3,37	
Rev. Mr. Boynton	1,00	
	<hr/>	7,37
Hancock, Aux For. Miss. Soc., Rev. James Gillpatrick tr.,		
Sedgwick, Benev. Soc.	7,00	
Edsworth village, Bap.ch.	11,00	
Eden, females	1,75	
Hancock B. Association	15,77	
Sullivan, friends	1,00	
Hancock, Fem. Prim. Soc.	3,34	
Mt. Desert, do. do.	7,00	
Sedgwick Bay, Male do.	9,06	
	<hr/>	55,92
	<hr/>	68,29

*Massachusetts.*

Boston, United mon. con. at Bowdoin Square	22,80
do., Baldwin Place Bap. church	200,00
do., Baldwin Place Bap. ch., mon. con. for November,	37,00
do., Mrs. Abigail Ripley, for native schools in Burma,	100,00
per Rev. Baron Stow,	337,00
Berkshire Co. Association, Austin Hayden tr.,	
Washington Fem. Soc., per Mrs. Betsey Abbott, for China mission,	4,50
Williamstown Bap. Mite Soc., for Burman miss.,	7,32
Lanesborough, Bap. ch.	9,00
Savoy, do. do.	1,00
Sandisfield, do. do.	8,00
Tyringham and Lee, Bap. church	5,00
Miss Olive C. Wadsworth	1,00
North Adams, Bap. ch.	9,70
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	45,52

Westminster, Abel Wood	1,00
East Brookfield, Ladies, for school under the care of Mr. Brayton, per Tyler Batcheller,	20,00
Groton, female members of Bap. ch., for Burman schools, per Mr. Fosdick,	5,00
Franklin Bap. Association, Cyrus Alden tr.,	66,97
West Dedham, Fem. Mite Soc., Mrs. Betsey Baker tr., for Maulmain Theological School, per Rev. Mr. Damon,	20,00
East Stoughton, Bap. ch., mon. con., per Isaac Smith,	10,15
Lynn, Jona. Batcheller, for relief of A. and P. Munster,	50,00
Barnstable Association, George Lovell tr.,	
Hyannis, Fem. M. Soc., for school under Mr. Wade, at Tavoy,	53,00
do., Bap. ch. and soc., mon. con.,	18,60
Osterville, Bap. ch. and soc., mon. con.,	14,38
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	87,98
Randolph, Jonathan Wales	10,00
Dorchester, Nopouset village, Louisa Seaver	2,00
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	678,42

*Rhode Island.*

Providence, Pine St. Miss. Soc., per James A. Eddy,	23,25
Rhode Island Bap. State Convention, V. J. Bates tr., collected by Rev. Joseph B. Brown, agent of the Board,	
Rev. A. G. Palmer	12,50
Mrs. Sarah A. Palmer	12,50
O. M. Stillman	50,00
Francis G. Stillman	5,00
William C. Pendleton	1,00
Henry Remington	1,00
Mrs. Remington	1,00
Freelove Breed	1,00
Sarah Remington	,25
George Ellis	1,00
Elizabeth Brown	1,00
Elizabeth Cross	,50
Lydia Babcock	,25
Mary A. Ellis	,25
Abby Lewis	,55
Francis Hall	,25
Sarah Hazzard	,75
Maria Burlingame	1,00
Sarah Collins	,50
Mrs. Parkinson	,12
Welcome Austin	,50
Jennett Austin	,50
Elizabeth Chapman	,37
A friend	2,00
Nancy L. Sisson	,50
Harriet M. Kengon	1,00
Prudence Bleving	,25
Stephen Smith	2,00
Eliza Davis	,50
William Gavett	,36
Rev. Alexander Campbell	1,00
Lucy A. Brown	,25
Jo-hua Thompson	,25
John B. Thurston	1,00
Rosina Davis	,12
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	101,02
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	124,27

## New York.

Hamilton Lit. and Theol. Inst., Anti-slavery mon. con., for African miss., per Stephen Wright,	2,00
Woodbull, Mr. Martin, per P. Col- grove,	5,00
New York City, 1st Bap. ch. and cong., per John W. Rand,	150,00
do. do. do., Oliver St. Fem. For. Miss. Soc., S. E. Bleeck- er secretary,	10,00
For Burman schools,	40,00
“ general fund,	50,00
A friend	3,00
Cazenovia, three sisters, per Rev. Wm. Clark,	3,00
Watertown, Baptist church	19,00
Mrs. Ruth Caldwell	2,00
Utica, Broad St. church	8,00
Mrs. Tamson Griswold	2,00
Mrs. Emelue Wheeler	,25
Miss Sabra Arnold	1,00
Mrs. Ellen Tracy	,50
Steuben Association	195,70
do. do., collection,	41,71
Sheldon Fitch	1,00
Mrs. Payne	1,00
Cortland Asso., collection,	35,50
Milan, Fem. Miss. Society	6,50
Nathan Gilbert	1,00
Genessee River Assoc.	18,00
Onondaga Association	3,67
A. Wheeler	1,00
Cayuga Assoc., collection,	7,25
do. do.	70,91
Pike, females, per A. Case,	12,00
Mrs. Jane Tidd	,25
Mrs. Huldah Rouse	,25
Mrs. Lucy Hildreth	,25
Mrs. Betsey Williams	1,00
Dickson Gazley	,50
E. B. Cobb	1,00
Mrs. C. E. Chittenden	,25
Miss. P. E. Chittenden	,25
Mrs. Gibbs	1,00
Mrs. Gilbert	,25
Ontario Association	28,37
G. Bennett	5,00
Wayne Association	21,38
Munroe Miss. Soc., A. G. Smith tr.,	75,00
Canistota River Assoc., per Rev. B. R. Swich,	19,39
Miss Lucinda Murdoek	1,00
Seneca Association	15,27
D. Cole	,6
Levi Call	,25
Genessee Association, per Rev. J. Elliot,	17,37
Jefferson Union Assoc., per Rev. L. C. Bates,	38,31
Jedediah Smith, for Bur- man bible,	2,00
Orin Wilber	5,00
Miss Sarah Frey	,37
per Rev. Alfred Bennett, Agent of the Board,	672,76
	879,76
<i>Pennsylvania.</i>	
Bradford Assoc., Abner Wood tr.,	24,60
do. do., goods sold, per Rev. J. R. Burdick,	6,62
Rev. J. R. Burdick	1,00
Mrs. A. M. Burdick	1,00
per Rev. Alfred Bennett, Agent of the Board,	33,22

## Virginia.

Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	
For Burman Mission,	40,00
“ general fund,	310,00
	350,00
*Rev. Wm. Mylne, towards print- ing press for African Mission,	1,50
	351,50

## Georgia.

Georgia Baptist Convention, Ab- salom Janes tr.,	
For Burman Mission,	42,56
“ African do.,	7,00
“ general fund,	754,35
	803,91

## Alabama.

Mobile, St. Anthony Street Bap. church, per George Y. Brown,	40,00
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## Kentucky.

Louisville, Baptist church, mon. con., per J. Elliot,	4,00
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## Ohio.

Elyria, Baptist church, mon con., per Jehiel P. Jacobs,	5,00
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American Bap. Anti Slavery Con- vention, S. G. Shipley tr., Wendell Association, J. Wood- bury tr.,	
For Burman Mission,	20,79
“ Burman bible,	1,00
“ general fund,	11,00
	32,79

## Legacy.

Eastham, Mass., estate of Polly Smith, deceased, Freeman D. Mayo Executor, per Miss Thankful F. Smith,	20,00
	\$3041,16

## CLOTHING, &amp;c.

Lebanon and North Berwick, Me., two boxes of clothing, &c., for Ivory Clarke, Africa, per Daniel Wood, valued at	48,56
Coventry, R. I., box of clothing, &c., from Caleb Waterman, for H. T. Love, Greece,	11,38
A box of fruit and calico, for Lyman Stilson, Arracan, (no advice),	4,00
Cummington, Ms., box of hard ware, clothing and fruit, from Robert Dawes, for Lovell Ingalls, Mergui,	35,00
Riceboro', Liberty Co., Ga., box of clo- thing, &c., from Oliver Stevens, for Edward A. Stevens, Maulmain,	76,00
Mansfield, Ms., Miss Maria Newcomb, 3 rings, per Rev. George W. Bosworth, Wendell Association, Ms., J. Woodbury treasurer, for Josiah Goddard, Bang- kok, per S. G. Shipley,	,75

H. LINCOLN, Treasurer.

\* The \$50 in the Magazine for May last, from the Virginia Bap. For. Miss. Soc., credited to "building a house of worship," was also contributed for the same object.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

FEBRUARY, 1842.

NO. 2

## American Baptist Board of Foreign Missions.

Crete.

COMMUNICATION FROM MR. LOVE, DATED  
CORFU, OCT. 12, 1841.

We refer our readers to the following communication recently received from Mr. Love, and to the subjoined extracts from letters received by the same arrival, from Mrs. Dickson and Mrs. Buel, as giving a pretty full view of the present condition and the future prospects of the Greek mission.

As Mr. Love's communication, in some of its bearings, is liable to the imputation of censoriousness, or sectarianism, we take occasion to disclaim on his part any such intention. A love for the truth only, we believe, has led our brother of the Greek mission to express himself as he has. And as the things which he has described enter into his condition as a missionary, it is proper that they should be communicated to the friends of missions, by whom he is sustained, and on whose sympathies and prayers and friendly co-operation he relies for success. We have read these papers with no ordinary degree of interest.

*Primary importance of preaching the gospel.*

From allusions in former communications to the Rooms, it may perhaps have been observed, that with some of the so called "missionary labors" of these parts, we have but little sympathy. In order to be distinctly understood, I shall here say that we believe the "preaching of the gospel" to be, by way of eminence, the means that God has ordained for converting the soul; that in these parts, specially, it is an element essential to a healthy and vigorous operation, nay, a *sine qua non* to any reasonable hope of success. This expression, *preaching the gospel*, we take in its most generic sense, namely, the oral

*communication of the truth, from a heart warmed and glowing with the love of Jesus; that Christ, by his spotless obedience to the holy law of Jehovah, and by his suffering in our stead, made appeasement for sin and now, gloriously exalted, obtains by intercession the free remission of sin, and through the Holy Spirit effects the purification of every sinner that manifests the temper of heart designated in the word of God, by faith.* Now, I care not whether it be in the street, the school, the parlor, or the pulpit; nor whether to one or to one thousand, that this truth be thus communicated. It still, as I conceive, possesses the essential element of "preaching the gospel," by the foolishness of which *preaching* God has declared that he will save the believing.

In contemplating this subject, and particularly within the last year, I have allowed the various phases of Mediterranean missionary labor to pass in free review before my mind; and I seem to myself to gain at every step an additional assurance, that schools and tracts, nay and bible distribution too, unaccompanied by this heaven-ordained feature of missionary work—the preaching of the gospel—will prove utterly fruitless in converting these sinners to the living God. In these remarks however, I do not intend to disparage these secondary means as *auxiliaries*, for as such they are altogether important, and perhaps essential, to a vigorous operation in this enlightened age of the world.

If it be asked to what may be attributed the little success of missionary operations among nominal christians in the Mediterranean, and particularly among the Greeks, for a series now of twenty-five years, it is answered, to a two-fold cause:—1. The missionary



making *primary* in his operations what God has made *secondary* in His. "A man is not crowned unless he strive *laufolly*." 2. The missionaries in the Mediterranean as pedobaptists, cannot stand upon the simple truth and sovereignty of God's word. The case, I apprehend, is a little different from that in countries which, by way of distinction, we call heathen. Heathenism, *there*, is of such a nature that the pedobaptist may thoroughly combat it, without entering the field of his own error. But not so in the Mediterranean.\*

Pedobaptist missionaries in the Mediterranean feel, no doubt, to some extent, the embarrassments under which they labor in attempting to make a proper application of truth to the spiritual condition of this people. Hence, doubtless, the energy with which secondary means have been prosecuted among them. And God has doubtless designed to teach us all a salutary lesson, in the signal manner in which he has brought much of these efforts into disgrace. Hence, too, the extremes of error in sentiment, which missionaries have been under the necessity of adopting. They tell us of "Christian churches," of a "Christian ministry," of "Christian baptism," &c. &c., connected with the religious affairs of the country. Nor is it with them a mere manner of expression that these terms are used—a mere name to distinguish one class of persons or one community from another. I have been told by pedobaptist missionaries of every denomination on the ground, that "the baptism of infants by these priests is ample and valid baptism, for any true profession of faith which an individual so baptized might afterwards make;"—the simple and legitimate doctrine of which is, that piety is *not* an element necessary either to a ministry of Jesus Christ or to his church. That it is *not* essential to their being *His* ministry, and *His* church, that they obey *any* of his commands, or observe *any* of the duties and callings which the New Testament enjoins upon his disciples. And still

more, that for a person to be baptized into the Father, and the Son, and the Holy Ghost, it is not necessary that himself be pious, nor his father, nor his mother, nor his grandfather, nor his grandmother, nor his brothers, nor his sisters, nor the priest that baptizes him, nor the god-fathers and god-mothers that stand his surety, nor the community of which he becomes a member. Nay more, that he may grow up actually living, in accord with all around him, in the open habit of a gross idolatry, and in, perhaps, a grosser immorality, and still be, by virtue of the unmeaning and unbidden ceremony, a baptized member of the body of Jesus Christ. Who hath ears to hear, let him hear.

We repeat it, therefore, the work to be done in order to the *salvation* of this people, is the *preaching of the gospel*—sowing the seed in the morning, and in the evening withholding not the hand, for "*whatsoever* a man soweth, *that shall he also reap*."

#### *Character of teachers employed in the schools—Religious instruction.*

It is a primary principle in all our operations, to use none but sanctified talent in endeavoring to affect the moral condition of this people. We can have no teacher prejudicing the minds of children against the missionaries, and embittering them against the missionaries' religion, incorporating into their education hatred and abhorrence to the bible, and an utter disregard to the commands of God. There is a teacher in one of the so called missionary schools of Corfu and vicinity, who has been employed, if I mistake not, ten years. Says this teacher to a class reading the twentieth chapter of Exodus, "this command" (the second) "does not forbid us, the *orthodox*, from worshipping the sacred *Eikonas*, and this book (the bible) you are not to read in your houses. It is anathematized by the Patriarch." When I was at S. a few years since, I spent a social evening with the missionaries of that place. A number of the teachers of the mission schools were also present. A little before the company was to break up, perhaps about ten o'clock, the missionary brought forward the bible and his prayer book, and every Greek present immediately arose, and bade us good night, and left the room. I thought it possible that I might have mistaken the cause of this sudden egress, and therefore made inquiry. My

\* Say the Greek ecclesiastical books, "Baptism cleanses from original sin, and from sins *deliberately purposed* (*ἀμαρτίας προαιρετικῆς*.)" The Greek does not misunderstand this language. You find him living in the grossest sin, and ask him what hope he has of heaven, and he answers, "my holy baptism." (*τὸ ἅγιον μὴν βάπτισμα*.) I have heard it and its like a thousand times.

informant expressed astonishment at my having supposed that Greeks would hear protestants pray (!)

Mr. — within the last few weeks has commenced a small private school for little children, to be superintended an hour a day by some one of the females of his own family. The instructress of this school is a Roman Catholic. There are twenty Roman Catholic priests in Corfu.

Mrs. Dickson opens her school with prayer and reading of the scriptures, and the scriptures are illustrated with great plainness, affection and solemnity. About one hour daily is devoted to these exercises. It is interesting to see, united in one school, and enjoying the same means of grace, English, Greeks and Jews, on terms of perfect equality. They are objects for whose salvation intense solicitude is felt, and unceasing prayer to God offered through Jesus Christ, the one Mediator. The school numbers at present about forty.

On other occasions also, no opportunity is lost for imparting moral and religious instruction. From a class of the larger Greek girls I hear six lessons a week. Twice, besides Sabbath morning, this class reads in the New Testament. On these occasions, in particular, we endeavor to illustrate and enforce with much plainness the teaching of the scripture that is contained in the portion read.

The Sabbath school, containing between fifty and sixty\* scholars, of whom some fifteen are boys (English and half English,) and under the immediate instruction of br. Buel, is conducted on the same principles. We seek to secrete it from *no* one that we are teachers of the religion of Jesus Christ, and that we labor *primarily* for the welfare of the souls of our fellow men.

“But will not such a course of action call down upon the mission the hatred and anathemas of the people for whose good we labor, and thus remove the youth from under our charge, and destroy our influence in the community?”

We answer —, Having we trust, as called of God, taken upon ourselves the high responsibility of being ambassadors for Christ, to beseech our fellow men to become reconciled to God, and believing that the ministry of reconciliation is for the

world that lieth in wickedness, we have not yet apprehended that we *can*, either from convenience, courtesy, or caprice, lightly put the sacred trust away. *We hold not ourselves responsible for any consequences that may follow from our obeying the simple commands of Jesus Christ. On this principle we shall, with the help of God, venture to stand undismayed. Any other course we believe to be infidelity. Wo to those who go down to Egypt for help—who rely on means not appointed for doing the work of God.*

#### Service in English.

Since the arrival of br. Buel, and in accordance with a suggestion in his instructions, we have commenced a weekly English service. It is held in our school room on Sunday afternoon, an hour before sunset, this being the only time that we could well have such an exercise. It is designed for the benefit of our own family, the English part of our school, and as many of our friends at Corfu as may be pleased to attend. The house in some respects is an unfavorable one, yet we already have, including the larger of our scholars, from forty to fifty in attendance. The number is gradually increasing. The importance of this branch of our labors cannot be too highly estimated. The influence, for good, or for evil, which this class of persons must always have on the religious destinies of this republic, will be and is immensely great; and it is this circumstance which renders the mixed character of our school a matter of so much importance here in the Mediterranean.

In our little assembly on Sabbath afternoon, there seem to be manifested some tokens of religious interest; and some cases of persecution lead us to hope that the great adversary of souls feels that a portion of his kingdom is in danger. The two young ladies whom we have before reported as having become hopefully pious, [see Magazine, January, 1841,] give good evidence of a thorough work of grace. One of them in particular, has known, for the last year, what it is to bear the cross for Christ's sake. Soon after her conversion strong efforts were made to drag her to the ball-room and to the theatre. Among other requisitions she was neither to read, converse, nor think on the subject of baptism. And for a time she was not allowed to visit in our family. During the past summer spiritual hostilities have been again renewed, and within the last few

\* More than twenty children have been received into the Sunday school who are not under our instruction on other days of the week.

weeks she has been, though twenty years of age, forbidden to attend our religious worship. She is a young lady of good mind, and we hope, of deep religious principle, having enjoyed for some years the mental and moral training of Mrs. Dickson. What is to be the result, however, of this gross violation of the rights of conscience, we leave to the unerring wisdom and direction of our Heavenly Father.

*Labors among the Greeks—Steadfastness of a native convert.*

Our labors among the Greeks the past summer have not been without interest. The young man reported in our former letters, as having been converted the early part of this year, still continues to give us increasing evidence that he loves the Lord Jesus Christ. But residing nearly three miles from us, and being engaged in active business, he has not had so good an opportunity for religious improvement as under other circumstances he might have enjoyed. In order to be useful to Demetrius, (for this is his name,) and to give a little more room to Mrs. Dickson's increasing school, and to Mr. and Mrs. Buel, who are yet in our apartments, we resolved about the last of July to spend a few weeks, at Potamo, a village of about three thousand inhabitants, where Demetrius resides. We remained in that place six weeks, when the rains setting in, we found our stay, on the score of health, no longer safe, and were obliged, in accordance with the advice of our physician, immediately to return to town.

Our labors among the people at Potamo were full of interest. The day of our arrival we commenced religious worship, and continued it every evening up to the time we left. We had been there but a few hours when Demetrius proposed going out to bring in a few of his neighbors to hear the gospel. The first evening four were present, and the number increased until we had forty in attendance, among whom was the head man of the village. From the hand of this gentleman we received many kind tokens of regard. During our stay here we gave in course, an exposition of the whole of the gospel according to Matthew, enforcing it with great plainness,—besides illustrating numerous other passages and portions of scripture, adapted in particular to the spiritual condition of the people.

Of the various persons who from time to time were present, some six or eight individuals were constant in their attendance, and of these, four besides Demetrius have determined on coming into town to attend our Greek worship on the Sabbath.

Considering the time and the disadvantages under which these individuals have labored, their improvement in scriptural knowledge has been wonderful. They evidently seem to be attached to us, and the fact that they have resolved still to continue the means of grace, leads us to hope that the Lord has purposes of mercy respecting them. They avail themselves also of all suitable opportunities of gaining assistance from Demetrius, frequently protracting their stay in his shop and reading the scriptures with him, till a late hour at night.

The priests of Potamo, and many in town, have become greatly alarmed at these movements. Their displeasure is excited chiefly against Demetrius, as they charge him with being the beginning of the "heresy," and the medium of promoting it. They have done their utmost to excite personal violence against him, threatening him with excommunications, and warning him to use all diligence to escape beatings and assassination, if he is thus to continue to hear the instructions of the American. Scarcely a day passed, while we were at Potamo, without his receiving a visit from one or more of the gentlemen, to dissuade him from the soul-destroying practice of reading the scriptures. The method they adopt to effect this, will, in some degree, exhibit the character of this class of men. They tell him that the "book i. e. the bible, is anathematized by the Patriarch,"—"that he is polluting his sacred baptism,"—"that he is defiling the holy chrism,"—"that he has under-written himself to the devil,"—"that he is hanging the souls of others around his neck, who will sink him deep, deep, in hell,"—"that themselves are responsible for the salvation of his soul, and *must* interfere in an affair so dangerous to his, and the spiritual welfare of others," &c. &c. &c. And when Demetrius asks them to *show* him his fault—the chapter and verse that is so heretical and dangerous in the bible, and to tell him wherein it is so wrong and soul-destroying to hear instruction from the scriptures that Jesus Christ commands us to search, and wherein it is so wicked to hear

the teaching of the gospel from one against whom they bring no accusation from the word of God, they answer him only in the wild and incoherent vociferations of madmen.

Demetrius, we hope, is beginning to see the harmlessness of so much smoke and vapor. He tells them that he wants none of *their* security for his salvation—that they can do what they please, as for himself he shall continue to read and to study the word of God, and that too with the American. Not long since, five priests came from town to pay him a visit. Their object, it appears, was to awe him into obedience. Demetrius for a time endeavored to reason with them, asking them to show him his fault, or if they preferred, to go with him to his teacher, who had openly invited all without exception, to a free examination of truth and doctrine from the word of God, and thus they would enjoy an opportunity, if they judged themselves capable of proving that we are heretics. The priests became very angry, and as usual began to threaten violence, &c. Says Demetrius, “Go back again to town, and bring your bishop and as many of the rest of you as will make a solid column reaching from my shop here to the steps yonder of the church of Panagia [the all holy virgin,] and then, lighting up your black candles, anathematize me, and I shall still continue to read God’s word with my teacher.” A few days after, another priest came. He was an old man, and said he was well acquainted with the books of the holy orthodox church, and therefore he would become his teacher if he wished to study religion. “Very well,” says Demetrius, “come into my shop, and I will hear you teach *now*.” The old man came and began his exhortation with alluding to Mark and Luke as being among the twelve disciples of Christ. “And how many times,” says Demetrius, “have you read the New Testament?” “Twice a year for forty-four years,” said the old man. “How evident,” says Demetrius, “that you neither read with reflection, nor understand what you read. The names of the twelve disciples are three times expressly stated in that book you have read eighty-eight times, and yet you, a teacher of religion, are not aware who those twelve individuals are.” “What!” said the old priest, “you an unbeliever of the teaching of your spiritual guide.” And the old man made haste from his presence, and running into the street

in a paroxysm of wrath, rent the sacred vestments of his priesthood in which he was clad, and lifting up his hands to heaven cried, “heretic! heretic! heretic!!” After the volley of his maledictions had a little subsided, Demetrius, standing in his door, and in the presence of the multitude, which the novel scene had called together, with much pleasantry replied, “You will, I fancy, allow me to remain in my own hired house. And I am quite sure that I shall be able to walk the king’s highway, your anathemas to the contrary notwithstanding.”

It is here worthy of remark, that during our six weeks stay at Potamo, and with all the hatred of the priests against the light, and their bitterness against the truth, yet we heard uttered against us no uncivil or disrespectful word, from man, woman or child. We record it with gratitude to our Heavenly Father. And this is the more remarkable, as no place in these parts is regarded as more dissolute, lawless and ungodly. We left Potamo abruptly, in consequence of an express injunction from our physician, in view of the state of our health. Yet “some of our friends” at Corfu have, in their zeal to show the impossibility of preaching the gospel to the Greeks in these parts, widely circulated the report that we left in consequence of violence threatened on our persons. The Greek priests and old women of Potamo have it that “*Panagia*” [the all holy virgin] appeared to us in the night, and frightened us away. Both are equally true. In view of such frailty and folly of fallen nature, we pray that we may have only love and pity. *We do not believe that “it is impossible for Greeks to be converted to God.”* We believe that the fields are all white and ready for the harvest. And we are EXPECTING that the time is not far distant, if brethren at home, and missionaries abroad, do their duty, when there will be in this dark land a most abundant ingathering of the precious fruits of the glorious gospel of the blessed God.

#### *Another hopeful convert.*

It is with great gratitude to our Heavenly Father, that we have now to announce even another trophy of divine grace among this people. Since our last we have gained comfortable evidence that another of our Greek friends has been brought into the glorious liberty and light of the gospel. His name is Constantine, originally from

a village near Joannina in Epirus, the modern Albania. We became acquainted with him soon after our removal to Corfu, the early part of last year. We found him to be a young man of excellent mind, considerable improvement, (having studied, at a former period, two years in Dr. King's gymnasium,) and with unquenchable thirst after knowledge; but unfortunately he had imbibed deeply the spirit of infidelity. His employment as a school teacher twelve miles distant from town, did not allow of his visiting us oftener than Saturday evening, and on the Sabbath; yet we were pleased to learn, about one year since, that when he came in from his school he would prefer coming directly to our house, in order to spend a few hours in conversation, rather than enjoy the society of his kindred and friends. And it was with great joy, that during last winter we observed he chose rather to avoid than to meet his infidel companions.

The early part of the present year, he found that the ground of his infidelity was untenable. For some time previous he had, with much honesty, been bringing forward his difficulties with revelation and christianity, and we had endeavored with patience and plainness to remove them one by one. The truth met his understanding, but did not seem to affect his heart. It was only when we drew near to Gethsemane and Calvary, and thence to the judgment, that the lowerings of a thoughtful brow betokened that all was not peace within. It was about the beginning of the present year that Constantine brought Demetrius and introduced him as one "wishing to know the truth."

In the early part of summer, his convictions began to assume a deeper tone, and we learned that he was reading with care the New Testament. From this moment the exercises of his mind became peculiarly interesting. He was no longer the cavalier, but the anxious inquirer. For a few weeks the conflict in his soul was sharp. I can never describe the deep marks of anxiety that, during these few weeks, were imprinted on that young man's brow. But sovereign grace triumphed, and we now behold him, we trust, a ransomed child of God, bought by the Lamb's redeeming blood.

His mental exercises at present are those of a young convert. The bible is his companion. He wonders that he never saw its beauty and purity be-

fore. It appears perfectly *new* to him. Bunyan's Pilgrim's Progress, though badly translated, and Baxter's Saints' Rest, are his favorite books. When reading them he knows not when to lay them aside,—He *loves* to pray,—He loves the blessed Savior, his very name is sweet—Sin appears very odious—Himself is a *worm*, but he hopes a *pardoned* sinner—"Regeneration is the greatest word in the bible—What wisdom in the plan of salvation, and how much is embraced in that word *faith*." "It is to *look away from self*, and *look to God*, obeying his word, and *suffering the consequences*."

About the time his mind became peaceful, I recollect illustrating to him at length the principle of appeasement and justification on the ground of imputation, namely, that Jesus Christ by his life and his death placed himself (with the exception that he did not sin) in the sinner's stead—suffering for him the penalty of his sinning; and that now the Father is pleased for the Son's sake to pardon the believing sinner, and exalt him to the glorious reward due to the blessed Jesus for his spotless obedience to the divine law, and for his suffering. Constantine seemed absorbed in the amazing truth. Says he, "Tell me that again, it is too deep for me." I repeated it, and he wished to hear it again, and again, and even again. And at every rehearsal his astonishment seemed to rise higher and higher.

You will have already anticipated me, when I say that we regard this young man as a chosen vessel to proclaim the name of Jesus to his perishing and deluded countrymen. He now sits at the feet of Christ inquiring "Lord, what wilt thou have me to do?" The question he now has under consideration is, "*whom*" does the word of God command to be baptized. In order to decide this question, with his own conscience and in the fear of God, he is writing out every passage of scripture relating to the subject, that he may have them all, in one connection, with the clear light of revelation before him.

We greatly need the services of this young man as our private teacher, and an assistant in the school. And we think of employing him as soon as the state of his mind will allow. Since the arrival of br. Buel we have been paying one of the teachers in the college, eighteen dollars per month for three hours teaching per day, and we

believe him to be less serviceable to us than Constantine would be. No time also should be lost in preparing such a young man for the work of the gospel, and for this purpose it will be necessary to have him near us. Constantine is about twenty-seven or twenty-eight years of age.

*Successful labors of Apostolos at Patras.*

Apostolos is at Patras, where he now spends his whole time in distributing scriptures and tracts, and conversing with the people. His experience in this business renders him a faithful and most valuable assistant. He has on request in writing from the town authorities of Patras, furnished the public schools of that place with the New Testament, (Bambas's edition, and the edition ancient and modern, in parallel columns,) and with other books; the Child's Book on the Soul, first and second part, and Alleine's Alarm, being particularly requested. This last book was requested probably in consequence of its being so beautifully translated. It affords a rare specimen of the sweetness and sonorousness of the modern Greek language. The girls' school contains more than four hundred scholars; the boys' school about six hundred.

Apostolos holds public worship every Sabbath, and on other occasions whenever persons are present. He reports six or seven individuals as being in a state of interesting inquiry, two of whom he hopes are truly converted. These two individuals engage with him in private prayer, and seem zealous for the truth. One of them, a very quiet and diligent young man, says that the Greek religion is a system of gross idolatry, and his conscience will allow him no more to go to the church. This young man has requested baptism.

Recently Apostolos's little room has been so crowded on the Sabbath, that the people were unable to sit, and many would come to the door and go away again, because they were unable to enter. For two Sabbaths Apostolos found no time to eat from seven in the morning till nine at night, his house being thronged the whole day. When he left Corfu last spring, he hoped to have been able both to labor for the mission, and to support himself by his own hands so as to have been no burden to the Board. He had a great desire also to remove that stumbling block, constantly thrown out at him at

Corfu, that he had been baptized for money. He pursued this course for some time, but when people crowded upon him from morning till night, he found himself in this manner unable longer to gain his daily support. And rather than lose any opportunity for conversing with his poor deluded countrymen, he resolved to labor a part of each night. It was partly from this cause, and partly that we might hear more particularly the state of things at Patras and enjoy a little season of religious worship with him, in connection with Mr. and Mrs. Buel and Mrs. Dickson, that we requested Apostolos to make a visit to Corfu. He came in the fulness of the blessing of the gospel of Christ, and rendered us much assistance during the last few days of our stay at Potamo.

In view of this interesting state of things at Patras, and the announcement of Apostolos as assistant in the Report of the Board, we felt ourselves authorized to instruct him, on his return to Patras, to give himself wholly to the work of distributing scriptures and tracts, and conversing freely and faithfully with his countrymen on the subject of religion, holding public worship on the Sabbath, and visiting the people on other days from house to house for religious conversation, as opportunity might offer. This was most cordial to our brother's own feelings. Before visiting Corfu, he had made it a subject of special prayer that he might thus spend the remainder of his life. He appears to have his heart fully in the work. His language has often been, "Let me see my poor son converted, and a gospel church of a few hundred members in Greece, and then, O Lord, 'lettest thou thy servant depart in peace.'"

EXTRACTS OF A LETTER FROM MRS. DICKSON, DATED CORFU, SEPT. 23, 1841.

The following extracts give a more particular account of the school under the superintendence and instruction of Mrs. Dickson, referred to by Mr. Love.

Mrs. D. it will be recollected, is an English lady who has long resided in Greece, and previous to the death of her husband, which occurred in 1836, she was employed with him in teaching. For two or three years previous to 1831, when she became associated with the Baptist mission at Patras, she was employed

as a teacher in the governmental Female Boarding School at Corfu. She left that school from a conviction of duty to impart religious instruction to her pupils, which was not there allowed.

On the removal of Mr. Love and his family to Corfu, Mrs. Dickson did not immediately accompany him, lest her motive in opening a private school in a place which she had recently left under those circumstances, should be misinterpreted. Being however solicited to do so, by some of her former patrons, she removed to Corfu, and has, as will be seen, a flourishing private school.

I wrote you three months ago, and gave you some account of our newly opened school, and of its brightening prospects; these hopes have not been disappointed. We have seen much to confirm our faith in the blessed promises of God's word, and much to excite us to earnest and persevering prayer. The school had been in operation only about six weeks, when Mr. and Mrs. Buel arrived. Their arrival as helpers in this mission gladdened our hearts; but when Mrs. B. so cordially undertook to give her services to the school, I could not but see in this, not only the care of God, but his wisdom. Just such a person as Mrs. Buel is, was wanted here to give respectability and efficiency to the school—an efficiency which it never could have attained by my single effort. The support the school has received, and the favor by which it is regarded, show both that such a school was needed, and that it is appreciated. In little more than three months from its commencement forty scholars have been received; a few of these are sick, and consequently are not at school, but none have left. There is at present a regular attendance of thirty-six, and it is so constant that there is scarce an instance of inattention in this respect.

Allow me to give an instance or two of the reputation of the school. A woman called one day and said, I have heard such accounts of your school from some who have their children here, that I feel quite impatient to send my daughter. I must not lose an hour. In about half an hour after, her daughter came; the girl, who was about fourteen years of age, made good progress, but the heat became excessive, and as she had to come in from the country, the consequence was, she took fever, which confined her to the house several weeks. Impatient to re-

turn to school she made her appearance among us when she was but partially recovered; in two days after she had a relapse, from which she has never recovered.

Soon after, another person called with his little daughter in his hand, an intelligent looking girl about nine years of age; her father said he was glad of such an opportunity to educate his daughter, as she had been rather neglected. The next day two little girls, sisters, were absent from school; upon inquiry I found that they had been withdrawn in consequence of this girl having been received. The mother of the sisters told me that this little girl was notorious as a thief and a liar, and other bad habits, so that she could not allow her children to be where she was. I told her that all this was unknown to us, and besides, as the school was intended to be a public benefit, that I could not with propriety send the girl away, as long as she conducted herself well, &c. The next day the two sisters were sent back, but in about ten days after, something valuable was stolen out of the school, and there was strong evidence that the reputed thief was the guilty person. After talking seriously to the child without making any impression, I sent to her mother, who soon after called. I stated to her simply the circumstances of the case, and left her to draw her inferences. She was evidently distressed, at one time weeping, at another time vindicating her child. I pointed out to her the solemn responsibility that rested on parents as to the kind of education their children received at home; and when the mother rose to go away, she said with much feeling, "Will you turn my daughter out of school?" I could not in my heart say yes, I rather wished that she might return and be benefited by religious instruction, and steal no more. The mother finding that she had not been altogether repulsed, ventured to send her back; she came the length of the door—but had not courage to come in. There she stood and wept; this she did for three days. I did not think it right to interfere as I could not invite her back, but allowed the affair to take its course. In about a week after, her father brought her very early in the morning, before any of the children had assembled, and even before I had entered the school room. Finding that she had been received, he called again at mid-day and paid her quarter in ad-

vance. Since then the improvement of the little girl has been noticed by all: her respectful conduct, regular attendance, and diligent attention to her duties as a scholar, are but part of the change. I was much struck last Saturday while speaking on the subject of religion to the younger scholars, to see Helen's eye brighten up, and then again be suffused with tears. The subject was prayer. I said, Helen, do you pray? Yes, ma'am. How often do you pray? Every morning, and every evening. What do you say when you pray? I say, Our Father, &c. Have you any sins to be forgiven? O yes, ma'am. This was said with evident feeling. On this subject I could enlarge, but enough has been said to show the effect produced.

When we assemble in the morning, I open the school with prayer, and then we read a chapter; all that can read are included in this exercise, and the younger ones sit and listen. When I am enabled to be faithful and press the truth with affection, I have scarcely an inattentive listener; sometimes these seasons are very interesting. One morning the subject was the new birth, from the 3d of John; I asked the class if they thought one might know if she was born again. After some hesitation on their part, a girl about twelve years of age sweetly said, O, I think one must know, for there is such a change in every thing! We have considerable reason to hope that this girl has really experienced this change; nor is she the only one in the school of whom we hope well; there are at least two others who give equal evidence of piety. A sister of one of these fell sick during the heat of summer and was very ill. I went to see the little sufferer, when her grandmother told me, that the day before, as her two sisters returned from school, and thinking her worse than when they left her in the morning, one of them said, shall we read a chapter in the bible to Mary? When this was done, they said, we will pray now. The old lady said, "It was very affecting to hear how they prayed for their poor sick sister, but *Ellen's* prayer made us all weep." May these hopeful appearances brighten into a rich harvest, and enable us to rejoice that we have not run in vain, nor labored in vain. The appearances of the school are assuming every day a more interesting character. We received nine scholars in one week, six of whom

were Jewesses. This of itself is a circumstance of no common interest. That so many respectable Jews should be willing to send their daughters to a purely missionary school, religious in its character and exercises, is matter of surprise. It was brought about through the kind interference of Mr. Love. The poor Jews felt that there were some who sympathized with them, and seemed to infer that their children could receive no harm, under the direction of such friends. When I saw these dear children, lineal descendants of Abraham, enter the school, my heart glowed with feelings of interest and desire for their benefit.

Mrs. Dickson concludes by an account of a disappointment that she and Mrs. Buel had experienced, in failing to secure as a teacher in the school, the services of one of the young ladies referred to by Mr. Love, as having been made the objects of persecution.

Several extracts are given by Mrs. Dickson from notes received from this young lady, which show the apparent sincerity of her piety and her growth in grace, and from which we select the following. She had previously alluded to her duty to be baptized.

"May the Lord open the eyes of my understanding, that I may see clearly the way in which I should walk, and when I do see it, may He encourage me to proceed. But morning, noon and night, does that verse come up before me, 'He that loveth father or mother more than me, is not worthy of me.' I fear I love my dearest mother more than the Savior. But I never felt so strongly as I did this morning, that the heart of my beloved parent is in the hands of God, and that he could in a moment by his Holy Spirit convince her of the deep depravity of the heart—of the misery that attends the soul that lives without God in the world. Oh how dreadful to think that those we love so dearly here upon earth, slight the Savior who died for them; and it is almost agony to think of them and look beyond the tomb. Unto the Lord would I commit this my heaviest burden."

"Soon after the reception of this note," says Mrs. Dickson, "Mrs. Buel and myself called on the parents of this young lady to obtain their consent to their daughter's becoming a teacher," for which service she is thought to be well qualified. The mother seemed willing, but the father peremptorily refused. After this interview with the parents, she writes as follows.

"It does not seem to be the will of God that I should be your assistant in teaching. I have much need of prayer to be kept in a cheerful



and contented state of mind. I fear that I shall never be engaged in that delightful employment."

Soon after this, as stated by Mr. Love, she was forbidden by her parents to attend preaching. This she felt deeply, and remarked in a note received on the occasion, "And has it come to this? forbidden to attend where my soul found refreshment? Shall I submit passively? I am perplexed."

EXTRACTS FROM A LETTER OF MRS. BUEL, DATED CORFU, OCT. 30, 1841.

*Sickness of Mrs. Dickson—Need of an assistant teacher—Condition of the school.*

Before the reception of this, you will probably have received letters of the 12th inst. from Mrs. Dickson and Mr. Love. The present communication will be the continuation of a subject mentioned in those letters. For several weeks previous to sending those communications, it had become our settled conviction in view of the increasing importance of the missionary school, and of the feeble state of Mrs. Dickson's health, that application should be made to the Board for an associate teacher. We now have still further indications concerning our duty in this matter. During the last two weeks the health of our beloved sister has been such, that she has been obliged to relinquish, almost wholly, her labors in the school. The orders of her physician, at the same time, were, that she should suspend all physical effort.

So desirous is she of the success of this, her favorite enterprise, that she has rendered assistance even upon her couch. The result of a medical council upon her case, encourages us to hope she may yet be restored to a comfortable state of health, though immediate restoration we cannot expect. It ought to be mentioned, however, that this illness did not arise from insalubrity of climate, or from any cause that need for a moment deter foreigners from choosing this as a place of residence. We are unanimous in the conclusion, that there is no healthier place in the East than the city of Corfu.

In consequence of this failure of Mrs. Dickson's health, instead of devoting a couple of hours daily in the school, as has been the case since the

second week of my connexion with the mission, I now regularly give six; and should my health be preserved, I may continue in charge of the school until her recovery. But I feel myself, under present circumstances, inadequate to the task. In order to communicate with all the scholars, I am obliged to speak two new languages, in both of which I take regular lessons during the week.

The Italian is spoken readily by two thirds of our pupils. It is the only language in use among the Jews. Little girls of eight years speak three languages, and with the greatest readiness act as interpreters for me. The continual accession of scholars shows the prosperity of the school. Our present number is forty-two, and others are pledged to come on Monday next, which commences our third quarter. The sight of this interesting group of children, and the remembrance of what God hath wrought, is sufficient to awaken the liveliest emotions of gratitude. Ought we not to rejoice in view of the great mercy of our God, in opening for us so wide a field for usefulness? *Where* will the seed of the kingdom be more likely to take root, and spring up, and bear fruit unto eternal life, than in the generous soil of these young hearts,—so completely open to the influences of religious teaching!

With no class of scholars did I ever converse upon the scriptures with more satisfaction, nor with any, who seemed more eagerly to receive the truth. I am frequently surprised at the amount of religious knowledge exhibited. It was deeply interesting to witness their tearful eyes, while we perused, at our morning exercise yesterday, the 12th of John. An allusion to Calvary does not fail to interest the heart. O, the preciousness of that gospel, that proffers pardon to the penitent, and brings life and immortality to light through the blessed Savior.

Were Mrs. Dickson in sound health, there would still be enough to occupy two teachers during the regular session of the school. A school of forty-five scholars, who speak several different languages, you will readily see, furnishes ample employment for two individuals who have not the care of families.

I trust it is unnecessary to present an array of reasons for directing particular effort to the promotion of female

education, in a land where public sentiment is little more honorable to the sex, than it is among the Chinese,—in a land where the birth of a female is regarded as a family misfortune.

In the Government Boarding School for girls, established in 1825, for the especial benefit of the daughters of the wealthier class, a style of education is received, quite different from what is expected from a missionary school. The three or four girls' schools in the town and its suburbs, which have the occasional supervision of christian teachers, are committed to the care of those who possess scarcely the rudiments of knowledge, while they retain all their slavish attachment to the heathenism of the Greek religion.

You have already been apprized of the importance of the school, as a means of bringing the families of the scholars to attend our religious services on the Sabbath; and also, as the only means of rendering ourselves useful to the 3000 Jews in this city.

From the preceding statement, you will gather something respecting our necessitous condition. More labor is accumulating upon our hands than we are able to perform. And what shall be our resource? Shall we disregard the earnest entreaties of parents, that their daughters may be allowed to enter the school?

#### *Qualifications of a teacher.*

Where are those dear sisters in America, whose hearts are glowing with a holy desire to devote themselves to the promotion of piety among their sex, in a land less favored than their own? Is there not one who feels it not only her duty, but her highest privilege to come to the aid of her sisters in Corfu? We respectfully submit this subject to the Board, and entreat for it an early consideration.

Were I to speak of the qualifications requisite in the person who may be designated, not simply to meet the present lighter responsibilities of our missionary school, but those, likewise, which she must hereafter assume, the most important would be such as the following:—Some experience in academical teaching, and of course a familiar knowledge of the branches taught in our best regulated female seminaries. She should possess a moral courage that will enable her to withstand opposition, and rise superior to the difficulties incident to a cause that is held in disrepute. Also an

aptitude to teach, which renders a person even of ordinary attainments, more efficient than another of superior opportunities without this qualification. A fondness for the employment is essential to the happiness of the individual, as well as to her usefulness.

An ability to acquire languages easily, is indispensable, and the French she would find not only useful as a medium of communication, but a material assistance in learning the Italian. Needlework, plain, and ornamental, receives in this country particular attention; and skill in drawing, and in vocal music, will also greatly enhance a teacher's reputation and usefulness.

But the qualification of *greatest* moment, is, undoubtedly a knowledge of the scriptures, and a power, divinely imparted, to exemplify their holy truths in the life. Or, in the words of an experienced missionary in the Mediterranean, "Instead of only a *critical* and *exegetical* study of these scriptures, let it be a *familiar* and *experimental acquaintance*, and it then becomes worthy of her very special attention. She should be able to enter into all the scenes of the New Testament, and relate them with as much particularity, and life, and feeling, as though she had seen them with her own eyes, and had received their impression indelibly on her own heart;—as though she were living with Christ, walking with him, beholding his miracles, and listening to his instructions; as though, in fact, she knew all about him, and could *tell* all about him. It is not exegesis, it is not theology, it is not philosophy, it is not divinity, it is not the law, it is not precept or command, which the people need, but it is the *gospel*—and the *pure gospel*, which they want all day long. It is christianity *embodied, acted out, living, breathing*. The missionary should be a sort of running commentary on the bible. Every thing she says, or does, should remind the hearer, or beholder, of something in the bible; her whole life should be altogether a New Testament life. And who is sufficient for these things?"

It is of some consequence, in this connection, to allude to personal accomplishments, and to qualifications of a social kind, which are desirable in order to give to a young lady an influence with a circle of cultivated society, to whom our labors sustain an important relation. Our Sabbath school, which numbers about sixty

scholars, has the attendance, for example, of the family of a wealthy English merchant, the mother herself most invariably being present with her six interesting children.

#### Ground for encouragement.

And it is specially gratifying to us that our school operations are receiving the particular encouragement of lady Mc Kenzie, the wife of the new governor of the Ionian islands, who previously held the same office in Ceylon. You will remember that they have been highly spoken of by the American missionaries, as having greatly befriended the missions on that island.

This lady was pleased to find an institution like ours, in so flourishing a condition; and particularly was the connexion of Greeks and Jews in the same school a matter of surprise. As it is the prevalent opinion in these countries, that *Greeks and Jews* could never be associated under such circumstances, our own experience thus far, shows how easily such a notion can be disproved. The peculiar interest felt by lady Mc Kenzie in the religious education of the Jews, may

encourage us to enlarge our plans for the benefit of this neglected people. We expect that, on Tuesday next, our school will be honored with her presence. She has also expressed her intention of being at our religious service on the Sabbath.

Perhaps nothing more need be said upon the principal topic of this letter. It is painful to think of the possibility of suspending a school of so much promise, for the want of seasonable aid, such as we now ask. Our hopes of obtaining temporary assistance from the young person mentioned by Mrs. Dickson, have been disappointed. We feel a confidence, however, not only that a suitable person will quickly respond to the call, but that some church will cheerfully assume her support. I trust that we endeavor to keep in view continually the great object of our labors—the salvation of the soul. And while we rear the tender plants providentially committed to us, we pray that they all may be numbered among the first fruits of a great multitude in this land, whom God has chosen to be a people for his praise.

## Other Societies.

### Am. Board of Com. for For. Missions.

The American Board of Commissioners for Foreign Missions embraces the Congregational and Dutch Reformed churches in the United States, and a large portion of the Presbyterian church. The following abstract of their thirty-second annual report, presented Sept. 3th, 1841, including *missions, stations, missionaries, assistant missionaries and native helpers*, will give a pretty full view of their extensive operations.

#### AFRICA.

##### MISSION TO THE ZULUS IN SOUTH AFRICA.

UMLAZI, near Port Natal.—Aldin Grout, Missionary; Newton Adams, Physician; Mrs. Grout and Mrs. Adams.

BOER'S ENCAMPMENT.—Daniel Lindley, Missionary, and Mrs. Lindley.

In this country.—George Champion, Missionary, and Mrs. Champion.

Mr. Grout arrived at Port Natal on the 30th of June, 1840. Early in the present year he was preparing to remove into the proper Zulu country, beyond the Umtogetela river. Doct. Adams was to continue at Umlazi, and Mr. Lindley to prosecute his labors among the Boers. The congregation at Umlazi on the Sabbath numbers about five hundred, and there is a Sabbath school of two hundred. The political state of the country is not settled, and doubts have arisen as to the propriety of continuing the mission, especially as there are English missionary societies which stand ready to occupy the ground, should the Board retire from it. In that case our labors will not be lost.

##### MISSION TO THE GREBOS IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, Missionary; Benjamin Van Rensselaer James, Printer; Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

FISHTOWN, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., Missionary, and Mrs. Wilson.—One native and two emigrant American helpers.

Doct. Wilson commenced a station at Fish-town a year ago. The town contains three thousand inhabitants, and has a fine healthful situation on the sea-shore, ten miles from Fair Hope, with a good landing. Rocktown, between Fair Hope and Fish-town, has a larger population than either of those places. Schools exist there, and also at Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening is more or less prevalent in all the native communities around, where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the gospel.

The seminary at Fair Hope contains 54 pupils. The number in the mission schools is 125. Twelve natives are members of the church. At six places there is stated preaching. One third of the more influential native men are thought to have discarded their heathens. The fetichmen are losing their power over the minds of the people, and are often treated with disrespect. It is not true, however, that the gospel occupies all the ground thus lost by superstition. More than a million of pages were printed the past year. New laborers are needed for this mission, and there are many openings for missionaries along the coast eastward. There is a prospect, too, that the immense and populous interior will soon be accessible along the great high-way of the Niger.

## EUROPE.

### MISSION TO GREECE.

**ATHENS.**—Jonas King, D. D., and Nathan Benjamin, Missionaries; Mrs. King and Mrs. Benjamin.

**AREOPOLIS**, on the most southern promontory of the Peloponnesus.—George W. Leyburn, Missionary, and Mrs. Leyburn.—Three native helpers.

*In this country.*—Samuel R. Houston, Missionary.

Of all the branches of the oriental church, the Greek appears to be the most difficult to engraft with an evangelical faith and influence. This may be owing in part to the character and position of the Greek mind; and it may be that the Greek church comes nearer than the others to the exclusive, sectarian spirit of the church of Rome. One thing is certain, the Greek church pronounces anathemas equally upon all protestant sects without exception; and those protestant missionaries, therefore, will labor most usefully in it, who put the least stress upon forms, and, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel.

The station at Areopolis, in Mane, continues to prosper. The Maniotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves. The high school at this station has about thirty pupils, and the Lancasterian a hundred. The mission has printed nearly 34,000,000 of pages during the year. The printing is done at Athens. Dr. King continues his exegetical class. What Greece needs above all things is an educated, pious ministry, which shall preach the gospel in the churches from

Sabbath to Sabbath. This is beginning to be felt, and a few promising men have commenced preaching.

## ASIA.

### MISSION TO TURKEY.

**SMYRNA.**—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, Missionaries; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

**BROOSA.**—Benj. Schneider and Henry A. Homes, Missionaries; Mrs. Schneider and Mrs. Homes.

**CONSTANTINOPLE.**—William Goodell, Harrison G. O. Dwight, William G. Schaffler, and Cyrus Hamlin, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffler, and Mrs. Hamlin.—Five native helpers.

**TREBIZOND.**—Thomas P. Johnston, Missionary, and Mrs. Johnston.—One native helper.

**TRZEROOM.**—William C. Jackson and Josiah Peabody, Missionaries; Mrs. Jackson and Mrs. Peabody.—One native helper.

**LARNICA**, on the island of Cyprus.—Daniel Ladd and James L. Thompson, Missionaries; Mrs. Ladd.

*In this country.*—Philander O. Powers, Missionary; Homan Hallock, Printer; Mrs. Powers, Mrs. Hallock, and Mrs. Pease.

The printing establishment of this mission is at Smyrna, and here the amount of printing during the year, was about 1,340,000 pages in the Armenian language, about 3,300,000 in Armeno-Turkish, and about 1,780,000 in modern Greek; or nearly 8,000,000 in the whole.

When the Committee began to think it time for the preachers of the gospel stationed at Broosa to retire from that city, on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the presence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every Sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this station in Greco-Turkish has been done chiefly in Athens, and amounted during the year to 524,000 pages.

On the whole, the prospects of this mission are such as to call for strong faith and a more active zeal. Mr. Temple says that he has never seen such indications of the presence of the Spirit of grace, in the nineteen years of his sojourn in that part of the world.

### MISSION TO SYRIA.

**BAYROOT.**—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, Missionaries; George C. Hurter, Printer; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, Teacher.—Two native helpers.

**JERUSALEM.**—George B. Whiting and Charles S. Sherman, Missionaries; Mrs.

Whiting and Mrs. Sherman.—One native helper.

DEIR EL KAMER, among the Druzes.—Samuel Wolcott, Missionary; C. V. A. Van Dyck, M. D., Physician; Mrs. Wolcott.

ALEPPO.—E. R. Beadle, Missionary, and Mrs. Beadle.

*In this country.*—Isaac Bird and John F. Lanneau, Missionaries; Mrs. Bird.

The principal ports of Syria have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. Whether its social condition and prospects have improved by this change, is yet uncertain.

#### MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., Missionaries; Edward Breath, Printer; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

We are beginning to witness the gradual revival of preaching in this ancient church. Three bishops and four priests have made a beginning in this heretofore to them unwonted service. Only bishop Elias ventures as yet, however, to conduct a preaching service alone, the others acting as aids to members of the mission. The seminary has a class of eleven in theology. The Nestorian pupils amount to 476, and are taught in two boarding-schools and sixteen village free schools. Sixty-two are boarding scholars. Eighteen priests and sixteen deacons are teachers in the schools. The Mussulman school is still in existence.

#### MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale, Missionary; Asahel Grant, M. D., Physician; Mrs. Hinsdale.

Doct. Grant, after visiting this country, has returned to his interesting field, and by this time, probably, is among the independent Nestorian mountaineers.

#### MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, Missionary, and Mrs. Merrick.

This mission has been abandoned, and Mr. Merrick has been authorized to join the Nestorian mission at Ooroomiah.

#### MISSION TO THE MAHRATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, Missionaries; Elijah A. Webster, Printer; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AMMEDNUGUR.—Henry Ballantine,

Ebenezer Burgess, and Ozro French, Missionaries; Amos Abbott, Teacher; Mrs. Ballentine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, Teacher.—Three native helpers.

JALNA.—Sendol B. Munger, Missionary, and Mrs. Munger.—One native helper.

MALCOLM-PEER.—Allen Graves, Missionary, and Mrs. Graves.

Though the progress of this mission is apparently slow, the way of the Lord is evidently preparing among the Mahrattas. They now stand very differently related to the Christian religion from what they did in the year 1814.

The mission has continued its stated and itinerant preaching as usual. The seminary at Ahmednugur has 60 pupils, and four other boarding-schools have 15 boys and 67 girls; making nearly 150 boarding scholars. Twenty-three free schools contain about 700 pupils. The printing for the last year was somewhat more than 2,000,000 pages.

#### MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, Missionary, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., Missionary, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the printing-office is.—Phineas R. Hunt, Printer, and Mrs. Hunt.

The large printing establishment in this mission has nearly refunded the amount of its purchase money, and is expected to meet, in great measure, the expenses of the mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount in such a place as Madras. The Tamil printing in the last year comprised about 11,660,000 pages. The number of free schools is sixteen, containing about five hundred pupils. Several useful and encouraging tours were performed during the year.

#### MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, Missionaries; John Steele, M. D., Physician; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles north-west of Madura.—Robert O. Dwight and John J. Lawrence, Missionaries; Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUVANUM, twelve miles south-east of Madura.—Nathaniel M. Crane, Missionary, and Mrs. Crane.—Four native helpers.

SEVAGUNGA, twenty-seven miles south-east of Madura.—Henry Cherry, Mission-

ary, and Mrs. Cherry.—Three native helpers.

**TERUMUNGALUM**, twelve miles southwest of Madura.—Clarendon F. Muzzy and William Tracy, Missionaries; Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

Mr. Spaulding, of the Ceylon mission, explored the territory occupied by this mission, as a preliminary step to its commencement. Seven years after that exploring tour, that is, during the past year, he again went over the ground, and was much struck with the progress of the mission, and with the openings for usefulness on every hand.

Six boarding-schools contain more than a hundred pupils, and a hundred free schools embrace more than three thousand pupils. Twelve native converts were added to the mission churches during the year. Pains are taken to scatter the good seed over the district. At Dadigul a mission-chapel has been erected, through the liberality of individuals. Mr. Poor greatly needs a commodious church at Madura. Saying nothing of adults, he has under his care more than a thousand children who might be assembled for preaching, while now he has only a dwelling-house for his meetings, that will not accommodate more than a hundred persons. The mission needs also more laborers, and more ample means for training up a native ministry.

#### CEYLON MISSION.

**TILLIPALLY**.—James Read Eckard, Missionary, and Mrs. Eckard.—Eleven native helpers.

**BATTICOTTA**.—Henry R. Hoisington and Richard Cope, Missionaries; Nathan Ward, M. D., Physician; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

**OODOOVILLE**.—Levi Spaulding, Missionary; Mrs. Spaulding and Miss Eliza Agnew, Teacher.—Eight native helpers.

**MANEPEY**.—Samuel Hutchings, Missionary; Eastman S. Minor, Printer; Mrs. Hutchings and Mrs. Minor.—Five native helpers.

**PANDITERIPO**.—(Vacant).—Four native helpers.

**CHAVAGACHERRY**.—(Vacant).—One native preacher, and two native helpers.

**VARANY**.—George H. Aphorp, Missionary, and Mrs. Aphorp.—Three native assistants.

*In this country*.—Benjamin C. Meigs, Missionary; \* Mrs. Meigs and Miss Sarah F. Brown, Teacher.

Three **OUT-STATIONS**, with three native helpers.

\* Rev. B. C. Meigs, also Rev. Messrs. S. G. Whittelsey, Robert Wyman and J. C. Smith and their wives, have recently embarked for Ceylon.

The pages printed in 1840, exceeded 11,300,000. Forty-eight converts were admitted to the church. The number of pupils in eighty-nine schools of different kinds, was nearly 3,400. These may be divided into three classes, viz., about 2,500 in seventy-five free schools, about 500 in ten English day schools, (a higher class of free schools,) and 312 boarding-schools, 162 of whom are members of the seminary at Batticotta. About one hundred of the seminarists are members of the church, and eight of them form an advanced or select class.

#### MISSION TO SIAM.

**BANGKOK**, the seat of government, **TWO STATIONS**.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, Missionaries; Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, Teacher.

The last three of the Gospels have been translated into Siamese and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. The press was idle for ten months for want of pecuniary means.

#### MISSION TO CHINA.

**MACAO**.—Elijah C. Bridgman, D. D., and David Abeel, Missionaries; Samuel Wells Williams, Printer.

*In this country*.—Peter Parker, M. D., Missionary, and Mrs. Parker.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but there is ground for hope found in the analogies of divine Providence. The Chrestomathy was nearly completed at the beginning of the present year. One of the Japanese sailors under the care of Mr. Williams gives evidence of conversion to God.

#### INDIAN ARCHIPELAGO.

##### MISSION TO SINGAPORE.

**SINGAPORE**.—Dyer Ball, M. D., Missionary; Alfred North, Printer; Mrs. Ball and Mrs. North.—One native helper.

*In this country*.—Ira Tracy, Joseph S. Travelli, and George W. Wood, Missionaries; Mrs. Tracy and Mrs. Travelli.

The seminary for boys contains 57 pupils, and the female boarding-school ten. The printing has all been in Chinese, amounting to about 1,146,000 pages. Owing to failure of health and other causes, only Doct. Ball and Mr. North are now left in this mission, and the Committee have lately adopted the resolution, which they have been coming to for several years, to relinquish the mission.

#### MISSION TO BORNEO.

**SAMBAS**.—Elihu Doty and William J

Pohlman, Missionaries; Mrs. Doty and Mrs. Pohlman.

**PONTIANAK.**—Elbert Nevius and William Youngblood, Missionaries; Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, Teacher.

**BATAVIA**, a temporary station on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, Missionaries; Mrs. Thomson and Mrs. Van Doren.

The Rev. Messrs. William T. Van Doren and Isaac P. Stryker have been sent forth during the past year. Mr. Pohlman has probably reached Borneo ere this. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. Two brethren are under appointment for the mission, and are expected to embark soon after the annual meeting.

## NORTH PACIFIC OCEAN.

### MISSION TO THE SANDWICH ISLANDS.

#### ISLAND OF HAWAII.

**KAILUA.**—Asa Thurston, Missionary; Seth L. Andrews, M. D., Physician; Mrs. Andrews.

**KEALAKEKUA.**—Cochran Forbes and Mark Ives, Missionaries; Mrs. Forbes and Mrs. Ives.

**WAIIMEA.**—Lorenzo Lyons, Missionary, and Mrs. Lyons.

**HILO.**—David B. Lyman and Titus Coan, Missionaries; Abner Wilcox, Teacher; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

**KOHALA.**—Isaac Bliss, Missionary, and Mrs. Bliss.

#### ISLAND OF MAUI.

**LAHAINA.**—Dwight Baldwin, M. D., Missionary; Mrs. Baldwin and Mrs. McDonald.

**LAHAINALUNA.**—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, Missionaries; Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

**WAILUKU.**—Jonathan S. Green, Missionary; Edmund Bailey, Teacher; Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, Teacher.

**HANA.**—Daniel T. Conde, Missionary, and Mrs. Conde.

#### ISLAND OF MOLOKAI.

**KALUAAHA.**—Harvey R. Hitchcock, Missionary; Bethuel Munn, Teacher; Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, Teacher.

## ISLAND OF OAHU.

**HONOLULU.**—Richard Armstrong and Lowell Smith, Missionaries; Gerrit P. Judd, M. D., Physician; Levi Chamberlain and Samuel N. Castle, Secular Superintendents; Amos S. Cooke and Horton O. Knapp, Teachers; Edmund O. Hall and Edmund H. Rogers, Printers; Henry Dimond, Bookbinder; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

**EWA.**—Artemas Bishop, Missionary, and Mrs. Bishop.

**WAIALUA.**—John S. Emerson, Missionary; Edwin Locke, Teacher; Mrs. Emerson and Mrs. Locke.

**KANEHOE.**—Benjamin W. Parker, Missionary, and Mrs. Parker.—Miss Marcia M. Smith, Teacher.

## ISLAND OF KAUAI.

**WAIIMEA.**—Samuel Whitney, Missionary, and Mrs. Whitney.

**KOLOA.**—Peter J. Gulick, Missionary, and Mrs. Gulick.

**WAIOLI.**—William P. Alexander, Missionary; Edward Johnson, Teacher; Mrs. Alexander and Mrs. Johnson.

*On their way to the Islands.*—Daniel Dole and Elias Bond, Missionaries; Mrs. Dole and Mrs. Bond.

*In this country.*—Hiram Bingham, Missionary; Mrs. Bingham and Mrs. Thurston.

Somewhat more than 4,000 members were added to the nineteen churches during the year ending June, 1840. The number of members then in good standing was 13,451. In some of the larger churches there has been a season of coldness and reaction; but a statement of the case cannot be attempted in a brief abstract. Eight houses for worship were built by the natives during the year, and three more were in progress. The natives had also built about twenty school houses; besides contributing in money and articles for a variety of objects to an amount exceeding 4,000 dollars, which they gave out of inconceivable depths of poverty.

The number of pupils in the common school is estimated at 14,000, about 10,000 of whom are readers. The number of boarding-scholars in the mission is 235. Eighty-three of these are in the seminary at Lahainaluna, on the island of Maui; fifty-four in the female seminary at Wailuku, on the same island; eleven in the school at Honolulu for the children of the chiefs; ten in the manual-labor or self-supporting school at Waiialua, on the island of Oahu; and fifty-five in the male and twenty-two in the female boarding-school at Hilo, on the island of Hawaii.

The printing embraced more than 100,000 copies, and more than 4,600,000 pages. The whole amount of printing in this mission from the beginning, is about 100,000,000 of pages.

## SUMMARY.

The number of missions in this department is 17; of stations, 61; of ordained missionaries, 115, five of whom are also physicians; of physicians, 7; of teachers, 8; of secular superintendents, 2; of printers, 11; of bookbinders, 1; of female helpers married and unmarried, 141;—making a total of laborers beyond sea from this country, of 227. To these add 4 native preachers, and 135 other native helpers, and the number of laborers who are employed and supported by the Board in the missions beyond sea, is 426.

## DEPARTMENT OF INDIAN MISSIONS.

## MISSION TO THE CHEROKEES.

**DWIGHT.**—Jacob Hitchcock, Superintendent of Secular Affairs, and Mrs. Hitchcock; Roderic L. Dodge, Physician, and Mrs. Dodge; Henry K. Copeland, Farmer, and Mrs. Copeland; Ellen Stetson and Hannah Moore, Assistants and Teachers.

**FAIRFIELD.**—Elizur Butler, Missionary and Physician, and Mrs. Butler; Esther Smith, Teacher.

**PARK HILL.**—Samuel A. Worcester, Missionary, and Mrs. Worcester; Stephen Foreman, Native Preacher and Assistant Translator; Mary Avery, Teacher; Nancy Thompson, Assistant; John Candy, Native Printer.

**HONEY CREEK.**—John Huss, Native Preacher.

**MOUNT ZION.**—Daniel S. Butrick, Missionary, and Mrs. Butrick.

William Potter, Missionary, and Mrs. Potter; and Sophia Sawyer, at present not laboring in connexion with the mission.

## MISSION TO THE CHOCTAWS.

**WHEELLOCK.**—Alfred Wright, Missionary, and Mrs. Wright; Jared Olmstead, Teacher, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, Teachers and Assistants; Pimy Fisk, Native Catechist.

**STOCKBRIDGE.**—Cyrus Byington, Missionary, and Mrs. Byington.

**MOUNTAIN FORK.**—No resident missionary at present.

**PINE RIDGE.**—Cyrus Kingsbury, Missionary, and Mrs. Kingsbury; Jonathan E. Dwight, Native Assistant.

**GOOD WATER.**—Ebenezer Hotchkin, Missionary, and Mrs. Hotchkin.

## MISSION TO THE PAWNEES.

John Dunbar, Missionary, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, Farmers; Mrs. Allis and Mrs. Gaston.

## MISSION TO THE OREGON INDIANS.

**WAILLATPU.**—Marcus Whitman, Physician and Catechist, and Mrs. Whitman; William H. Gray, Mechanic and Teacher, and Mrs. Gray; Cornelius Rogers, Printer and Teacher.

**CLEAR WATER.**—Henry H. Spalding, Missionary, and Mrs. Spalding.

**KAMIAH.**—Asa B. Smith, Missionary, and Mrs. Smith.

**T'SHIMAKAIN.**—Cushing Eells and Elkanah Walker, Missionaries; Mrs. Eells and Mrs. Walker.

John D. Paris, Missionary, and Mrs. Paris; William H. Rice, Farmer and Teacher, and Mrs. Rice; on their way to the mission.

## MISSION TO THE SIOUXI

**LAC QUI PARLE.**—Thomas S. Williamson, Missionary and Physician, and Mrs. Williamson; Stephen Riggs, Missionary, and Mrs. Riggs; Alexander G. Huggins, Farmer, and Mrs. Huggins; Fanny Huggins, Teacher and Assistant.

**NEAR FORT SNELLING.**—Samuel W. Pond, Missionary, and Mrs. Pond; Gideon H. Pond, Farmer, and Mrs. Pond.

## MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall and Leonard H. Wheeler, Missionaries; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, Teacher and Catechist, and Mrs. Sproat; Woodbridge L. James, Teacher and Farmer, and Mrs. James; Abigail Spooner, Assistant and Teacher.

**POKEGUMA.**—William T. Boutwell, Missionary, and Mrs. Boutwell; Frederic Ayer, Catechist, and Mrs. Ayer; Edmund F. Ely, Teacher and Catechist, and Mrs. Ely; Sabrina Stevens.

## MISSION TO THE STOCKBRIDGE INDIANS.

**STOCKBRIDGE.**—Cutting Marsh, Missionary, and Mrs. Marsh.

## MISSION TO THE NEW YORK INDIANS.

**TUSCARORA.**—Gilbert Rockwood, Missionary, and Mrs. Rockwood; Hannah T. Whitcomb, Teacher.

**SENECA.**—Asher Wright, Missionary, and Mrs. Wright; William S. Vanduzee, Farmer and Teacher, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, Teachers.

**CATTARAUGUS.**—Asher Bliss, Missionary, and Mrs. Bliss; Fidelia Adams, Teacher.



ALLEGHANY.—William Hall, Missionary, and Mrs. Hall; Margaret N. Hall, Teacher.

MISSION TO THE ABENAQUIS.

P. P. Osunkhirhine, Native Preacher; Caroline Rankin, Teacher.

SUMMARY OF INDIAN MISSIONS.

25 stations; 25 missionaries—two of whom are physicians, 2 other physicians, 5 teachers, 10 other male and 59 female assistant missionaries, 3 native preachers, and 3 other native assistants.—Total, 107.

GENERAL SUMMARY.

The sum of the whole is this. The receipts have been \$235,189,80, and the expenditures \$268,914,79, exceeding the receipts by 33,725,49, and increasing the debt of the Board to \$57,808,91.

The number of the missions is 26, of the stations 85, and of the ordained missionaries 136, ten of whom are physicians. There are 9 physicians not preachers, 13

teachers, 12 printers and bookbinders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 381, or 16 more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 526, 39 more than the whole number reported a year ago. Nine ordained missionaries, and 3 male and 17 female assistant missionaries, in all 29, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-founderies, and 50 founts of type in the native languages. The printing for the year was about 50,000,000 pages; the amount of printing from the beginning, is about 290,000,000 pages.

Seven of the 34 boarding-schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 253 boys and 378 girls;—making a total of boarding-scholars of 1,130. The number of free schools is 490, containing about 23,000 pupils.

## Miscellany.

INFLUENCES OF THE SPIRIT.

We think we shall be rendering the cause of missions a good service by submitting to our readers the following remarks, published in the *Missionary Chronicle* for Jan. 1842, on relying more explicitly upon the influences of the spirit, from the pen of the Rev. W. S. Rogers, missionary of the Presbyterian Board, stationed at Lodiana. It is upon the influences of the spirit, as Mr. R. has justly remarked, that we must rely, mainly, for the conversion of the heathen to God; and the cherishing of these sentiments by missionaries, furnishes a delightful assurance of their success, and should the same sentiments be cherished by christians at home, this assurance would be rendered doubly sure.

I have long thought that both missionaries and the church at large, were prone to depend too much upon the *instrumentality*, and too little upon the *agent*, who alone can convert the soul. Much is made of schools and presses, tracts and zealous preachers. These are all important in their place. But we should never for a moment forget that neither nor all combined can

convert a single soul. This is an honor which God reserves to himself. Means he has appointed, and they should be used with diligence. But we should guard against placing that dependence on the mere instrumentality, which should rest alone on God and the Holy Spirit, who is the agent, whose peculiar office it is to change and sanctify the heart. May not this be a reason, perhaps the reason why so little is yet accomplished by our missions? The church and ourselves too, are looking to the press—the diffusion of knowledge among the people by means of schools, &c.—the agency of tracts and the printed word; and expecting that these will accomplish every thing—but do not sufficiently feel our dependence upon the *Holy Spirit* to make our means effectual. If souls are saved God must have all the glory of it. But if the church and her missionaries are relying more upon the wisdom of her plans, the efficiency of her means, &c., than upon the direct agency of the Holy Spirit, God is not honored, and consequently he cannot, so to speak, prosper our efforts. But let us deeply impress our minds with this sentiment, that it

is not by "might or power" or by means never so well devised, in themselves considered; but by the *Divine Spirit* that the heathen are to be converted. Let us also employ the appointed means with a deep sense of their incompetency to effect the desired end of themselves, waiting for, and earnestly imploring the descent of the Holy Spirit to render them effectual, and we may expect much more will be accomplished.

It appears to me that in India, if in any place, we should honor the blessed Spirit by entire dependence upon Him, for there is no country where the inefficiency of mere human agency is more strikingly manifest. Ignorance, prejudice, an all-dominant priest-craft, the fear of persecution and the loss of all things held dear in this world; all unite to oppose the truth. Nearly every class of evidence to which we would appeal to convince a candid and enlightened mind of the truth of Christianity, is lost on a Hindu or a Mohammedan. A single assertion of the Koran or Shashtra outweighs volumes of the strongest evidence we can produce. This would be the case even if they had sufficient knowledge of history and the general laws of evidence to understand our arguments in all their force, at least in many instances. But when we consider their utter ignorance of history, their distrust of statements made by those whose whole object is to overthrow their national faith, their characteristic indifference to truth, and a hundred other circumstances which will readily suggest themselves to your mind, we may well feel that our only dependence is upon the omnipotence of God's gracious spirit. Oh that we could feel this as we ought! Let this sentiment be ever present in our minds, in our preaching, our teaching, in the composition of tracts and books, in the circulation of the divine oracles themselves. Let it be constantly impressed upon the minds of the whole church, that it may duly influence the friends of missions in their *prayers*, their *donations*, and in short in every thing they do to aid the cause, and God, if I mistake not, will honor our efforts to a degree hitherto unknown.

It is not enough that we have a vague and undefined dependence upon God. It must be a *felt*, habitual, practical dependence. It must be such a dependence as Joshua felt when, by divine command, he invaded the city of Jericho,—using no other instruments than his trumpets of rams' horns. Here the means employed were such as left no foundation for any hope but in the immediate agency and power of God. Hence, in due time, the

walls of the devoted city fell down, and all, both foes and friends, were constrained to acknowledge in it the hand of God. Now it is faith like this, I conclude, which God requires to insure success in our missionary work. The means which we are instructed to use, are, it is true, very different from those ordained in the case alluded to above. Yet, in themselves considered, they are no more competent to accomplish the end in view. Our whole dependence must be upon that unseen yet irresistible Agent, without whose presence every other instrumentality will be as unavailing as the blast of a trumpet against an impregnable fortress. We (missionaries) are prone to feel, oh if we were eloquent—if we understood the native language, and their modes of thought as we do our own—if we could bring all the power of argument to bear upon them as we could upon a christian audience, then we might hope to accomplish something. Such absurdities as those upon which their religions rest could be demolished with ease, and conviction almost forced upon them. But experience proves this all a delusion. Those who are educated in the English language, and who can appreciate to a greater extent the evidences in favor of Christianity than many in Christian lands, though they in many instances acknowledge that these arguments are unanswerable, still so far as *practice* is concerned, are as little affected as the ignorant mass. It is not mere force of argument that can subdue prejudice and the natural enmity of the unregenerate heart. It is not any array of means that can overthrow the thousand obstacles to the truth. The spirit of God and that alone can illumine the dark mind of a heathen—show him his truly wretched state, and discover to him the suitableness of Christ and his salvation to meet his case. This truth must be more deeply felt and more practically acknowledged in all our plans; we must lean more upon the simple promises of God and less upon our well-digested plans. Our eyes must be oftener directed to the *Hill of strength*, and less to men and presses and schools, &c.; then will we honor God as he claims to be, and he will honor us by making our efforts to prosper.

The history of the church will abundantly corroborate these remarks. It is not to the power of eloquence—nor to learned and logical argument—nor to a costly apparatus of schools and presses, &c., that we are mainly indebted for the triumphs of the gospel. That all these things have answered an important end, we do not deny. They are means which God *has*, and will continue to bless when used in humble de-

pendence upon the spirit of all grace to render them effectual. But whenever these outward instruments become the *fulcrum*, the resting-place, of our faith, instead of the promised assistance of the Holy Ghost, then they become hinderances and not helps in the work of converting souls. The simple presentation of bible truth, whether from the pulpit, in the bazar, the Bible class, Sunday school, or by means of tracts and the printed word, is the means which God delights to bless. And they are effectual, I suppose, in exact proportion to the degree of simple confiding faith in which they are used—faith not in the efficacy of the means, but in the promised gift of the Holy Spirit. Such was the case on the day of Pentecost. The gospel was preached with power it is true: but it was not the power of man, it was the *demonstration* of the Spirit which sent home conviction to the hearts of thousands. The same is true in regard to every genuine revival since. Such is manifestly the case in the Sandwich Islands; we read of hundreds, who had never or rarely heard a word from the missionaries, coming to their stations to learn how they could be saved. How were they convicted of sin and thus brought to seek the way of escape from God's wrath? The answer is plain. The Spirit of God, applying the truth of some tract, or perhaps casual conversation with a native helper, fixed their attention and led them to the cross of Christ. Such also was the case in the great awakening at Krishnaghur in Bengal, which occurred a few months ago. It was manifestly a work of the Holy Spirit. Thousands were almost simultaneously impressed with the truth. Many thus impressed had never had any personal intercourse with the missionaries. And indeed no means had been employed, which, judging from past experience, could warrant any such effects. But it pleased God to pour out his Spirit upon the dark and superstitious minds of these degraded heathen, and results followed which even the missionaries themselves could not have anticipated. But I must stop—I have already consumed too much time, both my own and yours—I did not intend to write more than a *tithe* of what I have penned. The subject I am persuaded is important and practical. But the thoughts I have strung together are too crude to illustrate it as I wish. Still if I am led by them to realize more fully my utter dependence upon the grace of the Holy Spirit for success in my work, I shall then become a more efficient laborer, and I trust God shall be glorified.

#### CHARACTER AND DEATH OF A NATIVE DEACON.

The following memoir of a converted heathen, communicated to the directors of the London Missionary Society, by the Rev. C. Pitman, missionary in the South Seas, stationed at Rarotonga, under date of June 9, 1840, is worthy of an attentive perusal; and it ought to fill the christian with hope in reference to the good influences and the ultimate success of foreign missions. It must be truly cheering to a missionary to meet with such instances of piety; to find thus early among the heathen a heart so prepared to receive the ingrafted word as was the heart of this man.

#### *His early services to the Mission.*

In the afflictions of our poor people we have been much afflicted; hundreds of them have been called from time into eternity. The satisfactory evidence, however, given by many, very many, of those taken from us, that "death" to them was "gain," is a great alleviation to the grief occasioned by their removal. Death has cut down, with an unsparring hand, high and low, young and old; and we are left to mourn over the devastating effects of this awful visitation. The wise, the good, the useful, the careless professor, and the openly profane, have alike fallen by the devouring sword of this messenger of death. Amongst the number is one of Rarotonga's best men—a most valuable assistant of the Mission in this place, ever since its formation. To me the loss is great indeed, but I desire to bow with devout submission, to the righteous decision of Him who cannot err.

A short account of this good man's religious character, his life, and death, will not, I presume, be uninteresting to the Directors. His name was Tupe. He was one of the chief supporters of idolatry in the reign of superstition. But he attached himself to us on our first arrival in this place, in 1827. Ignorant was I then, how Providence had gone before in preparing such a valuable assistant in my future labors. In the erection of our first chapel, he was one of the most laborious in the work. Not soon will it be erased from my memory, the joy that beamed in his countenance, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement amongst them, he came to our house to make inquiries respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, that he was not present at our friendly meetings for conversation, chiefly

on religious subjects. Often, till near midnight, have I sat conversing with him on the "great salvation." Nothing, I believe, occupied so much of his attention as the concerns of the soul; nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labor, and indefatigable in his efforts to forward the cause of God, he assisted me in every good work with unwearied diligence, till death.

#### *His public character and sufferings.*

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island, which office for twelve years he faithfully discharged. Well do I remember, at a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, if possible amicably to adjust the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless as to the consequences. God can, and will protect me." He, without a weapon of defence in his hand, passed through the district of these desperadoes, amidst the scoffings and revilings of all. The subject of contention was calmly debated; he returned home, and in a few days, all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of "undefiled religion," roused some of his inveterate enemies to acts of most cruel revenge; even the destruction of himself and family. This they attempted by clandestinely setting fire to his house, when he and his family were asleep. But He who neither "slumbers nor sleeps," mercifully preserved the life of his faithful servant, and of his family. They only escaped, however, with what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavored to secure was what he considered his greatest treasure, a portion of the sacred Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it, lost his all. The consequences of this fire did not end here; it

communicated to the house of his son adjoining, which was speedily destroyed; then to our large chapel, which also was soon level with the ground. Large flakes of fire passed by and over our own dwelling; but through the timely exertions of the natives we were mercifully preserved from danger. Soon as I saw him, I said, "Alas! Tupe." "O teacher," he replied, "the book of God is consumed! My house, my property, never regard, but oh, my book, my book! and, oh, the house of God; will not God punish us for this?" The next morning I had the gratifying pleasure of presenting him with another copy of the book, which he so much prized; it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, *eitoo, kia ka*, "It serves him right, let it burn."

#### *Proof of holy courage and ardor.*

The very first thing which occupied the attention of our valued friend the following day, was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures be taken for the re-building of the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply. *Koia ia e tamā, mea meitaki*, "Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply. He then said to me, "Teacher, be not cast down at what has happened. Let them burn—we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior, Tuavivi, and Pa, our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber, for the erection of another chapel; the whole body of chiefs and people in their train.

In calling to mind these by-gone days, there is a certain something which fills the mind with pleasure of no ordinary kind, and leads the observer of Divine Providence to admire the rich, free, and sovereign grace of God, in thus raising up instruments from the rough quarry of nature, to carry on his great and eternal purposes of mercy in man's salvation.

#### *His appointment to the office of deacon.*

In May, 1833, he was unanimously chosen to fill the office of deacon. How faithfully he discharged its important duties we are all witnesses. Decided piety, deep

hamility, and holy zeal for the advancement of "pure religion," were the striking characteristics of our valued friend. This, I believe, no one who knew him would call in question. His knowledge of divine truth was by no means inconsiderable; and he was eminently qualified for the responsible situations in which Divine Providence had placed him, though he rated very low his own abilities, and almost to the day of his death deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and was heard muttering to himself, "Oh, the love of God! the amazing pity of the Saviour! the depth of the sacred Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he revered. The word of God, the house of God, and the people of God, he loved; thereby evidencing that he was a genuine disciple of the Lord Jesus. Unless sickness prevented, or engaged in his official capacity, he was never known to be absent from the house of God at any of its appointed services, either on the Lord's day; or the weekly evening lecture; nor from our church meetings for prayer.

#### *His conduct in the office of deacon.*

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise; and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labor he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself. Several years ago, even before he gave evidence of decided piety in himself, our house every night was crowded with people who came to make inquiries respecting the discourses delivered from the pulpit, &c. Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I, one night as we were sitting alone, made inquiries into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils in the land, that they are desirous of becoming disciples of Jesus." He made no reply; after a few minutes' silence, he said, "Teacher, be not in haste; do not think so

well of us, be not deceived, we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character, and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so; we are deceiving you: there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified, and many of those, whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. This discovery led me into a more particular investigation of the private character of those who united themselves to us, and found that our dear friend had not in the least exaggerated in what he had told me. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon. Among a people just emerging from heathen superstition and idolatry, such a man is to be ranked amongst a missionary's greatest blessings.

#### *His last illness.*

But the time came when our friend must die. About three years ago his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet, and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind, when "flesh and heart began to fail."

Sept. 16.—"Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing; he is very weak. 'It is something strange,' I said, 'to observe your seat empty in the house of God.' 'Ah!' he replied, 'it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and oh, I wish to be there. I give myself to prayer. God is with me. He will not forsake me.' I quoted several passages of sacred scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not

for their sins God was pleased thus to chastise, by cutting off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. 'Not one good thing,' said he, 'has failed of all that God has spoken. He promised to Israel victory over their enemies, possession of Canaan, &c., all of which he fulfilled.' After a pause, with much emotion and feeling, he asked, 'Where, oh, where is Pitimani vaine,\* what detains her?' He thought he should be called away ere her return.'

*His happiness in the prospect of eternity.*

Sept. 19.—“In my way home called to see my faithful friend Tupe. The change is great; not long and he will be seen no more below. He is, I believe, fixed upon the Rock of ages. His views are clear and scriptural. We conversed together on our labors from the beginning, and I said it gave me great pleasure that he had through grace been enabled to hold out to the end. ‘Yes,’ said he, ‘we have hitherto been permitted to work for God. His goodness has been great; his compassion boundless.’ I referred to his sickness, and the constant prayers I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but had been enabled within the last few days to resign him into the hands of God, to do as seemeth him good. ‘That,’ said he, ‘is well; do so. Grieve not. Detain me not. My end is near:’ and he quoted several passages of scripture. ‘Two portions of the word of God,’ he said, ‘afford me much delight; that in Isaiah, “Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;” and the words of Paul, “having a desire to depart, and to be with Christ, which is far better.” I have no dread of death. Christ is my refuge.’ I said, ‘You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated.’ ‘Ah!’ he replied, ‘salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit, and think, oh! the teacher, the teacher, who will assist him? then I think God is with him.’ Looking up, he exclaimed, ‘Oh! Pitimani vaine, Pitimani vaine, I shall not see her face again.’ He wept, and I wept,—who could help it? I broke silence, and said, ‘In our Father’s house, we shall meet again.’ ‘Yes,’ was his reply, with an effort which almost deprived him of his voice, ‘we shall meet in glory.’ ‘No more,’ said I, ‘to part.’ ‘No,’ he replied faintly, ‘to be forever with Christ. I long to go to be

with him.’ I requested an interest in his prayers, for myself, my partner, the church, and the island. ‘I have done,’ he said, ‘with the world. What remains is to set all in order, and think of the cause of Christ.’ ‘I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room. My soul is cast down, yet rejoicing in the consideration of God’s wonderful love to such a worm in thus employing me as an instrument of good to immortal souls. All glory to God and the Lamb!’

*Death of Tupe.*

Sept. 24.—“As I was preparing to go to the out-station, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

‘How is it with the soul?’ ‘All well.’ ‘Do you find your Savior your support in death?’ ‘He is.’ ‘Is the pathway clear?’ ‘No obstruction, the way is clear.’ ‘Have you any fear?’ ‘None. Christ is mine.’ ‘Your last discourse to the people,’ I observed, ‘was on the death of Stephen, who saw the glory of Jesus; are you also looking to him now in your departure?’ ‘I desire to see him, and to be with him.’ I said, ‘Death is come, you will soon leave us, we shall be left in the wilderness.’ ‘Yes,’ he replied, ‘I go, you remain. I am going to God. I have done with the world, we have been long companions, now we part, it is painful—but let the Lord’s will be done—yes, the Lord’s will be done.’ I referred to his family, most of whom were present, and said, it was pleasing to see some of them uniting with the people of God. ‘Yes,’ he said, with effort, ‘and the others will come.’ ‘What,’ I asked, ‘do you desire for your children?’ He answered, ‘The word of God, the blood of Jesus.’ He was thirsty, and asked for drink. ‘That,’ I said, ‘is water for our bodily sustenance.’ ‘Yes,’ he replied, ‘I shall soon drink of the water of life.’ I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions as I proceeded, respecting the mansions provided for the righteous. He said, ‘Ere long I shall be taken to mine, and “shall see the King in his beauty.”’ After commending his soul to God in prayer, I asked him, if he heard and understood? ‘Quite so.’ ‘Now Tupe,’ said I, ‘in our separation, what shall I say to the church?’ Soon as he heard mention of the church, he exerted himself to the utmost and said, ‘Tell the

\* Mrs. Pitman, then in England.

church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai.' Then to me he said, with his dying breath, *Aua koe e taitaia*, 'Be not cast down.'

"I had not long arrived home, ere his son came to say that his happy spirit had fled, I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation. Few such men are to be found. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

#### THINGS NEW AND OLD.

The following account of the embarkation of Messrs. Colman and Wheelock, with their wives, in 1817, will be read with interest, we doubt not, by at least such of the two hundred who are said to have witnessed the scene, as are still left among us. It may be well too, for us all to recur to first principles, and catch, if we can, the spirit that seemed to animate our friends in the origin of our missionary enterprise. Colman and Wheelock were the first Baptist missionaries that sailed from this port. This account was communicated by a correspondent to the *Latter Day Luminary*, then published in Philadelphia, from which we make the extract.

The morning on which the anchor was weighed, about 200 of the brethren and sisters assembled at the ship. Suitable lines were sung and a prayer presented by Dr. Baldwin, in which every bosom joined, for their safety and usefulness. The breezes of heaven blew fresh and fair. It is supposed that during the first twenty-four hours, they had made, at least, 180 miles of their passage. The parting was unusually tender. All seemed agitated and in tears, excepting the dear missionaries themselves, in whom all other ideas appeared lost, excepting such as were connected with the cross, and the prospect of doing good to millions of degraded and perishing Burmans.

Mrs. Colman observed to a sister present, that she would not exchange her situation with any. One circumstance mentioned by br. Sharp, was of a nature peculiarly affecting. The father of Mr. Wheelock, just before the vessel moved, cried out, "My dear Willard, let me see thy face once more!" Wheelock came to the side. His father saw him, and unable to sustain the sight, ran through the crowd, and hastened to his habitation to commend his dear

son, now offered on the sacrifice of faith, to the arms of a Father, who is present in every region. Mr. Colman uttered some expressions as the ship was moving, but they were not distinctly heard. About the same time Mr. Wheelock was understood to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy——"

Public prayer meetings the Sabbath before the vessel sailed, were held in Boston, New York and Philadelphia. At an early season, another prayer meeting was held by our Boston friends, at which the brethren officiating enjoyed unusual enlargement, and the congregation, though the services were protracted until ten in the evening, were unwilling to break up. Sacred consolations! how do they attend and recompense missionary endeavors! What a feast of sympathy and joy do they spread for every enlightened and benevolent mind! Scenes, such as these we describe, must interest the transports of cherubim, and command the gracious smiles of that Redeemer, whose name they are designed to honor!

#### AFFECTING ANECDOTE.

A pious young gentleman found some difficulty in comprehending this text of scripture,—“The meek shall inherit the earth.” How shall the meek inherit the earth, he said to himself, they are the children of God, and the Lord's people are not well portioned in houses and lands; indeed they are generally poorer in the wealth of this world than those who live without God. One day as he was riding out and meditating on this subject, he heard the voice of some person speaking with much earnestness, and approaching a cottage from whence the sound proceeded, beheld an aged woman kneeling before a small table, on which were placed a cup of water, and a morsel of bread. She raised her hands and eyes to heaven, and feelingly uttered, “O Lord, thou hast given me Jesus, and all this beside!” The inquirer here found the desired explanation, and retired, fully convinced that the poor of this world are heirs of the kingdom, and that having nothing, they possess all things.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment, and the meek will he teach his way.—*Ps. xlv. 8: 9.*

## Domestic.

## UNION IS STRENGTH.

Shall the Baptists of the United States continue their united efforts for evangelizing the heathen? We propose briefly to consider this question. It requires but little discernment to perceive, that the advantages arising from such a combination of effort must be very great. These benefits may be contemplated in two lights:—1. As it regards the direct influences that arise from a union of effort, in giving enlargement and permanency to the enterprise itself; and 2. As it regards the reflex influences that must be exerted on all who are thus associated.

The work of foreign missions is of such a nature that it requires a very large amount of capital to prosecute it successfully. This is necessary, even, for the establishment of a single mission. In the commencement of a mission, a family must be sent forth; they must be provided with an outfit; they must be transported to a distant land, and furnished with a habitation and the means of support among the heathen. The language of the people must be acquired, and the scriptures translated and published, in small portions at least, before the work can be commenced. Thus much having been accomplished, there must be a large reinforcement of laborers for the purpose of preaching the gospel, establishing schools, &c.; and if the mission be prosperous, there will be raised up native preachers who will need a support. The expenses of publishing the scriptures, tracts, and other books, must be large. To do this, we say—to establish a single mission, will require great expenditures; and if the requisite funds are not placed at the disposal of its managers, by which they can maintain a sound commercial credit with agents, through whom their business must be transacted and funds transmitted, the work cannot be carried forward.

When one mission has been established, another in the same section of country may be commenced and prosecuted with in-

creased facilities, and with diminished expenditures. A new mission also, in an opposite quarter of the globe, if the business be entrusted to the same hands, may be commenced and sustained at a diminished rate of expenditure. These considerations are in favor of combination. A single church cannot accomplish this object; nor could all the churches in a single state, were they united in the effort, accomplish it. Economy, therefore, as well as a reasonable expectation of ultimate success, requires that as many as possible be associated together. Economy at home as well as abroad, requires this. To prosecute these labors an establishment at home is needed. There must be agencies for the collection of funds, for holding correspondence, for purchasing and transmitting supplies; all which presuppose the existence of a place of business, involving the expenses of rent, insurance, &c.; they presuppose the existence of some central point to which certain things shall be transmitted, and from which certain things shall emanate. Now a multiplication of these points for doing the same amount of business, involves, necessarily, additional expenses, and a diminished efficiency. Were we also to speak of prayer, and of christian sympathy, both of which are indispensably necessary to the success of the missionary enterprise, the result would be in favor of union of effort.

Before we proceed to consider the reflex influences of a missionary association, it may be well to inquire, whether a people so numerous and so remote from each other as are the Baptists in the United States, embracing as they do such variety in manners and in sentiment, can be expected to co-operate harmoniously in the prosecution of any undertaking. In nothing could we unite more readily, it is believed, than in an effort to send the gospel to the heathen. This object is simple, and can be readily comprehended by the mind even of a child.

If a person can sympathize in any measure with the condition of the heathen in their present state of moral degradation, and has knowledge enough of the gospel to perceive that the heathen would be benefit-



ed by it, if its divine precepts were communicated to them, he has all that is indispensable for membership in such an association. He has not every thing that is desirable, certainly, for such a service; to render one most effective as a fellow laborer in the missionary enterprise, he must have experienced a gracious change—he must have been made alive from the dead, and have associated himself with those who were bound by their profession, to live not unto themselves, but unto Him that died for them and rose again; but it certainly is not an indispensable qualification for membership in a missionary association, that a man be a christian. Such manifestly was the view taken of this subject by the framers of the constitution of the Baptist Triennial Convention. They named as the persons to be associated, members of the Baptist denomination, including both churches and congregations. This is a broad platform, upon which all may stand. Such is the nature of this work that the most of those who will be attracted to it will be a devoutly pious people, but if any should come with their offerings, who have not yet attained to the liberty of the sons of God, let them not be frowned away. It is the altar that sanctifieth the gift.

We do not admit the truth of the sentiment, current with some, that by allowing an individual thus to associate with us, we sanction whatever of error in sentiment or practice he may have embraced upon other subjects. With as much truth might it be maintained, that our Savior in eating with publicans and sinners sanctioned, as being right and proper, every thing that was vile in those characters. He associated with them in a thing that was right in itself, and yet was “undefiled;” and by thus associating with them, he put himself in a position of easy approach to them.

We associate in the missionary enterprise, not upon the basis of church fellowship, nor even of christian fellowship, but as the friends of humanity and religion, for the single purpose of sending the gospel to the destitute in foreign lands. The design

of this association is, first, to collect the pecuniary means necessary for sending the gospel to the heathen, by soliciting all whomsoever it pleases to contribute for this object; and in the second place, to select such agents for communicating the gospel to the heathen as are deemed competent. The constitution of the Baptist General Convention provides that any man who considers himself as being associated with the Baptist denomination, whether he be a member of the church or not, may become a member of the Convention, with full powers, by paying annually the sum of one hundred dollars. Missionary societies, associations, state conventions, &c., may send one delegate for every three hundred dollars contributed, and they may send whomsoever they please.

Such being the broad principles upon which our Missionary Convention is associated, we see no objection to union; none which the most scrupulous can urge as a ground of conscientious objection. The churches in one section of the country may have reason to believe that those in another section are infected with the error of Arminianism, and those thus suspected may suppose that their brethren, who are disaffected towards them, are leaning to the opposite error of Antinomianism; and notwithstanding these differences of opinion, both of these sections of country may unite in an effort to send the gospel to the heathen; and their intercourse with each other, upon a subject in which they are agreed, would have a tendency to correct whatever was erroneous in the doctrinal belief of either party.

The Missionary Convention differs materially from an Association. An Association is composed exclusively of church members, and has for its object the welfare of the churches. The Missionary Convention, on the other hand, is composed of all who choose to enter it in the prescribed form; and it has for its object the moral improvement of those who are debased by ignorance and sin. An Association partakes more of the nature of an ecclesiastical organization, and yet an association has no

power to make laws for the regulation of the churches. Like all other voluntary associations, it may say who shall be admitted to the privilege of membership in the body; and it may suggest what it pleases for the general good, to be received or not as each church may see fit. The Missionary Convention corresponds more exactly to one of our congregations, which is made up of believers and unbelievers, associated for the simple purpose of maintaining the worship of God, and in which the pious have a predominant influence. The Triennial Convention, as now constituted, symbolizes exactly with the true congregational principle. It claims not a particle of ecclesiastical authority; and in no other form, it is believed, could the Baptists be associated. Presbyterians, Methodists and Episcopalians, who respectively have their ecclesiastical judicatories, can be otherwise associated for missionary purposes. Our churches are absolutely independent, and none are admitted to membership in them, but credible believers on a profession of their faith. There is, therefore, a considerable portion of our congregations competent to this work, and not embraced in our churches, who ought to be called into service, and who, upon our principles, can be readily associated.

We can see no just ground of objection to this form of association. A provision is made for an equitable representation of the interests of every man and every body of men. If an individual pays one hundred dollars per annum, he is entitled to a seat in the Convention, or if one hundred individuals pay this sum, they are entitled to a representation; and these representatives constitute the Convention, each individual having an equal right of discussion and of suffrage. The Convention thus constituted has absolute power; a bare majority elects a Board of Managers, and a majority of two thirds may amend, or repeal any fundamental principle.

The security that the Convention will always be found in the hands of good men, arises from the nature of the institution itself. It is a benevolent association of the

highest, noblest, purest character. It proposes to do good to those who are poor, ignorant and degraded, and who are removed from their benefactors at a distance of many thousand miles. It proposes to do good for the sake of doing good, without any earthly hope of reward. It has no power by which it can influence others, except what christian principles and a pious example give to one mind over another. The expenditures of the Convention are necessarily regulated by the receipts, and ordinarily correspond very exactly the one to the other; and it is compelled, by public opinion, to limit the support of those in its employ, whether at home or abroad, to the smallest practicable amount.

The Triennial Convention is an institution of the Baptist denomination. It has hitherto attracted, and will, we believe, so long as it keeps to its legitimate object, in all future time attract to it the best gifts and the purest hearts among us. So long as the Convention keeps to its original design, it will never engross the attention of the ambitious and the designing. Should it seem to be in the way of such, in the prosecution of their schemes, they may seek to destroy it, but never will they seek to take possession of the convention, with the view of performing those heaven appointed labors for the conversion of the world.

We have spoken, be it remembered, exclusively of the Triennial Convention. The Convention appoints a Board of Managers to attend to its business during the recess of three years, which Board, under certain general instructions, is required to report its proceedings to the general body at the close of every term of service.

It is required in the constitution that no person shall be eligible to membership in the Board, "except he be a member of some Baptist church." It was provided originally in the Constitution, adopted in 1814, that no persons should be employed as missionaries, except those only who "are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine

piety, good talents, and fervent zeal for the Redeemer's cause."

We proceed to speak of some of the reflex tendencies of our Missionary Convention, an association in which are united brethren from every section of the Union. We shall not, at this time, dwell upon those happy effects that always accrue to personal character when one is engaged from right motives, in acts of benevolence, except to remark, that whatever of good influences upon the heart and character may be derived from labors in the work of foreign missions, they can be secured to the members of our congregations only by this combination of effort. Destroy combination, and you destroy the power to act. The hearty cooperation of all our congregations in the land, is to the success of this enterprise what the healthful action of each member of a church is to the prosperity of that church. A church may have a measure of prosperity, while but a portion of its members are attentive to their duties; so the Convention may have a partial success, while, as yet, but a portion of our people are associated.

No one suitably informed upon the subject, will undertake to deny, that our foreign missionary operations have had a most happy influence upon our churches at home. Since 1814, when the Baptist Triennial Convention was formed, the denomination has enjoyed a measure of prosperity before unknown; and we account for this fact by ascribing it, mainly, to the reflex influence of missionary labor abroad. We know of no method of accounting for the fact so satisfactory as this. Such a result is just what might have been expected; and it might have been predicted with as much certainty as may the future obscuration of one of the planets; and with equal certainty may it be predicted that disaster will follow, should anything be allowed to interrupt this union. Should this offence come, which may kind Heaven prevent, wo unto him by whom the offence cometh.

There is, however, another ground of evidence by which this fact may be established—shall we call it the internal evi-

dence—which, to those who have received it, has all the certainty of a demonstration. All who have been particularly active in these services have this kind of evidence; it is what they have seen and felt. When assembled in convention, with brethren from the extremities of the Union, they have witnessed and felt the light of one mind beaming upon another; the sympathies of one heart have enkindled another. As brethren from the North and the South, the East and the West, have in their wisdom proposed their respective plans for the general good, they have been kindly received, and have been made the common property of the whole body. On these occasions, too, there have been manifested such christian affection and brotherly kindness, that all hearts have been melted and cast into the same mould.

Could we summon before us the sainted spirits of Furman, and Baldwin, and Rice, and Staughton, and Knowles, and Mercer, and Chaplin, and many others who have gone to their rewards in heaven, how gladly would they testify to these facts. But we need not appeal to those who have departed,—there are hundreds of living witnesses who can testify to the things which they have seen and felt. Neither have these influences of which we are now speaking been confined to occasions when the Convention has been assembled, nor have they emanated exclusively from a contemplation of the more immediate objects of the association; many advantages have arisen from this general intercourse. On these occasions the best gifts in our ministry, and some of the choicest spirits among our brethren, have been brought together upon terms of free and familiar intercourse; and by these means a happy impulse has been given to all our various plans of benevolence. The ministry has come to be better supported, and, consequently, has been more fully devoted to its appropriate work. Plans have been matured and carried into effect for the better education of the ministry; other national societies have been originated; and a spirit of general benevolence has been awakened and foster-

ed, that has been most fertilizing in its influences.

It must be obvious to every one, that a missionary enterprize can prosper only so long as those who are engaged in it are animated by the spirit of the gospel. This spirit must pervade the hearts of missionaries abroad, and the hearts of those at home by whom they are sustained. This service must be undertaken in obedience to the will of Christ, and a desire to do his will must be the bond of union between all who are fellow-laborers in this cause, strengthened, as it will be, by the love of Christ, and by the sympathy that such affections always awaken in the soul for our fellow-men.

The simpler this organization the better, that it may go to pieces the more readily and easily the moment it ceases to be animated by the spirit of Christ. It is also desirable to have this organization simple, that those who may attach themselves to it from impure motives may easily escape from it.

If a missionary association be animated by such a spirit as we have now ascribed to it, we need not expect that it will escape the assaults of the wicked; for there will not be wanting those who will be base enough to assail it whenever it may be supposed to stand in the way of their ambitious designs. In reference to such we have only to remark, in the language of our Lord, "verily they have their reward."

To every true-hearted Baptist in the land we desire to put the question, shall our missionary enterprize be sustained? Shall we unite our endeavors in its prosecution? Shall we be agreed as touching this thing? We have the highest degree of confidence in our brethren, that there will be found, should the days of trial come, and they may come, a very great company who will stand fast.

#### GREEK MISSION.

We invite the particular attention of our readers to this mission. A careful examination of what we have published in this number of the Magazine, respecting the

Greek mission, cannot fail to awaken in it a permanent interest for its success. The principal seat of the mission is at Corfu, the capital of the United Ionian Islands; a republic in the south of Europe, under the protection of Great Britain, situated in the Ionian Sea, along the western shores of Greece and Albania. Most of the people are of Greek origin. The total number of inhabitants is estimated at present to be 227,000, of whom 8000 are Italians, and 7000 Jews. All besides, except a few English, are Greeks. Until recently the language spoken was a corrupt Italian, but Modern Greek now prevails.

The British crown appoints a High Commission, and has a right to occupy the fortresses and keep garrisons. These Islands being under the protection of Great Britain, a free toleration in religion is enjoyed by various religious sects.

There is a missionary station at Patras, in Greece Proper, occupied, now, only by Apostolos, a native assistant. Mr. Love urges the importance of reinforcing this mission by the appointment of an American missionary, and he thinks it highly necessary that a missionary be stationed at Athens to superintend the press. Two missionaries, therefore, and an assistant teacher for the female school at Corfu, are needed immediately for the Greek mission. Shall this call be answered? To meet it, two things are requisite:—1. The suitable persons for missionaries; and 2. The means of supporting them.

The remarks of Mr. Love upon the *primary importance of preaching the gospel*, are deserving of special attention. Similar views have often been urged upon our attention. What is there said of Greece is doubtless true of every other field of missionary labor. Schools, religious books, and even the distribution of the scriptures, will be of comparatively small value, unless those who enjoy these advantages hear also the voice of the living teacher, persuading them in Christ's stead to be reconciled to God. "It hath pleased God by the foolishness of preaching, to save them that believe." This is God's method.

## Recent Intelligence.

## BANGKOK.

*Arrival of Mr. and Mrs. Jones, and the return of Mrs. Dean.*

At the date of our last intelligence Mr. and Mrs. Jones had arrived at Singapore, on their passage from America; where they met Mrs. Dean, who early in May sailed from Bangkok for that port with her little son, then sick, and for whose health she made the voyage. Mrs. Dean, as has already been communicated, was called to the painful duty, while on her passage, of consigning, thus solitary and alone, her only child to the tomb. Mr. Dean writes from Bangkok under date of July 5, 1841, and mentions the return of his wife, the arrival of Mr. and Mrs. Jones, and other interesting particulars concerning the mission, as will be seen from the following extract:

Mrs. Dean returned last week in good health, in company with Mr. and Mrs. Jones, who are comfortably well; and our little mission again wears the appearance of prosperity. The trials to which we have recently been subjected, have, by the divine blessing, improved the religious state of feeling among us, and there appears to be a general disposition to praise God for his goodness, and renew our devotion to his service. The observance of the Lord's supper yesterday, was a season of interest. Twelve of the Chinese brethren, and one Siamese, were present; the latter for the first time united with us in thus commemorating the Savior's death. We have a number of Chinese stately at worship on the Sabbath, who afford us some encouragement, but none of whom do we feel prepared to admit into the church.

## MAULMAIN.

Mr. Stevens writes under date of July 13, 1841. Mr. Judson and his family had left some time previously in consequence of sickness. From the following extracts from Mr. Stevens's letter it will be seen that God is still owning the labors of his servants, and that their cup of affliction is mingled with mercies.

It is my happiness to inform you, that on the 13th of June I had the pleasure of baptizing six men, four soldiers and two natives; of the natives one is a Tounghoo; a member of Mr. Howard's school. There are at present also several candidates connected with the army. Our congregation at the English chapel gradually increases.

We have not heard from Mr. Judson's

family since their departure. The rest of the missionaries are in usual health. The small pox prevailing to some extent in the town, we have taken the precaution to have our children inoculated. Mr. Howard's youngest now has the disease, communicated in this way. Others have already inoculated, and others will do so in a few days. A letter from Arracan, received yesterday, informs us of the feeble health of Mrs. Stilson. Fears are expressed that she is in a decline.

## SERAMPORE.

A letter has been received from Mr. Judson, dated Serampore, July 27, 1841, with a postscript four days later, announcing the death of his youngest child. Mr. Judson writes as follows:—

I have had a very severe trial in the sickness of my family, all of whom, with the exception of one of the children, have been prostrated for several months, and several of them repeatedly at the point of death. We came here at the urgent importunity of the doctors and my missionary associates. The voyage had a beneficial effect on all the invalids, especially Mrs. Judson; but since our arrival here, we have been subject to relapses, so that we despair of recovery without some further change. In these circumstances, we regard it as a very providential mercy, that the pious captain of a vessel proceeding to the Isle of France and thence to Maulmain, invited us to go with him in such a very kind manner as assures us that the circuitous voyage will not cost the mission more than the voyage direct. We expect to leave this in a few days, and hope to be in Maulmain by the end of October. And may God bless the double voyage before us, and the intervening residence of a few weeks at the Isle of France, to our recovery to health, that we may resume our work with renewed vigor, and devote the remnant of our spared lives to the service of Christ among the Burmans. My own health is pretty good, except that my lungs have never recovered their natural soundness and strength, and I am obliged to use them with great care in public speaking. In common conversation, I have not the smallest inconvenience. And this is a great mercy, considering the state to which I was once reduced. I never realized what a great privilege it is to be able to use the voice for Christ, until I was deprived of it. And now, when I would fain break out as usual, the weakness of the flesh does not second the willingness of the spirit. I can still say, Well, it is a mercy unde-

served, to be able to go thus far. And one is more willing also to be disabled when there are others ready to carry on the work. I esteem it the crowning mercy of my life, that not only the chief ends I contemplated on becoming a missionary are attained, but I am allowed to see competent, faithful, and affectionate successors actually engaged in the work. In their hands I am happy to leave it, or rather in the hands of Christ; who carried it on before we were born, and while we were in arms against him and will carry it on more gloriously, when we repose in the grave, and in paradise. Glory be to Him alone.

Mr. Judson thus feelingly alludes to the death of his child:

We are obliged to leave our darling youngest child, aged one year and seven months, in the mission burial ground of Serampore. His old complaint, which had never been effectually removed, came on with fearful violence, and he died in convulsions, on the 30th ult. The agony of witnessing the dying struggles of a beloved child, and beholding the last imploring looks, unable to afford the smallest relief, none can know but a bereaved parent. Mrs. J. and myself have frequently endured this fiery trial, and now, with bleeding hearts, we must turn away from the grave of dear Henry, and pursue our melancholy way, in hope that the life of the mother and the remaining children may yet be spared.

Since the above went to press, a note has been received from Mr. Judson, dated Isle of France, Oct. 1. The voyage, which was long and tedious, being of about six weeks continuance, had proved highly beneficial to the health of his family; all had been restored to health, except the eldest child, of whom doubts were entertained as to its recovery. Mr. J. thus expresses the hope that they should soon be allowed to return to Maulmain and resume their labors:—"I hope that whatever may be the fate of some of the children, we shall be able ere long to return to our station, and resume our labors with renewed strength during the period that may yet be allowed us to labor on earth."

#### CHEROKEES.

The Rev. Evan Jones, under date of Nov. 19, 1841, writes as follows:

The Lord, in condescending mercy, is greatly blessing our feeble efforts. I believe our brethren are generally growing in grace, and in the knowledge of our Lord

Jesus Christ. And the gracious work is extending. Since we arrived, June 25th, one hundred and ten Cherokees have been added by baptism. The brethren are exerting themselves in building a place of worship. Our native assistants are faithful and zealous in their work.

#### CHANGES IN THE BOARD.

At a meeting of the Acting Board, held Dec. 6, 1841, the vacancy occasioned by the death of the late Rev. Dr. Jesse Mercer, Vice President of the Board, was filled by the election of Rev. William C. Buck, of Kentucky.

#### Donations.

FROM DEC. 1, 1841, TO JAN. 1, 1842.

##### Scotland.

James Douglass, it being one third of one year's interest upon Ohio Canal six per ct. stock, for Burman Mission, under the supervision of Rev. A. Judson, per Eliza F. Clibborn, 142,47

##### Maine.

Oxford Aux. F. M. Soc., Alden Bumpus tr., per Sylvanus B. Tanner, Peru, Bap. ch. 2,00  
Bethel, do. do. 9,06  
Sumner, do. do. 4,00  
Buckfield, 2d, do. do. 1,00  
Turner, two females 1,20  
Hebron, two brothers 1,83  
Livermore, Fem. F. M. Soc. 9,25  
— 28,34

##### Massachusetts.

Boston, a female member of Rev. Dr. Sharp's church 500,00  
do., Samuel Hill, for relief of A. and P. Monster, 50,00  
do., 2 female friends, for do. do., 1,00  
do., Miss Elizabeth Wetherby 5,00  
do., United mon. con. at 1st Bap. ch., per. S. G. Shipley, 37,58  
do., Baldwin Place Bap. ch. 60,00  
do. do. ladies, for Bur. schools, (with a Polyglot bible.) 120,00  
per Rev. Baron Stow, 180,00  
do., Federal St. Bap. ch., ladies, for support of a Burman native preacher, named Francis Wayland, to be expended under the care of Mr. Wade, per William Reynolds, 100,00  
West Dedham, Bap. ch. mon. con., per Rev. Joseph B. Damon, 6,46  
Taunton, Bap. ch., mon. con., per Rev. Mr. Burbank, 17,00  
Chesterfield, Bap. ch. 7,50  
do. do. females 13,25

Westfield, Bap. ch.	1,25
Rev. A. Day tr., per Rev. William Crowell,	22,00
Framingham, mon. con., per Rev. Mr. Johnson,	16,55
Fall River, a few ladies, per Mrs. J. Borden,	9,25
	<u>944,81</u>

*Rhode Island.*

Rhode Island Bap. State Convention, V. J. Bates tr.,	
Children of Rev. J. H. Baker, for Karen mission,	,50
Westerly, Bap. ch., per Rev. A. G. Palmer,	11,00
Warren, Female Mite Soc., donation of Miss Ana Hail, per L. Hon,	4,00
Warren, Bap. ch., John Hail tr.,	3,83
H. P. Anthony, for Burman bible,	,52
Exeter, 1st Bap. ch., per Rev. Benedict Johnson,	3,75
Warwick and Coventry, Bap. ch.	20,00
do. do., Mrs. Ann Titus	5,00
per Sanford Durfee,	25,00
do. do., John Allen	10,00
Pawtucket, 1st Bap. ch., per Whitman Bates,	65,93
Lime Rock, Bap. ch.	3,30
Bristol, 1st Bap. ch., per Rev. William L. Brown,	20,00
Hopkinton, Bap. ch. and cong.	16,00
South Kingston, do. do.	39,00
Exeter, do. do.	22,30
Wickford, do. do.	62,00
Mrs. M. B. Wescott	1,00
Warwick and Coventry, Bap. ch.	104,00
per Rev. Jos. B. Brown, agent of the Board,	244,30
Providence, 1st Bap. ch.	427,54
	<u>819,67</u>

*New York.*

New York City, Amity St. Bap. ch., for Burman bible, per H. P. Freeman,	15,87
Hamilton, Ladies Benev. Soc., for support of a child, under the care of Mr. Bronson, in Asara, per Irene B. Ball, tr.,	25,00
Cayuga, Fcm. Sewing Soc., per John Morse,	14,00
Union Bap. Asso., Peter K. Burton tr.,	58,81
New York City, Cannon St. Bap. Sunday school, John Haviland tr.,	8,88
Chautauque Co. Bible Soc., Josiah Moore tr.,	14,00
Bridgewater Bap. Asso., M. S. Wilson tr.,	43,00
Dutchess Asso. G. W. Houghton, tr.,	
Pine Plains, Bap. ch.	7,42
Franklindale, do.	15,00
Armenia, do.	41,87
North East, do., per Mrs. Dean,	2,62
Dover, 2d Bap. ch.	18,00
George D. James	4,00
Philip Roberts, Jr.	1,00
	<u>89,91</u>

Rensselaerville Asso., per Mr. Eaton, tr.,	119,31
Mrs. Mary Dimnick, per Rev. William Bennett,	2,50
per William Colgate,	350,41
	<u>391,28</u>

*New Jersey.*

Flemington, Bap. ch., per Rev. C. Bartolette,	11,03
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*North Carolina.*

State Convention of North Carolina, Rev. A. J. Battle tr.,	300,00
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*Alabama.*

Pleasant Ridge, Thomas Chiles, per Rev. Mr. Manning,	5,00
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*Kentucky.*

Paris, Bap. ch., for China mission,	5,12
do., do. do., colored members, for African mission,	4,00
per Rev. Thomas Malcom,	9,12

*Illinois.*

Illinois Bap. Convention, per Rev. J. M. Peck,	50,00
Northern Bap. Association, L. D. Boone tr.,	22,00
	<u>72,00</u>

*Indiana.*

Claysville, George Matthews, per Rev. B. Hill,	2,00
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*Michigan.*

Baptist Convention of State of Michigan, R. C. Smith tr., per Cutter, Bulkly, Merritt & Co.,	100,00
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*Iowa Territory.*

Iowa Association	6,67
Long Creek, E. Cady, per Rev. Alexander Evans,	5,00
per Rev. B. Hill,	11,67

*Legacies.*

Hamilton, N. Y., Theophilus Peirce, deceased, Alvah Peirce Executor, per S. B. Burchard,	100,00
Eastham, Mass., Polly Smith, deceased, Freeman Mayo Executor, per Miss Thankful F. Smith,	38,00
Michigan, Mrs. Andermain, deceased, per L. Armstrong,	4,00
Spafford, N. Y., John Chandler, deceased, per William Colgate,	1000,00
Interest on the above,	43,74
	<u>1043,74</u>
North East, N. Y., John Gunsey, deceased, a part of legacy, George Gunsey and Joseph Reynolds Executors, per Isaac Bevan,	100,00
	<u>1235,74</u>
	<u>\$4123,16</u>

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

MARCH, 1842.

NO. 3.

## American Baptist Board of Foreign Missions.

## Siam.

## ANNUAL REPORT OF THE MISSION AT BANGKOK.

Mr. Goddard, in behalf of his associates, has submitted to the Board the following report on the mission at Bangkok, for the year ending Jan. 1. 1841. Intelligence, it will be perceived, has reached us from this mission several months later than the date of this report; still it is in season, inasmuch as the next report cannot reach us under four or five months from this date, and it will be found to be highly interesting to all who may wish to learn the actual state of the mission.

As another year has now drawn to a close, you will of course expect from us some account of our labors, and of the success which has attended them. And here it becomes us most gratefully to acknowledge the good providence of God in sparing the lives of us all,\* and in bestowing on us such a degree of health, that with comparatively few exceptions, we have been able to devote ourselves incessantly to our labors; and especially, that now we may close the old, and commence a new year without the voice of sickness being heard among us. During the past year we have felt our hands much weakened by the absence of our beloved br. Jones, and our endeared sister Reed. We hope, however, that the former, having accomplished much for the promotion of our cause in America, is already on his way to our assistance; and we fondly cherish the expectation of greeting with him other brethren and fellow laborers who shall have been sent to our relief. We at the same time deeply sympathise with

our beloved sister Reed, both in the providence which called her to leave her chosen field of labor, and especially in that which since her departure has broken off the last bud of hope, and left her to return *alone* to her native land. Surely she may be ready to say with Naomi, "Call me Mara, for the Lord hath dealt very bitterly with me." We hope however she will have much occasion to speak even of mercy and to say, "he hath done all things well." We doubt not that she will receive both from the Board and also from the churches all the sympathy due to one who formerly left all that the youthful heart holds dear, in obedience to the call, "Go teach all nations," and who, after having labored for a time, and been bereft of her husband and children, enfeebled in health, and broken in bodily constitution, has reluctantly, and with tears, yielded to a call in the providence of God no less plain and decisive than the former, to return to her native land. Though our ranks have been thus thinned, we have endeavored to hold on our way, and have to some extent experienced the fulfilment of the promise, that such shall wax stronger and stronger, in the arrival of br. and sister Goddard from Singapore, (Oct. 16th,) as well as in the other blessings with which a kind providence has crowned our labors.

*The Siamese department—Public worship.*

In the Siamese department during the past year, daily morning worship and one regular service on the Sabbath have been sustained in the chapel by br. Davenport; the average number of attendants at the former has been about 15, and at the latter 20 and 30 adults, beside the children of the

\* Mr. Slafter died on the 7th of April following.—Ed.



school. Br. Slafter has also, during the last half of the year, maintained morning and evening worship at his house attended by those in his employment, and others who occasionally call.

*Printing and distribution of the scriptures and tracts.*

The printing, binding, and foundry establishments have continued through the year in successful operation, and editions of the following tracts in Siamese have been printed, viz: The Gospel by Matthew and by Mark; The Acts; Sermon on the Mount; Parables of Christ; History of Daniel; also that of Moses and Joseph; and a broad sheet containing a parable by Mrs. Jones; beside a Siamese and English Vocabulary. These tracts have been distributed to persons calling at our houses, from five to fifty, with an average of perhaps fifteen daily. Br. Davenport has also gone out regularly on the Sabbath, and distributed tracts, assisted by the men employed in the printing office. Br. Slafter and wife have also usually spent a portion of the Sabbath in like manner. Four or five hundred tracts have thus usually been distributed on every Sabbath. Beside this, in March brethren Davenport and Slafter made a northern tour of one hundred miles to Phra Bat, the strong-hold of paganism, where they profess to show a footstep of their god, Gaudama. This journey occupied six days, and about three thousand Siamese, and half as many Chinese and Peguan tracts were distributed at the numerous villages which line the banks of the Meinam.

In September, br. Slafter, in company with br. Buel of the General Assembly's Board, made a western tour of one hundred miles in six days, and distributed about three thousand tracts, one third of which were Chinese and Peguan.

In November br. Slafter and wife made a northern tour, passing up the Ta-Chin (a river a little to the west of the Meuam) and returning down the Meinam. They were absent eighteen days, and distributed between three and four thousand tracts. In Dec. br. Davenport visited several places on the N.E. coast of the Gulf of Siam, and then directed his course for Siri point on the N.W. coast, but was driven ashore by several adverse circumstances, about fourteen miles this side of the place of their destination—and detained there for several days. This

however in the end seemed a favorable providence, for he found the place a central point, where he met persons from several neighboring villages, and found that they were so anxious to obtain tracts that in some instances the few books which had found their way to those regions were bought, at from thirty to fifty cents apiece. In this place br. D. distributed about three thousand tracts. If indeed it was the hand of the Lord that forced him to stop here contrary to his intentions, we may hope that the ground was prepared, and that the seed thus sown will spring up, and bring forth much fruit. Br. D. was absent eleven days, and distributed about seven thousand tracts, one fourth of which were Chinese. Beside the above tours, br. and sister Slafter have just gone on an eastward tour, the results of which will be laid before you at a future time.

In all these tours the brethren have experienced much of the good providence of God, and have met many interesting circumstances, which will be more fully laid before you in their journals. They have also done much to explore the country, and have become fully satisfied that here is a broad field, and room for many laborers, and that *great, very great* multitudes of souls are perishing for want of the bread of life. Rumors have recently gone abroad that the king intends to put a stop to these tours, and that he has already issued orders to have the men who assist in our conveyance whipped. We have not however yet received any orders from the king, and have reason to believe that the reports were started by some enemy to the cause of Christ. We trust the truth will be spread abroad over the whole kingdom, and that the power of man will not be able to prevent it from operating to the salvation of many souls.

*Operations of the school.*

The Siamese school has continued through the year under the care of Mrs. Davenport. The average number of scholars has been six, present number five. They are instructed in reading and writing Siamese; and in reading, writing, arithmetic, and geography, in English. Most of them understand English sufficiently to join in reading at family worship. In arithmetic one (who is about sixteen years of age) has advanced as far as simple proportions; the others have not gone beyond the first three simple rules.

*Reflections on this department of the mission—First Siamese convert.*

Such is a brief outline of our labors in the Siamese department. Nor have these labors, feeble as they have been, proved entirely unsuccessful. Much has certainly been accomplished in the general diffusion of so large an amount of religious knowledge by means of tracts, which have been carried to almost every part of the empire, and by conversations which have been held with persons belonging to almost every part of the country. Besides this, there are large numbers of Siamese who have been connected with us as teachers, laborers, domestics or scholars, who have regularly attended our religious exercises, and have thus obtained a tolerably correct understanding of christianity. These, as they mingle with their friends, naturally spread abroad this knowledge, and thus the leaven is kept operating, and the truth which is mighty through the power of the Spirit, is doing its work, and gradually bringing about a result by which God will be glorified, and many souls saved.

As to actual conversions to christianity, this mission has ever labored under great discouragements. The people seem peculiarly indisposed to consider the claims of a new religion, or even, if convinced of its truth, to act according to that conviction. This results partly from their natural indolence, which is manifested in all their actions, and renders them peculiarly averse to mental effort; and in consequence of which they prefer to rest satisfied with the most vague ideas, and without any definite opinion as to the truth of a subject, rather than take the trouble to examine. There is also such a servile connection between the lower and the higher classes, that the mass of the people can scarcely be said to have a mind of their own. Independence of thought or action is unknown among them. They have but little inducement to examine any subject, since whatever might be the result, the fear of displeasing their masters would prevent them from changing their opinions or course of conduct. Hence, as before said, we have not been encouraged by seeing multitudes of the Siamese turning to the Lord. To such an extent do the influences of which we have been speaking operate, that the Catholic missionaries who have been laboring

here for some time, and have made many converts among the Chinese, have given up the Siamese as a hopeless people. Having for a long time labored for them without success, they have now directed their efforts to other quarters. And until recently there was not in the kingdom, a Siamese who professed to be a disciple of Jesus.\* But thanks to God, that can no longer be said, and may it never again be true. On the second Sabbath in December the first convert having been publicly examined and approved, followed the Savior in the ordinance of baptism—his case is quite interesting as coming out *alone*. He has been sometime employed in the printing office, and has had opportunity to gain considerable religious knowledge.—Truly the conversion of one such soul more than repays all the poor efforts we have ever put forth. But the importance of this event is greatly magnified by its bearing on the people. There have for some time been numbers who have professed to be convinced of the truth of christianity, but no one seemed ready to be the first to come out on the Lord's side. It has been moreover feared that a profession to christianity would expose to persecution and death. But the way has now been opened; an example is set, and it will soon be proved whether a native christian will be allowed to live here or not. We have hopes that this is but a "first fruits" of a most plentiful harvest. God grant that these hopes may speedily be realized.

*Chinese department—Attendance on public worship.*

In the Chinese department daily morning and evening worship has been maintained by br. Dean, attended by about a dozen adults, besides the children of the school. On the Sabbath, worship has been attended in the chapel mornings, and prayer meeting at br. Dean's house in the middle of the day; and at four p. m., a meeting at the

\* Sometime since a Siamese who had been employed here by Mr. Jones as teacher, and who accompanied him to Malacca, was baptized by Rev. Mr. Dyer—he is now residing at Singapore, and continues to give some evidence that he is a child of God. Besides, there have been at different times some two or three concerning whom our brethren of the A. B. C. F. M. have felt somewhat encouraged to hope that they were truly children of God—but none have given such evidence, as that our brethren have felt at liberty to admit them to the privileges of the church.

house kept for the purpose at the bazar. In the morning the congregation varies from twenty-five to thirty-five, beside the children of the school. In the afternoon the number is somewhat less. Beside the devotional exercises of our worship, a portion of scripture is sometimes read and explained, and sometimes a single text is unfolded in the form of a sermon.

#### *Observance of monthly concert.*

On the first Sabbath in each month, the prayer meeting is conducted as a monthly missionary concert. On the first Sabbath in Dec. (the day on which this arrangement was recommenced, it having been discontinued since the absence of br. Dean when on his visit to China,) the meeting was quite interesting, and the contribution at the close amounted to \$4.27. In view of the small number and general poverty of the members of the church, we considered this a very encouraging commencement. In what manner the church will prefer to have these contributions expended is not yet decided; perhaps in employing some of the more advanced of the native converts to distribute tracts and converse with the people, both here in Bangkok and also in the surrounding villages. In this way the gospel may be carried to many places where we cannot go—either on account of prohibitions from government, which would not affect native converts, or because of our inability to endure the effects of the climate as well as they.

#### *Additions to the church—Two young men of promise as native assistants.*

During the past year six Chinese have been added to the church by baptism, four on May 31, and two on October 11, making the whole number of native converts now living, including one who has returned to China, with whom we correspond, and also the Siamese convert, of whom we spoke above, sixteen. In this little circle of converts are two young men of good talents and education, who are employed as teachers; one, br. Dean's private teacher, has been a member of the church about three years, and has for some time been employed to some extent as an assistant missionary. He manifests a very encouraging anxiety to improve in religious knowledge, and has already become able to explain correctly most of the New Testament, and has gotten a general un-

derstanding of the Old. His discourses show that he possesses talents suited to the work of an evangelist. He has for some time taken his turn with br. Dean in conducting the exercises of worship on the Sabbath. The other young man is the school teacher, who was baptized in October last. In talents and promise of future usefulness he is not perhaps inferior to the other, but wants his experience and knowledge of the scriptures. From these two converts we expect, with the blessing of God, much in reference to the building up of the cause of Christ in this place, and it is by no means impossible that before China shall be opened to foreign missionaries, these young men may spread the gospel far and wide among their countrymen. We sincerely hope that should the time come when our little church shall be called to send missionaries to China, the churches in America will not be backward to lend a helping hand.—or if we soon become convinced that the interests of Zion here demand that these two or any others of our native brethren be instantly employed as evangelists, we most sincerely hope that the Board will not be obliged to say we have no money for their support. We believe that it is from the good hand of the Lord that we have received these two members of our church, and that in giving them he promises good to this people. We however feel it our duty to be *cautious* in promoting them, and shall endeavor to cultivate in them a spirit of deep piety, and to enlarge as much as possible their knowledge of the holy scriptures.

Besides those who have been baptized there are a few who may be considered enquirers—two have requested baptism—one case is quite promising—of the other we have more fears.

#### *Printing and distribution—Desirableness of employing native assistants.*

We have during the year published editions of the Enquirer's Guide; a Temperance Tract; and the History of Elijah. The temperance tract was prepared to meet the present exigency; intemperance prevails to an alarming extent since the suppression of opium. Besides these we have purchased of the mission of the A. B. C. F. M. at Singapore 4054 tracts of different kinds, and have received gratuitously from the same mission 8,397 tracts published at the expense of the Am. Tr. Soc., also 330 from Mr. Gutzlaff. Many of

these tracts remain still on hand. The junks from China, which regularly come here in large numbers about the first, and return about the middle of every year, were fully furnished with tracts. We have also endeavored to spread them abroad through the various parts of the city, and have given large numbers to the boatmen who come with sugar from various parts of the country. The brethren of the Siamese department have also spread abroad large numbers of Chinese tracts during their tours to different parts of the country. We think, however, that if our time and health would permit, or if the Board were able to furnish us the means for employing native assistants the business of tract distribution and free friendly conversation with persons of all classes at their own houses, might be pursued to a much greater extent than it now is, to good advantage. Something of the kind is necessary to rouse up the attention of the people, and lead them to come and hear the gospel. The usefulness of our Sabbath exercises, which are now confined to a very limited number of hearers, would be greatly increased, inasmuch as larger congregations would be gathered by these means. At present we often feel that we are laboring at disadvantage. We are not able ourselves, in addition to attending to all the duties which devolve on us here on our premises, to go into all the lanes and streets and compel them to come in: and without such compulsion we must ever expect the number of enquirers and of attendants on our religious exercises will be small—and our labors, sufficiently arduous to convey the knowledge of the truth to large multitudes, benefit only a few. We often feel very anxious to enlarge our plans of labor, so as to lay the truths of the gospel before the minds of this whole people immediately, and to keep it so constantly before them as to give them no peace until they yield to its claims; but we find ourselves limited both in the measure of our own ability, and also in the means for calling in others to our assistance.

#### *Condition of the school.*

The Chinese school at present contains nine boys and three girls, nine of whom are boarders. The average number of attendants, during the year, has been ten. They have been instructed in the Chinese literature by a native teacher, and in the scriptures

and arithmetic by Mrs. Dean—and since the arrival of br. and sister Goddard, they have been instructed in reading and writing English, with very encouraging success. The scholars attend all our religious exercises, and many of them have acquired a considerable amount of biblical knowledge, but as yet we see no special fruit in their conversion.

Aside from the labors which have been detailed, and various others which cannot easily be mentioned, our time has been occupied in the study of the languages to which we are devoted. Some of us find study to be our chief labor for the present, and all of us find that our work in this department must be coëxtensive with our lives. To become able to use a foreign language with fluency and effect, is a labor of which we cannot easily form a correct estimate, without actual experience. We find occasion to use great patience in this labor, and often feel it one of our greatest trials that we are obliged to communicate the gospel of salvation to the perishing souls around us in so broken and so imperfect a manner.

#### *Friendly intercourse with other missionaries.*

We cannot close this brief review of the past year, without an expression of thankfulness to God for the reinforcement, consisting of five missionaries, one of whom is also a printer, with their wives, and one single lady sent by the A. B. C. F. M.; and also, of one missionary and his wife sent by the Gen. Assembly's Board, who have arrived here during the past year. We have felt our hearts encouraged and our hands strengthened by their arrival, and trust we shall ever be enabled as we thus far have been, to work *together* harmoniously for the conversion of this mighty empire to God. One of these missionaries is engaged in the study of the Fuhkeen dialect of Chinese, the others are all devoted to the Siamese language. We could not but sympathize deeply in the affliction, when a kind, no doubt, but mysterious providence suddenly removed one member of the reinforcement, br. Benham, a missionary of great promise, from his labors, by drowning, very soon after his arrival. At first we could scarcely endure the stroke, or see why it was inflicted, but we are constrained to trust the wisdom of the providence we could not comprehend, and we would desire

to have our work done, that we may be also ready.

We solicit an interest in your prayers and those of all the friends of missions, and hope you ever enjoy the rich blessings of the gospel which you are laboring to spread abroad, as well as all the temporal favors which a merciful Heavenly Father is accustomed to bestow on his people.

### Teloooons.

#### LETTER OF MR. VAN HUSEN.

The following communication recently received, is from Mr. Van Husen, missionary to the Teloooons, dated Nellore, May 13, 1841.

*Visit of Mr. Day to Madras, accompanied by M'Carthy, an assistant—Dissolution of the church at Madras—Visit to Arcot—Baptism of several candidates.*

Since my last to the Board I have experienced some interruption in the study of the language, in consequence of an affection of the heart, and additional labors in the absence of br. Day. My associate having returned, and my health being now in a good measure restored, I hope soon to be able to prosecute the study of the language with renewed energy and diligence. All the members of the mission family are in the enjoyment of usual health, but are experiencing severe lassitude from the intense heat of the season. The thermometer ranges from 90° to 104°, but will presently reach its maximum. On the 21st of April, after an absence of about two months, we had the privilege of welcoming our beloved brethren to the mission family in the enjoyment of the ordinary blessings of a kind providence. On their arrival in Madras, they found the state of the little Baptist church to be such, that, after careful and prayerful investigation, they deemed it necessary that the church should be dissolved. The church at Madras was constituted a few years since, while Mr. Day was stationed at that place; it was an English church and was composed chiefly of persons from the army.

It was accordingly disorganized, and our brethren departed for Arcot. Here, after an examination and approval of four individuals as candidates for baptism, br. Day proceeded to plant them together in the likeness of the Savior's

death and resurrection. The persons baptized are, a Tamul Catechist and wife, a Teloooon man, and the wife of a Tamul reader. The husband of the last is also a Baptist, laboring in connection with the Indian Miss. Society. The connection between the first and the London Missionary Society was dissolved by its missionary immediately subsequent to, and in consequence of, his baptism. As a friend has kindly offered to furnish the means requisite to his support for the present, we have advised and arranged for his departure hither, to labor among the Tanulian population of Nellore and vicinity, and to be associated with us for the time being, that we may judge of his qualifications for evangelical labor.

#### *Encouraging prospects at Bangalore.*

While br. Day was in Arcot he learned that there were a number of persons in Bangalore, anxious to be baptized. In a letter just received from br. Mills, we learn that there are ten waiting for an opportunity to express their faith in Christ, according to his own appointment. We have just concluded to send Nullamuthu, the native assistant, to ascertain the true state of things, and to encourage and strengthen the disciples. The leaven of truth is evidently exerting its own native energy, and will continue to do so, until the whole lump shall have been leavened.

#### *Labors and prospects at Nellore.*

A house and lot were recently purchased in town for 420 rs. The location is favorable for the objects of the mission. It is well adapted to answer the purposes of a zayat, a school, and a dwelling-house. Here on every Lord's-day evening, we examine the school in the catechism, first lessons and portions of scriptures, and speak to the people who may be in the street, in the door, and in the house. We cherish the hope that a wide door will here be opened for the promulgation of the gospel, and that we may be permitted to see the salvation of our God. Persons from the adjacent villages occasionally call at the mission house for conversation and books. About two months since an old man from Ongole came to Nellore on business, and learning that there were missionaries in the place, immediately called to see us. He says that almost ten years

since, he began to examine the christian religion,—and is satisfied of its truth, and believes in Jesus Christ for salvation. When asked, why do you believe in Jesus Christ for salvation? he replied, "He is the appointed Mediator between God and sinners." As a test, Is it not the duty of a true disciple to obey all the commands of Jesus Christ, particularly to confess him openly, whatever may be the consequences? "True," said he, "but Ongole is a large place; there are no missionaries, no disciples of Jesus Christ there. What can I do?" This man we have just sent back to his family with the whole of the New Testament, all the printed portions of the Old, and a choice selection of tracts. May the quickening energy of the Holy Spirit accompany them and the instruction imparted while with us, that his soul may be saved at the coming of our Lord Jesus Christ. During the erection of the mission bungalow,\* the number at morning worship has been large, and the attention generally good. Impressions are being made which we hope will ultimately appear in an abundant harvest. The Lord enlarge our hearts, increase our faith, quicken our zeal, and confirm our hopes by visiting us with his salvation.

*Visit to an idol temple—Distribution of the scriptures and tracts.*

On the 3d of May after commending ourselves and families to the care of our kind Heavenly Father, we left the mission house at six o'clock p. m. for the Nursamaconda feast, at a distance of about ten miles from Nellore. By the light of the bright moon and stars we traced our path up the Pennar river, and across large rice fields to the foot of the mount, with little difficulty. Here we left our horses and commenced ascending the rugged mount; a walk of one half or one third of an hour brought us to the mission tent. One feels in approaching and ascending the mount, that he is in the region and shadow of death. If, indeed, the want of order, natural and moral, of light and love, of peace and joy, of holiness and happiness, be characteristic of the world of darkness and death, then this place, and the scenes that annually occur here, are strikingly emblematical of the regions of endless misery

\* The probability is, that the attention to religious services was increased by the preparation of a place for worship.—Ed.

and despair. Having taken a little refreshment we seated ourselves under the broad blue vault of heaven, illumed with ten thousand glittering stars, and the gentle rays of a vertical moon, to observe the monthly concert of prayer. I thought of the *many sweet seasons spent with dear brethren and sisters* in my loved native land; of their privileges and responsibilities; of their prayers and pledges in behalf of the perishing heathen; and felt an assurance that they would be redeemed. We united in singing "O'er the gloomy hills of darkness," &c. and in supplicating the living God that he would shield us from the rage of ungodly and unreasonable men, and that he would open a wide door for preaching and inculcating his holy word. Br. Day improved the occasion in impressing upon the minds of the natives present, the folly and guilt of idol worship, and the certain and awful doom awaiting all the makers and worshippers of idols.

Having become exhausted, we at length sought repose, but the barking of the jackalls, and other novel and uncouth sounds, caused sleep to depart from us. Perceiving, as we arose in the morning, that few people had come in during the night, we thought it probable that the number in attendance on this, would be much less than on the former occasion, and we began to congratulate ourselves in the prospect of returning to N. with our books, and in visiting the people in their respective villages. Most of the day was spent in sweet, and I trust, profitable converse on Isaiah ii. 18—22, and Micah iv. 1—5. The Lord hasten the fulfilment of these glorious predictions. Towards evening we took a few tracts in our hands and went to the principal place of concourse, that our object might be known, and that we might make known the gospel; but as none manifested a desire to receive tracts, we passed on directly to the temple, which is Satan's stronghold. It is situated on a lofty eminence of one of the most eastern ranges of the Ghauts, and commands an extensive view of the surrounding country. No one presumes to know when it was built, nor when the numerous tanks in its vicinity were made. Its exterior surface exhibits the different incarnations of Vishnu, and furnishes a safe abode for bats, owls, and other doleful creatures. Nursamaconda signifies the mountain-of the lion-man; or the incarnation of Vishnu partly in

the form of a lion and partly in the form of a man on said mountain. But this incarnation is involved in the same obscurity as the temple and its appendages. The latter is the residence of the officiating brahmins, and is distinct from the massy tower in front. Its apartments are circumscribed by natural caverns, enclosed in a massy pile of huge rocks. Isaiah ii. 10—21, was forcibly impressed upon our minds. That dismal place, and those doleful creatures, and those senseless idols, will indeed be fit companions. "The idols he shall utterly abolish." Yes, "and their names shall be forgotten."

In the rear of the temple, we found the marks of a human foot, much larger than the ordinary size, engraven on a rock. It is said to have been made by the wife of Vishnu when she fled from him for incontinency. Br. Day asked a brahmin, How long has this foot and this temple been here? Always, replied the haughty brahmin. The sin of deception, of falsehood and of idolatry, and their certain consequence, were then pressed upon his conscience in view of a coming judgment. It is matter of deep regret that the Hon. East India Company should annually pay the sum of 700 company's rupees for the support of idolatry, as connected with this temple. O, when will a professedly christian government cease its connection with idolatry!—Numerous parties were now seen approaching and ascending the sacred mount, who ever and anon, as they came in sight of the temple, exclaimed, with a kind of fiendish frenzy, "Govindu, Govindu," O Vishnu! O Vishnu! &c. This, with little cessation, continued during the night. The light of the next morning evinced that our apprehension on the previous day had been groundless, for thousands had come in during the night. The din that now constantly broke upon the ear, indicated the presence of a vast multitude, and was like that of a great city. At an early hour we appeared in the midst of this dense multitude with the word of life in our hands, and continued to sow the good seed of the kingdom until the burning rays of a vertical sun obliged us to repair to our tent. Here, with scarcely any cessation, appropriate portions of scripture were read and expounded, and hundreds distributed among the interesting groups of immortal beings who surrounded the tent during the day. Good attention and apparent interest were

manifested while br. Day expatiated upon the senseless and sinful nature of idolatry, the mercy and justice of God exhibited in the remedial dispensation, and what will be exhibited in the retributions of the final judgment. Most seemed convinced that an idol is nothing; that there must be an intelligent First Cause. But his nature and attributes are subjects that seldom occupy the mind of an idolater. We received repeated assurance that the scriptures distributed last year had been read, and that impressions had been made on the minds of some, at least, which we hope will in due time be to the praise and glory of God. During this last day, this great day of the feast, I realized to some extent what I had so often fancied when in my loved America, and felt more than compensated for the little sacrifice I had made. I felt it a privilege that an angel might covet, to bear the cup of salvation to the lips of dying heathen. I longed to be at home in the language, but years must first expire, should my life be spared. During the three days spent at this feast we gave several hundred portions of scripture, only to such as could read, and to many from remote villages. Sure I am that the Board will unite with us in fervent prayer to our common Lord, that he will be pleased to bless the seed thus sown, to the production of a glorious harvest. The harvest is indeed great, but the laborers are few. Would it were in the power of the Board to send us at least six laborers for this field. What are *two* missionaries among so many?

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### Assam.

#### JOURNAL OF MR. BARKER.

Mr. and Mrs. Barker, and Miss Bronson, who sailed from this port in the fall of 1839, arrived at Jaipur in May 1840. Miss Bronson died, as has been before communicated, on the 7th of the following December. Mr. and Mrs. Barker were originally designated to the Nagas, but were subsequently instructed to labor among the A'simese. The place of their residence was undetermined at the period of our last published accounts. It was expected, as stated in the last annual report, that it would be either at Jorhath or Rangpür, one the ancient and the other the present capital of that part of A'sám. We learn, however, from Mr. Barker's journal, just received, and brought down to May 31, 1841, that the place finally selected is Sibsagor.

On the 27th of Feb. 1840, Mr. Barker left Jaipur with Mr. Bronson, then sick of a fever, for the purpose of visiting Sibsagor, for medical advice, which they reached after a journey of five days, Mr. B. being very sick. From this sickness, however, he recovered after a few weeks, under the care of Dr. Furnell, an English physician. Mr. Barker, when his associate in missionary labor had so far recovered as to allow of his absence, visited a number of the other principal towns. This he did for the two-fold purpose of distributing the scriptures and tracts, and for making observations as to the place most suitable for a settlement.

Mr. Barker kept a journal of his observations during this tour, which for want of room we must omit, except his remarks upon the geography of the country, and a single passage from the record made at the close of the first day, which gives some little insight into the trials of missionary life. They travelled in a small canoe.

Br. Bronson is very sick this evening, and proposes to return. Weather very warm, and to-night violent rain, with thunder and lightning—a gloomy night. Trying circumstances. There is but little hope apparently for br. B. should we go back; and to go forward there are five days' journey before we can reach Sibsagor—but there is hope. Find relief and comfort in prayer on the solitary sand bank, and can now commit all into the hands of God with some satisfaction in believing it is his will that we go forward.

Some of the principal places visited by Mr. Barker besides Sibsagor, were Jorhath and Debrugur. We extract from his journal the following, which are the concluding remarks respecting what he did and observed during this journey.

Distributed between eight and nine hundred tracts in the A'sámese, Bengali and Hindustani languages, among them were a few gospels in Matthew, Mark, Luke and John.

I think I have before said that the population of this district had been estimated at 700,000. I believe this to be not far from the truth. These are settled in the southern and western parts of the district not near to the Brahmaputra, or near to the hills; but in a central position and about an equal distance from both.

Jorhath is nine miles inland, on a small river, and contiguous to this thickly settled portion of the district, and in my opinion affords the best

missionary station, in this respect, of any one in the district, if not in Upper A'sám. There is no European residing here now. It formerly was the head quarters of the nobility before they occupied Sibsagor. Sibsagor has 4,000 inhabitants. It presents a field next in importance. It is near the tea plantation, and will doubtless continue to increase rapidly. It is now in many respects the most promising. It has the advantage of a physician, and the principal civil and military operations of the district.

Debrugur on the Brahmaputra is a delightfully pleasant, and I think a healthful place. It commands a fine view of the snowy mountains. Should Muttack be made a missionary field, this would be the spot for the missionary to locate himself. It is only one day's journey by boat above the mouth of the Dehing, but is accessible by large boats. Jaipur from the same point is six days' journey. Muttack, from what I saw of it in going overland from the Dehing to Debrugur, and from Debrugur to Tingrai-mukh, and from the best information I can get, has a sparse population. Besides it is low, and to a great extent uncleared, and consequently it would be rather hazardous for a missionary to go into it to reside, until some of the jungle is cut away.

#### *Determination to remove to Sibsagor.*

April 14. This evening presented the subject of locating myself at Sibsagor to the brethren, and it was approved.

May 2. Lord's-day. "Day of all the week the best." All our number present at communion season, a sweet and heavenly time. We may not all enjoy this ordinance again. We are now to be separated from our only christian associates on earth. The Lord reigns, and let the Lord do what seemeth him good. If he thus appoints for us here below; he does not so above. He there separates his, neither from himself, nor those who are his. Let our souls be comforted with this. We shall soon be with him, if we are his.

18. Left Jaipur with my family for Sibsagor. Reached the Dikho, Friday morning about nine o'clock, and a large Doon village in the evening. Here gave away seven copies of the True Refuge in A'sámese.

22. Stopped near Sibsagor.

23. Lord's-day—Spent in our boat,



confined and alone, but not, we trust, altogether forgotten.

24. About twelve o'clock, reached our place of destination, and future residence.

25. Distributed eighty-seven tracts to visitors.

26. Gave away 128 tracts, all to persons who called; among them were several gospels. These people, many of them, could read and speak two languages; a large number of them the Bengali and A'samese. May God for the sake of his Son condescend to regard these incipient efforts, and bless his truth to the conversion of their souls.

#### *Appeal in behalf of the mission.*

Dear brethren and fathers, and those whom you represent, before closing this article allow me to ask if you cannot do something more for these 700,000 A'samese? Can our hearts be cheered, and our hands be strengthened, by an increase of our numbers?

This is an interesting field, and it is ready for the harvest. No thundering edicts are promulgated against our entering it; but the doors are thrown wide open. The people are in peace, and none molest or make afraid. A beginning has been made. Books are circulated, and the people are becoming interested to know what they contain. A great many who can read, and a great many by hearing them read, have become acquainted with their contents, and wish to know more about the religion of Christ. I was asked to-day how long it was since Christ was crucified? also, how they could know more about our religion unless we taught them? I was reminded of a question before asked by a heathen, viz. "If Christ had been crucified 1800 years, why have we not heard of it before?" Also, of an inquiry made by one, moved by the Holy Ghost, "How shall they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be sent?" Shall one translator, one printer, one preacher, and one preparing to labor in such a capacity, be all this people shall have? How shall we answer it? How will young men for the ministry answer it? Can we remain silent and be guiltless? Can this claim on us who have committed ourselves by entering this field, be of trifling importance? Is it not momentous in consequence, as the soul is val-

uable, and as the salvation of Christ is pre-eminent? Yea, and the only efficacious remedy for the soul's disease. Are not other portions of the world and the missionary field even, better supplied with missionaries? How shall we answer it? I ask for the people, and in their behalf, why are the missionaries withheld? I ask in view of the preciousness of the gospel to our own souls, and in view of our purchase by *blood—by precious blood*. How shall we answer it? And must I remain alone at this station? It was not the sense of the brethren that I ought to take the Nāga field in the present state of the mission. It could not be expected that I should remain at Jaipur. I have asked you to allow me to labor for the A'samese, and I learn from a letter received by br. Bronson, that it is referred to the brethren. I take this opportunity to say it is perfectly satisfactory to me. I have desired to go where God would have me; feeling quite sensible that it would not only avail nothing to do otherwise, but terminate in disappointment and shame.

With these feelings I have tried to act, praying God to hedge up my way, and let darkness fall upon my path when I would go wrong. And now I humbly hope it is by the wise and good providence of God that my lot is cast here. *I am alone*, in a great and interesting field, and I beg you to think of me and mine, and *pray for us*, and send us help if you can.

#### *Reason for removing to Sibsagor.*

Some of the reasons which have actuated me in taking this place in preference to Jorhath, are the following. The village itself is about as large as Jorhath, from the observation I have been able to make, but not so near to the main body of the people by one day. This is in part made up by the growing state of this place and vicinity, in consequence of its contiguity to the tea gardens, etc. Also in part by the facilities of travel secured by the good state of the roads. Two hours ride from this, will bring me to the Brahmaputra, by a new road on the banks of the river, on which there are several small villages. Two days ride will take me to Debrugur. The same to Jaipur, when the roads are open. Two hours to Norerath, a place above named. And one day to Jorhath. 2. The populous part of Lukimpore, a zillah on the opposite bank of the Brahmaputra, can be visited from this

point better than from any other. 3. Boats can go to and from this place better than from Jorhath. 4. This place has a physician, which from our past experience is of some importance. 5. I can leave my family for the distribution of tracts in various parts, better here than I could at the other place. 6. The principal government of the district is invested in this court, which brings together the most active, learned, and intelligent part of the people, and affords an important channel of communication to the whole district. 7. The head quarters of the army being here, there is a monthly expenditure of 10 and 12,000 rupees, which gives an impulse and permanency to trade, and contributes to the permanent location of the people.

There is a hospital and jail—for these, brick edifices are in progress. A government school is to be established immediately, similar to that in Gowahath, in which English, and Bengall are to be taught.

#### JOURNAL OF MR. BROWN.

Jan. 20, 1841. Recommenced the translation and printing of Matthew, a few chapters of which were finished at Sadiya, but which we have been unable to resume till the present time. The sickness in our family during the past year, and our consequent absence from home most of the time, has been a severe discouragement to us, but I hope through divine mercy we may be enabled to labor more efficiently during the present year than we have hitherto done. We are now enjoying good health, with the exception of our little boy, who has derived no benefit from his journey to Calcutta, and cannot, in all human probability, be expected long to survive.

#### *Death of his son.*

Feb. 12. Our dear little boy, on whose account we have suffered so much anxiety, has entered, as we trust, into his eternal rest. He died of medullary tumor of the eyeball, a rare disease, of which, I believe, no medical skill has ever been able to effect a cure. His age was four years and five months. For the last week the disease has gone on very rapidly—the eye was protruded from the socket, and the other eye sympathising with it, also became blind. His latter end seemed to be peace, and though his sufferings must have been great, yet he appeared

to have patience granted to him according to his need. Br. Bronson preached the funeral sermon to-day from 2 Cor. iv. 17.

#### *Translation of a tract completed.*

March 20. Finished the History of the Creation and Fall, in Shyan, upon which I have been mostly engaged for the last three weeks. The interpreter whom I have employed is an old Burman, who, although unable to write or read the Shyan, yet speaks both that and the Burman with equal facility. I think the translation I have now made will be intelligible to all, though notwithstanding repeated revisions, it no doubt contains many imperfections.

#### *An awful calamity—Ignorance and moral wretchedness of the people.*

22. Yesterday (Sabbath) had conversation with a large number of coolies, employed in the tea business, who have taken up their quarters in an old row of buildings near our house. Many of them listened with attention, and two or three who could read, took books, but alas, how soon were we reminded that what we do must be done quickly! In the evening, while we were met for worship at br. Cutter's, a violent storm arose, which blew down the principal house where the coolies were collected, and the thatch taking fire before the men could make their escape, and their companions not having sufficient presence of mind to make the necessary efforts to get them out, four of these unfortunate creatures were left to perish in the flames! When we arrived from br. Cutter's it was too late to render them any assistance. The coolies who had lost their companions were screaming most piteously—some of them cursing the gods who had destroyed their friends, others murmuring because they had not perished with the rest. It was in vain to tell them of the goodness of God in sparing them; they seemed insensible to mercies and hardened in sins. The A'samese have no reverence for their gods, and it is surprising with what coolness even the best of them, the Brahmans as well as others, charge the blame of all their calamities upon their maker, and consider it no crime to reproach him with injustice and cruelty.

27. Went out amongst the coolies to-day, and had quite a congregation for about half an hour. They listened with good attention, and many professed to believe the doctrines they had

heard. Notwithstanding the indifference of the A'sámese, they are not a stupid people, and could we communicate the truth to them in a full and intelligible manner, I have no doubt it would produce its effect.

*Another tract translated.*

April 3. The translation of Matthew has been suspended for the last two or three weeks, in order to prepare a tract entitled the True Refuge, first published in Bengali, and afterwards in A'sámese by the Serampore missionaries. At first we intended to publish it with little alteration, but on examination I found it to be so incorrect, that I was obliged to refer to the original Bengali, and translate a great part of it anew. In the A'sámese copy the meaning had in many places been changed so as to express the very opposite of what was intended; several of the arguments were so altered as to lose their force, and in one place no less than three pages were left out altogether. This is a very important tract; it is written in the form of a dialogue between an old and young man, and contains an account of all the Hindu methods of salvation, with a brief notice of their gods, showing that all their works were unholly. It then gives an account of Christ, and the means of salvation by him.

4. Sunday. Read the first part of the new tract to a congregation of twenty or thirty people. They appeared much interested, and declared that all the statements respecting their gods were true, according to the shasters, but manifested surprise that the foreigners should have found out all these things.

11. To-day br. Bronson arrived from Sibsagor, where he has been for several weeks under the care of Dr. Furnell. His late fever has very much reduced him, and will prevent his going amongst the Nágas, at least for the present season.

*The occupancy of a new station determined upon.*

14. After mutual consultation it was resolved that a new station be commenced at Sibsagor, and that br. Barker be appointed to that field. There ought to be three or four more missionaries in the same region. The district of Jorhath, in which Sibsagor is situated, is very populous throughout, and at Jorhath especially a missionary is needed immediately. As

there is no prospect of any missionaries being sent out for Lower A'sám, capt. Jenkins has applied for an Episcopal chaplain, and Episcopal missionaries will probably follow.

*More tracts translated—Tracts distributed.*

16. Have at length completed the translation of the Deluge into Shyan, which, with the History of the Creation, will make two convenient tracts for distribution. Had a long talk to-day with several A'sámese, amongst whom the principal disputers were my interpreter, who is a Brahmin, and an old Sadiya acquaintance, who sometime since lost his wife and four or five children by cholera. This old man's talk was a complete exhibition of the natural enmity of the human heart towards God. He declared that his Maker was the author of all his troubles—that he was cruel and unjust, and that he himself had never done any thing to deserve such a punishment. Endeavored to convince him of the folly of contending with his Maker, but he seemed hardened in his rebellion.

May 2. Sabbath. Yesterday br. Cutter finished printing the new tract, True Refuge; to-day we took forty copies and went out amongst the people, where we soon disposed of them, and might have given away many more, were it not that so few of the people can read. The tract appears to excite a good deal of attention, and we hope that its extensive circulation may do much good.

*Reception of Mr. Judson's revised edition of the Bible—Character of this translation.*

13. Have reached the 23d chapter of Matthew in A'sámese. Received to-day the new edition of Mr. Judson's Burman Bible. I think this will be found to be the most faithful, correct, and finished version that has ever appeared in any of the eastern dialects. It is the result of many years severe labor, and it appears to have been revised in a most thorough manner—the alterations from the former edition are very numerous. In translating I always keep the Burman bible before me, and often find it of great assistance.

16. Gave away a few tracts. Found an old man from Mottok, who said his son had got some of our tracts, which he read day and night. Since we distributed the True Refuge, we have

heard of several discussions among the natives caused by reading it.

*Native inquirer.*

24. Yesterday had some conversation with Nidhiram, one of br. Cutter's apprentices, who appeared deeply concerned for the salvation of his soul. Saturday evening he first became awakened by reading a short prayer in English, which he found in one of his little books. This morning he came to me again, and I endeavored to direct him to the Savior of sinners. After considerable conversation we both prayed together, and he expressed a willingness to give himself into the hands of God. He went away, and in the afternoon came again, rejoicing in the Lord. So far as we can judge from outward appearances, he has become a christian indeed. May the Lord spread the work!—and as he has now shown his willingness to bless, may we take courage and go forward.

*Translation of Matthew completed.*

June 1. Went out as far as br. Cutter's for the first time during the past fortnight, having been confined within doors on account of a severe cold, which settled upon my lungs.

9. Still confined to my room, though somewhat better, I hope. Completed the translation of Matthew in A'sámese to-day. We have printed only a small edition, as we wished to have an opportunity for an early revision. In this translation I have adhered to the resolution of the Board, and have not found it necessary to transfer any terms, except the word *Christ*, which may partly be regarded as a proper name. The translation made by Dr. Carey, though very incorrect, has been of much assistance to me, also the Bengali translation by Dr. Yates, which though not always so literal as it might be, is on the whole far more perspicuous than Dr. Carey's.

*Baptism of the first native convert.*

13. Sabbath. To-day our hearts were rejoiced by the baptism of our first native convert—Nidhiram, mentioned above. Br. Bronson administered the ordinance. Though still unwell, I was able to go out and make a short address and prayer in A'sámese. A large concourse of Europeans and natives gathered around the water side, and I trust the Savior was present. Oh that the work thus begun, may go on, till it fills the length and breadth of this dark land.

LETTER FROM MR. BROWN.

The following letter from Mr. Brown has just come to hand by the overland mail, dated Sib-sagor, Upper A'sám, Sept 8, 1841.

In my last letter to you, which was written from Jaipur, I think I informed you that my health had become so poor that I had concluded to come round here to get the medical advice of Dr. Furnell. Under his prescriptions I soon regained my health, and since then I have concluded, with the advice of the brethren, to remain at this place, it being a better situation for missionary labor, in every respect, than Jaipur—besides which it is found to be a very healthy location, and will always have a regular physician. We passed but very few months at Jaipur, that some one of our family was not sick. We have been disappointed in our expectations regarding Jaipur—instead of increasing in population it has rather diminished than otherwise, owing in great part to the unhealthiness of the place, which makes the natives averse to settling there, and the sparseness of the population in the immediate neighborhood, makes it a very discouraging situation for missionary labor. Since the company have taken possession of the Jorhath district, which is the most central and populous portion of A'sám, we have been anxious to fix the principal seat of the mission in this quarter—and this place having now become permanently established as the capital (instead of Jorhath, the former capital, which is one day's journey farther south) seems most of all adapted to be the centre of our efforts. Although this station is now but two years old, it is already the largest place either in Upper or Central A'sám—containing probably about 5000 inhabitants—with a highly populous country around it, having twelve or thirteen considerable villages within half a day's ride. A great portion of the population of Jorhath, especially the higher classes, have removed to this place, since its establishment as the capital of the district.

Since my removal here, br. Bronson has requested and obtained the approval of all the brethren to his removing to Nongong, a large field between this and Gowabati. He at first contemplated going to Gowabati, but capt. Jenkins dissuaded him, and re-

commended to him Nogong in preference.

Br. Cutter has, I believe, communicated to you the request of capt. Jenkins that his this year's donation of 500 rs. should be appropriated to defraying the expense of the new press, which br. Cutter has requested for the mission. I think it would be well to have a plate affixed to the press, with the name of the do nor engraved upon it.\*

We have now daily evening worship at the zaynt, at which the natives attend and manifest considerable interest. Br. Barker and myself have distributed a large quantity of tracts among the people. In the cold season we hope to be able to establish weekly meetings for preaching in the adjacent villages.

Our greatly esteemed friend Mrs.

Hannay, died at Gowahati on the 4th of July last. Her end was peaceful and happy. As a token of remembrance, she requested that her wardrobe should be distributed among the missionary ladies. Capt. Hannay has returned with his surviving child to this place, which is the head quarters of his regiment. He manifests the same interest in our welfare and the prosperity of the mission that he has ever exhibited. We have also been laid under great obligations to Dr. Furnell, who has most kindly and generously attended us all in sickness. He has been very successful in his treatment of the A'sam jungle fever, and it was from a very dangerous and critical state that brethren Bronson and Cutter were raised to health through his instrumentality.

## Miscellany.

[For the Magazine.]

### THE NESTORIANS.

The establishment of a mission by the American Board of Commissioners among the Nestorians of Persia, has awakened in the religious community a deep interest for this ancient people. The attachment they have manifested for their early faith through so many centuries, and their unyielding adherence to it, amidst all their discouraging vicissitudes, have entitled them to no ordinary respect, while their present low and degraded condition has enlisted an effective sympathy for their relief.

There is a tradition among the Nestorians which refers their conversion to christianity, to the preaching of the apostle Thomas; but their name was derived from Nestorius, who was elected bishop of Constantinople, A.D. 428. Nestorius was soon deposed for alleged heresies, and finally died in Upper Egypt. His adherents, however, were not discouraged, and though opposed, continued to increase, and in the latter part of the same century claimed to be the dominant christian sect of Persia.

The Nestorians enjoyed a considerable degree of favor under the Persian dominion; but in the year 640 they became subject to the Arabian caliphs, and continued under their rule until 1257. It was during this period that they attained their greatest prosperity, and were most active

in disseminating their religion. When Bagdad became the capital of the Saracen empire, the Nestorian patriarch removed thither, and took the title of Patriarch of Babylon and Bagdad.

During the eighth and ninth centuries, the Nestorians put forth a renewed effort to extend a knowledge of their faith. In this enterprize they were aided by the Patriarch Timotheus, who was celebrated for his great learning and zeal. About the year 1000 a new impulse must have been given to the Nestorian churches by the conversion to christianity of a Tartar prince, with his 200,000 subjects. At one time they had numerous churches in Armenia, Mesopotamia and Arabia, and were almost the exclusive sect of christians in Persia. In Syria and on the island of Cyprus they were established, and in the East they spread throughout the vast regions of Tartary, and even into China. Schools were organized in various places, designed however, chiefly for their ecclesiastics.

Under the tolerant reign of Genghis Khan and his immediate successors, in the thirteenth and fourteenth centuries, the Nestorians continued to propagate their religion in the East; but on their western border they were violently assailed by the followers of Mohammed. These attacks they could not resist, and were obliged to retire before their fierce assaults; but a more devastating scourge awaited them in the

\* The press was forwarded in Sept., 1840.

sword of Tamerlane, and in 1380 vast multitudes were cut down by this fell destroyer. Since the sixteenth century very little has been known in regard to the Nestorians. Their present number does not exceed 150,000. They inhabit the mountains of Koorlistan and the region of Ooroomiah, situated in the northwest part of Persia. Those east of the mountains are in subjection to the Persians; those on the west are subject to the Turks; while such as dwell among the mountains maintain their independence.\* There is a considerable diversity of character among them. The inhabitants of the plains partake, in some degree, of the mildness and suavity of their Persian neighbors; those of the mountains are wild and intractable, and are often engaged in predatory warfare: yet they all possess remarkable traits of kindness and hospitality.

The Nestorians have not only been reduced in numbers, but have also become very debased as regards their morality and religion. It is not however to be supposed that in their earlier days they possessed the gospel in its purity, though it was unquestionably free from many of the errors now prevalent among them. Indeed, while they have retained in some measure the *form* of religion, they have become destitute of its *power*. At the time the missionary first visited them, the entire scriptures, except the book of Revelation, were in their possession. They numbered, however, but a few copies; and in separate books, which were divided among the people. They were of but little practical utility, and indeed, were as a dead letter to the greater portion of them, not one in a hundred, including ecclesiastics, being able to read. In morals they were lamentably low. Lying was generally practised, and intemperance prevailed to a fearful extent.

It is well known, that it is a favorite opinion of Dr. Grant, though much controverted, that the Nestorians are a part of the lost "ten tribes."

In October 1835, Rev. Justin Perkins, the first missionary of the American Board to the Nestorians, visited Ooroomiah. He was cordially received, and engaged Mar Yohannan, bishop of Galavan, as his teacher in Syriac. It was not till the latter part of the succeeding year that a permanent settlement was effected. In the month of November Mr. Perkins, and Dr. Grant arrived at Ooroomiah with their families. This city is on a beautiful plain, about twelve miles west of a lake of the same name, and two from the mountains, and

\* Reports have just reached us, entitled to some credence, that they have fallen a prey to the combined forces of the Koords and Turks.

contains about 20,000 inhabitants. We make the following extract in relation to the commencement of the mission, from the "History of American Missions."

"The surrounding plain is exceedingly fertile, and beautiful, with gardens and groves. Here and on the way the Nestorians received the mission with joy. Mar Yohannan and the priest Abraham had left Mr. Perkins in July, and each of his own accord had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. Here one scholar from (each of) the thirty Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Mohommedans, seeing these preparations for the education of their christian neighbors, resentfully asked, 'Are we to be passed by?' So strong was their feeling on this subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them."

Such was the establishment of the mission, and it continued to enjoy uninterrupted prosperity. Dr. Grant was overwhelmed with applicants for medical aid. In October 1836, a brother and an uncle of the king of Persia visited the mission and became acquainted with the school, and the next day, unsolicited, sent a firman, commending the mission, and commanding the governor to protect it from all harm. Subsequently another firman was issued to encourage and protect the missionaries. As some of our readers may be interested in it, we have here inserted it; a due abatement will of course be made for Persian rhetoric.

"In the name of God, lofty in exaltation.

[Here is the king's seal containing the following inscription.]

The Almighty God! Mohammed Shah, the arbiter and master of crown and signet hath come; the light of the realm and of nations, the lustre of laws and religion hath come.

In the name of Almighty God! we command to be obeyed by the world: It is this: that the high in station, quick of understanding, the noble, the perfection of intelligence and dignity, and the fulness of exaltation and grandeur, the greatest of christian priests, and the highest of the perfect followers of Jesus, Mr. Perkins, who has labored with inestimable kindness, for the sake of the high and resplendent king of kings, for the purpose of exalting and

gratifying, (Mr. P.) let him know that, in accordance with a representation to his refulgent and fortunate majesty, by his beloved and exalted uncle, Malek Kasem Meerza, that the said "high in station," in accordance with his calling and inclination, has, in the country of Ooroomiah, established a school, and has been, with the most assiduous care and attention, engaged in the instruction of children and the education of the young and the diffusion of science and knowledge,—these are the reasons of the manifestation of the graciousness and favor of the king of kings to the said "high in station," and it is that the abundant graciousness of the king of kings may be displayed to exalt and honor him, that this auspicious command is issued.

It is requisite that the said "high in station" increase his attention to education and instruction of the young, and with even greater zeal than hitherto, teach them the science of history, geography, geometry, and mathematics; and in the performance of these services, his majesty's graciousness and favor will rest upon him.

Written on the 27th day of  
Rabbeeool Evvel, 1255.

The king's auspicious seal  
hath reached this:—

[The prime minister.]

In 1839 Dr. Grant at great hazard visited the independent Nestorians of the mountains, and was every where received with the utmost cordiality; a mission has since been established among them. We make the following extracts from his journal on that visit:

*First reception.*

"The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Ooroomiah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village, in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the

chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apartments in each. We were seated upon the floor in "a large upper room," which serves as the guest chamber, and the family room in summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl, laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Savior's injunction, "Gather up the fragments that nothing be lost," and also, that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon's description of a virtuous woman, even to their method of spinning, Prov. 31: 19; literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

*Their attachment to the Scriptures.*

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of it, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though

the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes. Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions of the scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand; and when I told priest Ouraham of the power of the press to multiply books, his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me take the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name that I may have the gospels too," referring to the four gospels in the ancient Syriac, which is the only portion of the Bible printed in the Nestorian character."

The American Board have six ordained missionaries, one printer and one physician, stationed at Ooroomiah and among the Independent Nestorians. The following extracts are from the last annual report of the Am. Board.

"Dr. Wright arrived at Ooroomiah on the 28th of July, 1840, and Mr. Breath, the printer, on the 17th of November following, with the press. The press was immediately put in operation, and excited great interest, alike among Nestorians and Mohammedans. An edition of a thousand copies of the Psalms was commenced. Thus the christian press has been introduced into another of the Asiatic communities, and bestowed upon another of the oriental churches. May its light never be extinguished. 'We now realize,' says Mr. Perkins, 'the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness when presented to them by us, while their own clergy thus co-operate with us.' The free schools in the villages are seventeen in number, in sixteen villages, containing four hundred and fourteen pupils, twenty-

five of whom are females. The boarding school for females contains twenty-three pupils, and the seminary for males, thirty-nine. This makes the whole number of Nestorian pupils four hundred and seventy-six. Eighteen priests and sixteen deacons are the teachers of the schools."

The health of Mrs. Perkins having become impaired, Rev. Mr. Perkins, in company with her and Mar Yohannan, embarked for this country in the latter part of last year, and arrived at New York in January, in season to attend the special meeting of the American Board there, about to be convened. Mar Yohannan, it will be recollected, was the bishop who first received Mr. Perkins, and who has since been a valuable assistant. On being introduced to the Board, he addressed them with great dignity and simplicity, as follows :

"My dear brethren and friends in Christ, I come from Ooroomiah that I may see you. God loves your nation. You send us missionaries. They give us books. They open schools. They preach the gospel of the blessed Savior. Their labors are very great at Ooroomiah. We cannot pay you for all this. But, brethren in the Lord Jesus Christ, your reward is his kingdom; for he has said, whosoever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries, they labor hard; they go from village to village, and preach and teach in the schools; they need more strength; and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than if it had not been lost. The Mussulmans lord it over us, and on that account we ask help from you, in the name of Christ. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And King David has said, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Yea, what you do, you do not for men but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all your treasures be in heaven, and your hearts be there also."

We cannot better conclude this article than in the glowing words of Mr. Perkins, as published in the Biblical Repository.

"Is not the almost miraculous preservation of the Nestorian church from being crushed by the heavy arm of Mohammedan oppression on the one hand, and entangled and destroyed by the wiles of Jesuit emissaries on the other, an animating pledge that the Lord of the church will continue to preserve this venerable remnant? What position could be more advantageous in its



bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe, that this ancient church, once so renowned for its missionary efforts, and still possessing such native capabilities, as well as such felicity of location, for the renewal of like missionary labors, will again awake from the slumber of ages, and become bright as the sun, fair as the moon,

and terrible as an army with banners! that it will again diffuse such floods of light, as shall put forever to shame the corrupt abominations of Mohammedanism, roll back the tide of papal influence which is now setting in so strongly, and threatening to overwhelm it, and send forth faithful missionaries of the cross, in such numbers and with such holy zeal, as shall bear the tidings of salvation to every corner of benighted Asia."

**THE ROMAN CATHOLIC CHURCH.**

We submit the following statistics respecting the Roman Catholic church in this country, and the missions of that church throughout the world; they are taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. These statements may be received, it is presumed, as being pretty accurately given.

The prevalence of Romanism in this country

is in part the result of a foreign missionary effort. Catholics have emigrated from the various countries in Europe to America, and a society at Rome, "for the propagation of the Faith," has furnished them with a priesthood; has built churches, founded colleges, and established schools; and this has been done with a zeal becoming a purer faith. We publish these statistics merely as matters of useful intelligence, and without farther comment.

*Statistics of the Romanist Church in the United States.*

Dioceses.	Chh. and Char- pels.	Chh. Buildings.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Literary Institutions for Young Men.	Young Men Educated.	Female Religious Institutions.	Female Academies.	Pupils in Fem. Academies.	Charitable Institutions.	Religious Associations.
Baltimore, - -	70	1	15	40	34	4	15	4	572	5	5	360	24	3
Philadelphia, - -	93	—	—	61	3	1	33	29	80	1	1	50	6	12
New York, - -	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston, - -	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit, - -	25	1	25	16	1	—	1	1	50	1	1	—	—	5
Cincinnati, - -	38	15	20	35	3	1	12	1	60	2	2	120	5	12
Vincennes, - -	27	10	29	30	4	1	10	1	50	1	2	40	2	2
Du Buque, - -	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis, - -	56	9	60	50	24	3	37	2	320	10	10	640	7	7
New Orleans, - -	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, - -	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, - -	7	—	23	15	3	—	—	2	70	1	2	40	1	—
Charleston, - -	14	3	47	20	—	4	9	—	—	2	2	80	4	4
Richmond, - -	8	1	5	6	0	1	3	—	—	3	3	160	4	6
Bardstown, - -	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville, - -	2	—	50	8	—	1	3	1	40	—	—	—	—	2
	16	541	50,470	448	114	21	180	21	1712	36	48	2963	77	88

The Catholic population of the United States is estimated at 1,300,000.

Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."

**EUROPE.**

	Archbish.	Bish.	Priests?	Cath.
Ionian Islands,	1	1	20	12,000
Kingdom of Greece,	1	3	100	23,000
Moldavia, Wallachia, Servia,	1	2	36	71,000
Turkey,	5	6	423	281,000
<b>Total,</b>	<b>8</b>	<b>12</b>	<b>579</b>	<b>387,000</b>

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

**ASIA.—Western.**

	Archbish.	Bish.	Priests.	Cath.
Anatolia, Cyprus, Clio, Holy Land,	1	2	54?	12,000
Vic. Apos. of Aleppo,				
				2007

Maronites,	8	2	1109	539,000
Melchites,	1	12	1391	50,000
Syrians,	2	8	607	30,000
Armenians,	1	2	1007	40,000
Bishopric of Babylon,	1	1	4	1,000
Chaldeans,	5	5	104	15,000?
<b>Total,</b>	<b>18</b>	<b>29</b>	<b>1667</b>	<b>659,200</b>

*Central.*

	Bish.	Coadjutors.	Priests.	Cath.
Russia in Asia,	0	0	140	20,000
Tibet,	1	1	13	8,000
Bengal,	1	0	13	20,000
Bombay,	1	1	36	40,000
Madras,	1	1	11	100,000
Pondicherry,	1	0	32	230,000
Ceylon,	1	0	100	200,000
Malabar,	1	1	380	182,000
<b>Total,</b>	<b>7</b>	<b>4</b>	<b>739</b>	<b>800,000</b>

*Eastern.*

	Bish.	Coadjutors.	Priests.	Cath.
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000
<b>Total,</b>	<b>15</b>	<b>6</b>	<b>350</b>	<b>752,000</b>

**Total of Asia, 89 Bishops, 1856 Priests, and 2,211,000 Catholics.**

**AFRICA.**

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	507	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
<b>Total,</b>	<b>5</b>	<b>97</b>	<b>183,100</b>

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers;

making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

**AMERICA.**

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
<b>Total,</b>	<b>30</b>	<b>708</b>	<b>1,801,000</b>

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

**OCEANICA.**

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
<b>Total,</b>	<b>3</b>	<b>59</b>	<b>46,500</b>

Besides the above there are, 1. The Philippine Islands, numbering 1000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

**American Baptist Board of Foreign Missions.****Obituary Notice.**

**CORODEN H. SLAFTER**, the subject of this notice, was born in Norwich, Vermont, Jan. 31, 1811. He removed, with his parents, to the town of Lawrence, St. Lawrence county, in New York state, where he resided until the year 1831. In a revival which occurred in the town during that year, he became, it is believed,

a subject of renewing grace, and united with the Baptist church under the pastoral care of the Rev. Silas Pratt. Immediately on embracing the Savior, he manifested a strong desire to render himself useful in his cause. He soon began to feel impressions of duty to preach the gospel, but being without the means necessary for procuring an education, his mind, for a time, labored under much embarrassment. In the

spring of 1833, he repaired to the Hamilton Literary and Theological Institution, a total stranger—without pecuniary means, and without patronage or recommendation, other than that afforded by a simple statement of his feelings. His appearance and conversation inspired confidence, and awakened an interest in his behalf. He received encouragement, and commenced a course of studies at the Institution, which he pursued for five years, with fidelity and success.

A considerable portion of the expense of his education was defrayed by the labor of his hands, and by occasional donations from the churches in the vicinity, to which he ministered.

His amiable disposition, and a mild, conciliating manner, soon won for him general esteem; and the consistency of his conduct, and above all, the deep and fervent tone of his piety, rendered his influence upon the Institution, and upon all with whom he had intercourse, salutary. Few persons, it is believed, have ever left that or any other Institution, with a more irreproachable character, or with a larger share in the confidence and affection of those with whom he was associated. His vacations, and most of the Sabbaths during term time, were spent in preaching to destitute churches. His labors were blessed, and many, there is reason to hope, were led through his instrumentality to embrace the Savior.

He was early interested in the cause of missions. Even before his conversion, what he had heard and read on the subject, had made a deep impression upon his mind; and while pursuing his studies, on looking over the field, the condition of the "poor perishing heathen" presented a claim which he could not resist. After prayerful deliberation he consecrated himself to the work, with singular zeal and energy of purpose; and from the often repeated expression of his feelings afterwards, we have reason to believe that he never regretted his choice.

He was one of the company of missionaries who sailed from Boston in the ship *Apthorp*, in Dec. 1838, and arrived at Bangkok *via* Singapore, on the 22nd of August, 1839. From that period to the time of his death, which occurred on the 17th of April last, he manifested an unabated interest in the work to which he had devoted his life, and an increasing desire for the salvation of the heathen.

Mr. Slafter possessed some traits of character of peculiar value to the missionary. His constitutional ardor of feeling was tempered by a mild and amiable disposition. His manners were simple and prepossessing, and usually gave him easy access both to the religious and

the irreligious. His piety no one could question. It was of that deep and ardent kind which diffuses itself over the whole character, and directs the whole course in life. Those to whom he addressed the great truths of the gospel, believed him to be sincere—they felt that he was in earnest; and more often than is common, we believe, his fervent and affectionate appeals found their way to the hearts and consciences of his hearers. His energy of character, and the singleness of heart and purpose with which he devoted himself to the great work in which he was engaged, rendered him an active and enterprising missionary. He had formed the design of visiting every part of the kingdom of Siam, and of carrying the word of life to those who could read, or would listen to the simple exhibition of its truths. For this purpose he had fitted up a family boat, in which himself and his companion had made several excursions upon the Meinam, and the canals which connect this with other principal rivers. He had already penetrated farther into the interior than any other protestant missionary had ever done; and had distributed tracts and portions of scripture, where the knowledge of God and his salvation had never before reached. It was in the midst of these useful labors, in which his heart and hands were alike wholly engaged, that he received the summons which called him hence, as we doubt not, to his eternal rest.

It has been before stated, that when first informed of the probable termination of his disease, he expressed some disappointment. He could not believe his work was yet done. His heart was so much set upon doing good to the perishing souls around him, that the thought of leaving them in their destitute and hopeless condition, was painful to him. But on a little reflection, he seemed to resign himself wholly to the will of God, for, said he, "He is able to carry on his work without us." "For several days before his death," says a letter from Mrs. S., "his joy seemed to abound. Not even the shadow of a cloud appeared to interrupt the peace which he enjoyed." *Com.*

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#### A. S. M.

Under this head will be found a pretty full view of this mission. It will be seen that our missionaries, though single-handed, are laboring with great industry. We invite particular attention to the appeal from Mr. Barker. The circumstance of having a single convert, as mentioned in Mr. Brown's journal, is of great moment, as an expression of the Divine approbation—as an evidence that God

has put his hand to the work. Those instrumentalities which Heaven is wont to bless are now brought to bear extensively upon pagan minds in that province; and if we labor in faith, we may expect that our labors will be crowned with success.

A'sám is a province under British authority, lying between Bengal and Thibet, 700 miles in length by 70 in breadth, intersected by the Brahmaputra and several other rivers. Our mission is established in Upper A'sám, supposed to be a healthy region, and one which has recently assumed some importance from the introduction of the tea-plant, which is now being cultivated successfully, and to a considerable extent.

#### GREECE.

Communications of a highly interesting character have been received, during the last month, from our missionaries in Greece. Mrs. Dickson was improving in health, but without any immediate prospect of a perfect restoration. The other missionaries were in usual health.

The mission at Patras is prospering; one person is mentioned as having recently become a hopeful convert. The town authorities have made a written request to Apostolos, as agent of the Baptist mission, to supply the public schools with the scriptures and tracts. The communication is made in language highly creditable to our missionary of that station. "It makes mention particularly," says Mr. Love, "of the praiseworthy labors of the mission in that town."

Messrs. Love and Buel are in correspondence with the Lord High Commissioner, upon the subject of furnishing, on their part, certain books for the common and other schools of that republic; and they have received from his Excellency through his Secretary, very gratifying assurances of his readiness to accept the kind offices thus proffered, by recommending the books named. Wayland's Elements of Moral Science had been previously translated, and a benevolent individual within a few days has placed three hundred dollars at the disposal of the Board, for publishing an edition in Modern Greek, for gratuitous distribution.

#### TAVOY.

We have received from Mr. Mason a map of Southern Tavoy, accompanied with notes upon the same as a field of missionary labor, which will be published in our April number. The map is now in the hands of the engraver.

#### Recent Intelligence.

SIAM.—Since the last number of the Magazine went to press, intelligence has been received from most of our missionary stations, both in Asia and in other parts of the world. Letters have been received from Messrs. Jones, Dean and Goddard. We have room, at this time, only for the following extract of a letter from Mr. Dean, of the recent date of Aug. 26, 1841.

You may be interested to learn that we have commenced a class in theology, composed of members from the Chinese church. They held their first recitation last evening; and though the class at present consists of only two members, viz. the assistant (Keök Cheng) and the school teacher, we have the prospect of an increase of numbers soon. The object is to qualify them for more efficient helpers in preaching the gospel to the Chinese; and we commence on the plan of giving them a somewhat systematic course of instruction, taking a list of subjects, beginning with the being of God, evidences of inspiration, &c. These native converts are more in need of a course of instruction on the plan of Systematic Theology than students at home; besides which, they attend our daily worship, where a plain exposition of the New Testament, with practical remarks, is attempted. The class for the present is to meet twice a week, viz. on Tuesday and Thursday evenings; the exercise is opened by prayer, when each member reads a dissertation on the subject proposed, after which we all propose questions and answer each other as well as we can. The class takes notes of what is said, and the season closes with prayer. A few who are not members of the class, came in last evening to listen. The importance of raising up and qualifying native assistants is admitted by all to be an object of great importance, but it must be the result of time and persevering and prayerful effort; and though this with us is the day of small things, yet as being connected with the future, it is not to be despised. We ask your prayers that God may make these endeavors the means of saving souls, and of building up his church in this land of ignorance and sin. Keök Cheng spends his time in visiting the people, and distributing tracts under the supervision of br. Goddard, who goes out with him occasionally; an exercise which will be profitable to him in speaking the language, while he may afford the assistant important aid by giving countenance to his labors, and suggesting the best mode of applying the truth.

Yesterday was the day for our meeting in the bazar, and the service was conducted by the school teacher. This was the first time he had taken the lead of religious worship in so public a manner, though he had often made remarks and engaged in prayer on such occasions. He has generally a good command of language, and has a clear and discriminating mind, yet on this occasion his efforts were a perfect failure. He took for his text the language of Peter, "Lord save me," &c., which afforded a good theme for remark, and the service on the whole was rather interesting. The failure of the young man may do him good. The old man who has before been alluded to, as having been for the last six years a member of the Catholic church,\* was at meeting yesterday as well as last Sunday. This man having had some difficulty with the Catholic priest, came to us last Sunday week, and attended the exercises of the day, and came the next day, and last Sabbath took part in our prayer meeting, but was still so much encumbered by the forms of Catholicism, that he begged us to forgive his sins, and did not forget to pray to "Mary, the holy mother of our Lord." This man is capable of doing us much harm or much good, and though we are not prepared to promise ourselves much advantage from him, still we are glad of an opportunity to teach him the truth as it is in Jesus. Last week another Chinaman who had previously been before the church for examination, renewed his request for baptism, but we were not ready to encourage his reception.

MERGUI.—Mr. Brayton writes under date of July 24, 1841—from which we make the following extract. Mrs. Brayton had recently been dangerously sick, but was then convalescent, with a prospect of speedy recovery to perfect health.

My last of April 10 gave some account of our labors up to that time. Our school commenced May 24. We have at present 15, all of whom belong to Christian families, but two. Some notice of these two, I presume will not be uninteresting. One is Cher-kee, son of Ta-moh, the chief at Tigerhead, the young man to whom I referred in my last. At the commencement of the rains, he told his parents he wished to go to the city to attend school, adding, "I am determined to be a Christian." His parents would not grant his request.

\* In a letter dated Aug. 13, received by the same arrival.—Ed.

He then said, "I must go."† He embraced the first opportunity and came. After being here about a month, he asked for baptism, and gave such evidence of a change, that we felt it to be our duty to grant his request. He was accordingly baptized June 27. He yet appears well, and we cannot but hope and pray that he may be a blessing to his father's family.

The other is a young woman belonging to a family, who, at the commencement of the rains, came from the Palaw district to attend school with us during the rains. But before commencing study, the whole family wished to go up the Tenasserim on a visit. They did so, and for some unknown cause did not return, and were opposed to having this young woman come. She, however, withstood their opposition and came. I suppose she never saw a book before, yet she has learned to read well any thing we have printed. The 11th instant she requested baptism, and gave very clear evidence of having been born again. The same day she, with three little girls belonging to Christian families, were baptized, making five Pgho Karens baptized here the present rains. Our scholars are now all members of the church, except one little boy about 5 years old.

The number of our Pgho church in this vicinity is at present 18, called the Ka-mah-kah church.

BASSAS.—The following is an extract of a letter from Mr. Day, dated Bexley, Oct. 4, 1841. Mr. Day, a man of color, is preacher and school teacher. Bexley is six miles above Edina, on the St. John river. The school contains about thirty scholars, and continues to be in a flourishing condition. A church was about to be organized at Bexley; the Saturday after the date of Mr. Day's letter had been appointed for this purpose.

The natives are attentive and solemn when the word is preached. Three head men have forbidden work on the Sabbath; and they are fast losing confidence in their gregees: few will vindicate it, some have renounced it. Their courts however still adhere to the trial by Sassa wood. Sunday before last, having preached in a large country town, on leaving for another, was followed by a very intelligent native, who said, "The words you speak be very good, pray all time. When I get up pray, when I lay down pray; all day I pray,

† We must not forget that they connect the idea of attending school with becoming a Christian.

when I wake night time I pray, all time my heart cry God." At King Soldier's a few Sabbaths since, a poor sick man wept, and promised to turn to God; quite a number promised that they would pray to God. At Gosey's town many promised to pray to God, some at other places.

It may be desirable for you to know how I am employed. When I am well enough, the trumpet calls all the school in at sunrise; I meet it, have worship, and catechise the children. Five days in the week I teach six hours, preach Wednesday night, and have prayers Friday night. Saturday is devoted to preparation for Sabbath. Sabbath morning at sunrise have prayer meeting; Sunday school at nine o'clock; preach at half past ten in the school room, and then go out into the country and preach in one or two country towns, and return and preach in the school room at night.

### Letters, &c., from Missionaries.

**ARRACAN.**—*E. L. Abbott*, j. Dec. 24, 1840—April 14, 1841, April 20.—*G. S. Comstock*, Jan. 18, 1841, Aug. 3.—*E. Kincaid*, Jan. 12, 1841, j. March 3—July 31, March 27, April 20, Aug. 5.—*L. Stilson*, Jan. 19, June 15.

**ASA M.**—*C. Barker*, j. Nov. 25—May 31, 1841.—*M. Bronson*, Jan. 12, 1841.—*N. Brown*, Sept. 18, 1840, April 5, 1841, j. Jan. 20—June 13, June 14.—*O. T. Cutter*, Jan. 30.

**BURMAH.**—*D. L. Brovton*, Dec. 31, 1840, July 24, 1841.—*J. M. Haswell*, Jan. 1, Aug. 16

—*H. Howard*, Aug. 21, July 1, Sept. 22.—*L. Ingalls*, Jan. 1, May 19, July 25, Sept. 9.—*A. Judson*, March 24, July 27, Oct. 18.—*F. Mason*, June 14, July 10 (2)—*S. M. Osgood*, j. Jan. 12—March 6, June 23, Aug. 9.—*T. Simons*, Aug. 19 (2)—*E. R. Stevens*, j. Dec. 1840, April 17, June 25, Aug. 20.—*J. H. Vinton*, June 26, Aug. 18.—*J. Wade*, April 15, June 10, Aug. 25. (Mrs. W.) Aug. 26.

**SIAM.**—*R. D. Davenport*, June 16, July 7.—*W. Dem*, May 28, July 5, Aug. 13, 26.—*J. Goddard*, May 26—June 1, Aug. 25.—*J. T. Jones*, July 22, Sept. 13.—*Mrs. M. M. Stafler*, May 31.

**CHINA.**—*J. L. Shuck*, July 1 & 3, Aug. 24. *Mrs. Shuck and Akæ*, July 2.

**TELOGOOS.**—*S. Van Husen*, May 13.

**AFRICA.**—*I. Clarke*, j. June 6—Sept. 29.—*J. Day*, Oct. 4.

**GREECE.**—*H. T. Love*, July 21—Oct. 12, Nov. 30, Dec. 16.—*Mrs. H. E. Dickson*, Sept. 23.—*Mrs. Buel*, Oct. 30.

**SHAWANOE.**—*J. Lykins and others*, Dec. 15.—*F. Barker*, Dec. 3, 25.—*J. D. Blanchard*, Dec. 15.—*J. Mecker*, Dec. 3.—*J. G. Pratt*, Dec. 3, Jan. 15, 1842.—*R. Simerwell*, Dec. 18.

**CHEROKEES.**—*E. Jones*, Sept. 13, 21, Nov. 2.

### Donations,

FROM JANUARY 1 TO FEB. 1, 1842.

#### Canada.

Eaton, Enos Alger, per Elisha A. Baldwin, 19,00

#### Maine.

Buxton Centre, Rev. William Bailey, per John C. Lewis, 2,00  
Camden, Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., with gold beads, 16,25  
Winthrop, a few friends, per Horace Parlin, to assist Mr. Lehmann, of Berlin, to pay for his chapel, 6,00  
Waterville, Bap. ch., mon. con., per Rev. Mr. Smith, 4,63  
South Berwick, a young lady, per Rev. L. Colby, 3,00  
— 31,88

#### New Hampshire.

Stratford, Elisha A. Baldwin 4,00

#### Vermont.

West Topsham, Bap. ch., mon. con., Nathan Bagley, Jr. tr., per R. M. Bill, 9,00  
Thetford, Silas Follet, in part of his bond of \$100 per year, for ten years, 50,00  
Cornwall, Mrs. L. Peet 2,00  
— 61,00

#### Massachusetts.

A friend to Africa, for African Mission, 25,00  
Old Colony Miss. Soc., L. Pierce tr., per Henry E. Lincoln, 50,00  
Carver, Mrs. Chilson Pratt, for Indian Miss., 50  
do. do. Burnan tracts, 50  
per Rev. A. Briggs, 1,00  
Boston, united monthly meeting at Baldwin Place, after sermon by Rev. Mr. Knapp, For German Mission, 5,00  
" general fund, 113,55  
per Capt. Shaw, 118,55  
do., Bowdoin Square Sab. school scholar, for Burman bible, per A. B. Brooks, 1,00  
do., a widow's offering, for Burman Mission, 5,00  
do. for general fund, 4,05  
— 9,05  
South Yarmouth, four friends to missions, per anonymous letter, 4,75  
East Long Meadow, Bap. Sab. school, per Augustine Burt, 2,25  
Am. Bap. Anti-Slavery Con., S. G. Shipley tr., Brewster, Baptist church and cong., 10,00  
West Harwich, do. do., for Indian Mission, 7,65  
do. do., do. do., for general fund, 7,65  
— 15,30  
Kingston, Cap. ch., mon. con., 5,75  
Benj. Denham, for Shawanoe Mission, 1,00  
Wendell Association, Leverett and Montague ch., mon. con., 8,93  
Charitable Soc., for Burman Miss., 11,00  
— 19,93  
Sunderland and Montague 13,50  
Petersham Branch 2,87  
— 68,35

<b>Marshfield and Plainfield, Fem. For. Miss. Soc., Mrs. English</b> secretary, Hannah Smith, .50 Patty Bliss, .25 Matthew Wheeler, .25 Patty English, 1.00 per Samuel Ainsworth, — 2.00	
Canton, Bap. ch., mon. con., 16.45 do., ladies, 16.25 per Rev. Henry Clark, — 32.70	
South Reading, Bap. ch., per Rev. L. B. Cole, 27.75	
Rowley, Bap. ch., mon. con., per Rev. Cephas Pasco, 1.75 Charleston, per anonymous letter, Jamaica Plain, Bap. soc., mon. con., per J. B. Witherbee, 18.87 Chelsea, church aid cong., mon. con., 32.67 do., do. do., Sab. school, 7.20 — 39.87	
Malden, 1st Bap. ch. and soc., per Rev. N. W. Williams, 113.15	
West Bridgewater, a friend, gold ring and ear drops, per Rev. S. S. Leighton.	
Newton, Bap. ch., mon. con., per Rev. Prof. Ripley, 12.89	
Newton Centre, 1st Bap. Miss. Soc. in Sab. school, per Eben- ezer D. White, 28.65 — 557.58	

*Rhode Island.*

Fruit Hill Sab. school, for Sab. school in Burmah, per Stanton Belden, 6.00 do., Bap. ch., mon. con., 2.70 — 8.70	
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*New York.*

Poughkeepsie, Young Ladies Miss. Soc. in Miss Booth's seminary, for girls' school in Edina, Africa, per Rev. Dr. Babcock, 10.00	
New York City, Laureus st. ch., per Dr. Barker, 18.00	
Saratoga Bap. Assoc., per Rev. Isaac Wescott, 211.63	
St. Lawrence Bap. Miss Con- vention, per W. H. Rice, tr., 35.00 — 274.63	

*New Jersey.*

<b>New Jersey Bap. State Convention,</b> Cohansey, 1st Bap. ch. 14.36 Pemberton, do. do. 24.25 Burlington, do. do. 49.42 do., do. Ind. Miss. 17.64 — 67.66	
Mount Holley, Bap. ch. 32.00	
Trenton and Lambertton, Bap. ch. 51.45	
Bordentown, Bap. ch. 38.00	
Bridgewater, do. do. 38.00	
Vincentown, do. do. 9.02	
Cedarville, do. do. 11.00	
Hightstown, do. do. 6.50	
Sandy Ridge, do. do. 12.00	
Jacksonville, do. do. 5.32	
Middletown, 1st ch. 50.00	
Plainfield, Bap. ch. 10.00	
Freshold, do. do. 25.00	

<b>Middletown, 2d ch. 21.10</b>	
Nottingham Square, do. 12.00	
Williamsburg, Bap. ch. 7.00	
Allowaystown, 30.72	
Kettle Creek, for Indian Mission, 2.00 do. do., general fund, 2.00 — 4.00	
Patterson, 2d Bap. ch. 10.00	
Wear's Corner, D. Hill 2.00	
Upper Freehold 1.50	
A friend 2.00	
do. do. 1.52	
Canton, Bap. ch. 12.00	
May's Landing, Sunday school 2.00 — 500.00	

*South Carolina.*

<b>Welch Neck Association, John K. Mc Iver tr., per M. Mendenhall, 291.50</b>	
Darlington, Fem. Benev. Soc., Miss Mary A. Catlett tr., 60.00	
Miss Sarah P. Catlett, for the education of a child in A'sam, 25.00 — 85.00	
— 376.50	

*Alabama.*

<b>Mobile, St. Anthony Street Bap. ch., per George Y. Brown, 35.00</b>	
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*Mississippi.*

<b>Yellow Bush Association 36.81</b>	
Grenada, Bap. ch. 8.00	
Providence, do. do. 3.00	
Burton, do. do., for Burman table, 10.00	
Zion, do. do., for Bur. bible, 1.87	
Liberty, do. do., do. do., 11.32	
Zion Association, do. do., 31.88	
Fellowship, Bap. ch., do. do., 12.00	
Bethany, do. do., do. do., 5.00	
A friend, .12	
per William Minter, — 120.00	

*Louisiana.*

<b>Clinton, Rev. Thomas P. Green 2.00</b>	
Mrs. Asenath M. Green 2.00 per R. C. Gordon, — 4.00	

*Ohio.*

<b>Greentown, Bap. ch., per Rev. Henry Comer, 10.00</b>	
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*Michigan.*

<b>Michigan Bap. State Convention, R. C. Smith tr., 27.00</b>	
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*Legacies.*

<b>Eastham, Mass., Polly Smith, de- ceased, Freeman Mayo Execu- tor, per Rev. Mr. Litch, 12.00</b>	
North East, Dutchess Co., N. Y., John Gurnsey, deceased, Geo. Gurnsey and Joseph Reynolds Executors, per Rev. Dr. Bab- cock, 700.00 — 712.00	
— 3741.29	

H. LINCOLN, Treasurer.

## American Baptist Board of Foreign Missions.

## Tavoy.

## NOTES ON SOUTHERN TAVOY.

Mr. Mason has furnished us with the following notes on Southern Tavoy, with the accompanying map, which was also sketched by himself, and it may be relied on as being most accurately drawn. The map, for convenience sake, we have placed on the third page.

This paper from Mr. Mason, deserves the special attention of every one who would inform himself upon the subject of missions to the heathen; for, although his remarks are made in reference to a particular people, they are, most of them, susceptible of general application.

My first excursion in this region, was through the Burman villages near the coast, among which I distributed a large box of tracts; and, although I have never heard of any results as respects the Burmans, I have met with one or two instances among the Karens that obtained them, of being rationally convinced of the truth of Christianity, through their instrumentality, though not converted. On my return, I came up among the Karen settlements in the hills east of the Burman villages. At Tamenmatoa, I met with a Karen prophet who had a curious temple, in which he and the inhabitants of the neighborhood were in the habit of assembling, to sing, pray, and consult the demons; but, professedly to me, with the design of worshipping God. I succeeded in persuading the prophet to consent to the destruction of many things in this temple that seemed to me inconsistent with the worship of God, and his own people burnt them up; while all promised to worship God as I directed.

I afterwards learned, that the pro-

phet was true to his word, but the people were so exasperated with him, because he would no more consult the demons, when they were sick, that they drove him out of the settlement. I saw him once afterwards in Tavoy, where he came to make me a visit. He professed himself a believer in Christ, and declared that he intended to live accordingly; but what became of him afterwards, I was never able to learn. At Pyee-khya, though no one appeared to give special attention to the truth, I found in succeeding years, that in one or two instances at least, the seed had fallen on good ground. A man and his wife early requested baptism, but I had so few means of becoming acquainted with them, that their admission into the church was deferred from time to time, till one of the parties died; but, I believe, in the faith; and the man afterwards received the ordinance at Mata. From Toung-byouk, I had the pleasure to see a little company of men and women come into my study at Tavoy, led by one of br. Boardman's converts that lived there, who had walked up to Tavoy to be baptized. Their baptism was deferred to obtain further evidence of their conversion; but they ultimately became the germ of a little church, that has gone on increasing slowly, in almost every successive year. It was pleasing to see, a few months ago, when I visited them, the improvement that Christianity had wrought in their external circumstances. The leading men, almost from the time of their admission into the church, abandoned their wanderings, and began to plant trees; and now, instead of nothing about their dwellings but the tall grass, almost as high as their houses, or a few plantain trees hung round with their dead



leaves, the eye is refreshed with the deep green foliage of the jack, and the citron bending under its fruit, with the graceful areca palm towering to the skies, and the red pine-apple crowded around its base. Exotics, too, are not wanting. A few mulberry, coffee and Bengal guava trees, brought from Tavoy, are distinguished by the stones piled around their feet to defend them from incautious steps; while indigenous flowers, as the fragrant clerodendron, "the pride of the Javanese," and the many-flowered jessamine,\* here and there entwining itself around the branches of the loftiest trees, diffuse their grateful odors all around.

The whole country depicted on the map is a field on which the seeds of truth have been sown broad-cast, some of which have sprung up here and there, with different degrees of vigor. In the valley of the Ka-nyen, west and south of Toung-byouk, are several younger members of families, who are impressed with the force of truth, and who would willingly abandon their demon offerings, and acquire Christian habits, were it not for the influence which the old people exert over them. Others, though not Christians, have Christian relatives, who pray for, and visit them; and I cannot resist the persuasion, that the Lord has some people to be gathered in on these banks. Pui, further south, has been the scene of hopes that remain to be realized. I have seen truth operating on the minds of men in that settlement, which, when left, has produced no fruit; though assistants have been repeatedly located there. One poor leper, however, that I encouraged to come to the hospital, in Tavoy, gave some evidence of being a Christian before he left, and several years ago, I baptized a native of this valley, who is now a useful assistant.

On approaching Palouk, we find here and there, as we go down Sau-to creek, people that are professedly convinced of the truth of Christianity, and who say that they expect ultimately to become Christians; while on nearing the banks of Palouk river, we find ourselves in the midst of a little Christian settlement, where there is a small church of twelve members, with several inquirers, in their neighborhood. Between this place and Pyee khya, are inhabitants at short intervals, and that whole district seems to me, at least,

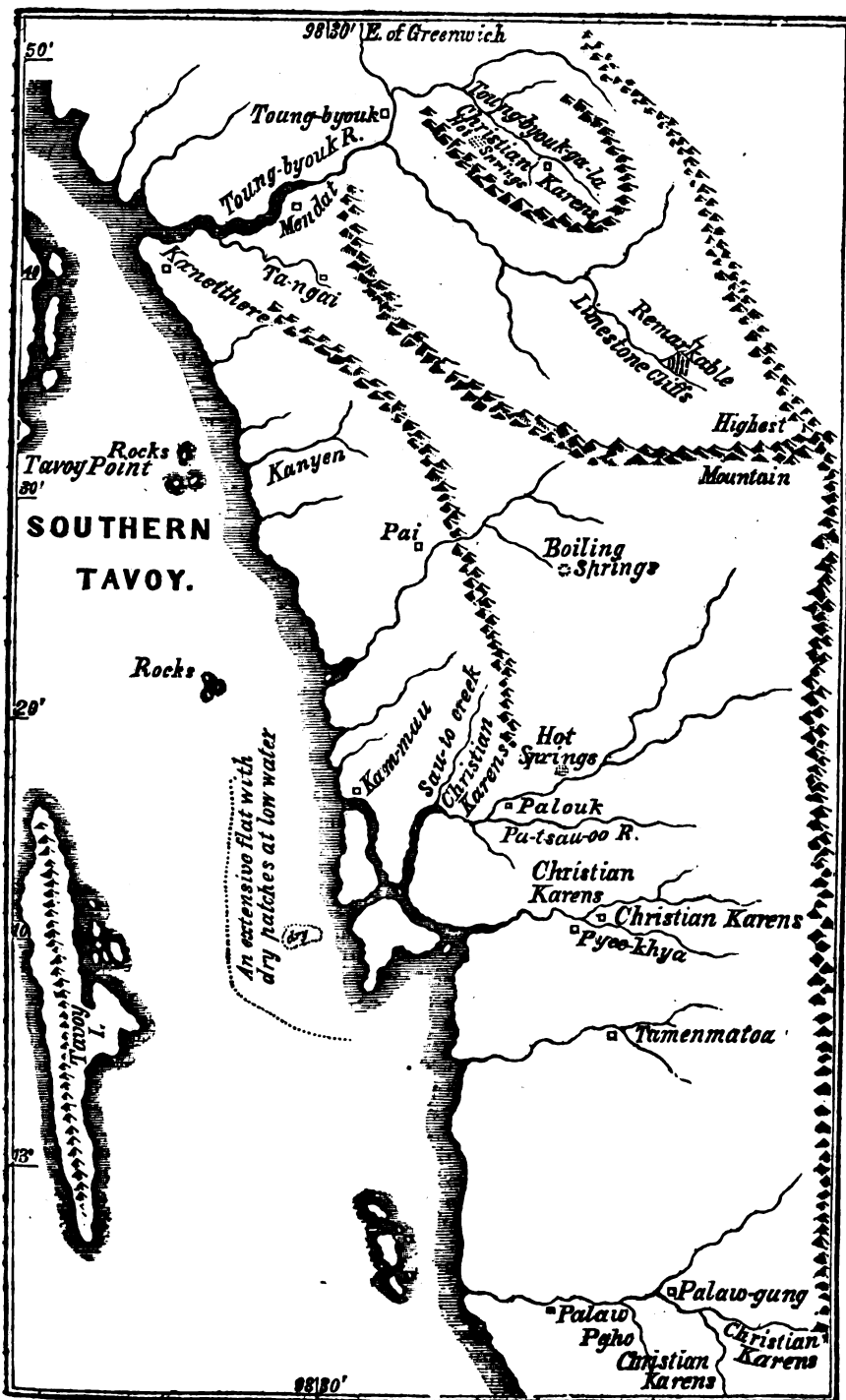
more like a Christian than a heathen country; for the great proportion of people met on the roads, are either Christians, or people professing themselves believers. At Pa-tsau-oo, I have baptized fifty-five persons, and at Pyee-khya, sixty-seven; all of whom live scattered here and there over the district, in small communities, in the midst of others more or less convinced of the truth of Christianity.

The Tainematoo, and Palaw vallies are principally peopled with Pghos, and which I therefore regard as belonging to br. Brayton's parish; but beyond the Pgho settlements at the head waters of Palaw, is a small community of Sgaus; among them I have baptized seven persons.

There is no people, short of "the isles of the sea," that afford the encouragement to labor that the Karens do; no nation that, with Christian effort and the blessing of God, would so soon become a Christian nation. But then, those efforts are required, and that blessing is necessary.

It is to be feared that the magnitude of the work is not properly appreciated; and that the little successes at the commencement of the work have led some to reach the end in imagination, without treading the weary steps that lie between. The admission of members into the church, is only the beginning of our labors. To empty the dark chambers of their hearts of the trash with which they are so closely filled, and store them with the treasures of Christian truth, is no ordinary task. The immense chasm between a civilized and an uncivilized mind, is but little seen, except by those that are conversant with both. "When we think," says Brown, "of what man is, not in his faculties only, but in his intellectual acquisitions, and of what he must have been, on his entrance into the world, it is difficult for us to regard this knowledge and absolute ignorance, as states of the same mind." Now, such is the difficulty we meet when we contemplate the almost absolute ignorance of the mind of a Burman or a Karen, in connection with "a mind which is enriched with as many sciences as there are classes of existing things in the universe, which our organs are able to discern,—and which has fixed and treasured in its remembrances, the beauties of every work of transcendent genius, which age after age has added to the stores of antiquity." Intellectual poets, and still more intellectual phi-

\* The *Jasminum Multiflorum*, if I am not mistaken.



losophers have misled us with the idea, that "if all human science were to be divided into two portions, the one comprehending what is common to all mankind, and the other only that stock of truths which is peculiar to the wise and learned, this latter portion would seem very trifling in comparison of the other." However correct such opinions may be when confined to Christian and enlightened countries, nothing can be more erroneous if extended to "all mankind."

To picture in imagination the naked ignorance of an inhabitant of this country, divest yourself of all the knowledge that you possess, which is unknown to him. Take away your knowledge of the earth—its form, its internal structure, its minerals, its vegetable productions, the various races of birds, beasts, fishes, reptiles and insects that are found on its surface or in its waters; and the numerous tribes of men, their varied characters, customs, manners, religions, political institutions, civil and social state; and leave nothing on these subjects but what has fallen beneath your own observation, or been communicated orally by your untravelled neighbors, in a land almost shut out from foreign commerce.—Then take away your knowledge of history, of the various revolutions that have agitated the world; and of biography, of the numerous individuals that have figured on the stage as beacons to be avoided, or as examples to be followed; down to a few lying records or uncertain traditions of the previous history of your own country. Next dismiss all correct knowledge of the planets that roll over our heads; their distances, their sizes, their motions, and the various phenomena produced by their motions—of the tides that lave our feet, the rains that pour on our heads, the winds that whistle round our dwellings, the lightnings that flash in at our windows, and of the thunder that shakes the eternal hills—of chemistry, of geometry, of trigonometry, of mensuration, of surveying, of navigation, and of numbers, down to a knowledge of the first principles of arithmetic.

There still remains to be removed, all your acquaintance with the improvements in the arts, from the days of Tubal-cain, down to the age of railroads, gas lights and daguerrotype. All your knowledge of machinery in its various departments and wonderful effects; of agriculture, of printing, of

sculpture, of painting, and of medicine. Pause, my dear brother, at every item mentioned, and they might be increased ten-fold, and deliberately disrobe yourself of all the knowledge connected with it, and what a naked savage you will find yourself! Walk down Washington street, and stop before every various mechanic's shop and professional office; look at every different manufacture in the numerous stores; and after casting away almost all your knowledge of what you behold, look at yourself; and then, and not till then, you may form some correct conception of the mind of a Burman or Karen, as respects the single item of the stock of general knowledge. Not only is there the want of all this knowledge, but what is of still greater value, the discipline to which the mind is subjected in acquiring it, is also wanting. A mind without knowledge and without discipline, is the mind of a child; and such is the most favored aspect under which the minds of the natives of this country appear. To say they are full grown children, is saying too much in favor of their intellectual character; because it throws into shade their demonology, and its thousand auxiliary superstitions with which their minds are crowded. It may, however, be safely said, that their minds are characterized by nothing so much as a childish imbecility. In the first years of my labors among the Karens, I preached in Burman, and a Karen assistant interpreted into Karen; but so soon as I began to understand the language, I found that he retained the Burman idiom with all its inversions and complex sentences in his interpretations, which must have made half of what was spoken quite unintelligible to a Karen, who knew nothing of Burman. When I told him that he ought to take the sentiment and express that in Karen without regard to the Burman words or their arrangement; he replied, "I never thought of that. I never think anything about the meaning myself." At the time when there were only two or three tracts in the language, an assistant that I had placed at Mata, to teach school, not having books enough for his pupils, undertook to translate one from the Burman; and with the New Testament and numerous religious tracts before him, he selected one on astronomy, which I doubt whether he understands to this day; certainly he did not understand any thing about it then. Notwithstanding

a long acquaintance with the people has banished the romantic expectations in respect to their intellectual character, with which I entered the mission; notwithstanding my present expectations are of the soberest character, I am still, from time to time, truly astonished with some new discovery of their want of judgment and efficiency. A short time ago, I saw one of our best Karen assistants, when a stranger came into the *zayat* that he occupied, take down Luke, and after reading the first chapter, remarked to the man, "It is very good reading, but I do not understand it very well. I would not venture to explain it. Matthew I have studied; that I understand and can explain." Yet though Matthew was lying side by side with Luke, the propriety of selecting that to read to a stranger which he understood, and could explain, never seemed to occur to him.

The supporters of missions, and new missionaries may therefore be expected to attach too much importance to native assistants as independent agents. Facts, too, prove that such is the case. Mr. Malcom says, "Regular churches with pastors and deacons, should be formed at the earliest possible period in every place." No reasonable man will ask a better proof of the injudiciousness of this measure, as respects pastors, than the fact that he adds—"Ordained ministers are very few—in all the Burman and Karen churches, I found but one." Missionaries would be ready enough to ordain the assistants, if a thorough knowledge of their character did not forbid. I was intent, for several years after I entered the mission, on giving ordination to some of the assistants around me, as my printed journals to some extent show, but further acquaintance with the native character has raised insuperable obstacles in my mind; unless the circumstances were so peculiar that the ordinances were required to be administered where a native could go, but a missionary could not. We may see then, why "the missionary is all in all, and at his departure or death, every trace of his work may disappear." It is in the state of the people, and not because they have no ordained ministers. They are not very nice about church order. They would not be long in getting over the difficulty of having no ordained ministers. The single ordained minister, "in all the Burman and Karen churches," became such by baptizing some people, in a

wholly unauthorized manner, that wished for the ordinance when the teacher was away; and after he had thus committed himself, it was deemed best to ordain him.

The manifest inference to be deduced is, the importance of communicating knowledge to the people, and of disciplining their minds. They can learn as well as any other people if they choose. Here, however, we are met with another difficulty. Look back to the time when you were a "school-boy, crawling unwillingly to school," and you will find, that before you had acquired knowledge to some extent, you were utterly unwilling to make sacrifices to obtain it; and if your parents had been as ignorant as yourself, at that time, it is almost certain that you would not have gone to school at all. Now this is precisely the condition of the natives of this country—more especially of the Karens. Child and parent are alike ignorant, and, of course, alike unwilling to make sacrifices to acquire knowledge. What is called seeking knowledge for its own sake, is wholly unknown in this country. The children of unbelieving parents very rarely come to our schools at all, and it requires no small exercise of Christian principle for the Christians to send theirs; for it is very difficult to make them see any advantage in learning, however plain they may appear to our eyes; and as we have to keep repeating the exhortation for them to have their children instructed, they naturally enough take up the idea that they are conferring a favor on the missionaries, when they send their children to school.

As a general thing, neither parent nor pupil feel under any obligation to the parties that provide them food, and raiment, and books; nor to those that bear with their perversities, impart to them patient instruction, and watch over them in sickness. The reason that mission schools are so crowded on the other side of the bay, is, that English is taught in them, and a knowledge of English opens the way to many profitable employments; which is a sufficient inducement for the money-loving Hindoos to risk their children among the missionaries. We have no such inducement to offer, and hence the difficulty of the work. Still the difficulty must be met, but it must be met by more adequate means than have hitherto been used. In the Tavoy and Mergui churches (Karen), there

must be more than five hundred members; yet if Mrs. Wade should even get back this season to keep school, there will be scarcely five per cent. of children under missionary supervision. There *must* be more *direct* labors among the people, or every thing, instead of advancing, will go retrograde. There *must* be more preaching, more teaching, more praying, and more permanent labors among them, if they are ever elevated to the rank of a Christian nation. God has providentially thrown them into the arms of the American Baptists, and if they do not put forth efficient efforts for their renovation, no ordinary amount of guilt will rest upon them. To the Sandwich Islands, embracing a population of some 100,000, the American Board have always directed special effort, because they were, from the first, a people of special promise. In January, 1840, they had, male and female, eighty-six missionaries, and they are now reaping the reward of the judicious cultivation of a promising field, in the thousands that are "asking the way to Zion, with their faces thitherward." Do so with the Karens, and it is as certain to my mind as that the sun will rise to-morrow morning, that the like results will follow.

There is another reason why the Board should fully occupy the ground without delay, and that is, the Catholics have their eyes upon the Karens, and there is every reason to believe that they will ultimately take measures in earnest to form stations among them. The only reason, that I heard a priest offer, for not doing it now, was that they had not money enough to form such an establishment among them as he deemed necessary to ensure permanency and success. Now, we know that the Catholics never want money long for such objects, and we ought to learn a lesson from what is going forward at the Sandwich Islands. The Karens seem to be well known in France. I sometimes see "*Les Annales de propagation de La Foi*," and in one of the recent numbers I find, in an article on India, the Karens spoken of as a promising field for their operations, without the most distant reference to the labors of Protestant missionaries. One would think from what is there written, that no attempts to evangelize them had yet been made. In other places, however, they condescend to notice Protestant missions in India, but it is only to prove by Mr.

Malcom's book, from which they furnish numerous extracts, that they are a complete failure. They say, that according to Mr. Malcom, the only question is, whether the present course under some modification ought to be continued, or the work of missions be abandoned entirely. On the same authority, they speak of those that have been educated in the mission schools as being worse in their conduct than heathens. I have seen nothing, however, in the book, quite so bad as this. They profess to translate an article from a *Protestant* paper in Boston, containing these doctrines, and this article, or Mr. Malcom, I forget which, is made to speak of the "*succès incomparablement plus grand*," which has accompanied the labors of Catholic missions. To any one disposed to compare Catholic with Protestant missions, to the disparagement of the latter, as has often been done, I would recommend these "*Annales*." The journals that they contain of the Catholic missionaries in India, let us into the secret of their wonderful success. It will be seen, they themselves being witnesses, that their converts are pagans still, that the change is in name, not in heart. In one number, a missionary, after describing rites of the Catholic Christians which correspond precisely to heathen ceremonies that I have seen performed by the Hindoos, with the mere change of idols, adds,—"*Pagan rites will be easily recognized in them, but the spirit of the church has always been to comply with the weakness of our nature, and to accept, when applied to the service of God, every thing which is not absolutely reprehensible in the religious customs of the nations.*" In another letter, a priest visiting a distant part of the country, says, "*I have found the people more idolatrous than Christians.*" Now, I appeal to you if it be not *cruel* to compare, as is sometimes done even by Protestants, the success of Protestant missions with such success as this.

A very gentlemanly Catholic priest was settled here a year or two ago, and I made his acquaintance with the hope of being useful to him. I thought over numerous champions for the Protestant faith who had been priests and monks, and felt encouraged to attempt the conversion even of a jesuit. But alas! success has not equalled my expectation. I have found him as blindly devoted to his church, as ever man was in the darkest ages of popery.

Like all Catholics, with whom it has been my fortune to become acquainted, though one of the politest men of the politest nation, he can hardly be civil when his religion is attacked. I lent him Nevins's Thoughts on Popery, and he returned them to me with some running notes on the work, in which there is a sufficient sprinkling of "it is a lie," and "a new lie on your part, Mr. Nevins." Still, he is certainly the most liberal of his class with whom I have met. He was among the southern Karens some time ago, and the Christians that he visited told me that he said to them, "Well; you are believers. Very good; I will go where the people have not yet believed." Such conduct is certainly handsome; and if we do not occupy the ground, I see not how we can reasonably complain of him as an intruder, should he enter in. I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uninstructed, their children are growing up in ignorance for want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3: 18, 19 come to my mind. I have delivered my soul.

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### ARRACAN.

#### JOURNAL OF MR. ABBOTT.

The following journal, by Mr. Abbott, embracing a missionary tour among the Karens, including a period of nineteen days, from Dec. 24, 1840, to Jan. 13, 1841, during which he baptized fifty-seven persons, will be found to be deeply interesting. Our missionaries, it will be recollected, are for the present excluded from the Burman dominions. Missionary-labor is confined for the time being almost exclusively to the Karen population of those dominions, and this is performed through assistants. The Karens are a people made ready for the reception of the gospel, nor does their conversion to Christianity seem to be at all retarded by the

great persecutions to which they are subjected. All our missions among this people seem to be enjoying a good measure of prosperity, which should be an occasion of devout thankfulness to Almighty God.

It will be seen from Mr. Abbott's journal, that there is a difference of opinion among the Burman authorities as to what course should be pursued towards the Karens in consequence of their tendency to embrace Christianity; and there is some reason to hope that a fear of their emigration to the British possessions—an event which we think not improbable, should their present disabilities be continued—may lead to milder measures.

Dec. 24, 1840. Commending my wife and son to the care of that God whom we serve, left Sandoway at 10 o'clock last evening, for a visit to the Karens on the eastern frontier of this province. Am indebted to the kindness of Dr. Morton for his schooner of some 15 or 20 tons for my trip, free of expense. As the sailors required none of my aid or advice, I enjoyed a quiet night in my berth. Awoke this morning at day light, finding myself far from land, "out to sea."

The coast presents one continued succession of broken, irregular hills, covered with jungle—apparently one vast howling wilderness,—the Arracan mountains, far away in the distance, rearing their majestic heads above the dense masses of clouds which hang around their base. There are villages along the coast, but they are "few and far between," situated on the small streams which flow from the mountains, and being surrounded by trees and shrubbery, cannot be seen from the sea. In many places, the hills extend quite down to the shore, and not unfrequently, high rocky points project into the sea a mile or more, rendering the navigation of the coast, dangerous in the extreme. Where the coast is level, it is mostly covered with groves of mango trees, and at high tides with salt water, and from these marshes, which in fact cover a great part of the level lands of Arracan lying on the coast and large rivers, arises a miasma impregnated with fever, and cholera, and death.

25th. The wind was high through the night, and our little schooner rolled from side to side, obliging me to use some exertion to retain a place in my berth. Weighed anchor at day light, and the wind being still favorable, our little bark

bounded over the waves in grand style, till 2 o'clock, P. M., when we anchored in the mouth of a small river, off Goa. Immediately went on shore, and walked through the place, which is delightfully located on the north bank of the river, near the sea, and being surrounded with cocoa-nut trees and other shrubbery, is altogether a charming spot. There are some one hundred families, all Burmese. A plain extends back a mile or more to the hills, and up the coast, ten or twelve miles, dotted with small villages. The land being excellent, affords an inviting field for cultivation and pasturage.

I take lodging while I remain, in a small *zayat*, erected on the beach for the commissioner of this province, who is expected here soon. Reports are rife in town, relative to the excitement near Bassein, arising from the Karens learning to read the "white book," (a term applied by the Burmese, to Christian books and tracts) which the Burmese government consider quite equal to open rebellion.

26th. Spent the day in the *zayat*, surrounded by groups of people who came to get a glimpse of the "foreigner," excited by curiosity. One character among the number, who appeared to be the oracle of the village, came up and asked for a book. I gave him a volume of bound tracts, and although he was very talkative and self-conceited, I refused to enter into a discussion with him relative to the merits of his creed. When he had talked himself out, I succeeded in gaining his attention, while I preached to him the gospel, and pointed him to the Saviour of the world, as fully as my limited knowledge of the language would enable me. The group which had collected, listened in silence. I find there are books and tracts in these regions, which were received from missionaries at Rangoon. Many of these books are read, and away in this mountainous wilderness very many of the people are acquiring a knowledge of the Lord. At Bassein the officers of government lately made search, not only among the Karens, but also among the Burmans, and a large number of books were collected, and burned publicly in the streets. Still there are very many dispersed through the country, where they will remain concealed, I trust, from the vigilance of official search.

27th. Sabbath. "This is the day the

Lord hath made," but O how different are the scenes here witnessed, from those which cast such an impression of joy and gladness upon this blessed day in Christian lands! One Karen Christian only with me during the day, who sits in a corner of the *zayat* reading his Bible. A few people call at the door, and cautiously look in to gaze at the stranger. One Karen man from a small village near, came in at evening, and asked for baptism. He and his wife are the only Christians in the village, all the others being decided opposers. As I am to remain near a few days, deferred his baptism, that I may have a better opportunity to enquire into his character.

28th. As the larger Karen villages are still further south, left Goa at day break this morning, and ran down the coast with a good breeze, and anchored at evening at the mouth of a creek. A small Burman village lies on the shore called Megezzin, and the Karen villages up the stream are known by the same name. Too late to go to the Karen settlements this evening, am consequently obliged to spend the night on board.

29th. Left my vessel at sunrise in a small canoe, and in three hours reached a Karen village of fifteen families. The people immediately assembled in the house of their chief, which is prepared for holding worship. The gospel was first preached here, two years ago—soon after my visit to Bassein. There are Christians in every family. A few I have baptized at Sandoway—others have been waiting impatiently for me to visit them at their own homes. An old Karen chief from one of the nearest Karen villages on the Burman side, about two days distance over the mountains, informs me that the Karens in that section have been fined a large sum for learning to read the "white book." His share of the fine amounted to eighty-three rupees. He has come over this side, to select a spot to locate, hoping to escape, with all his family, from the oppression of the Burman rulers. At evening, forty at worship; seventeen asked for baptism.

30th. Baptized ten in the morning. A more than usual solemnity pervaded the congregation, and the season was one of joyful interest to my own soul.

31st. Baptized thirteen; all live in this village. After the strictest enquiry both in public and private, relative to their moral character, the

evidences of their change of life were fully established. All have been Christians more than a year, and they have acquired an amount of Christian knowledge almost incredible. Myat Kyau, one of my best assistants, lives here, and is the pastor of the church in the village. He is a good man, studied with me during the rainy season at Sandoway, and is prepared to instruct and guide the people in the way of life.

Bléh Poh came in from the Burman side during the day with a company of friends. He gives a more detailed account of the oppressions of the Christians near Bassein. He states that eleven Christian chiefs (whose names he mentions) have been arraigned before the tribunals of their country, imprisoned and fined, for embracing the religion of Jesus, and learning to read the "white book." These Christians are the magistrates (in petty matters) of their respective villages, under higher Burman officers—and are the patriarchs of their people. Some of them have sixty and eighty families, others only eight or ten, under their jurisdiction. Although they were fined in all eleven hundred and eighty one rupees, they deem it a light oppression, as the people of their charge are mostly Christians, and the sums were cheerfully raised by voluntary contribution. A question naturally arises, whether they can, consistently with Christian principle, pay such fines. They have their choice—pay the money or suffer. And it should be understood, that a refusal to pay such a tax, would be construed into open rebellion. And woe, woe! to the man in that land of despotism, on whom that accusation falls!

The Christians are not required to give any pledge to worship the priests or pagodas, or to renounce their faith. When these chiefs were called up before the governor of Bassein, they were asked if they worshipped the foreigners' God, and read the "white book?" "Yes," replied one, "and many of the Burmans also, your own people, read the 'white book.'" After a few similar questions, the governor told them they were fined so much; and committed them to prison till the sum should be paid. They were treated with a good deal of kindness for prisoners in Burmah. Their friends hearing of their confinement paid the money, and they were liberated. What would have been the result had they refused to pay the fine,

I think it not difficult to conjecture,—tortures and death!

The Christians deem it a special interposition of divine providence, that their rulers were allowed to go no further, and that they escaped any severe suffering, without (as they think) the sacrifice of Christian principle. Did the Burmese officers require them to renounce their religion, I think many among the thousands who are nominal Christians, would equivocate to save their lives. But a great many, I am confident, would suffer martyrdom with unwavering fortitude.

Jan. 1, 1841. This first day of the new year has been one of painful interest to my soul. Several of my assistants arrived in the morning from the Burman side, having eluded the grasp of their pursuers, who were sent by the governor of Bassein to apprehend them. They left their homes in the night, and made their way through the jungles to this place, where they expected to find me, as I had appointed a meeting here some four months ago. If these assistants are caught, new trials and sufferings doubtless await them.

Preached at evening to a large and intensely solemn congregation, from "Christ, the good shepherd."

2. Baptized eleven in the morning, who are from a neighboring village. In the afternoon lectured my assistants from Titus i. 6—12. At sunset held a meeting, and nineteen asked for baptism, who have come in during the day from villages near. In the evening expounded the parable of the "Tares of the field." After evening service, my old companion—"great heaviness of heart"—entered my bosom. Not the first time I have invited such visits, by attempting to pierce the gloomy cloud—so portentous, that hangs over the heads of the disciples of Jesus.

3. Sabbath. After morning service, baptized nineteen—a more solemn company of Karens I never saw together; never did I enjoy such freedom in preaching to them the Gospel.

4. In the morning Shway Meing arrived from the east, with several associates. He has been wandering about in the jungles eleven days to reach this place to meet me, when it is only four days in a direct course. A friendly Burman officer informed him some time since, that he must keep himself quiet, as the governor of Bassein had his eye particularly upon



him, as a leading character among the Christians. This man moreover felt himself implicated in the accusations against "Shway Meing," as the latter lives within his jurisdiction. As the affair became more threatening, he told Shway Meing that if he would save his life he had better renounce his religion at once. But being assured by this faithful disciple, that let what would come he never would deny his Lord, he replied, "then you must flee." Soon after, a Karen Christian informed Shway Meing that men were coming in pursuit of him. Leaving his family with a brother, he retreated to the back villages.

His friends immediately pulled down his house, (which by the way was not much loss, as a few days labor will rebuild it,) and when the officer arrived, finding not even a habitation, they gave up the pursuit.

In conversing with Shway Meing, I asked him why he presumed to come to the English territory, to see me at this critical juncture, knowing as he did that that fact, if known to the Burman rulers, would, in case of his apprehension, exceedingly aggravate his sufferings. He replied, "I wished to come and see the teacher's face, hear his voice, and go home and die."

Baptized nine at noon from the Burman side, and distant villages to the south in this province. One of the number is a brother of Bléh Poh. During his examination I enquired of him, whether he would be able to endure persecution, and if necessary, suffer death, or whether he would deny his Lord? He hesitated, and rather thought he should not do as Peter did. I asked him if he dare testify before God and that congregation, that he would endure unto death? "I am afraid, teacher, I dare not." I needed not so solemn and fearful a declaration, to convince me of the genuineness of his conversion, but had other reasons for wishing to elicit a direct answer. I had learned from the assistant that his character was unimpeachable. But a large congregation were waiting in breathless silence and anxious expectation, so that it was impossible for me to recede. I asked him the third time—he still hesitated—I pressed him for a reply. He bowed down his face to the floor and wept. The stillness of the grave pervaded the assembly. He raised up his head, the great tears rolling down his sable cheeks, and said, "I think—teacher—I

shall not deny the Lord—if he gives me grace—I can say no more!"

It has fallen to my lot to baptize more than 400 Karens since I have been in the land,—but never have I enjoyed so delightful and satisfactory baptismal seasons, as during the last few days. Our Jordan, a small stream running down from the mountains, overlooked by scenery wild and beautiful,—the congregations attentive, solemn and joyful,—the dense forests resounding with songs of praise from a hundred happy converts, plighting to heaven their baptismal vows—an emblematical grave giving up its dead to "newness of life,"—the presence of the Lamb of God *hallowing* the scene and setting upon the observance of His own institution the seal of divine *love*! God Almighty bless these converts, and preserve them blameless to the coming of the Lord with all his holy angels!

At evening, after a farewell charge to the disciples, got into a small canoe to return,—all my assistants and many others "accompanying me to the ship." The hour had arrived when I was to part with these beloved men,—and it was an hour of sadness. Most of them were to return to Bassein, "not knowing the things that shall befall them there," but assured "that persecution and afflictions abide them." They reluctantly shook my hand, one by one, saying, "pray for us,"—and departed. My own feelings were indescribable.

5. Baptized fifteen this morning, soon after midnight. After the assistants and people had left us last evening, I retired to my berth being fatigued and exhausted. At a few minutes past nine o'clock we heard Karen voices on the opposite shore. I went on deck, and found they had come a long distance to see me, and be baptized; hoping to reach the place before I left. The first question was, where, and how shall we meet? My schooner was anchored in the middle of the stream, and without a boat. There was not a house or shelter of any description, or even a canoe on the bank where they were, and the Burman village on the other side, was some distance inland. The Karens called many times to the villagers to come with a boat, and take them across; but called in vain, as no answer was heard. With the flint and steel, (a universal appendage of these children of the forest,) they struck a fire, concluding to sleep on the sand, and return in the

morning unbaptized, after all their efforts, and after having been so near the teacher as to hear his voice. Mothers with infant children were in the company. But providence favored them. After an hour or more, two women were seen on the opposite shore, to whom we called for aid. They launched a small canoe, and one on each end with their paddles rowed across the river, and taking the Karens two or three at a time, finally ferried them all over; then came to the vessel, and took me ashore. We walked two miles to a small Karen village, and found the assistants engaged in a prayer meeting. I made enquiry relative to those who had come to be baptized, and as several of the assistants were acquainted with them, and all agreed in receiving them, I baptized fifteen in a small stream near the village. As there was a full moon and clear sky, we needed not the light of the sun. After commending them all to God, I left them some time past midnight, and returned to my vessel. Awoke this morning at daylight, after a few hours sleep—"out to sea"—as the sailors weighed anchor before daylight. A severe headach reminded me of my exposure to the night air, and of my fatigue the previous evening—and I feared a jungle fever. A powerful dose of medicine has relieved my head, but prostrated my strength, and for the first time in my life, I have been really sea-sick. No wind through the day, and obliged to anchor at dark in sight of Goa.

6. Arrived at Goa at two o'clock, P. M.; was glad to find Capt. Bogle, the Commissioner of Arracan, here. He has come down the coast to enquire into the condition of his people,—hear complaints, and redress grievances. He invited me on board his vessel to dine with him,—a privilege I gladly availed myself of, as I have been from home several days, and am rather hard up for provision.

While walking on the beach at evening, heard a Karen voice behind me, saying "Teacher, will you baptize me now?" I returned, and taking a seat in a Burman zayat, found several Karens who had come to meet me at Goa, previous to my return to Sandoway. The man who asked for baptism has no acquaintance here, who can vouch for his character, and as he intends to see me at Sandoway soon, has deferred his request for further consideration.

8. Weighed anchor yesterday morn-

ing, and sailed for home, accompanied by seven Karen boys, who go to Sandoway to study. Wind fair in the morning, but changed toward evening, and increased to such a degree that, according to human views, we were in peril of our lives. At sunset it blew with such violence directly against us, that we were obliged to put back, and let our vessel drive. The Karen boys were all very sea-sick. The night continued very tempestuous, and we were emphatically in the deep. The waves broke over our little bark at a fearful rate. I ascribe our preservation to the merciful watch-care of divine providence. We were driven down the coast past Goa in the night, and this morning found ourselves where we were day before yesterday. The wind abating, we were enabled to regain our way in part, by using the oars; and at evening anchored in the river at Goa. I intend now to return to Sandoway by land, my Karen boys preferring "terra firma" to the sea, and desirous that I should accompany them.

9. Left Goa mounted on a little lame pony which I hired for the journey, and which will hinder more than aid me, I fear; my saddle something like my old grand-mother's "pinion," my bridle a very good string. The Karen boys and old Bengallee cook, follow in the rear, "single file." In a civilized land, I suppose we should present rather a grotesque appearance. Travelled over a beautiful and fertile plain till eleven o'clock, when we came to a cluster of Karen houses containing half a dozen families, only one of which is Christian. At evening nearly all the people in at worship.

10. Sabbath. After morning worship, examined and baptized three, one from Bassein, and a man and his wife who live here. The people of the village have become strongly attached to the rites of Búdhism, and are decidedly opposed to the gospel. "The kingdom of heaven has come nigh unto them."

11. Started this morning at three o'clock. As our way was through the jungle, the light of the moon was soon obscured by overhanging branches and foliage, and we made but slow progress over the rocks, roots, and logs. At daylight came out upon the beach, and found good travelling till nine o'clock, when we came to a small Burman village and breakfasted. During the day passed two or three other small villages lying on the coast, around

which are small cultivated fields, otherwise one impenetrable jungle, uninhabited, except by wild beasts. And were it not possible to travel on the hard sandy beach, I see not how a path could be made from village to village.

12. Told my old cook to call me at three o'clock in the morning. After a quiet, refreshing sleep, I heard "Sar, Sar," and on looking at my watch found it only half past one o'clock. Drank a cup of tea, ate a dry biscuit, and started. As our way is still on the beach, with a light moon, it is more pleasant travelling by night than in the heat of the day. Passed a small village at five o'clock, A. M., where we left the beach entirely and found a passable track through the jungle. Passed another small village at ten o'clock, whence till sunset not a sign of a human being or habitation. The jungle trees are larger than yesterday, and the boughs meeting over head, form a delightful shade, so that we travel through the heat of the day with perfect comfort.

13. Slept at a small village called "Me Groung Yéh," which being interpreted, is the "Ferocious Alligator." Started at three o'clock as usual,—took the precaution to provide lights for the dense jungles through which we were to pass. At nine o'clock all my Karen boys gave out—the old cook said he could not *keep up*. I hired a Burman man to guide me through the jungle, determined if possible to reach Sandoway in the evening. At three o'clock P. M., ate my dinner, which consisted of dry bread, some three weeks old, and told my guide I must reach Sandoway before I slept. He tried to dissuade me from going further to-day, said we should be obliged to lie out in the jungle among the tigers and wild beasts; but for a fair reward he ventured to go along, and point out the way. Reached home at seven o'clock. Dr. Morton's schooner, which left Goa when I did, arrived two hours before me.

14. Karen boys and our faithful old cook arrived to-day. Two or three of them are threatened with fever.

28. Moug Mway, one of the Rangoon assistants, arrived to-day from Ponan, a Christian village, two days east of Rangoon—accompanied by a man from a village in that neighborhood who has come to be baptized. I have not heard direct from Rangoon for several months, and am rejoiced to

learn that the disciples of Christ in those regions are enjoying quiet and rest from persecution. There are several cases of discipline—some who have appeared well, and asked for baptism, are halting; others again in the vicinity are coming out decidedly on the Lord's side, and are desirous of baptism. Moug Mway is the pastor of Ponan church, conducts the meetings, teaches the children to read, attends funerals, &c. &c., and occasionally itinerates and preaches in the surrounding villages.

31. Four asked for baptism. One lives near by, the others from Bassein and Rangoon.

Feb. 1. Tong Byoo and Moug Yé returned to us to-day, after an absence of five months. They left us on the first of September, and went to Bassein, Pantanau, and Rangoon, and spent several weeks with their friends at Maubee. A month ago they started to return, and on their way preached through the villages north of Maubee, crossed the Irrawaddy some five days above Rangoon, came on to the west across the country to the north of Pantanau and Bassein, crossed the Arracan mountains, and reached the Bay of Bengal three days south of Sandoway. They relate the success attending their efforts with a smile of joy. The people at Maubee are very anxious to see a teacher, and wonder why I did not return to Rangoon, instead of coming to this place; notwithstanding they are fully aware, that any direct intercourse with a foreigner, under the present state of affairs in Burmah, would inevitably involve them in difficulty.

7. Sabbath. Baptized twelve; one from Rangoon, nine from Bassein, and two live here. They have all been with me a week, affording sufficient time to examine them satisfactorily. Among the number is a little lad who ran away from his father's house, to avoid being "pressed" into the service of the devil—his parents being decided "devil eaters."

9. Fourteen Christians left us for their distant homes at Bassein and Rangoon. I sent letters and circulars to assistants. They took 650 books to disperse among the reading people of the jungles. I left more than 4000 at Megezzin, which are all dispersed, the greater number in Burmah.

16. Two assistants came in from Rangoon, Myat Kyau and Oung Bau. Myat Kyau is the pastor of Megezzin

church in this province. Some forty-five days ago, I sent him on a tour to the east to enquire into the state of the churches, as I had not then heard from them for a long time. He spent several days at Pantanau, visited "Ko Thah-a," the pastor of the Burman church in Rangoon, and thence went to Maubee. Oung Bau, the pastor of Karen river church, one day north of Rangoon, accompanied him on his return. They brought letters from several, one from the old Rangoon pastor. The old man enjoys tolerable health, preaches quietly, and encourages the few disciples there in the way of life. He speaks of the excitement in Rangoon, arising from expectations and fears of the people relative to the visit of the king; thinks it by no means desirable that a missionary visit Rangoon at present. It is the prevailing opinion there, that if the king or his son does come down to the lower country, the end will be a war with the English.

23. Assistants returned to Rangoon. During their stay have endeavored to impress the truth upon their minds, that *they* are to *lead* the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal.

March 14. Sabbath. Baptized three from Rangoon.

15. Small-pox is reported to be in the place, therefore dispersed our class of Karen boys who are studying English under Mrs. Abbott's tuition. There were ten of them; they had just begun to make perceptible progress, but not one of them has had the small-pox, and we think it best to send them away as the hot season is just commencing, notwithstanding they would have remained and hazarded the consequences, had I given my approval.

16. Baptized three who came yesterday; all appeared exceedingly well.

28. Sabbath. Fifteen Karens at morning worship, who arrived a few days ago from Rangoon and Bassein. Nine asked for baptism,—were received, and baptized at sunset.

31. Sent a circular to the assistants at Rangoon, advising them to endeavor to make their way overland to Maulmain. I have had a correspondence with br. Viuton on the subject, and as he is nearer Rangoon than I am, he can take charge of the assistants there, providing they can pass and re-pass the eastern frontier of Burmah. They will meet with obstacles, and must be cautious; still I hope a good many of the Rangoon Christians will be able to go and study a part of the year at Maulmain.

April 1. How invaluable, yet how little appreciated are the privileges and enjoyments of Christian society! Yesterday we were cheered by the arrival of our beloved brother and sister Stilson, from Ramree. Shut out as we are from the Christian world, we count such seasons of social and religious intercourse among the most precious of our earthly blessings. Our friends have come to spend a few days at Sandoway for the benefit of their health. Two Burman assistants have accompanied them, and during their stay the poor deluded idolaters around us will have the privilege of hearing from their own countrymen, the gospel of peace.

12. Br. Stilson baptized three Karens to-day. His address being in the Burmese language, the Burman congregation who were assembled on the banks of the river were enabled to understand the nature and design of the institution of baptism. During his prayer all was quiet and solemn, and I witnessed the administration of the ordinance with peculiar satisfaction.

14. Br. Stilson baptized another Karen yesterday; and at evening left us with his family, to return to Ramree.

We have been in Sandoway one year—have experienced, and witnessed much of the goodness of our Heavenly Father. Surrounded by disease and death, we have enjoyed very good health. Eight Karens have died on our compound during the year, and the cholera has swept away one eighth of the inhabitants of the land, in three months. "Eastern Golgotha" is a term not inaptly applied to Arracan.

More than 6000 books have been distributed among the Karen Christians of this province and Burmah, consisting of the "Evangelists, tracts, hymns, books," &c. &c., and these "white books" have cost the disciples around Bassein nearly 1200 rupees. I

have seen all the assistants in Burmah with one exception, and given them such counsel as the trying circumstances which surround them seem to demand.

One hundred and eighty-four have been baptized "in the likeness of the Savior's death." All these are dispersed among a Christian population in this province and in Burmah. At Megezzin in this province, five days south of Sandoway, is a church of forty-four members. At Bombee, one day farther south still, is another church of thirty members. At Sandoway there are three baptized; and from Rangoon, five. The remaining one hundred and two, reside in thirty-six small villages in the vicinity of Bassein. They are principally the leading men of their respective villages, who have come over and received baptism on this side the frontier. There are several other villages decidedly Christian, but the exact number I have not satisfactorily ascertained, neither can I determine *precisely* the number of families in those thirty-six villages. According to my present knowledge, however, about twelve families in each.

Before the persecution, they had worship on the Sabbath, in some convenient place, where all the village assembled, listened to the reading of the scriptures, singing, prayer, and exhortations. Since the jealousy of the government has been aroused, they have been obliged to be more cautious, assembling in small companies of two or three families, and in some places where "informers" are stationed, their meetings are broken up entirely, except that sometimes in the night, when their enemies are asleep, they stealthily meet to worship God. My last accounts from Bassein are more cheering. The principal officers of government at Bassein are divided in counsel, relative to the course to be pursued with the Karen Christians. Some are for severe measures, others are inclined to tolerate the "new religion," fearing, as I apprehend, the Karens will emigrate to this province in a body—an event which I should deprecate at present, as it would involve consequences the most fearful. Our consolation is,—“the Lord reigneth,” and will avenge his own elect.

## Siam.

## LETTER FROM MR. GODDARD.

Mr. Goddard writes under date of Aug. 25, 1841. Mrs. Goddard, whose health has been indifferent much of the time since she has resided at Bangkok, was better than usual. Mr. Goddard was hoping that the cold season which was approaching would be beneficial to her. Otherwise, he was expecting to be obliged to make a voyage to China. He thus alludes to the health of his wife, and the probable results of a visit to China, in its bearings upon the mission.

I hope a longer residence here, and the cool season, will do something for her; if not, there will be very little prospect of her living here through another hot season. I do not recollect whether I mentioned before, that Dr. Bradley advised a voyage to China. I may yet be driven to that necessity. If I should, I think the providence of God would be visible in it; for I should anticipate great benefit in reference to my appointed work from a short residence in or near China. Indeed, aside from this necessity, were it not for the need of more laborers *here*, I should very much desire to spend a year or two there; and I think that about a year hence would be the best time, in reference to the state of my studies, to go. I have recently, *in order to give variety to my studies*, been translating Genesis; and the attempt has brought out to my view, more distinctly than before, some of the difficulties attending the work. I am satisfied that it would be well for me, after pursuing my present course of studies a year or so longer, to attend to the mandarin dialect. This, at present, can be done *only in China*; at least, it cannot either here or at Singapore, for want of a teacher. Another thing of importance is, a better teacher could be obtained in China, than elsewhere. Scholars who succeed in winning the prize at the literary examinations, do not leave home. They have too fair a chance for office and emolument in China, to allow them to wander away on a mere uncertainty. I have not been able, either here or at Singapore, to hear of one who had obtained even the lowest "degree" of literary honor. We get teachers who are good enough to teach the rudiments of the language, and they answer very well for a person

who aims only at such an acquaintance with the language as will enable him to read, and preach, and converse. But I think that a more thorough knowledge of the language must be acquired, before any thing that will be permanent can be done in the way of translating. Should a person become attached to a good teacher in China, he could probably bring him with him if he wished to return to this place.

I need not speak of the benefit which might be derived from association with the most advanced students of the language residing in or near China, and of some other minor advantages which will suggest themselves to your own mind. I could not, however, leave here, while the mission is in its present state. As I look on br. Dean's pale and emaciated countenance, I cannot but fear we shall ere long be deprived of his assistance, his counsel, and his prayers for this people. At least, should he be left to sustain the burdens and responsibilities of the mission alone, I should fear the consequences. But aside from this, if we had our present number doubled, I think we should accomplish three times the amount of good we now can. Our efforts by way of tract distribution, visitation and familiar conversation, are interrupted by so long intervals, that they lose a large part of their effect. We have an interesting and encouraging interview with a person—his attention is arrested by the new truths which we communicate—he gets some ideas of the truths of the gospel, and is about half persuaded to come in to our Sabbath worship. Thus we leave him. Days, weeks, and sometimes months pass, before we can call again. By that time he has forgotten almost all we before said to him, and we must begin anew. Or, if we adopt what is perhaps the better course, of confining our efforts to a number so limited that we can see them frequently, how very few of the millions of the present generation can be made acquainted with the gospel. I can do *very* little, and br. Dean for some time has not been able to go out at all in this way. He has indeed wholly given up this department to me for the present. Of course, with the study of the language for my principal employment, you can judge how little can be done. I however, keep our assistant, Keok Cheng, employed in distributing a few tracts; and sometimes go with him myself, and sometimes send with him the

school teacher, who has been a member of the church for more than a year; or my own private teacher, who, I am happy to say, gives considerable evidence of conversion, and has applied for baptism. In this way we do something. Almost every Sabbath we have some new hearers who are brought in by means of these efforts during the week. Sometimes they continue to attend for some time, and we now have a few interesting inquirers. Others come a few Sabbaths, and then leave. But of the thousands of Chinese here, who are perfectly accessible, and who are, in every respect, a *hopeful class* of hearers, we are able to bring but very few within the sphere of our influence. Not that we cannot make them understand us, or feel the power of the truths which we communicate, but because we have each only one body, and that a *weak* one, and one mouth, and that a *stammering* one.

I have read with some solicitude, an article in the Magazine, January, 1841, copied from the Missionary Herald, containing a letter from the missionaries at Singapore, relative to the Chinese language. That letter represents the acquisition of Chinese language as impossible, and seems to discourage further effort, at present, for that people. I do not wish to say much about the difficulty of the language, for it certainly is sufficiently difficult; and every one who engages in it, must gird himself for an arduous work. I will not say, that by even ten years hard study a person can become able to preach with entire freedom and correctness in Chinese, but I will say, that in a much less time, persons of no extraordinary ability, and with scarcely tolerable health, have become able to present truth to the understandings, and press it on the hearts and consciences of Chinese, until it has proved mighty in their hopeful conversion to Christ. We have occasion for the most humble gratitude to God, that he has given us so *satisfactory* evidence that it is not a vain thing to labor for the conversion of the Chinese.

The Chinese mission is often looked upon *only* in its prospective bearing on China; and in this light it is very important. Even here, we have three young Chinese teachers of good education, hopefully *pious*, who, with a little more instruction in Christianity, would make excellent missionaries to China. But I am not willing that the subject should be viewed exclusively

in this light. Here in Siam, are millions of Chinese whose souls are just as precious as the souls of those in China. They are perfectly accessible, and I do not know but we have as much encouragement to labor for them, as we should for an equal number in China. I think the mission here, considering how little has been done, has been quite as successful as the average of our missions. Notwithstanding its difficulties, I love the mission, and would not willingly exchange it for any other. If the article in the Magazine referred to, should be the means of stirring up some valiant souls, who are anxious to offer some worthy testimonial of their gratitude to their Redeemer, and lead them to come forth

as helpers in this arduous work, it will be well. But if it should deter any properly qualified person from coming to this field; it will produce an effect which it is but too well fitted to produce, but which never should result from any of the circumstances therein contained. It is only a partial and unjust view of the circumstances mentioned in that letter which can produce such an impression. As I have said, a person can, in a short time, acquire sufficient knowledge of the language to be useful, and in a no very protracted series of years, he can become able to communicate truth with much freedom and effect, and God has given his blessing on such effort.

## Miscellany.

### THE ISLAND OF CHEDUBA.

We have taken from the report of Edward P. Halstead, Esq. commander of her Majesty's Sloop "Childers," the following description of the manners and customs, education, language, and religion of the inhabitants of the island of Cheduba, found in the "Journal of the Asiatic Society."\*

This island is an appendage of Ramree, one of the four divisions of the Province of Arracan. We have a mission established, it will be recollected, at Ramree, which extends its labors to this Island. Besides the occasional visits of Mr. Comstock, two native assistants are now stationed on the Island. We have a mission also at Sandoway, and at Akyab, two other divisions of this province; and this description of manners and customs, &c., derives importance from the fact that it is applicable in most particulars to the inhabitants of the whole province; all having had a common origin.†

The population of the island is 8,534. Its latitude is 18° 40' to 18° 55' 30" N., and its longitude from 93° 30' to 93° 47'. It contains about 200 square miles. The climate is believed to be healthy for that degree of latitude. Some parts of the year are delightfully pleasant. In the hottest season, the thermometer rises sometimes in the middle of the day to above 90°, but at night, during the whole year, falls to a pleasant temperature.

\* No. 114, New Series, p. 419.

† The province was conquered by the Burmans in 1781, and subsequently ceded by them to the British.

Rice, cotton, tobacco and sugar, are all cultivated; but rice and tobacco form the principal articles of export. The tobacco is said to be equal to the Havana; and one specimen of the soil that was analyzed, gave a result very similar to that which produces the Sea-Island cotton of Georgia.

### *Manners and customs, education, language, and religion.*

The population of Chedooba is, with few and trifling exceptions, entirely Mug, and from their isolated position, its inhabitants afford perhaps a truer exhibition of the character of these people than their brethren of the main land, or of Ramree, whose intercourse with their fellow subjects of the different parts of the Peninsula, has by no means been attended with benefit to their original and national character. The Mugs of Chedooba, are a simple, moral, and inoffensive race, of frank open manner, cheerful, and forgiving disposition; exhibiting much independence of feeling, the consequence of a thorough contentment with their lot; respectful to their superiors, perfect strangers to the crouching servility of the Hindoo; throughout their character, exhibiting those traits which are most readily appreciated and admired by ourselves, some which might even be copied with advantage, and which, if duly fostered and encouraged, offer with his freedom from all the obstacles of caste a ground work whereon to elevate the Mug high, if not the highest, in all the benefits of European civilization of all the natives of the

East, subjected to our rule, from whom in almost every point of character, as in appearance he differs most widely; in the last particular less to his advantage, than in the former, as his features proclaim him a Tartar, and are but rarely found modified with the more regular ones of the people on whose border he has so long inhabited.

The only custom among them, (other than the idolatrous ones of their worship of Gaudma) which appear at all repugnant to our own feelings, is that of a plurality of wives, which is permitted; but is a permission seldom taken advantage of, especially in Chedooba.

The most notorious case met with, was in that of the Soogree of Mengbieng; a fine intelligent man of 45, with 3 wives, and a family of 18 children, from twenty-four years old to six months, all living in the most perfect harmony and peace under the same roof. Although in every respect *bona fide* wives, yet the two younger observed a dutiful attention and submission to the first and eldest, who was considered as the governess of the household, the others in regard to her, conducting themselves more as daughters. It was a curious and not uninteresting family scene, and I spent near two hours with them, enquiring, without the slightest offence to husband, wives, or children, into the peculiarities, and relative duties, and stations of a style of family partnership I had never before witnessed so extensively, and was answered with the greatest frankness and good nature, our remarks often causing a general laugh. The elder wife had supplied her share of the family circle, not so the two younger, and at least in this case, polygamy does not threaten a cause of depopulation to Chedooba.

Marriage is merely a civil contract, un-mixed with any religious ceremony or sanction, and is the result of mutual preference, as well as of the interposition of friends and parents. Those of the would be bridegroom proceed with fruits, flowers, wearing apparel, and ornaments to the parents of the bride, and seek her formally in marriage. If granted, the presents are left for the bride, to whose house the bridegroom proceeds in the evening, and where he resides and serves his father-in-law, not as a servant, but as a partner or a son for an indefinite period.

As with mutual consent the ceremony is performed, so with the same is it annulled, and though this privilege is not unfrequently acted on in the more populous towns of Ramree, and the Main, yet it is rarely so in Chedooba, and three cases came under observation, where, although separation took place on the side of one of the parties,

the other denied all acquiescence in the transaction, and with the community in general esteemed it a desertion. One was on an interesting case, arising from the conversion of the husband to Christianity; to all attempts at reconciliation on the part of himself and others, an obstinate denial was returned by the wife, while he persisted on his part, on keeping and educating his children, two sons.

In the case of mutual consent, both parties are at liberty to form a new connexion, and there are no such matters as family names, whereby such intermixture of families may be perceived. Not the slightest relation exists between the names of children and parents. All appellations have a meaning, the males generally of some enviable moral or personal quality, or happy anticipation of the future. The females of some tree or flavor, or feminine Mug grace.

Marriage generally takes place early in life; as soon as marriageable, the females assume a particular dress, a species of jacket, which is changed on that happy event to a larger covering over the upper parts of the body. The lower garment, both before and after entering on that state, admitting perhaps of improvement on the score of amplexness; on widowhood, the maiden dress is again assumed. An ample cloth around the middle, and a fellow one, thrown over the shoulders when cold, constitute the covering of the younger males, who as bachelors live in a distinct part of the village. The elders wear a white jacket shorter or longer; an article of this sort, made of dark colored glazed cotton, slightly padded with the same material, is frequently used by the elder males in the cold or fine season, and is brought from Ava, which also supplies a gaudy silk cloth of curiously interwoven colors, but coarse workmanship, which is used as a waist cloth on high occasions by all who can afford it. The common cloth is a cotton plaid of blue shades, and of home manufacture. A finer cloth or turban of white is used by the men, and interwoven with the hair, which, in both sexes, is of a beautiful glossy black, and great length and luxuriance; it occasions with both the only labor of the toilette, and they are very proud of this natural ornament. With the females, it is simply formed into a roll or knot at the back of the head, being parted for that purpose in front, and brought along the side of the head in a manner not uncommon in England; much good taste is sometimes displayed by the simple addition, as ornament, of some favorite flowers. Children of both sexes are frequently ornamented with silver rings on the wrists and



anles, and a string of silver coins around the neck ; these are usually heir looms in a family, and in turn grace all the young olive branches as they shoot forth.

Infants are slightly, if at all clad, and there is no custom among these people tending to produce any deformity of limbs, which from the birth are allowed free development, nor is any care taken to prevent exposure to either sun or rain. Infants are seen in the houses of all the villages crawling about alone, and as soon as old enough to get down the, so called, stairs of the raised floors, they are to be found in groups amusing themselves without any control, and naked as when born. The girls clothe when five or six, the boys seldom submit to the restraint till eight or nine years old. This freedom enables them to exhibit in youth well made persons, tends to much personal activity, and inures them to subsequent exposure, without any fear of ill consequences. The government of their children is mild and affectionate, and is repaid by duty and attention in after life, and there is little evidence to be derived from their noise of crying, of the number of children who flourish in a Chedoba village.

Though well proportioned, and exhibiting a good share of muscle, especially on the lower limbs, they are a small people, and of moderate stature, the tallest among them not attaining a height of five feet ten inches; five feet four or five inches may be the average; the females less.

Though with decided Tartar features, all search for any thing approaching to what constitutes in our ideas, beauty, must be in vain, yet there is an open expression of frankness and good humor, in the countenances of many of both sexes, and very commonly so in age, which with us must be allowed to pass in its stead, and among themselves constitutes that envied distinction. But truth compels to the avowal that this is found oftener with the males than females. The color of the skin is not a black, but that of a mulattoe.

Of ornament, when grown up, neither sex have any; but a practice designed for such purpose in all other countries, is here transferred into one of every day usefulness; with both, the lobe of the ear is perforated, and the large hole fully occupied with the ever accompanying cigar. A roll of paper fills its place, when not present, in order that the capacity of this natural cigar case may not be diminished by contraction; where it can be afforded, silver is used instead of paper, and sometimes the white pith of a particular wood is used. When about to make a journey, the dimensions of the cigar are greatly increased, and it is

then as thick as the fore-finger, and from a foot to fifteen inches in length; a party on the road with both ears thus mounted, looks not a little singular. Neither the practice of smoking, nor the method of carrying the cigar is confined to the men, and from infancy both sexes are accustomed to the indulgence; but as before noted it is of a most mild quality, and made principally from a leaf found in a jungle, with but little tobacco. It is the only one of an excitable nature in use, if indeed the mild mixture they smoke, is so at all. The only beverage is water, and though the licensing of shops for liquor and opium, is, in the more populous towns of Ranree, and the mainland, gradually tending to deprive their neighbors and countrymen of those parts, of the invaluable inheritance of national sobriety, Chedoba is as yet clear of the infection.

The acquirements of education are the result of the labors of the priesthood, who thus repay the maintenance allotted them by the public. All classes receive a like attention, the extent of which goes to the learning to read and write; of this benefit however, the children alone of the more populous villages of Chedoba principally partake, they alone being large enough to maintain continually an establishment of the sort, though every village has attached to it, a riong or church, and a school-room, to which occasional visits are paid by itinerant priests. Spinning cotton, and the use of the loom are branches of domestic education, learnt by the females at home; while as soon as he is old enough to bear its weight, the boy sallies forth with his parent, and his d.ah, to assist in clearing the jungle for cultivation, or in felling it for fuel.

The skill in the use of this weapon, thus learnt, is very great; in shape it resembles our bill-hook, with the sharp edge along the outer or convex side, but it is without the crook, longer and heavier, the largest in this latter particular fully equalling that of one of our own axes, with a blade nearly two feet long, and about four inches in width. With this weapon, the ease and rapidity with which the largest trees are felled is very great, and the Mug is perhaps as dexterous a woodsman as the Kentucky man himself.

The tree is not felled so low down as with the axe, but breast high, which raises an objection to felling with it for timber, though not in mere clearing for cultivation. Every man in the island has his d.ah, which is his constant companion, and is in constant use, to fell his timber, to make his cart, his house, his canoe, his baskets for fishing or other purposes, and last not least,

to chop up his curry. A Mug without a dâh might as well be without a right hand.

In felling trees of very large diameter, an axe is made use of; it is a sort of thick chisel, with about a two inch blade, inserted into a handle knobbed at the end for its reception, where it is further secured by a seizing of rattan. This is a formidable weapon in a Mug's hand, and he fells his tree with it quickly and clean.

With a disposition greatly averse to any continued or fixed labor, the Mug yet is always on the move, either at work, or half amusement with his dâh in the jungles, or wandering through them from village to village; this constant out door exercise and use of limb, gives a suppleness, and development of muscle to their legs and thighs particularly, which constitute him an untiring walker, and is very perceptible even in very old age, rendering him to the last independent of all other means of progression, and able still to indulge his love of rambling with those he was born with.

I found to my astonishment that the oldest man on the Island, numbering 106 years, had walked from his own village, a distance of thirteen or fourteen miles, in order to meet me at another, and walked back again on being disappointed. He subsequently came two miles from his own village to where we did meet, and during our interview, I could not but be much struck with the exhibition he made in illustration of the above remarks. While on his body the skin lay quite loose, and was perfectly festooned with wrinkles, his legs and thighs exhibited as much plumpness, and fulness of flesh and muscle, as they could have done, when they had performed but half their over century of work, and though in other cases I found old men, whose faculties had broken down under years, I never heard of one whose limbs had given way, or who was bedridden; a staff was all the assistance the above old gentleman required.

Beside the above out door duties and amusements, all the heavier labors of agriculture fall to the share of the man; but the cleaning of the rice for ordinary consumption after it is brought in, is done by the women, with the instrument in common use for this purpose in other parts of India. This falls to her lot as one of the household duties which are assigned to her; but in none any more than in her general treatment and place in society, has she ought to complain of. Besides her household affairs, she goes to market, and prepares the family meal, at which she invariably eats out of the same dish with her husband. No restraint is imposed on her liberty, and she may attend all places of

amusement and religion, unaccompanied by her husband. In the performance of religious duties, the women are more punctual and attentive than the men.

In erecting his hut, the Mug has only to purchase materials, the neighbors assemble as soon as these are prepared, and his house is established in a very short space of time. They are all constructed on the same plan, raised on poles from the ground several feet; the flooring and walls are of bamboo matting, wove in a neat pattern; the roof of the Ahtup leaf neatly covered with a frame work of bamboo, to prevent its being injured by the monsoon winds.

All apartments, whether sleeping, sitting, cooking, bathing, or private, are on this raised floor, through which all refuse finds its way underneath, where what is left by dogs and vermin, serves as manure for the garden attached to each house. Shelter is also afforded underneath to the poultry, of which they have much, and sometimes to the smaller kine. The kitchen range is formed by a round tray of moist clay, about three feet in diameter, and five or six inches thick, leaving three small projections or columns on its centre, whereon to rest the cooking pot; when dried in the sun, it is fit for employment, and effectually protects the combustible floor; the furniture consists of a few reed mats, and each member possesses a wooden pillow; these are the whole amount. The rice for the family meal is served up in a wooden bowl, around which the whole party squat; the fish, flesh, fowl or vegetables are served in small coarse China tea cups, the right hand, and the mouth are always washed before, and after the meal; water is the only beverage at the meal, and when it is over, pawn is in use, and the cigar lit. Two meals suffice during the day, the one at seven in the morning, the other at sundown, and both are very soon despatched. On taking a journey the meal is carried in a few leaves bound up with a rattan; on such occasions they have also a practice of cooking rice, which I believe to be peculiar; it is partly boiled, and then pressed with force into a bamboo, with a further portion of water, and when full, the bamboo is put into the fire, and roasted. The rice within, when dressed, thus keeps for many days, and a bundle of these bamboos is the simplest manner of carrying more than a day's provisions through the jungle. When to be eaten, it is split with the dâh; the rice is formed into a kind of semi-transparent jelly of strong consistency, with the soft inner lining of the bamboo firmly attached to it, which is eaten with it. When baked with milk instead of water, and with the addition of a little flour, rice cooked in

this manner, is described as quite a luxury.

As in the construction of his hut, so in all other labors and necessities, the readiest assistance is rendered by every one to all; hospitality is universal, and the last grain of rice will be cheerfully shared with the stranger; every village has its traveller's house, and he who occupies it is the general guest. Besides being too independent to beg when able to work, amongst a people so disposed charity has no place, or rather the universal hospitality is exalted into that virtue. At a late period, when the whole province suffered from the visitation of cholera, hundreds of children were orphaned, but neither were they sold as is common in India, nor was the assistance of Government called in charitable aid for their support; all were adopted at once into families of neighbors or relations, and treated as their own sons and daughters. No part of the revenue was sought to be remitted, on account of the general calamity, but all was paid.

The Mug of Chedooaba is strictly honest, no such thing as theft is known among them, and even in the more populous towns, it is most rare, if known, for a Mug to be brought into court on such a charge. In their dealings with one another but one price is asked, though the simplicity and honesty of such a custom is giving way before the worse example of the Bengallee in the larger towns; but no Mug will degrade himself by a charge of 'customs' on the purchaser, for the benefit of his servant. To this may be added, that in all my experience of them, I do not know to have had occasion to entertain even suspicion of their word. The Mug will not bear the restraint on his time, or his will, necessary to qualify him as a servant; and though hard labor, when imposed, is submitted to with his universal cheerfulness, it is never freely chosen. Their respect and esteem of Europeans is very great, and any services in their power, were cheerfully performed for our party with no object beyond that of giving satisfaction. On many occasions I have found it necessary to despatch a messenger to the ship, both to take, and to bring communications or supplies; the parties were always punctual to the time they would appoint for their return, but would never take a pice in remuneration, seeming hurt even at the offer, and whatever return was made them was always obliged to be given strictly as a present, and as a pledge of approbation and kindly feeling.

In the case of one of our Bengallee attendants who had struck a Mug, of which complaint was made to me, was afforded

an evidence of their forgiving and unrevengeful disposition. The man, though much hurt with the blow of a stick, and indignant at it, expressly requested on the offer being made, that no punishment might be awarded; all he required was that such treatment might not again be repeated. They are very fond of public amusements, which are generally given in honor of the exertion of some work of public utility; at these, plays, dancing, and wrestling take place; of the former two, not much may be said; of the latter, the most remarkable feature exhibited, appeared the total absence of all angry feeling on the part of the antagonist. Boxing is also at such times another exhibition.

Old age is treated with great respect, and the elders of a village, even when not officials, are consulted and listened to in all matters of debate relative to the interests of the community. When addressed they are called "Appogee," a title of respect.

The language of the Mug is with slight difference, the same as that of his neighbor the Burmah, of which it would seem to be a mere provincialism, and the similarity in this, in feature, religion, and all leading customs, and points of character, proclaim them both to be the offspring of one common stock. A difference in the pronunciation of certain of the letters, constitutes the principal distinctions between the two languages, and of these distinctions, that affecting the Y and the R stands first; the Y with the Burmese is always changed into an R by the Mug. The language in general use sounds uncouth and indistinct, but when properly spoken is said to be otherwise; it is difficult to acquire by Europeans.

The character again is the same as that of the Burmese, so that these people have all the benefit of the productions of the Maulmain press, which are printed in that character, and amongst these that of a translation of the whole bible into their vernacular. Their own books, which treat principally of religious or philosophical subjects are impressed, with a style on dried leaves stitched together, and rubbed with the finer produce of the Petroleum wells to preserve them; paper is only used by the district officers of different grades. The religion of the Mug is that of Boodh, and in Chedooaba I believe, the only exception to this, is to be found in the Christian convert, who has been before mentioned; in Ramree and the main coast, Mug Mussulmans are not uncommon.

Their religion, however, sits but lightly on them, maintaining its supremacy more because it is unopposed by any other, than from any attachment of the people to its

precepts or practice, and when discussing, and ridiculing its absurdities, as brought forward by our friend its advocate, the laugh and joke was fully participated in by all the hearers, who appeared much to enjoy and even promote such a scene.

All the pagodas are in a state of ruin or decay, or rapidly approaching to it, and broken fragments of the image of Gaudma lie strewn about, without any one attempting the restoration of him or his temple. The old Christian before mentioned, had taken forth his god years ago, and both broken, and deserted him on the high road side, where his remains were pointed out to us without either mark or expression as to any impropriety in such conduct, but contrariwise, the forlorn state of the poor idol excited laughter instead of commiseration. On a remarkable hill in the centre of the Island stands the principal pagoda in the common ruinous state; no pious hand, had for many a year attempted to annihilate himself by its restoration; but whether in waggery or not, its chief ornament consisted of a cut glass decanter, turned bottom up, on a bamboo stuck into its pinnacle, and excited the laughter of our native party, as much as our own.

The Mugs are superstitious, and though by no means more deficient in personal courage than their Burmah neighbors, yet exhibit in some points a weakness, which might cause a doubt on this point. No Mug will travel alone in the dark, nor even on moonlight nights, for fear of evil spirits or Naths; but when together "three Mugs will face the devil." Nothing but positive order and accompaniment by us would induce them to trespass on many of the hill tops, which were inhabited, they said, by these demons, but with us not only would they advance fearlessly, but did not hesitate to fell the trees, though the blame of such sacrilege was always laid on us, in direct apostrophe to the supposed injured inhabitants. On felling any very large tree one of the party at work on it, was always ready prepared with a green sprig, which he ran and placed in the centre of the stump, the instant the tree fell, as a propitiation to its spirit which had been dislodged so roughly, pleading at the same time the orders of the strangers for the work.

No distinction of caste is recognized by their religion, and the priest both eats, and will accept the offering of all and every class. The dead are burnt, the bodies of priests with great pomp and ceremony, after being preserved a considerable time, and the bodies of all with decency; this constitutes a very meritorious deed when performed with the remains of a stranger.

The old Christian above mentioned, is

the only one on the Island, and is a sincere, and pious old man, deeply interested in the improvement, social and religious, of his Island countrymen. He is intelligent and well informed for his means, of the mildest manners, and benevolent appearance; though between 75 and 76. His pittance is small, five rupees a month from the American Baptist Mission, of which he is an assistant; he is listened to with great attention and curiosity, but, unsupported as he is, and with but little encouragement, his success is small.

Ramree, the chief town of the province, enjoys the privilege of a school, where English is taught, and Chedooaba, as a part of the province, is entitled to send its quota of pupils. But the habits of the people, and even the regulations of the school, deprive its inhabitants of making almost any use of it. Payment is required; there may be no friends at Ramree to take charge of the children, and the Chedooabans are attached to their Island too much to allow willingly even their children to leave it for any length of time; very few parents, therefore, and those chiefly the Island authorities, give their children the benefit of the advantage offered by the provincial school. But the payment which is begrudged to the Ramree establishment, would be willingly made even in higher amount to one at home; both children and parents in Chedooaba are all common friends, and mutually known; and such an establishment, which the deficiency of priests, for educational purposes, point out as wanted, would soon meet with that most grateful appreciation of the boon, a large attendance.

#### THE SACRIFICE.

A correspondent of the Calcutta Christian Observer, under the signature of J. M. D., in a series of letters to a friend, under date of July 1, 1841, has the following upon the Lord Jesus Christ as a sacrifice, and for which we bespeak an attentive perusal.

It is indeed my happiness to write you again concerning the LORD JESUS CHRIST. I am so deeply his debtor, and there is so much to say concerning him as a Savior, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man? Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many Christians:—listen to their conversation for one whole year; and then say,

how many of those men and women, who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man! Go, watch the epistolary correspondence of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation? A few there are;—yet, how few! and how are those few despised and shunned!

Oh mad world, thus to despise thy Savior, and to hate those that love him! My friend, let us give thanks that we have been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honor all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, “To me, to live, is Christ!” Your wish is, that I should say somewhat more concerning the SACRIFICE of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task;—for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavor familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfilment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured every thing that constitutes suffering:—he had bodily pain, and mental anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a mere exit of the spirit from the flesh, but he endured all the pangs of death as “the curse;”—so that, in the language of inspiration, “he became a *curse*.” Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required or could require, was fulfilled on Calvary. Christ’s sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin. On this, my friend, fix your eye first of all, and say—“In the death of Christ, I see as certain a fulfilment of the sentence of death, under which I labor, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!”

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Savior Jesus Christ; it makes sure of the *fact*, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a *substitute*. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself, belongs to himself:—what a man does for others, is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were “under the curse;”—therefore does his death belong, by right, for acceptance, to those who are sinners:—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Savior died, that is, sinners:—and if you do, then your very sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ’s glorious sacrifice;—and to every earthly challenge, he will thus answer—“Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!”

3. The *value* of this sacrifice is infinite;—therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of one nature were associated with the qualities of the other. Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ’s obedience was of infinite glory. It was more honoring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it; so that his sacrifice was an infinitely glorious sacrifice. But the

value of a sacrifice depends on the degree in which it glorifies God; and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an ordinance of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness; and this is that medium which he has ordained, even the sacrifice of Christ. "HIM hath God set forth to be a propitiation for sin, through faith in his blood." "Christ crucified, the power of God unto salvation, to every one that believeth." From the beginning of the world, the future sacrifice of the "seed of the woman" was presented to men as the divine ordinance for pardon; and the whole Jewish economy, with its innumerable sacrifices of blood, was but a sacrificial forerunner of the "Lamb of God who taketh away the sin of the world." Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not hunger and water the ordinances for hunger and thirst? Even so is Christ sacrificed, the divine ordinance for eternal life to sinful man. Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and to drink the water of this earth? Nay, and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say,—“What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my hope and fixed security?” Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why dost thou so—let thine answer be, “This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!”

It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as

this is the ordinance of God, so it is for his glory, as the author of it, that it be honored. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ, which he has to do any good action whatever. In man's fallen state, this is the most honoring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord. What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ's sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God's hatred of sin in your punishment, and yet also bring honor to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honorable by its everlasting fulfilment? Nay, these things you cannot do:—but Christ hath done them—and he that receives him, receives all that was done by him;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement; that a finite creature, a wretched sinner, can thereby honor the holy God to infinity! Herein is a mystery—How shall the finite contribute the infinite? Even by faith, participating in the righteousness of Immanuel, God with us!

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us? What is requisite for securing peace? Has the law been broken? Behold it fulfilled! Has the curse been entailed? behold it endured! Has the character of God been dishonored? Behold it infinitely glorified! God, the offended hath begun; shall not man, the offender follow? The reconciliation has commenced with him that is supreme;—shall not the low and the base, press in for the pardon? The sacrifice is slain—"Peace," is its name; for, "Christ is our peace;"—and will you not lay your hand on his head, and live? Be not afraid to rely on him who is the Prince and the sacrifice of peace

—who died to purchase, and lives to dispense it; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that! No more curses, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the “Peace of God”—sweet, mighty, eternal peace!

7. The universal *presentation* of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for every one;—and to every one is the offer made—why then should any one doubt? You have just as good reason from the gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page. What have you done with it? Is the gift accepted? Has the glorious sacrifice of Christ become yours? Are you justified by its merit? Are you living on Christ’s death? Does he seem the loveliest of beings to you, in laying down his life for you? If you can refuse argument, can you get rid of an offer? Although you may reject reasoning, can you cast away a gift? “This is the record, that God *giveth* us eternal life, and that life is in his Son!” This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded:—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast train. Say in your heart,—“It is true—it is real—it is human—it is divine—it is ordained—it is

universal—it is individual—it is to me—oh yes, to ME!” Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, “the Lord Jesus Christ is become my *sacrifice* for sin!”

I have said nothing special of that *love* which was the soul of Christ’s atonement; because that was fully illustrated in a former letter:—neither have I specified the grace of the Holy Spirit, as coming to us by Christ’s death, this being rather a result of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have every thing to attract, and nothing to repel us. And let me also remind you, that the Holy Spirit, who is sent on the basis of Christ’s sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God;—he unites, too, the soul of the sinner, and the sacrifice of the Savior, that they become one.

The Spirit reveals the Son, and the Son reveals the Father; and so these three are one in the believer’s heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God-head in the sacrifice of Christ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you;—until you can with understanding say, “I am crucified with Christ;—nevertheless, I live;—yet, not I, but Christ liveth in me:—and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me!”

Again, for the present, farewell! I may write you soon again if at leisure. Meanwhile, remember the Savior, and his sacrifice! We have much to try us, and much to busy us, from day to day; so will it be until death;—but, under the shadow of the cross, there is peace, there is rest. God be ever with you to bless you and yours.

## American Baptist Board of Foreign Missions.

### THE ACTING BOARD.

We design, in a few remarks, to invite attention to the relations and responsibilities of the Acting Board. We have before shown by whom and in what manner the Board is chosen. A new Board is created every third year. The constitution of the Convention requires that it shall consist of a President, Vice Presidents, Secretaries, Treasurer, Assistant Treasurer, and forty Managers, with the President and Secretaries of the Convention. At the late meeting of the Convention, the number of Vice Presidents to be chosen, according to previous agreement, was eighteen, making the entire number of the Board *sixty-four*.

Immediately after its election, the Board met and appointed fifteen of its number, living in and near the city of Boston,—seven of whom constitute a quorum,—to transact all business during the ensuing year, whose proceedings are to be reported at the annual meeting of the Board. The number thus selected, are called the “Acting Board,” which, in other words, is a committee, invested with authority to act in the name and on the behalf of the whole body. The same thing has been done, in fact, ever since the Board has had an existence. The question of convenience has generally determined the place of meeting, and whatever members have resided in the vicinity of the meeting have been accustomed to attend, and transact the business. The present form is preferable; certain individuals are appointed, and are held responsible for a faithful performance of the business.

Besides many special meetings and much labor performed by committees, the Acting Board holds a regular monthly meeting, which all the members feel under a special obligation to attend. These meetings occupy ordinarily the whole day. All the members, except the Secretaries, whose entire service is given to the Board, labor gratuitously, and defray their own travelling expenses to and

from the meeting; and several, now members of the Acting Board, have served as members more than fifteen years.

The responsibilities of the Board are very great. The business which invites the deliberations of the Board, is of the most serious and weighty character. Our missions are established in Europe, in Asia, and in Africa, as well as among the Aborigines of our own country, and in a great variety of nations. To exercise a judicious supervision over these missions, requires a vast amount of knowledge. If suitable men are selected as missionaries,—and we believe the Board have been hitherto singularly successful in this respect,—very much can be confided to them; still, there will be occasion for the Board to be well informed concerning the civil relations of various countries, where their missions are, or are to be established; their commercial relations, climate, laws, manners and customs, religion, degree of civilization, language, &c. &c. All this is necessary to a judicious selection of a missionary station, or to the exercise of an enlightened judgment in adopting a station that might be selected by missionaries; and also, to an economical and expeditious performance of the business in procuring and transmitting supplies.

The Board are called upon to judge of the qualifications of missionaries; and very grave consequences are involved in a suitable or unsuitable discharge of this branch of their duty. A congregation in a Christian land, where every thing is inviting, and where candidates are numerous, often find it to be a difficult thing to procure a suitable supply; and how much more difficult must it be for the Board to procure a supply for a field much less inviting, lying many thousand miles off, and with which they themselves, from the nature of the case, can be but partially acquainted. There may be openings for missionary labor, and the public may call for an in-



crease of missionaries, while as yet the Board may not have discovered the men that seem adapted to their service. Again, openings for missionary labor may have occurred, and the suitable men may be ready, yet the Board may not have the means of sending them. For the right disposition of all these various questions, the Board are held responsible.

The relation of the Board to their missionaries is delicate and important, involving very great responsibilities. The missionary, on entering the service of the Board, relinquishes all hope of acquiring earthly possessions; he leaves his country and his kindred, and goes far away from both, to dwell among the heathen, and thus places himself in a condition of dependency upon the Board for his sustenance, and for the means necessary to the accomplishment of his reasonable expectations as a missionary among the heathen; a service to which he feels himself shut up by his convictions of duty. This relation awakens in the Board the feelings of the greater solicitude, from the fact that it cannot be subjected to the rigorous exactions of a written contract, but must be regulated by the principles of the gospel, which take it for granted that each party is disposed to do the thing that is right and proper.

To cherish a becoming sympathy, and provide suitably for the ever returning wants of some fifty or a hundred families, must engross no small share of attention; but this service is light compared with that necessary to be bestowed on the great enterprise in which the missionary is engaged, and in which he has a right to expect that he will be sustained. The Board feel bound to listen attentively to every proposition from their missionaries, that aims at giving enlargement and efficiency to their operations, and to second their endeavors to this end by every means in their power. To do this is but the fulfilment of their most sacred pledge; and it has been one of the greatest sources of anxiety to the Board, that they have not been able to meet such expectations. Almost every mission is at this moment suffering for the want of a reinforcement. In confirmation

of this, we have only to refer to the statements of our missionaries, and their often repeated appeals published in the Magazine. Specimens of this sort are found in the present number, in the notes of Mr. Mason, of the Tavoy mission, and in the letter of Mr. Goddard, of the Siam mission. Mr. Mason, having stated some reasons why he supposed that the See of Rome had its eye on the Karens, as a field of missionary labor, remarks:—

“ I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uneducated, their children are growing up in ignorance for the want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3 : 18, 19, come to my mind. I have delivered my soul.”

Almost every despatch from our missionaries contains some touching appeal for help. They speak on behalf of their brother missionaries, on behalf of native Christians, on behalf of millions who worship idols. Nor can the Board be indifferent to the claims of either of these parties. They could not feel indifferent, were they to contemplate them in their individual capacity. Every man, whose soul has been animated by the hopes of the gospel, must feel with an Apostle, that he is debtor “ both to the Greeks and to the barbarians,” to communicate to them a knowledge of that which he has found so beneficial to himself, and which he knows is needed by them, and is equally adapted to them. And more especially is the Board moved by a consideration of these claims, when they remember that thousands of their Christian brethren are confiding in them, that, as the almoners of their bounty, they will listen attentively to these entreaties, and supply those wants, or inform them of their inability to do so.

In what we have remarked hitherto upon

this subject, we have directed our attention exclusively to the foreign field of labor; and it will be obvious, we think, from the brief sketch which we have drawn, that the Board would have sufficient to completely engross their attention were they allowed to confine it exclusively to this department. In other words, the Board would find sufficient employment in superintending the work of foreign missions, if the means necessary for prosecuting them, were furnished without their care. But every one knows that this is not the fact. It is known that the greatest obstacles to the progress of foreign missions lie in *this* direction; that the labor of collecting the requisite funds far exceeds all others. This will probably continue to be the case. The supporters of this enterprize are multitudinous, and are dispersed over an immensely wide surface of territory. They must, nevertheless, all be approached; the facts in the case must be communicated, so that every one may have the means of forming an intelligent judgment; the heart must also be moved to the duty of evangelizing the heathen, by a presentation of those motives which the gospel furnishes. It is, doubtless, the duty of every disciple of Christ to do something for the conversion of heathen nations, yet one may live and die in the neglect of this duty, and so may thousands; whole communities may neglect this duty, as has often been the case, and as always will be the case until some influence is exerted upon the people to move them to the performance of it. These difficulties arise from the nature of the case, and are incident to every organization for missionary purposes. There are also other obstacles which our Board have to meet, some of which arise from the nature of the civil institutions of the country; some from the peculiarities of our previous history; and some from the nature of our ecclesiastical polity.

There are many influences adverse to the cause of missions among us, that furnish occasion for deep regret. There are not wanting those who feel at liberty to assail the Board in a manner calculated to destroy public confidence, and, of course, to dimin-

ish its resources. The grounds of objection are various. Some maintain that an association embracing both extremes of the Union, must necessarily be accessory to the perpetuity of sectional evils; others, that if the wicked are allowed to cast into the common treasury, the displeasure of Heaven must consequently rest upon the whole institution; others again complain of the administration of the Board as being inefficient, and that it squanders the funds in needless expenditures. These grounds of objection are urged with great freedom, in a variety of forms. Though the Board are generally aware of the sources of these things, and know how to appreciate them, they are nevertheless occasion of deep regret; for every scheme brought forward, be it ever so absurd, will have advocates; and every pretender, however worthless, will have followers, and thereby many of the unwary are seduced from the simplicity of the truth; and this is the more to be regretted because every subtraction from our strength, by whatever means made, inflicts a blow which falls ultimately upon our missions. This is quickly perceived and most keenly felt by the Board, for they cannot but be tenderly alive to the interests of the missions entrusted to their care. It were indeed monstrous to feel otherwise. A most vivid picture of the missions is kept constantly impressed upon the mind, and they would that the same were impressed on every other mind. When assembled for prayerful deliberation, communication after communication is read to them from the missionaries, so full of interest that their feelings often become wrought up to the highest pitch of endurance. They come, it may be, from different continents, and from missions in a great variety of conditions, from the highest measure of prosperity to the lowest depths of adversity. Some are in prison, perhaps, being persecuted for righteousness' sake; some are sick, and nigh unto death. Others again are giving thanks to God that they have been enabled to complete a translation of his Word into a language spoken by millions of benighted and perishing heathen; others, being surrounded

by a multitude of happy converts, are administering to them the ordinances of the gospel. After dwelling upon these scenes, and being about to carry out the generous purposes of their hearts, they feel compelled as honest men, first to enquire, have we the *means*? This is a moment of trial, and often of intense agony; for the official response is sometimes heard, "we are, I am sorry to say, without funds—we are already in advance of our receipts, and in sixty days we must make a remittance of ten thousand dollars more."

We do not expect to see the day when the difficulties that oppose the progress of foreign missions will be less formidable, than they now are—they may even be expected to increase; but we do hope to see the moment, when the true and faithful friends of missions shall be better prepared to meet them than they are at this moment. We need a stronger alliance; greater community of feeling; the love of God must burn more intensely in our bosom.

The Board cast themselves upon the sympathies of their brethren. They cannot bear this accumulation of responsibility. They aim to bring the facts more universally before the public, and put it to the conscience of every disciple, Shall our missions be sustained? and there the question must be settled.

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### Recent Intelligence.

**GREECE.**—Letters have been received from Mr. Love and Mrs. Dickson, dated Dec. 30, 1841, giving the painful intelligence of acts of violence and scenes of bloodshed. As the following extract of a letter from Mr. Love and the subjoined letter from Mrs. Dickson contain all the particulars, we shall add nothing, except the expression of our confident belief that the great Head of the church will overrule these events for the enlargement of the Greek mission. The wrath of man he will cause to praise him.

My soul is exceeding sorrowful. Br. Buel has been insulted in the streets,—assaulted in his house,—rescued from the violence of an infuriated mob, by the most timely and merciful interference of the military; and by the great kindness of his ex-

cellency the Lord High Commissioner, has been sent away by night, in a vessel despatched for the purpose, in order that he might escape the danger of still further violence.

All of this uproar has been occasioned by br. Buel's having given away a few tracts ("The Decalogue" and "Bible Stories") in the vicinity of the temple of Saint Spyridion, on his great festival day. Br. Buel was not aware of the peculiar excitement of the people on that day, and, unfortunately, I knew nothing of his intention until the work had been done.

**MRS. DICKSON'S LETTER.**—Mr. Buel has been accustomed, occasionally in his walks, to distribute tracts, both Greek and English, and which have been always well received; and when he put some into his pocket last Friday morning, he expected the same success and the same results; but Friday was a great feast day among the Greeks,—the greatest feast day in the whole year,—one of three days which are especially devoted to wine and wickedness, in honor of their great Saint Spyridion. Not sufficiently aware of these circumstances, or of the determined hostility of the priests to all missionary operations, our dear brother, after commending himself and his work to God, went in the morning to the post office, where he deposited the last letters written to America, and on his way distributed a few tracts. These were received as usual, with apparent good will. Afterwards he went to Saint Spyridion's church, intending to go in and witness the ceremonies, and to see the saint exposed for worship. Finding the church doors crammed and the doors thronged, so that no one could enter in, he turned to come home, but seeing young men and boys in the vicinity of the church, after asking if they could read, gave them a few of the little books still in his pocket. They received them willingly, and began to read. Encouraged by these appearances, Mr. Buel came home and took a few more of the same little books, intending to give them to any one he might meet. But as soon as he came within view of the church he saw several persons making towards him with a threatening aspect. They talked loudly in Italian; he answered them in Greek that he did not understand what they said. One of them was pushed against him, and another gave him a severe blow on the shoulder. He immediately found that he was in danger and made all speed home, first walking fast, then running. He reached the house without further injury, the crowd following and running after him. They surrounded the house, their number increasing every moment, so that it was

impossible to get out and in without danger. Mr. Love and one of the Greek converts were mercifully present when Mr. Buel returned. Mr. Buel and myself were just finishing our forenoon work and dismissing the school. Two gentlemen belonging to the police followed Mr. Buel into the house, having seen the insult offered him in the street. They asked if they might make a formal complaint to the police and get assistance; but our dear brethren, Mr. Love and Mr. Buel, disposed for peace, and not wishing to bring an accusation against the Greeks, said that they hoped the clamor would soon be over, and that they would retire peaceably without more ado. In the mean time the crowd gained strength both in numbers and violence. They repeated their menaces, and their determination to break in upon us. We found then that we were in imminent danger. We retired above, to a room in the centre of the house, but we could not remain quiet in any room.

This was a moment of intense feeling and distress to our beloved sister, Mrs. Buel. She knew that her dear husband was the object of popular rage, and that it was upon him that they wanted to satisfy their revenge. What they threatened they soon effected. They burst open the door and rushed up stairs. Mr. Buel's servant met them, and with great presence of mind and dexterity diverted their attention from where Mr. Buel was, by telling them that this part belonged to Mr. Buel, viz. the school rooms below. They immediately broke open the doors, smashed the windows, and seized the books,—English, Greek, and Italian bibles, geographies, arithmetics, and spelling-books:—all went into the street. Our Sunday school library shared the same fate, and were torn into thousands and thousands of pieces. These acts were accompanied with shouts and yells of victory, which fell frightfully on our ears. Just at this awful moment, a friend, like an angel from heaven, entered. With upraised hands he said, "What is this? I thought you were all murdered. Write a note to the governor, and I will run with it." Mr. Buel wrote. Our friend disappeared in a moment, and in a few minutes after help arrived. Before help came, and while we were expecting every moment to be broken in upon, Mr. Love proposed prayer. We entered into an inner room, and knelt or rather fell upon our knees, and cried unto our heavenly Father with an earnestness and simplicity which always characterize apprehended danger. While we were upon our knees help came. The door was opened, and Major Frazer declared by his presence that we were safe.

After the house was cleared of the rabble, Major Frazer said that it would be necessary for Mr. Buel to leave the house immediately for a place of safety. Soon after, Mr. Buel was conducted to the citadel, under a strong military guard, amidst the shouts of an enraged populace, who stoned him as he went along. He reached the place of safety without being injured further than having his hat stoned off his head. Some one picked it up and gave it to him. Colonel Campbell, son of General Campbell who protected our missionaries in Burmah, rode on horseback before Mr. Buel; he received several stones; some of the guard too were cut and wounded. Mr. Buel has more than once alluded to his feelings during this walk, when the stones were whistling round his ears. After Mr. Buel was safely lodged in the citadel, a carriage was sent for Mrs. Buel and myself. Major Frazer saw us into the carriage, and said to the driver, "Drive quick,—quick." We were assailed with stones, but none entered the carriage. When we stopped Mr. Buel came forward, and the same kind friend who carried the note to the governor. A room in the citadel was appointed for us, but was not quite ready, the affair was so quick. Mr. H., the friend alluded to above, invited us to his house; when we approached it we were met by his eldest daughter weeping; as she took a little parcel out of Mrs. Buel's hand, Mrs. Buel said, "Amelia, here we are, all safe." The girl went into the house, and said to her sisters and her grandmother, "Mrs. Buel is smiling," and she wiped away her tears. This girl and her three sisters are our scholars.

I returned the same evening to Mr. Love's house, and found them much affected at what had taken place; and at the time of evening worship, when we bent before the throne of our heavenly Father, we had a new subject for petition and entreaty. Our beloved brother and sister Buel were in peculiarly trying circumstances. What the issue was to be we knew not. There were appearances of so much excitement, violence, and revenge, that we thought it extremely probable that Mr. Buel could not soon again appear in the streets of Corfu. Next morning I returned to the citadel, and found Mr. and Mrs. Buel peaceful and composed, waiting the events of the day. There was still much excitement, and a thousand reports circulated, some true and some false. It was reported and generally believed among the Greeks, that Mr. Buel entered the church and distributed books against the saint, and pointed to him, and said, "To worship this is idolatry." This was the bone of contention. They

would not be called idolaters, and their saint was not an idol. It was in vain that they were told Mr. Buel never entered the church, and that he never said anything about idolatry; that what he distributed were approved by their own people, and printed at a Greek press, at Athens. The Ten Commandments, printed in a neat manner, and a few Scripture stories, forming another small book, were the innocent cause of all this distress. On Saturday noon Mr. Buel was requested by the governor to make out a statement of the affair. The governor's lady requested the same from me, for her own use. Saturday (Christmas day) was a solitary day. A few friends called to sympathize with Mr. and Mrs. Buel, and in the evening they took tea with one of the ladies of the garrison. Next day Major Frazer called to ask Mr. Buel if he had any objection to go to Athens, as it was not thought safe for him to remain longer here. Mr. Buel replied that he was perfectly willing to meet the wishes of the government and go to Athens.

Here was a new trial to us. To be separated in this way from our dear brother and sister,—our interesting school broke up, and the interests of the mission thrown into disrepute! We could only sigh, and say, "O God, thy will be done." Next day (Monday), Mr. and Mrs. Buel were requested to be in readiness to go on board the governor's yacht at five in the afternoon. Mrs. Love and myself went to the deserted and despoiled house, and got packed two or three trunks, with their most necessary articles, and hurried again to the citadel to see them once more before their departure. It was a trying scene. Mrs. Buel had been here only a few months, but perhaps few ever gained more than she the affections of those with whom she came in contact. One young lady said, "It was just as if an angel had lit down among us for a little time and then disappeared." Mr. and Mrs. Buel have been enabled to exhibit much Christian fortitude and patient submission to the will of God through all this trial. Mrs. Buel, when she left, said to me, with much emotion, "I have one request to make to you: Will you grant it? It is to write my dear mother by the first post. Tell her every thing just as it is; I know it will distress her, but I want their sympathies and their prayers." And she finished by saying, "I have much confidence in God, and have had much delight in prayer," &c. At half past five they went on board by a private passage from the citadel. Some of our friends saw them on board, and told us that they had every comfort and accommodation. They are to be landed at

Patras, and wait there till the steamer takes them to Athens. The government here have written to the British Consul, at Patras, to afford all necessary protection and assistance during their stay there. The weather is fine, and we hope soon to hear that all is well with them. May the winds and the waves have a charge concerning them, and may the little bark reach its destined port in safety. O that we may see in this affecting dispensation evidence of divine guidance and direction. How sweet to think that all things work together for good to them that love God.

Mrs. Buel repeatedly expressed her gratitude and thankfulness that, imminent as the danger was to which they and others were exposed, yet no blood had been shed; wounds and cuts had been given and received between the military and the Greeks, but no life had been sacrificed. But this awful affair was not ended without bloodshed and murder, to teach us a humbling and affecting lesson what human nature is without restraint, and instigated by revenge. And more than this, it is calculated to teach us. It throws the mind back upon itself, and induces self-examination. The inquiry occurs, Why has God permitted such awful effects to follow such an apparently trifling cause? We must leave this unanswered, and take comfort in the promise "What we know not now we shall know hereafter." Violent as the proceedings were at first, we hoped that they would subside with the disappearance of Mr. Buel. But the Greeks and the soldiers took up the quarrel, and pursued it with dreadful violence. On Friday evening several of the rioters were apprehended and put in prison. Saturday being Christmas, many of the soldiers were intoxicated, both with drink and revenge. In the evening the quarrel was severe. The military were called out. Some on both sides were wounded. Sabbath evening this disgraceful scene was again renewed, with the same results; but on Monday evening the conflict was dreadful. We could see the glancing of the soldiers' bayonets, and hear the shrieks of the wounded as they fell under the stroke. One Greek and one soldier were killed. Many were wounded, some severely, two dangerously. Our dear brother and sister left an hour or two before this crisis. I felt grateful for their escape, and glad that they were for the present spared this painful addition to their sufferings. Tuesday, strong measures were taken to restore order, and to quell the spirit of insubordination, both by the authorities in town, and the military commander in the citadel. All the soldiers are shut up in the fortress at sundown, and all the shops and public houses in town are

closed at the same hour. The consequence was no mobs have disturbed us since. But what is to be the result of all this we know not. I have just had a call from the father of one of our scholars, lamenting the departure of Mrs. Buel, and inquiring if the school is to be opened again. We propose venturing to open the school next Monday, 3d of Jan., in Mr. Love's house. But what am I to do without help. In the present state of my health, and the prospect of another summer before me, my spirit sinks. "O Lord undertake for me," and save my beloved school.

**WAR WITH BURMAH.**

The question of war with Burmah, by our last accounts from India, was a subject of some speculation, occasioned by a recent movement of the king of Ava. Tharrawaddy, the reigning king, had removed from Ava to Rangoon, taking with him his family, his army, and every thing he is possessed of, requiring for the transportation not less than from fifteen to eighteen thousand boats. A correspondent of the Friend of India, at Maulmain, under date of Sept. 28, was of the opinion that it was the intention of Tharrawaddy to attempt the recovery of the Tenasserim Provinces. We are, however, inclined to the opinion, that he intends to make Rangoon hereafter the seat of his government.

**ANNUAL MEETING OF THE BOARD.**

The Board of Managers of the Baptist General Convention for Foreign Missions will hold their twenty-eighth annual meeting in the meeting-house of the First Baptist Church, in New York, on the last Wednesday (27th) of April, at 10 o'clock, A. M. The Rev. Dr. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and Rev. Pharcellus Church, of Rochester, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*

*Boston, March 18, 1842.*

**CHANGES IN THE BOARD.**

The Rev. Robert Everett Pattison, D. D., pastor of the First Baptist Church in Providence, R. I., was elected a Corresponding Secretary of the Board, in January. We have the pleasure to add that Dr. Pattison has accepted the appointment, and will enter on the duties of his office forthwith.

A communication has been received from the Rev. John Wayland, late of Salem, Mass., dated Jan. 29, resigning his seat in the Board.

**Donations,**

**FROM FEB. 1 TO MARCH 1, 1842.**

*Maine.*

China, 1st Bap. church, per Rev. Hadley Proctor, 2,00

*New Hampshire.*

Milford, Mrs. Anna H. Bolles, 5,00

*Vermont.*

Townsend, 2d Bap. church, per Rev. Wm. D. Upham, 31,37  
 Vermont Baptist Convention, Rev. Willard Kimball tr. 38,00  
 Hartland, Rev. T. Grow, 5,00  
 74,37

*Massachusetts.*

Barnstable Baptist Association, George Lovell tr., collected by Rev. Joseph B. Brown, agent of the Board,  
 Hyannis, Bap. ch. 44,75  
 Harwich, " " 46,80  
 Orleans, " " 22,23  
 Brewster, " " 25,00  
 Chatham, " " 33,00  
 Osterville, " " 26,22  
 200,00

North Attleboro', mon. concert, per Rev. R. Morey, 5,00  
 Buckland, Harris Wight, per Rev. Horace Seaver, 5,00  
 Boston, Baldwin place church, monthly concert for February, 34,10  
 do., Bowdoin sq. do. do. for do., 9,04  
 do., Federal st. do. do. for do., 14,02  
 Franklin Baptist Association, Cyrus Alden tr.,  
 Buckland, Mrs. E. Sherwen 5,00  
 Montague, Elihu P. Gunn 1,00  
 Colram, a few females of 2d ch., for Burman mis. per Miss Davenport, 5,00  
 Shelburn Falls, Bap. ch. 12,75  
 per Asa Severance, 23,75  
 Charlestown, Bap. ch. and soc., per C. H. Arnold, 100,00  
 South Boston, Baptist ch., per Thos. Richardson, 55,75  
 West Cambridge, Sab. school, for Burman schools, per I. Jenkins, superintendent, 15,00  
 Am. Bap. Anti-Slavery Society, S. G. Shiple, tr.,  
 Athol, Bap. ch. 7,27  
 do. Fem. Judson Soc., 7,00  
 for Burman mission,  
 Hardwicke, Rev. E. Buck, 1,00  
 Burman mission,  
 Orleans Bap. cong., do. do., 2,80  
 do. Fem. mis. society, 10,00  
 do. do., 28,07  
 Montgomery, Miss Betsey Chapman, per Oren Parks, 1,00  
 Hardwick, a member of Calvinistic church, an annual subscription for Karen mission, per Mrs. Cummings, 5,00  
 495,73

*Rhode Island.*

Providence, a lady of the 1st Bap. church, for the printing of Way-

land's Elements of Moral Science in modern Greek, 300,00

*New York.*

Mrs. Anna Canfield	1,00
Chemung collection	4,26
Factoryville ch. mon. con., per Mr. Brooks.	3,00
Mrs. Julia A. Fox	1,00
Oswego ch., per Mr. Stedman,	17,65
Binghamton, collection and a gold ring,	15,70
Rev. J. M. Cooley	1,00
J. P. Cooley	10
Miss M. J. Cooley	5
O. J. Noble	50
Lewis Staughton	2,00
Miss Nancy Hayes	25
Miss C. Barnes	25
Rev. Caleb Hayes	50
C. F. Hayes	50
Mrs. Harriet Gray	25
B. Eldridge	25
Mrs. Sarah Eldridge	25
Miss I. G. Myrick	50
Mrs. R. H. Hyde	3,00
Smithville 1st church, with gold beads,	13,08
Rev. P. Taylor	1,00
Broome and Tioga Association, C. Salisbury tr., with 2 pair socks,	41,50
J. Brown,	1,00
Mrs. Emily Brown	50
Miss B. M. Brown	50
Miss Hannah Brown	6
Lebanon church, in part of subscription,	4,89
Worcester Association, J. Hayden tr.,	39,65
Chenango Association, C. Randell tr.,	229,36
Otsego Associa., G. Bridge tr.,	96,59
Reuben Palmer	1,00
Richfield church, in part of subscription,	13,75
A friend	8,36
Oneida Association, E. Palmer tr.,	406,24
Jewelry and socks sold	3,00
Onondaga Association, W. Fillmore tr.,	148,19
A. Wheeler	1,00
Cayuga Association, A. Case tr.,	137,17
Russell Chappell	2,00
Curtis Coe	3,00
Simeon Knight	1,00
Perry Cornell	35
Ontario Association, A. Spear tr.,	174,77
Rev. William Witter	1,00
Edwin Witter	1,00
Canandaigua collection per Rev. Alfred Bennett, Agent of the Board,	1,399,72
Woodville Baptist ch., per N. N. Wood,	2,00
Schenectady Bap. ch. do. Young Peoples	31,99
Missionary Society	10,00
do. Fem. Mis. Society	13,83
	55,82
	1,457,54

*Pennsylvania.*

B. McAfee	50
J. McAfee	50
Henry Groves	25
T. Wilder	50
Bela Adams	50
J. W. Fassett	25
J. Parkhurst	50
J. Harkness	50
Miss Desire Bennett	25
Isaac Cooley	1,00
J. T. Burdick	1,50
W. T. Burdick	31
Miss L. A. Burdick	31
Rev. J. R. Burdick	1,50
Canton, collection,	10,50
H. D. Burdick	50
Man-field, collection,	3,18
Mrs. Lucinda Reynolds	1,00
Miss Lucy Reynolds	18
Calvin Reynolds	25
Isabella Reynolds	25
Miss Henvilla Gray	10
East Sullivan, collection,	6,50
Tracy, collection,	11,00
Canton corners, collection,	1,25
Leroy, friends to missions,	1,38
Monroeton	5,05
Joseph Robinson	12
Smithfield, collection,	33,50
George West	50
per Rev. Alfred Bennett, Agent of the Board,	83,65

*South Carolina.*

State Convention of S. Carolina, Alex. J. Lawton tr., For Burman bible	4,50
General fund	236,62
Edgefield Bap. Assoc.	151,88
	393,00
Edgefield Baptist Association	
Edgefield Bap. church	50,00
Rev. Wm. B. Johnson	50,00
	100,00
per Rev. Dr. Johnson	493,00

*Ohio.*

Portage Baptist Association, John E. Jackson tr., per O. Osgood,	25,00
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*Kentucky.*

Bethel Fem, B. M. Soc.	28,00
Bowling Green, a few females, per Mrs. C. A. Peudleton,	16,00
do. do., N. P. Loving,	5,00
	49,00
Louisville, Rev. A. Willard,	3,00
	52,00

*Illinois.*

Rev. J. M. Peck, per Rev. Alfred Bennett, Agent of the Board,	12,24
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*Legacies.*

New York State. Mrs. Free love Davis, deceased, to be expended under the direction of Dr. Judson,	21,50
do. do., Hugh Hartsough, deceased, per H. L. Hartsough,	100,00
per Rev. A. Bennett, Agent of the Board,	121,50

\$3,112,01

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

MAY, 1842.

NO. 5.

## American Baptist Board of Foreign Missions.

Maulmain.

EXTRACTS FROM A JOURNAL OF MR. STEVENS, DATED APRIL 17, 1841.

Mr. Stevens, it will be recollected, is the Principal of the theological school for native assistants at Maulmain, in which his time is chiefly occupied. During a recess of the school for four months, however, he employed himself in preaching excursions among the Karens. From his journal kept during this period, we have made the following extracts.

The seminary was reopened on the first Wednesday in March. As there has been a vacation of nearly four months, the Board will naturally desire to know how my time has been occupied during this interval. In reference to this subject, I would state that I have devoted myself chiefly to studies and labors connected with the seminary, but have been also, part of the time, occupied in travelling and preaching.

Immediately after the close of the last term, I made arrangements for revising the lectures on Ecclesiastical History, which had been given during the term. This I made my principal work until the new year.

*Cases of apostacy.*

About the middle of January, I went to visit the Karens of Dong Yahn. I found the church evidently suffering for the want of pastoral care. On account of the rains, and of my duties connected with the seminary, (which from the first I have regarded as demanding my first and principal attention,) I had not visited them since the month of July previous. During this interval, two of the members of the church, husband and wife, whom we

had been accustomed to regard as persons of some promise, in respect to future usefulness in the church, were left, we fear, to apostatize from the faith. They were of the number whom I baptized soon after assuming the pastoral charge of the church, and the woman was the identical person about whom the parents made such ado in endeavoring to prevent her baptism. From the time of her baptism she seemed to be increasing in Christian knowledge and in grace, and appeared more than ordinarily devoted to the cause of religion. But in the latter part of the rains she was seized with a very violent fever, which greatly reduced her strength and threatened her life. Her parents became alarmed, and with unremitting endeavors day by day, strove to persuade her, according to Karen custom, *to eat to the nats*, as a means of recovery. This custom is nothing less than a species of demon worship, in which offerings are made to the evil spirit, with supplications in behalf of the afflicted person. A feast is made on the occasion, in which the sick person is required to participate, and also, in some cases, all the friends, particularly those most intimately related. The woman at first resisted all the importunities of her parents, but as the disease grew more violent, and her strength wasted away, notwithstanding some one or more of our preaching assistants was with her daily, her constancy gave way, and she consented to be carried to her parents' house, and to join in a feast to the nats. Her husband, also, who had hitherto remained firm, finally yielded, and partook of the same. But alas! their sin did not profit them, for the woman died on the day following. Her husband is under the suspension of the church,



but we are not without hope, that he will, ere long, return. He still evinces some marks of a change. All testify that he *preaches* wherever he goes. He says he is in the dark, and begs that the church will not cast him off utterly, but pray for him still.

The other members of the church all appeared to be doing well, and have so continued till the present time.

*Opposition to the truth—Need of divine influences.*

In regard to the general effect of the preaching of the gospel at Dong Yahn, it is evident, that aside from the conversions which have occurred, much good has been done. Opposition, except such as arises from the innate aversion of the heart to the purity and self-denial of a holy life, has for the most part ceased. But few are to be found who will pretend to object to the *system* of Christianity as untrue, or unworthy of confidence. The objections which are generally made are such as the following; on the part of the aged, "Our children are not of the same mind with ourselves, therefore, although we believe and pray to the eternal God, if we should enter this religion without them it would be very difficult. For they, if they have a fever, or become ill in any way, at once become alarmed, and come to us to eat to the nats for them."\* The middle aged and the youth, on the other hand, reply to the arguments and persuasions of those who preach to them, "This religion is true, and is good, we know, but we are mere children, and know nothing. When our parents and men of years and knowledge enter, then will we also enter." Others again candidly confess, that the reason why they do not become disciples, is that "they are *ashamed*, others will have so much to say against them." Time was, when the preacher of the gospel was forbidden to enter a house as he approached it, and often has Miss Macomber been obliged to remain at the steps, or under the house, if she would say any thing to the inmates on the subject of religion. Now nothing of this kind is known, and the language of reproach and scorn is changed for that of respect and commendation. Still

the mass of the people are yet the slaves of strong drink, and they frequently say with frankness, they cannot yet give up their *arrack* to become Christians.

This being the state of the people, it appears evident that now the outpouring of the Spirit only is wanting, that there should be a great ingathering into the fold of Christ. In reflecting on their condition, I have often been impressed with its similarity to that of the unconverted world in America. They remain in their impenitence and ungodliness, not for the want of *conviction* in respect to the truth of Christianity and the excellence of religion, but because of their unsubdued *love of the world*. A revival of religion here, therefore, might be expected to be attended with similar effects as a revival at home; and a revival is *needed* also for the same reasons. O, that there might be both with ourselves, and with the church at home, a spirit of believing, prevailing prayer for copious showers of divine grace. Then will the gospel, in itself alone powerless, become the "power of God to salvation."

The people at Dong Yahn greatly need some one to devote his whole attention to them. It is a most inviting field, and amply wide enough to occupy all the energies of one man. May the Lord raise up for them a pastor, who shall be able thus wholly to seek their good.

*Visit to the Elephant's Cave.*

The month of February was chiefly spent in preaching excursions, twice to Dong Yahn, once to Damatha and Zartaben, villages on the Gying, and once to the Pgho Karens, on the same river. In our excursion to Dong Yahn, and that to Damatha and Zartaben, I was accompanied by Dr. Charleton of H. M. 63d regiment. While at Dong Yahn, we visited what is called the Elephant's Cave, from the story that Gaudama there made his appearance in the state of a white elephant. The mouth of the cave is an arch about sixty feet high, and fifty wide at the base. We entered by a narrow pass, just wide enough to admit a man, which when we had ascended about ten feet, we came to a broad level space, where we stood for a few minutes to gaze on the scene of grandeur and beauty which presented itself before us. In front, was a huge column, formed by drops of water falling from the roof of the cave. The column was

\* The idea seems to prevail among this people, that sickness and disease come upon them, so far at least, in consequence of their *conviction with their parents*, that unless the *parents* eat to the nats in their behalf they cannot recover.

eight or ten feet in diameter at the base, tapering to a point at the height of fifteen feet. The water was still dropping upon it in different places, and on one side at such regular intervals, as to form protuberances by which one might, with little difficulty, ascend to the top. At this column, it is said, the divine elephant was found, and in that situation through an opening directly opposite, in one side of the cave, was shot by a party of hunters.

From this beautiful white pillar, we proceeded with candles and large bamboo torches, over an uneven surface, sometimes descending with easy, but cautious step, and sometimes climbing up the slippery and dangerous precipice. On every side was to be seen much that is entertaining and interesting, especially the variety and beauty of the natural formations, which appeared above, around, and beneath. Myriads of bats, many of them of unnatural size, measuring, at least, a foot from tip to tip, were seen flying in consternation over our heads, or suspending themselves from the arched roof above, while the whole cave resounded with the thundering of their flight, or re-echoed their ceaseless chattering. Fit emblem these of the people of the land, who dwell in darkness, and love that darkness rather than light. Nor is their darkness disturbed except by the infrequent visits of the messengers of truth, who bear the tidings of eternal life. When we had passed about two thirds of the cave, we observed a light before us, which, on arriving at the spot, we perceived to proceed from an opening like the mouth of a crater above. The aperture is about ten feet in diameter. Here were found thousands of small *cockle shells*, which were supposed to have been deposited by birds of prey. With one of the party I ascended the sides of the opening, with the hope of obtaining from the top a commanding view of the surrounding country, but observing the aperture to widen as we ascended, and that the top was so surrounded with trees as to intercept the prospect which we expected to gain, we again descended, and proceeded on our way with torches, as before. It was not long before we observed another light, which proved to be at the termination of the cave, which opened on the side of the mountain opposite to that which we entered. This we found to be the part of

the cave which idolatry had consecrated. Directly opposite the entrance was a large image of Gaudama, about twenty feet in length, lying in state, and all around innumerable others of every size, from two inches to two feet, of wood, clay, and stone. Besides these, there was one in a sitting posture, about four feet high. Here, too, was a spring of clear cold water, which we found very refreshing, after the fatigue of our walk. While in this part of the cave, an incident of some interest occurred, in connexion with one of our party, who was indeed the first convert, and the first person baptized at Dong Yahn. His age is probably fifty. He is remarkable for his humility, meekness, and devotion to the cause of religion. He is also one of the assistants employed at the station. While we were looking at the numerous images before us, one of three, about two feet in height, made of wood, painted and gilded, was pointed out as having been consecrated by this good man in the time of his darkness. I asked him how he felt in regard to allowing it to remain there. He seemed to hesitate whether it would be right to remove it, seeing it was an object of worship to others. I asked him again, how he could think of having others bow down and worship an idol, which he had placed there; whatever they might choose to do in regard to those which they themselves had consecrated. He paused a moment, then selecting the one which according to the best of his recollection was that which he had dedicated, he seized it, and with a warmth of zeal which could not fail to amuse us, dashed it to the ground, determined to break it in pieces. Not succeeding, however, in this attempt, he put it on his shoulder, and proceeding to a dark recess in one side of the cave, tossed it in, and covered it with stones. Afterward, finding a basin of clean water near, as if to wash himself clean from all connection with idolatry, he stopped and bathed, then returned to the company.

#### *An excursion to Damatha—Conversation with inquirers.*

In our excursion to Damatha we arrived at noon, and dinner being over, we went into the village to preach. We were first attracted by a brick yard, in which many newly moulded bricks, made of the mud of the river, mixed with paddy chaff, were spread

in the sun to dry. We soon discovered the owner of the yard, who was under the bank of the river engaged in treading chaff into the mud, to get his materials ready while the tide was out. I commenced conversation with him, and perceived instantly, that the subject of religion was one which occupied many of his thoughts. He listened with marked interest, as one who had begun to receive light and was desirous of more. Accordingly, he would often stop involuntarily in his work, and seemed to drink in instruction as one who had just discovered the truth. More than once he said, the tide would soon be upon him, and requested me to wait till he had finished that work, but as often, on the communication of some additional truth, stopped, as before, to listen. I finally offered him a book, which he very willingly received, saying he would use it carefully, and that he had received one or two a short time before from another teacher, who had been there, (probably Mr. Osgood,) and that he had derived some light from their perusal. After leaving this interesting inquirer, (for such he evidently seemed to be,) we went into the village, and, observing a few men seated conversing together, we drew near, and endeavored to lead them into religious discussion. They objected, as is often done, in order to avoid the subject, that the village was Taling, and they did not understand Burman sufficiently to enter into conversation. So, having a Taling student with me, I made him interpreter, and thus effected a beginning. After a little time a Burman made his appearance, who was immediately called, and put forward to take the lead in the discussion. He seemed rather candid, and, soon ceasing to object, listened with attention, and apparently with interest, to an explanation of the way of salvation by Jesus Christ, and of the necessity of believing in Him, in order to possess any well-grounded hope of deliverance from hell. Thus I had the opportunity of making known some of the distinctive features of the gospel, for about two hours, to a number of attentive listeners. As we rose to return to the zayat where we staid, we invited the company to go with us and attend our evening prayer meeting. Three of them followed, among whom was the Burman, who, we learned, was the son of the brick-maker spoken of above. We sung, read, expounded

and prayed; after which, they took books, and went away. The word of God is precious seed, therefore we sow in hope.

The next morning we descended the river, the distance of an hour and a half to Zartaben, on the right bank of the stream. Here, on the edge of the river, is a very good zayat of teak wood, and at a little distance a large kyoung, and a fine idol-house. There are also in the immediate vicinity other houses for images, and a number of pagodas, all situated in a most delightful grove.

#### *Argument with a young priest.*

Having spent a little time in looking at these, and other objects of interest, we returned to the boat, and meeting a company of three young men under a shady tree, I commenced conversation with them, and had an opportunity of communicating to them much fundamental truth in respect to salvation. They listened with attention, but after making a few trivial objections, went away, leaving no evidence of a salutary impression. While dinner was preparing, I took an opportunity to go into the kyoung, where we found two novitiates lounging on their mats. I immediately entered into discussion with one of them, and, after some time, drew from him various important concessions in respect to the retributions of the future state. He owned, that notwithstanding his yellow cloth, he had no other prospect than that of a long course of suffering, before he could attain to the sum of his highest aims, the *rest of annihilation*. Learning that there was a priest of higher order in one of the inner apartments, I left this man with my assistant, Moug Shway Goon, and sought the company of the priest, with whom I hoped to have an opportunity, as being better acquainted with his own religious system than an ordinary man, to test the force of some arguments, which I had, on this excursion particularly, frequently employed with those whom I had met. I found him diligently perusing one of the sacred books; I inquired what book it was, the general character of its contents, &c., and gradually led him on to the *authority* of his sacred books. He said "the most excellent Gaudama was their author." How could Gaudama be the author of the *betagat*, when confessedly it was not composed till 258 years after his annihilation? "His instructions, and wonderful deeds," he

replied, "were cherished in the memory of his disciples, and by them handed down from generation to generation, till they, fearing those instructions and memorable acts of their god should be utterly lost, resolved to commit them to writing." I then pointed out the uncertainty which must attach to the statements of such a book, and with it contrasted the claims of the New Testament upon our belief, inasmuch as it was written by men who were the immediate disciples of Jesus, and but a short time after his death, while the generation which knew him were still living. The argument seemed to have but little force with him. From this subject I gradually led him to a discussion on his own personal hopes for the future. "I expect happiness," he replied, "after death." But have you no sin? "Yes, but to be delivered from sin I wear this yellow cloth," (pointing to the robe that was cast about him). But hold; do you wear that cloth, to be delivered from past sins, or to lessen the number of your subsequent sins? Wearing that cloth, you cannot cancel the past. It only amounts to a vow, that for the future, you will strive to keep the law: is it not so? He acknowledged it must be. Admitting then that by wearing that cloth, you should keep the law for the time to come, what is to be done in respect to the sins already committed? Besides, you know that cloth cannot root out of your heart pride, anger, and all the evil passions of your nature; so that at present, also, there are daily sins which must come into the account against you. Now, according to your own law, "as the wheels of a cart follow the steps of the oxen which draw it, so certainly punishment follows sin; there is no escape." As no provision is made for pardon, is it not unavoidable, that after death punishment awaits you? And as convincing proof that all this is true, look at the example of your own god. The *betagat* itself testifies, that he endured the punishment of hell on account of his sins, for ages on ages, and *afterward* attained to annihilation. You must, therefore, endure *as much* punishment as he did, or you make yourself better than your god. For he only endured the desert of his sins, and if you endure less, it must be because you *deserve* less. He was compelled, though evidently against his will, to admit the force of the argument. I then endeavored to show him how forlorn must

be the hope of himself and his countrymen. They were all looking for annihilation; but if they attain it, it must only be in the way in which their god has attained it, through almost endless ages of suffering. I then set before him the blessed promises of *forgiveness* through Jesus Christ, and urged him to believe, and secure immediate and eternal happiness after death. But at that moment a superior priest came in, when he immediately changed his tone of voice, and in strong language, declared, though he should go to hell, he never would "enter our religion." As his fathers had died, so he would die, whatever might come after death. I then thought it was time to leave; so, after a few words of admonition and warning, I got up and went out.

We have set before us in the concessions of this priest, (and they were admitted to be true by all with whom I conversed on this excursion,) how dark the prospect of the future must be to a reflecting Burman. The way to *annihilation* lies through *sens* of suffering. Hence the *desirableness* of annihilation to them; it gives them *rest* from the sufferings of hell, and from the ceaseless round of transmigrations which unavoidably await all those who have a deficiency of merit. In the course of the above conversation, the priest admitted that there is no escape from the desert of sin, and if there be any happiness after death, it must be the consequence of *counterbalancing* good works. The reward of good works is as certain and necessary as the punishment of sin, so that in the future states, a man's happiness will *exceed* his misery, provided his good works *exceed* his evil works. Thus the prospect of suffering is *inevitable*. The unreflecting mass, however, take it for granted, that if they make many offerings, these *will atone* for sin, or more strictly, will *procure exemption* from deserved punishment, so that without suffering, all will be well in the future. And even the following simile is frequently employed by some of the priests, to cherish that belief in the minds of the people. "The track of an elephant," say they, "will put out many tracks of smaller animals, so one good deed will cancel many evil deeds." This doctrine is of course directly contrary to the concessions above made, and I am persuaded would not be admitted by the more intelligent of the priesthood. It is not the

doctrine of the *betagat*. Such being the prospects of a Burman, we are ready to conclude, that they would welcome the news of *forgiveness* by the gospel, as glad tidings indeed; but we see, on the contrary, that such is the attachment which they feel for their own system and for the customs of their ancestors, that they will plainly declare, that they would rather go to hell with their forefathers than change their religion and escape it! Alas! what but divine power can change the hearts of such men? When such language is actually employed in reply to our exhortations, then we *feel* our impotency, and see the absolute necessity of divine interference. Oh, how much need of prayer for the out-pouring of the Holy Spirit.

We returned to the boat, dined, and giving direction for two of the men to take the boat round into the creek which runs through the village, the rest of our party concluded to go directly across, and preach in the village as we passed through. Accordingly, observing at the outskirts of the village one or two men at work in a blacksmith's shop, we entered, and commenced conversation. Soon one person came in, then another, till, in a short time, a number had collected in and about the house, and the whole party became engaged in warm discussion. This continued about the space of two hours, when, night having fallen upon us, we judged it best to proceed on our way, and seek a resting place. In the morning before breakfast, we again went out into the village, and found opportunity to converse with one or two priests from a neighboring *kyoung*, and also a few other individuals. One young man in particular listened, and reasoned well for a time, till after some important concessions, similar to those made by the priest first spoken of above, finding himself too closely pressed by personal appeals, he flew off with the old hackneyed objection, that "you kill fowls, ducks, and other living creatures." After a few minutes he rose up, saying it was time to eat rice, and went to his house.

After breakfast we renewed our visit in this village, and entered into a discussion of some length with another party, which collected under a house, where we had found a man husking paddy. But we had no better success than before, and about eleven o'clock,

A. M., took the falling tide, and returned to Maulmain.

*Excursion among the Pgho Karens—Character of a chief.*

The Sabbath being past, I again left with two Karen assistants from Dong Yahn, Moungh Shway Goon, my Burman assistant, and our boatman, to visit the Pgho Karens scattered along the river Gying, and some of its branches, within two days distance from Maulmain. My special object, however, was to see the chief who has the general oversight of the Karens of that region, as I had repeatedly heard of him, as being favorable to Christianity, and indeed, an *almost* Christian.

The day on which we started was clear, the tide good, and the prospect agreeable on both sides of the river, so that our ascent was pleasant. About sunset we arrived opposite a village of about twenty houses, but as the tide was still in our favor, we determined to make the most of it, and proceeded until about eight o'clock, when the sound of the human voice told us that we were in the vicinity of a habitation. As it had now grown quite dark, we were glad to draw up to the bank, and make our boat fast for a season. The simultaneous repetition of Pali in a loud tone by many voices, soon convinced us that we had arrived at a monastery, and that the priests were performing their evening devotions. Supposing that they would soon be through with this service, and then we should have an opportunity of preaching to them, we waited for some time in the boat; but when a full half hour had passed, perceiving no change even in the tone of their voices, nor any indication of their soon coming to a close, we determined to go into the *kyoung* and see what opportunity offered for preaching. Curious to observe the manner of the priests during their devotions, I entered the room quietly, and took a view of them. There were eight or ten men of the yellow cloth, with heads shaved, sitting on their feet with their knees bent, and their hands together in the attitude of worship. Their faces were toward the east, the head priest before, and the rest in two rows of four or five each, arranged behind him. With the exception of the movement of their lips, they remained as motionless as the idols they worship, and presented a most striking counterpart to the im-

ages of worshippers, as seen in their temples, arranged before some large idol. I listened a few minutes till my heart sickened within me, and I turned away to seek some who were in another part of the building. In one place a number of novitiates were seen smoking. We entered the circle and communicated our message, but no one seemed disposed to reply. Several, however, asked for books, to whom we gave, exhorting them to read the books carefully and to embrace the Savior, whom they reveal. Another half hour having passed, and the sound of the Pali being hushed, we once more resorted to the confession room, where we found the priests all stretched on their mats for sleep. I introduced myself to them as a preacher of the law of Christ, and invited them to discussion, but no one bestirring himself, excepting so far as to raise his head to see what was the matter, I commenced preaching the doctrine of forgiveness. I had not proceeded far, before I was given to understand that the head priest wished to hear no more, and that he had signified his pleasure that I should leave the room. I remonstrated with him for not listening, and still continued to make known some of the distinguishing truths of Christianity, when one of the company raised himself and very politely extinguished the light. Finding they were determined not to hear, I added a few more words of truth, accompanied with a warning, and left them to their own usings.

Early the next morning we resumed our course, and about sunrise arrived at the house of the chief. We lost no time to make known our object, and endeavored to ascertain as nearly as possible the state of the old man's mind. He listened very respectfully, but said he was not yet ready to be baptized. He pays no homage to Gaudina or the priests, and acknowledges our religion to be the only true one. He professes, moreover, an intention of being baptized ere long. Another old man from another place had come to the chief on business, to whom we preached, and who seemed to drink in the truth with all eagerness, and with every mark of sincerity. I learned from the Karen assistants, that these two old men frequently consulted together about being baptized; but something seemed still to be in the way. This chief professes to delay on account of his children. He is expect-

ing all of them to remove from their present situations, and come to settle immediately around him. He said if he should be baptized now, he feared they would not come. But if he waited till he should get them all with him, then he might hope to induce them to follow his example. One of his sons has been baptized, and is the only professed Christian in that region. He is generally known by the name of "the disciple," and from all that I can learn lives consistently. Others of his sons, or sons-in-law, are also found here; some of whom incline to their father's views. We spent one day here, during which we had an opportunity of preaching to a number of persons from other places, who had come to the chief on business. I was, on the whole, much gratified with what I saw and heard, and could not but indulge the hope that the day was not distant, when we shall be permitted to reap a rich harvest of souls in that wild region.

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### Germany.

#### REPORT OF MR. ONCKEN.

The following is a communication addressed to the Foreign Secretary by Mr. Oncken, dated Hamburg, Feb. 18, 1842, the same being a report on the present state of our missions in Germany and Denmark.

To you, my respected brother, for your friendly epistles and kind attention to my frequent requests, and to the beloved brethren composing the Board for their continued assistance and interest in this mission, I give my warmest thanks. I feel increasingly how much, under God, I personally, and the whole mission in Germany and Denmark, owe to your Board;—a debt we shall never be able to repay. May God repay it, by enabling me to transmit such accounts to our transatlantic brethren, of the further progress of his own truth, as shall fill their hearts with joy unspeakable. I hope that the following statements relative to the progress of the gospel, and the state of the churches connected with this mission, will be read with interest, and prove that God has accepted the offerings of his people in support of the German mission.

Our labors in this city and its vicinity during the past year, met with no interruption from the authorities, ex-

cept in one instance, when I was arrested whilst preaching to a few of our members and some other individuals in a cellar at Altona ; the chief magistrate, however, discharged me soon after, prohibiting at the same time every religious meeting without a special permission from the governor. God has been to us a shield and sun. We have had the privilege of preaching the unsearchable riches of the gospel of Christ, to as many hearers as my house would hold ;—it has been crowded to excess both on the week, and on the Lord's day. Not a few have been rescued from everlasting destruction ; the gospel we preached, was, by the Holy Spirit, made the power of God to their salvation. Our labor has not been in vain : twenty-one converts were baptized, and joined to the church, and at the commencement of the present year, eight others were willing to obey the Savior's command and follow him. I regret exceedingly that we have not a larger place for our worship, but hope soon to obtain one, when larger numbers will hear the word, and when we may expect a still greater increase. If a mission house could, by and by, be purchased, which would cost about \$10,000, it would greatly facilitate our labors, as all that has a bearing on our work, our tract and bible operations, might be carried on in this building. The brethren Lange and Köbner have been indefatigable in their labors, and both continue invaluable assistants. Our tract itinerating labors in the city proceed steadily ; thirty brethren are regularly engaged in this good work. Much good has been effected in this way ; in not a few instances, it has been the first link in the chain which led to the conversion of those who have joined us. Our tract issues amounted to 171,650 German and Danish tracts, and about 5000 copies on baptism, against the Apocrypha, &c. Nearly 1000 copies of Mrs. Judson's Memoir are now in circulation, and a number of other good works were also circulated by us. Upwards of 4000 German bibles and testaments, 300 Danish scriptures, and 50 cops. in various languages, left the depot. Five thousand Danish testaments were printed at the expense of the American and Foreign Bible Society, which I hope to see soon circulated in Denmark and Norway. 5000 large 8vo bibles in German, are now being printed at Frankfort for the same Society. By the noble

assistance of this Institution, I have been enabled to carry out my plans for supplying the destitute in this country with the word of God more fully, and thus to suppress, at least in some measure, the circulation of the pernicious apocryphal books, a practice adhered to by all societies in Germany.

Soon after my return from England, I proceeded to Memel, where I baptized twenty-nine persons, and where I found a large field of usefulness ;—my journal will give you the particulars. On my way back I had many opportunities for preaching, and connections were formed, which, I trust, will lead to much good. I revisited the Menonites between Dantzic and Königsberg, by which our intercourse has been renewed, so that large quantities of scriptures and tracts will be sent them in the spring. In Pomerania I visited some Lutheran Baptists, and formed a connection with them, which by God's blessing will lead to great results. In Prussia, I hope God is opening a wide door for us ;—may the Lord of the harvest raise up faithful men to gather in his elect, by the preaching of the gospel.

The church at Berlin is at present in a most prosperous state ; and our brother Lehmann has been greatly encouraged in his work during the past year. Br. L. having to visit Leer in Eastfriesland, and being anxious that either myself or br. Köbner should occupy his place during his absence, I requested br. K. on my return from Memel, to proceed to Berlin, where he has preached with much acceptance and success. Br. Lehmann has visited the churches at Oldenburg and Jever, and baptized three at the former, and four persons at the latter place. His visit has been attended with much good, especially at Oldenburg, where an unhappy division had separated our brethren, who are now most happily united again. At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled ; and br. Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has, however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. At Jever, (also in the Dutchy of Oldenburg,) the church has enjoyed peace, the meetings have been well attended, and, as above, four persons have been added to them. Br. Hinrichs, your

missionary for that part, has, when at home, conducted the services generally. He has made several tours into various parts of Oldenburg and East-Friesland, which will be renewed during the ensuing spring and summer, and I hope we shall before long have to rejoice in seeing the seed sown spring up, and yield fruit. The formation, continuance and increase of the two churches, in the Grand Duchy of Oldenburg, must be to all who know the deplorable state of this part of Germany, in a religious point of view, a matter of holy astonishment and gratitude to God, who has thus in the wilderness caused the water of life to flow.

Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by the government, at the instigation of a Lutheran minister of that village. The prohibition against conventicles was so severe, that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by gens d'arms, and pulled out of their beds to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night in the woods for prayer, and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. I will not comment on these facts, let others do this;—but I will ask, Can we regard men who can act thus, in any other light than that of heathens? Br. Sander, who has been the honored instrument in the conversion of the persons constituting the church at O—, and who, on account of his not finding any longer employment there, had left for Hainburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages;—most of these tours have been made at night, when no eye could see him, but the eye of his God. The labors of our brother have not been in vain; even in the midst of these cruel measures of the Hanoverian government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hesse, has met with similar treatment: fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God, have however maintained their ground. They had re-

solved to leave the country, but at my remonstrance and advice, they have remained, and one or two persons have been won for the truth, and wish to be united to the church. We have to the best of our ability succored our afflicted brethren. The cause at Stuttgard continues to prosper; the efforts of our brethren to spread the truth are blessed, so that the church numbers about 100 members. These, however, do not all reside at Stuttgard; about thirty of that number live in nine different villages or towns, so that through them the good seed is scattered far and wide. I am anxious to employ a colporteur or missionary for this part of Germany, as soon as I can find a proper person.

At Bitterfeldt in Prussia, our friends enjoy now rest, after having been called to undergo severe trials. Our br. Werner continues to embrace every opportunity to spread the truth there, and in the adjacent state of Cöthen; and in the latter place several persons have been converted, and wish to be baptized. I have requested br. Lehmann to go there as early as possible.

The cause in Denmark demands our most unbounded gratitude to God. He has not only shielded our beloved brethren in the day of battle, from the fiercest assaults of devils and men, so that they have stood their ground, but he has defeated by the sword of the Spirit—the word of truth—the opposers of the gospel, and by a handful of the despised followers of the Nazarene, is now making broad inroads on the kingdom of darkness. As I am not quite certain that br. Mönster has written direct, since November last, I will briefly state what has transpired since that time. You are acquainted with the decision of the inferior court, in the case of the brethren Mönster, which might be considered as very lenient, the principal charges against them by the court of chancery having been rejected. They were sentenced to pay about \$27, to the poor, and the costs. The government, not satisfied with this, appealed to the highest court, but even here another decision was not given. Our brethren were then liberated in November last, after having been confined for a twelvemonth. Their happiness and that of their dear wives, children, and the church, can better be imagined than described. Though our brethren were strictly charged on their liberation, “not to preach or teach in this (Christ’s)



name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course, and been glorified in the conversion of sinners. Our brethren have preached the gospel to vast multitudes; they have been visited by numberless persons from all classes of society, and the church counts already between eighty and ninety members. A church has been formed at a place called Petersburg, where br. Adolph Münster baptized sixteen converts, but in consequence of this, he has been again arrested, and has been escorted to this place to be confronted with the persons baptized. In other parts of the country there is a spirit of inquiry awakened, which I believe the devil with all his cunning and power will not be able to suppress. Some of the old orthodox Lutherans also begin to give way and yield to the truth. Br. Münster writes Feb. 18, "Very many believers in the country are now waiting to be baptized, and if my brother Adolph is not soon liberated, I intend to go myself, although the church is opposed to it, for they fear that I shall be immediately imprisoned again. The desire to hear the word is very great, and the pressure at our meetings is so great that it cannot be borne. Many sinners, I rejoice to see, are converted, and even some of the old believers join themselves to us. My house is filled with people from morning to night, who ask, What shall we do to be saved? It is almost more than such a poor weak creature can bear. Br. Peuluke has returned, (he had been at his own charge on a missionary tour,) and has brought his brother with him—formerly a complete Saul, now a humbled Paul; he was baptized on the 16th inst., and has returned to his home rejoicing."

The church at Langeland has been also exposed to severe persecutions; the pastor Erasmus Jörgensen, a farmer in good circumstances, has been robbed of his all, on account of his preaching and administering the ordinances, and some of the money sent for the brethren at Copenhagen, was sent for his support. Br. Jörgensen is, however, faithful to his trust, and the church is flourishing; it has twenty members. At Aalborg the little flock has enjoyed more peace, though br. Sergent Föllved has been dismissed from the army for refusing to have his child sprinkled.

Let us now unite, dear brother, to ascribe honor, glory, and power to the

triune Jehovah, for the great things he has done, and is still performing by the feeblest instruments. It is still his plan to choose the foolish things to confound the wise. Oh! we have a faithful God!—faithful to his promises, and faithful to his saints. With such a God on our side, there is nothing so great that it may not be accomplished. His counsel will stand forever, and the purposes of his love must be fulfilled. I trust that the extraordinary blessing of our God, with which he is pleased to favor the mission in Denmark and Germany, will be a powerful stimulus to you and to us, to exert every nerve in the use of means, and to pray more fervently than ever for that influence from on high, without which we cannot proceed one step further.

I am decidedly of opinion that brethren Profs. Hackett and Conant should proceed to Copenhagen. If an introduction or recommendation could be procured from the king of Prussia, through your minister at that court, it would be highly desirable.

The intelligence that we may expect \$800 from the American Tract Society for 1842, is most encouraging—it is just what we need. Cannot the Baptist Tract Society do something to publish Baptist tracts? I am again \$75 out of pocket for this object. A grant of \$250 or 300 would be most acceptable.

For the generous donations received through you for the brethren in Denmark, and myself, I beg you will present my warmest thanks to the donors. These have not only added to our comfort, but banished many an anxious thought, and freed us from debt, which otherwise it would have been almost impossible to discharge. He who does not forget, nor leave unrewarded the cup of cold water given to one of his disciples, cannot forget the munificence of our transatlantic brethren.

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### Tavoy.

#### ANNUAL REPORT OF MR. WADE.

The following extracts are from the annual report of Mr. Wade, upon the stations which he occupies. Notwithstanding this and similar papers are designed more particularly for the benefit of the Board, we deem it suitable occasionally to publish them, or parts of them, that the friends of missions may have an opportunity to look in upon our brethren at their every-day

work, and see them in their joys, and in their sorrows. Mr. Wade writes under date of June 10, 1841.

At the opening of the dry season I went with Mrs. Wade to Matab, and after remaining a few days, I left her there, while I went to the Ya Karens; afterwards I returned and spent about two weeks more in Matab. Mrs. Wade in the mean time superintended the duties of the station, holding also frequent conference and prayer meetings among the females, in addition to the usual duties of her school. During this time, there was an increased attention to religious duties among the church members. There were about thirty hopeful inquirers, and several hopeful conversions. Among those who asked for baptism and were examined, twelve were accepted by the church and baptized. Three of these were Pgho Karens. The others were chiefly youth, having Christian parents. Five or six individuals were debarred from the communion for using foul language, or for travelling on the Sabbath. One was excluded from the church for immoral conduct. Four who had been excluded two years ago for immoral conduct, and two for using charms in illness, were restored to the fellowship of the church, having given satisfactory evidence of repentance and reformation. Seven have died. Present number, 324. At the communion season, just before we returned to Tavoy, we proposed to the church to make a contribution to the Tavoy mission fund, that they might bear a part, however small, in the great work of carrying the gospel to the destitute; they cheerfully acquiesced, and a collection was taken amounting to about thirty rupees; which, considering their deep poverty, their almost utter destitution of money, was no mean sum; for if they get any thing to market it must be brought two days' journey on their own back.

In addition to my usual tours in the jungles, I spent a part of the dry season in looking out a location for a new Christian village, where, it is hoped, we may be able to spend the rainy season among the Karens, without serious exposure to jungle fever. We finally fixed on a location on the river but a few miles above Tavoy. A few families have removed to this place, which has thus far proved very healthy, although the season is far otherwise in the Burman villages above and below.

If it should continue healthy, and their crops should prove good this year, there is great encouragement to hope that this will become a permanent settlement, in which case, and provided we are able to live among them during the rains, in addition to the advantage of being among our people the year round, the expense of travelling, and of the boarding-school will be, we hope, materially diminished; which is desirable in the present embarrassed state of the funds of the Board.

It was intended in our arrangements that Mrs. Wade and myself should live at the new village, and have the boarding-school there during the present rains. But towards the end of the hot season Mrs. Wade's health, which had been failing for two years past, became so much impaired by almost constant bowel complaint, and frequent attacks of fever, that her physician and ourselves judged it indispensable that she should take a change of air; for which purpose she went to Maulmain, and for want of an opportunity to return, the weather being too severe for small vessels to venture out, her stay was protracted much longer than we anticipated. In the meantime, in Tavoy itself, and in all the surrounding villages, fever prevailed to an alarming extent—so that in many places there were not well ones enough to take care of the sick, and great numbers died. At the time of Mrs. Wade's return the fever still prevailed in the villages, though it had greatly abated in town. It was, therefore, judged imprudent to make the experiment of living at the new village during the present rains. We accordingly called the school, which had been in operation about six weeks, into town.

In order to effect a beginning at the new village, I have been obliged to assist the families in moving, building materials, paddy, various seeds for their plantations, farming utensils, cattle, &c.

Without such assistance no beginning could be made, because their former residence was beyond the mountains, and having to carry every thing on *their own backs*, the transportation of necessary supplies was quite out of the question. This assistance I have rendered out of my own allowance. The expense of mission buildings (193 rupees 13 annas,) it was thought most proper to charge to the Board, that they might be mission property. The getting up of an estab-

ishment of private property might lead to evil results.

During that part of the year in which we cannot travel, in addition to the usual routine of preaching and assisting Mrs. Wade in the boarding school, I have revised Mr. Vinton's translation of Todd's Sermons to Children, as-

sisted br. Mason in the revision of his translations, and finished the translation of the two epistles to the Corinthians. This work I undertook against my own will, at br. Mason's urgent request. I think he should have translated the whole of the New Testament.

## Other Societies.

### INSTITUTION FOR THE PROPAGATION OF THE FAITH.

In our March number we submitted to the readers of the Magazine, a brief statistical view of the Roman Catholic Missions throughout the world, aided by the "Institution for the Propagation of the Faith." Since that article was prepared, we have seen the "Annals of the Propagation of the Faith," the periodical of the above named Society, from which we learn many particulars concerning the origin and progress of this missionary organization, some of which we have thought might not be either uninteresting or unprofitable to our readers.

The institution of which we speak, though similar in name and design, must not be confounded with the *congregatio de propaganda fide*. The last named was founded by Gregory XV., as early as 1622. It consisted of eighteen cardinals, and some papal ministers and officers of the college; and its object was to arrange and direct all measures relating to the extension of the Catholic faith, and the extirpation of heretics. Connected with this, was the "Seminary for the Propagation of the Faith," instituted by Urban VIII., in 1627, for the education of missionaries.

The "Institution for the Propagation of the Faith" dates its origin no farther back than 1822. It is said to have been founded by a few "humble and obscure Catholics in Lyons," whose means when they commenced operations did not amount to £1900. From this representation it would seem that the Vatican had long been slumbering; that the laity, excited perhaps by the example of the various protestant sects who have filled the world with the fruit of their labors, were moved as by the very instincts of their religion to associate together for the purpose of propagating the faith. Speaking of the humbleness of the origin of this institution, "Annals" thus eloquently remarks:

"Human wisdom might have seen the finger of scorn. They,

however, were persuaded that they were undertaking a work which the Almighty would not fail to bless, because it was founded on charity, humility, and confidence: for the smallness of the offering gave proof of a pious ardor which could not be restrained, and of the utter inability of those who undertook the work to effect it themselves; while it compromised, in a manner, Him whose co-operation was solicited, by the immense work which was left to His providence to carry through. They remembered, too, the oil of the widow of Sareptha, and the five loaves of the wilderness; and they also hoped to be able one day to distribute the bread of life to so many wandering people, and to refresh the lips of the new prophets who announce to them the word of salvation.

We suppose, however, that the eyes of the Vatican have neither slumbered nor slept; that the influence which moved the "artizans and shop-keepers of Lyons" to associate for missionary purposes, emanated from Rome; that this form was given to the enterprise for the purpose of addressing more effectively the sympathies of the *people*, and by consequence to infuse new vigor into the "church." It has, professedly, no connection with the "See of Rome." Two committees are established, the one at Paris, and the other at Lyons, to distribute the alms to the different missions. The institution, however, from its origin, says the Annals, "has been highly favored, and warmly recommended to the faithful by the Holy See."

The Sovereign Pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, November 15, 1835, and January 22, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective Bishops, it shall be established, both in France and in all other countries in communication

with France, the following Indulgences applicable to the souls in purgatory.

1st, A PLENARY INDULGENCE on the festival of the Finding of the Holy Cross; the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the Indulgence, he must be truly sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, on the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d, An INDULGENCE OF A HUNDRED DAYS, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

The Sovereign Pontiff, who has tended with anxious care the Institution from its foundation, having honored it by public adoption and encouraged it by rich gifts, has been pleased, in order to complete his paternal solicitude, to bring it solemnly before the Christian World, in the most imposing manner within his power, namely, by his Encyclical Letter of the 13th of August, 1840. In this important document, his Holiness designates as one of the principal hopes of the future, in the midst of the religious dangers of the present time, "that Society, founded first at Lyons, and subsequently spread abroad with a wonderful progress;" and concludes by recommending it to the zeal of all the Patriarchs, Primates, Archbishops, and Bishops of the world.

Whatever may have been the parentage of the Institution, it is now obviously cherished by the Roman hierarchy, as being the right arm

of its strength. The receipts for 1839 were nearly 2,000,000 francs; in 1840, 2,500,000. This sum was obtained chiefly from the peasantry of Europe. Upon this topic the Annals thus remarks :

The mass of our receipts are the savings of the poor—the little sacrifice, which infancy joyfully offers—the fruits of the privation, which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt.

The ordinary contributions is one half penny per week. One member is charged to receive the contributions of ten, the amount of which he hands over to another member who receives ten similar contributions, that is, a hundred subscriptions.

One hundred and twenty thousand copies of "The Annals of the Propagation of the Faith" are published once in two months in seven different languages, and are distributed gratuitously, at an annual expense to the society of about 200,000 francs.

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#### BAPTIST CONTINENTAL AID SOCIETY.

A society by this name has recently been formed by our friends in England; the origin and object of which are thus described in the (London) Baptist Magazine for March 1842.

Recent events have called the attention of the Baptist denomination in Great Britain to the state of the Christian churches on the continent of Europe. The information obtained by the deputations from the West Riding Baptist Association to Hamburgh in 1840, and to Denmark in 1841, resulting from the persecution of Baptists and of Baptist churches, have brought into discussion, in private circles and in public meetings, the extraordinary difficulties under which the Baptists are placed in many of the European nations, as well as the favorable openings which providence has mercifully afforded, in some few of those nations, for the extension of christianity, in connexion with the peculiar institutions of our blessed Lord. The attention of the public has no doubt been drawn to this subject, more decidedly, by the report of the public meeting lately held in London, relative to the Denmark mission, contained in the Baptist Magazine for the month of December last.

There had arisen in some of the Baptist churches in the midland and southern counties of England, as well as in some of the Baptist churches in the West Riding of

Yorkshire, an anxious and prayerful desire that something should be done to arouse the tens of millions of the inhabitants of continental Europe from the infidelity, indifference, superstition, and gross ignorance in which, with trivial exceptions, they are involved.

After much discussion in the metropolis and in different parts of the country, a society has been formed for the purpose of affording to Baptists and Baptist churches on the continent of Europe, suffering from persecution or other temporary causes, such countenance and pecuniary aid as they may require, under the name of "THE BAPTIST CONTINENTAL AID SOCIETY." The friends in London, some of whom have promised subscriptions, urged that the head quarters of the society should be in the West Riding of Yorkshire.

The Baptist churches on the European continent are dear to the heart of our blessed Redeemer. The multitude of souls there perishing for lack of knowledge are precious beyond all utterance. Are the members of Christ's mystical body in Britain to stand still, to make no effort, to withhold the silver and the gold from this part of the world? Is the seat of the Beast never to be assailed with the weapons of the Christian warfare, which are not carnal, but mighty through God to the pulling down of the strong holds of superstition and of spiritual domination? If the apostle Paul had walked upon the southern shores of our island, and looked upon the continent in the distance, teeming with millions wholly given to idolatry, or sunk in forgetfulness of God, would he have been inactive for a quarter of a century? The continent of Europe was open to the exertions of British Baptists by the peace of 1816, and men of commerce, of science, of taste, and of pleasure, have gone and spent their millions of money in the pursuit of the objects dear to their hearts; but a quarter of a century has gone into eternity, without the record of one effort made by the Baptists, as a denomination, to extend the kingdom of our Redeemer there. Is there not cause for humiliation and repentance in reference to the past? Is there not a powerful call to energetic exertion and earnest prayer for the future?

#### JUBILEE OF THE BAPTIST MISSION.

The present being the fiftieth year from the establishment of the English Baptist Mission, the Executive Committee of that Society have proposed that 1842 be observed as a year of jubilee. The following is an abstract of their address.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labors. It has been suggested that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and of special liberality and devotedness. It has also been suggested that "a Jubilee Fund be raised as a practical expression of gratitude for past mercies, and as a tribute of affection to that Savior who loved us and gave himself for us."

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, be applied to the direct objects of it in such a manner as shall not augment its annual expenditure: that is to say, to the purchase or erection of chapels or other premises, requisite for preaching, schools, the preparation of native converts for evangelical labor, the residence of Missionaries, printing the Scriptures, or for other similar purposes; to paying the expenses attendant on exploring and occupying new fields of labor; and to the erection of premises in London to be held in trust for the Baptist Mission, and to be adapted for the use of our other Denominational Societies.

In following out these suggestions, it is proposed to have a series of meetings during 1842. It is recommended that special public religious services be held, and collection for the Jubilee Fund made by all our congregations, and in all our missionary stations in both hemispheres. It is further intended, that, as the Society was formed in the month of October 1792, a General Meeting be held in London in that month, to supplicate an enlarged measure of the Holy Spirit on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate to vigorous efforts in extending the kingdom of the Son of God throughout the whole world. It is also recommended that all the Churches should have Jubilee Sermons, on Lord's-day, October 2nd, the day of the formation of the Society. As the ordinary expenses of the Mission will need to be met, it is earnestly hoped that the Jubilee Contributions will be altogether an extra effort, which will not be allowed to interfere with the ordinary receipts.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. Let not any do nothing because they cannot do much; small as rivulets may appear when considered separately, they may, by uniting with many others, form large streams.

Let us make such an effort as shall shew what union and energy can effect in a holy cause by spontaneous liberality—as shall shew that there is a living power in our principles.

#### SOUTH AFRICA.

The Rev. Samuel Dyer, a missionary of the London Society, on his return to the Ultra Ganges Mission, makes the following communication respecting the progress of missionary labor at Cape Town, the capital of the colony of the Cape of Good Hope. Missionary labor was first commenced in this colony in 1737, by the United Brethren among the Hottentots, about one hundred and twenty miles to the eastward of Cape Town, while the colony was in the possession of the Dutch. But little progress was made, however, until about the beginning of the present century. The colony came into the final possession of the British in 1806. The London Missionary Society commenced their labors here in 1799 among the Caffres, in the interior. The Wesleyans commenced their mission here in 1816. Their missionary, Mr. Shaw, having been refused permission to attempt the instruction of the slaves at Cape Town, removed into the country, and commenced his mission among the Hottentots. The progress of civilization and the Christian religion at Cape Town, has been, doubtless, greatly facilitated by the reflex influence of christianity among the natives in the interior.

Upon reaching this place, my first inquiry was for Dr. Phillip; but he had left Cape Town for the interior, three weeks before. Mrs. Phillip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Phillip, and who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren, are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious

books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools and adult schools are thriving; and there are many missionary hearts besides the hearts of missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS., in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of colored people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boors are indignant with the missionaries—and why? Because, say they, the missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of missionary societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of color manifesting an insatiable

ble desire to learn to read, instructed by pupils members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

## Miscellany.

### JUVENILE ZEAL.

We copy from the London Missionary Magazine the following account of a successful effort of the Rev. Dr. Leifchild to awaken among the juvenile members of his flock a missionary spirit; and we commend the same to our shepherds in Israel, as an example worthy of imitation. The missionary spirit must be cultivated, if we would see it advancing with a vigorous growth, by patient industry, and no where can we prepare a better soil for it, than in the hearts of the young.

A very interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children's Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Managers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of three adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations.* Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr.

Leifchild, from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English; the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his missionary to her succor, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.

## AS THE LORD HATH PROSPERED YOU.

The disciple of Christ must feel under special obligation to Him. He must consider it to be his duty and his privilege to labor for him in any way that may promote his glory—to obey his will. Feeling this, and believing as every enlightened Christian must, that each one, however small or however large his means, is called upon to do according to his ability, for making known "His saving health among all nations," he is often filled with solicitude to know what the measure of his duty is. It is sometimes difficult, even when the temper of the heart is right, to settle the relative claims of different objects; and if love to Christ is allowed to abate, avarice will set up such a clamor as to almost silence conscience upon the duty of giving at all. Hence it is a thing of much importance that every Christian have some system, that he may be saved as far as possible the necessity of debating this question on every occasion that calls for his action. As an illustration, let us suppose that a Christian, upon mature reflection, should make up his mind that at every monthly concert he would contribute 25 cents during the year. The offering is then made, and he has the benefit in his soul of this act of obedience, and he has only to make his offering ready. A contributor to the funds of the London Missionary Society has made the following communication to the *Missionary Magazine*, the organ of that society, in which he states his rule:

From an early period of my religious history, the following portion of scripture has been deeply impressed upon my mind: "Honor the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10; and though I have endeavored ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the gospel upon the liberality of

Christians were as great and binding, and even more so than the requirements of the law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase."

Through grace I have been enabled to make the following practical improvement of the above remarks:—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessities of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at liberty to give any thing to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chron-



icle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

#### MISSIONARY ANECDOTES.

##### *Bibles at half their cost.*

As soon (says Mr. Kincaid) as the quarto Burman bible was printed, I wrote to Maulmain for thirty copies, and at the same time proposed to the brethren there that in all ordinary cases we should sell them for three rupees each bible—that is, for about half the original cost. I mentioned that all the brethren in Arracan highly approved this plan, as there was not probably a single disciple, either Burman or Karen, but what is able to pay three rupees for a splendid quarto bible. Also, many who are not disciples would buy, and be far more likely to read and take good care of a book which cost them something. But the most weighty consideration in my mind was, the importance of training up the native Christians to help themselves. When my thirty bibles came to hand, I called together the disciples here, and explained to them the way in which this bible had been printed—that the money was given by Christians in America, and that thousands as poor, or perhaps poorer than they, had given money for this grand object. After giving them a correct idea of the labors of Christians in order to give the holy bible to all nations, I said, “Is it right now for you to take this bible? Will you be able to read and pray with pleasure, when you reflect that you had not christian principle enough to pay for your Bible? (Several, all at once, inquired,) ‘What shall we do? What does the teacher propose?’ Each one of these bibles cost about six rupees, and I propose that you pay one half—that is, three rupees. And this will be the same as though you gave three rupees each to the Bible Society.”

Eleven disciples, that is, all who can read, came forward at once, and took each one a bible. Some of them wished me to wait two or three months for the money, and I told them I would give three months. One man, in a few days, brought me his three rupees for the bible, and then gave me twelve rupees, as a donation to the Bible Society. He said his mind had been much troubled, to think he had never done any thing for this grand object, and if his circumstances would allow, he had made up his mind to give one rupee a month as long

as he lived, for the purpose of printing the bible in all languages. This man is by no means in affluent circumstances—his whole income is twelve rupees a month, and he has a wife and four children to support. I thought this such a lovely exhibition of christian principle, that you would be delighted to hear it.

##### *A Widow's Mite.*

“The two widows,” says the Rev. Mr. Schaffter, missionary to New Zealand; “whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of salvation. After baptism, each of them brought me a half-rupee, as a benefaction to the poor fund. As one of them is very poor, I told her to take the half-rupee back, and bring me instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, ‘This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart.’”

##### *Degradation of Females.*

“What most affects my own mind,” says the Rev. Mr. Gladwin, missionary to the Caffres in South Africa, “is the oppression of females, which is carried on to an alarming extent. The practice of paying eight or ten head of cattle for their wives seems to carry with it a conviction that they are bought purposely to become the slave, instead of the partner, of their husband: hence they quietly submit to every species of imposition. Speaking about the hard work which they were required to perform, one replied: ‘Women must work: they are bought with cattle.’ And if, after an union of some years, the husband dies first, his friends will visit the abode of the widow to take away every vestige of property, including the cattle, on the produce of which she and her children were dependent for support.”

##### *Liberality of the Natives.*

“A missionary meeting had been announced on the preceding Sabbath,” says Rev. Mr. Hodgson, missionary of the Wesleyan Society, in South Africa, “and at three o'clock the bell was rung, and the people, to the number of at least 250, hastened to the chapel. A subscription list was opened after the addresses; and 276 head of cattle, valued at 963 six-dollars, or, at a moderate calculation, 67l. 14s. 6d. was contributed.

I felt utterly astonished at the cheerful manner in which the subscriptions were presented: it conveyed to my mind the conviction that most of them felt themselves honored by our accepting their offerings.

The children in this country are frequently owners of cattle, from a small stock furnished by their parents or friends when born, and from which a stock of cattle is often raised sufficient for a small dowry on

marriage: and it was delightful to see the spirit with which the young females, especially, came forward on this occasion."

*A definition.*

Titus Afrikaaner, a notorious robber, having experienced a gracious change, describes the same by saying he had got the heart of a woman.

## American Baptist Board of Foreign Missions.

### SYMPATHY FOR THE HEATHEN.

It has come to be a pretty generally established principle, that a Christian people owe something to unevangelized portions of the world. We do not intend at this time to inquire into the ground of this indebtedness, but, in what we have to say, we shall take it for granted that this obligation is admitted. Let us suppose then, that God has purposes of mercy to the heathen—that the provisions of the gospel are sufficient for all, and that they were intended for every kindred and tribe; that God's method of communicating these spiritual blessings is through the instrumentality of his people, so that it amounts on their part to a positive obligation; and that the consequence of neglecting to perform this duty, would be that the heathen must sink to hell. These principles, perceived in a greater or less degree of distinctness, are, we believe, matters of common belief among the disciples of Christ in Christian lands. We urge, then, *the importance of informing ourselves respecting the actual condition of the heathen, and the progress of those efforts which are designed to communicate to them the blessings of salvation, as being a necessary qualification to a right discharge of our duty to them.*

This duty arises from the obligation to which we have alluded; and as this is universal, so is the duty. Had nothing been done for the unevangelized portions of mankind, the obligation of every disciple

would have remained in full force, and consequently the duty of inquiring into their actual condition would have been obligatory; but now that the work has been so happily commenced, the duty has been increased by the vast accumulation of new facts which have been developed. Christian countries know a thousand times more about the actual condition of the heathen—about the probability of their perishing eternally unless the gospel is communicated to them, and about the certainty of their receiving the gospel if published to them, than they did fifty years since.

The Baptist denomination, under this conviction of duty, have associated together for the purpose of making known to certain portions of the family of man, who worship idols, the glorious gospel of the blessed God, and we take it to be the duty of every member of our communion to acquire, so far as is practicable, every item of information which this movement, on the part of his brethren, may have elicited. This duty is imposed not by any ecclesiastical authority possessed by a missionary association, but by the simple fact, that such an organization exists, and has produced its legitimate results. This we take to be as certain as the fact, that the preaching of Christ imposed additional guilt on those who rejected him. There is a sin of ignorance which God will lightly punish, but his is not a sin of ignorance, who knows enough to learn, if he would but apply himself.

We fear there is a sinful apathy on this

subject. Who reads the Baptist Missionary Magazine? in which is treasured up all that an individual needs to know, in addition to what he may learn from the word of God, to enable him rightly to discharge his duties to the heathen. Do you say the Magazine is uninteresting, so is the Bible when approached in a certain temper of heart. In this official organ of the Board, the condition and wants of the heathen are described—their total ignorance of the Supreme Being—their moral degradation and mental imbecility,—the joyfulness with which those who are savingly enlightened receive the gospel message; and also, the labors and privation of our brethren, who have gone to labor among them as pastors and teachers. As a simple matter of justice to our brethren whom we have sent forth, we ought to hear what they have to say. We have pledged to them our prayers and our sympathies. Let an individual read attentively, and with a generous heart, this missionary intelligence, and if he does not feel a missionary spirit glowing within him, we fear he is no Christian. “I was once addressed, while in the country,” says an agent of another Institution, “by a farmer as follows :—‘ Sir, will you take a small sum of money for me to the Treasurer of the Missionary Society. I take the Magazine, and read the journals of the missionaries, and when I pray I always have to remember them, and when I have prayed, I think of the money in my pocket; and here are ten dollars which I wish you to take to the Treasurer to encourage the brethren in their good work. When I read these accounts I cannot help weeping.’ ” Now this plain man has given us a simple but graphic delineation of the process in which missionary intelligence acts upon the heart—it leads to prayer and alms-giving. The circulation of the Baptist Missionary Magazine is not equal to one for one hundred communicants in the Baptist denomination, and multitudes who take it, do not read it. They subscribe for it out of regard to the mission, as an act of charity. In this there is about as much of piety,—about as much that is pleasing to God, as there

is in the conduct of a sinner, when he reads his bible for the single purpose of appeasing his conscience, while at the same time he hates the inspired word, and despises him that gave it.

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#### WORTHY OF IMITATION.

The following is an extract of a letter from Mr. Silas Follet of Thetford, Vermont, addressed to the Foreign Secretary. The obligations alluded to are, 1. A bond given Feb. 6, 1841, in which he binds himself, his heirs, executors, and administrators, to pay to the Board of Foreign Missions, the sum of one thousand dollars, in ten annual instalments, of one hundred dollars each. 2. A bond dated March 10, 1842, in which he binds himself in a similar manner to pay four thousand dollars more in equal annual instalments, or the whole at any one time at his pleasure.

Mr. Follet is a farmer, and has acquired his property by his own industry, five thousand dollars of which he has thus consecrated to the cause of foreign missions. We hope he may live to be his own administrator, and realize the fruit of his benefactions; and that his example, so worthy of imitation, will move others to do likewise.

DEAR SIR,—I think of you often; I think of you as a brother engaged in the cause of our dear Redeemer, and hope and pray that you may always be greatly strengthened and encouraged in the good work now going on for the conversion of the heathen in foreign lands; and may you gain strength and encouragement daily in the service of our common Lord and Master. My heart and soul is with you in the good cause. I am now preparing to send you another obligation, larger I hope than the first. I wish you to make every prudent exertion to raise funds, and never be discouraged.

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#### Recent Intelligence.

ARRACAN.—Mr. Kincaid writes from Akyab under date of Oct. 29, 1841. Mr. K. and his wife had been obliged on account of ill health to make a voyage to Calcutta. This they had done, and had returned, after an absence of five weeks, with improved health. They had been advised to make an absence of eighteen

months or two years, but were unwilling to leave the field of their labor for so long a period. The year 1841 seems to have been a sickly season in some parts of India. "Many were dying of cholera," says Mr. K., "when we arrived in Calcutta. One missionary lost two children in one day, by this dreadful disease."

Our friends made the passage in the Company's steam ship, which runs regularly between Calcutta and Arracan; and they seem to have been highly pleased with their reception, and with what they saw of the progress of missionary labor while at Calcutta. Says Mr. Kincaid:

We received a most kind welcome from our missionary friends, who urged us to remain with them for a month or six weeks longer, that is, till the ship should return again, but we could not think of being absent so long. I became acquainted with all the Baptist missionaries, and with some of the Scotch, Independent and Church missionaries. It was truly cheering to see such a vast amount of means in operation for the benefit of the heathen. Preaching, translating, printing, and schools, are all carried forward on a grand scale. I was delighted to witness such harmony and peace among the missionaries, though differing in their theological opinions—all appeared to be impressed with the magnitude and grandeur of their work.

The following is Mr. Kincaid's version of Puseyism in India, as he has seen and learned its operations there.

You are aware, probably, that Oxford Popery has been brought to India, and has already been productive of much injury. They are teaching the native christians that those men who have not had the hands of an episcopally ordained bishop laid on their heads, have no authority to preach or baptize—that they are not Christian ministers. In addition to this, they take into their communion those who have been excluded for immoral and disorderly conduct, and also employ them in redeeming others. This is one of the worst features of popery. Bishop Wilson has taken a firm stand against Oxford Popery, but whether he has power to control these men sent out by the high church party in England, is somewhat questionable. What are called the church missionaries, are pious evangelical men, but these men of whom I speak are notoriously as destitute of all correct notions of Christianity as the Jesuits.

Mr. Kincaid remarks as follows upon the supposed intentions of the recent military movements in Burnmah, and their probable results, &c.

You will learn, doubtless, from the public papers, that the king of Ava has come down to Rangoon with an army of 100,000—as large an army as he could supply with arms and ammunition. Ever since he came to the throne in '37, he has pursued one line of policy—he has collected vast military stores—has fortified his sea-ports, Bassein and Rangoon, and has steadfastly resisted all efforts, on the part of the Bengal government, to maintain friendly relations. The governor general has despatched in great haste, men-of-war, armed steamers and troops, to Maulmain, so that the king may be thrown into a panic, and quietly retrace his steps to the ancient capital. If, however, he should still hold the English in contempt, and commit depredations on the English provinces, the grand throne of Alompra will be thrown down, never to rise again. I shall not probably be able to send *Moung Na Gau* to Ava this season, as the whole country is in commotion, and he would most probably be pressed into military service. For a long time, we have been able to get no intelligence from the church in Ava. Br. Abbott is anxiously looking for the arrival of some of the Karens from the Bassein province, but it is doubtful whether any of them, with all their intrepidity and perseverance, will be able to cross the mountains. Should Burmah become a part of the British Indian empire, it will be a joyful day to the Karens. But a few days since, we received letters from Ramree and Sandoway, and our friends there were usually well.

Mr. and Mrs. Kincaid are both successfully employed. Mrs. K. has a school of boys and girls, many of whom are making very gratifying progress. Mr. Kincaid's journal has been received, extracts from which will be published in our next number.

**MAULMAIN.**—A letter has been received from Mr. Howard, dated Dec. 7, 1841. The missionaries of that station were all well, though considerably interrupted in their labors by a concentration, in that place, of military forces. The boarding school had been discontinued, the premises on which it was kept having been required for an encampment. Several of the houses of the brethren had been demanded for similar purposes. Mr. Judson and his family were daily expected on their return passage from the Isle of France.

In addition to a strong naval force, there was in Maulmain a land force on the 7th of December of more than 6000 strong. Mr. Howard was expecting hostilities between the two governments, and of course was anticipating, in such an event, the success of British arms, and the opening of Burmah Proper as a field of missionary labor.

In acknowledging the receipt of an additional appropriation to that station of 1000 rupees for extra expenses, Mr. Howard thus remarks : " I trust that the prayers and the alms of the churches in America will not fail while there are heathen to be converted. Shall either be withheld while the demand for them both is increased ?"

GREECE.—Since our last number went to press, several communications have come to hand from Messrs. Love and Buel. Our readers have already been apprized that Mr. and Mrs. Buel had embarked for Athens. They did not, however, see fit to remain here. Very exaggerated accounts had reached Athens before their arrival. In addition to this a missionary of the American Board had a little previous to this, been obliged to relinquish his station at Maina, in the southern extremity of Greece, in consequence of the interference of government with his school. On these accounts the missionaries, and the American Consul at Athens, advised that our friends should not remain in that city, but repair to Smyrna, and make that city the place of their temporary residence. On their arrival here, also circumstances did not seem to favor their remaining, and they left for Malta ; at which place Mr. Buel's last communication is mailed under date of Feb. 15, and from which we make the following extract :

We arrived here yesterday in four days from Smyrna. At Malta, of course, we are free from all anxiety about our personal safety and quietness; and after a twenty-one days' quarantine in our very comfortable lazaretto, we hope to take up our residence in the town, and enjoy the privilege of a good instructor in the Greek, and by giving ourselves wholly to the study of the language, to be ready for commencing again our missionary work among the Greeks whenever Providence may open the way. My own interest in the missionary work, and for the spiritual welfare of the Greeks, continues unabated. I have seen the power of the gospel strikingly exhibited upon the minds of converts in our mission, and I feel confident that God will bless his gospel to the Greeks, provided

that missionaries do not fail to " *declare the whole counsel of God.*"

It is with devout gratitude, that I can mention the mercy of God in granting to us almost uninterrupted health, and we hope that the hard experience of the last two months, and our more extended acquaintance with the Greek people, and the missionaries among them, may be of essential service to us in time to come.

Our last dates from Corfu were down to the 22nd January, when the school was going on as quietly as if nothing had happened;—likewise the other operations of the mission. All the Greeks had returned to the school, and some new scholars from Greek families had been received. And the school was receiving special favors from lady M'Kenzie. Indeed, among many of the Greeks there had been a decided reaction favorable to our cause, as soon as the absurd report respecting my conduct on the 24th Dec. had been corrected.

Mr. Love, in a letter written on the fourth of February, confirms the statements of Mrs. Dickson published in the last number of the Magazine, as to the groundlessness of the alleged cause of the disturbance at Corfu, and fully exonerates Mr. Buel from all blame in the matter.

Falsehoods (he says) were everywhere set on foot. An alarm was given in the vicinity of the crowded church, " *Something dreadful has taken place. An American priest has been doing a dreadful thing. He has been here giving to the people books to destroy our Holy Orthodox Religion;—he has just entered this holy church and insulted the saints' relics—and reviled as while worshipping as idolaters;—and said that he himself was God !!*"

Speaking on the main question, as to how this excitement affected and would affect the Greek mission, Mr. Love says, " *My opinion is, that it does not invalidate the wisdom, or in any degree destroy the feasibility of the Greek Baptist mission.*"

In the meantime (he continues) we would supplicate the prayerful attention of the Board to the consideration of a large and an immediate reinforcement to the mission. Need of help never seemed to be so urgent as now. Surely no other mission can be in such straitened circumstances. Others, indeed, may be struggling for help, but this for existence. What we have said in other letters respecting the importance of occupying other stations, seems to be wearing at present very much the appearance of

necessity. The Lord has dealt with us in judgment and in mercy. The deep waves have rolled over us, but we would render devout thanks that as yet the mission is not swallowed up. Our prayer is to the Lord, "wherefore hath he thus dealt with us," and with meekness we supplicate, "Lord, what wilt thou have us to do?" At present our way is much in the dark. At Patras three individuals come daily to read and PRAY with Apostolos. The two converts at Corfu, and particularly Demetrius, in the midst of these fiery trials, gave us great comfort. And there are two scholars of the school which give us much encouragement. One is Greek, the other English.

CHOCTAWS.—A letter has been received from the Rev. Ramsay D. Potts, addressed to the Board, and from which we make the following extracts. This station, as will appear from these extracts, calls loudly for a reinforcement.

In addition to keeping school, I have devoted my spare time to preaching. A revival commenced at our Thursday evening prayer meeting, in January 1841, of which you have been notified. It appeared to subside in this vicinity, but commenced again at a neighborhood ten miles distant, at which place I had been, and still continue to hold a meeting every Wednesday evening. This neighborhood was famed for vice and immorality, but now the voice of prayer and praise is heard. Good attendance is still given to those meetings, and at home they are generally crowded on the Sabbath; many I trust have found peace to their souls at these meetings. The church at the close of last year, 1841, consisted of eleven members, one indian, four whites, six blacks; since which time forty-eight have been added, forty-three by baptism, five by letter and experience; two have been excluded, and one has died. This church now numbers, including the branch at Doaksville (which was constituted the first of September), twenty-eight indians, six whites and twenty-two blacks, making fifty-six in full fellowship. Should I be able to leave home I expect to constitute another branch at Boggy, thirty-five miles from this place, the coming Sabbath, and baptize several Choctaws.

I still have the charge of the Pine Creek church (Texas), to which have been added seven by baptism, making a total of fifty persons baptized during the past year. This church now numbers fourteen, eight whites, six blacks.

Mr. Potts is at present the only Baptist minister among the Choctaws. Hence the brethren

have petitioned the Board for additional missionaries, in the words following, by a committee chosen for that purpose.

DEAR BRETHREN.—Whereas we the people of the Choctaw nation have received the gospel by the Baptist denomination, and as many of us have received the religion of Jesus Christ, we are anxious that more missionaries should labor among our people, as our brethren are scattered over such an extent of country that Mr. R. Potts, our pastor, cannot preach to us so often as we wish. And Mrs. Potts has been sick a long time, and will not from all appearances recover; so that he cannot leave home, and we fear that we shall soon be destitute, unless you send us more missionaries. We humbly petition and pray you our brethren to send two or three missionaries to assist and labor with him on the expenses of the missionary Board, for there is increasing anxiety among our people to be taught the truth of the gospel; and we believe if we had sufficient laborers, that the gospel would spread throughout the Choctaw nation. We wish you could know how much good has been done within a few years past, and how much would be done in future. We believe if you knew our situation here, you would not hesitate to send help immediately. By the unanimous request of the Choctaw brethren,

SAMUEL WORCESTER,  
DAVID HOLMES,  
WILLIAM ROEBUCK.

### Donations.

FROM MARCH 1 TO APRIL 1, 1842.

#### Maine.

Eastport, Bap. ch., Samuel Wheeler, tr., per Aaron Haylen,	42.00
Winthrop, Bap. ch., per H. Parlin,	25.20
Gorham, D. C. Emery,	2.00
Buxton Centre, H. Emery,	.50
" R. Emery,	.25
" J. Clark,	.50
per Rev. Wm. Bailey,	1.25
	3.25
Calais, Bap. ch., per J. Grant,	13.00
	83.45

#### Vermont.

Thetford, Silas Follet 50.00

#### Massachusetts.

New Bedford, 1st Bap. ch., mon. con., per Luther G. Hewins,	100.00
West Cambridge, friends, per Rev. Timothy C. Tingley,	
For Burman bible,	1.00
" General fund	6.00
	7.00
Boston, Charles St. Bap. church, mon. con.,	14.53

do., do. do. do., Fem. For. Miss. Soc., per Mrs. Sharp, tr.,	88,27	
	<hr/>	102,80
do., Baldwin Place ch., mon. con.,	19,33	
West Bridgewater ch., mon. con., per Rev. S. S. Leighton,	3,50	
Townsend, Miss R. S. Robinson, Principal of Fem. Sem., per E. G. Robinson,	10,00	
Framingham Fem. Mite Soc., for Burmian Mission, per Joseph C. Hartshorn,	20,00	
Weston, Bap. ch., per Isaac Jones,	34,17	
	<hr/>	296,80

*Rhode Island.*

Providence, Fem. For. Miss. Soc. of the 4th ch., Miss H. Peck tr., for support of a Karen female on the Knowles scholarship, an- nual sub.,	25,00	
General fund	8,00	
	<hr/>	33,00
do., a friend to missions Rhode Island Bap. State Conven- tion, V. J. Bates tr.,	50,00	
Warren, Bap. ch., per J. Haile tr.,	16,00	
Newport, 1st Bap. ch., per Rev. Joseph Smith,	23,43	
Providence, 1st Bap. ch. and soc., mon. con.,	162,49	
Friend to missions, per Rev. Mr. Douglas,	,57	
Warwick, Lippitt and Phenix Bap. ch.	100,00	
Arkwright and Fish- ville, Bap. ch.	39,00	
do do., Angelina Paine, and a gold ring,	,50	
do. do., Sarah A. Gardner, and a gold ring,	,50	
North Kingston	47,00	
do. do., Quidnes- sett Neck	84,00	
do. do., do. do., Miss Phebe A. Aylsworth, breast pin and gold ring.		
E. Greenwich, Union Bap. ch.	23,50	
Warwick and East Greenwich, Bap. church	14,25	
W. Greenwich, Bap. church	26,25	
Newport, 1st Bap. ch. and soc.	79,57	
Tiverton, 2d Bap. ch. and soc.	14,25	
Newport, 2d Bap. ch. and soc.	100,00	
Fall River, Bap. ch., as follows,		
J. Borden	50,00	
Wm. Brown	3,00	
Cook Brown	5,00	
Mrs. Lydia Humphrey	15,00	
	<hr/>	73,00
Sandwich, Pocassett 1st Bap. ch.	8,00	
per J. B. Brown, Agent,	<hr/>	609,82
	<hr/>	812,31

895,31

*New York.*

West Chester, per anonymous letter,	3,00
Rev. Jirah D. Cole, agent of the Board, sundry collections,	250,00
	<hr/>
	253,00

*Pennsylvania.*

S. Meylert, of Montrose and Bridgewater ch.,	10,00
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*Maryland.*

Taneytown, per W. Craue & Co.,	8,00
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*Georgia.*

Georgia Bap. State Convention, per Rev. B. M. Saunders,	300,00
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*Tennessee.*

Smithville, Mrs. Butheua Smith, For China Mission, towards the support of Rev. I. J. Rob- erts,	10,00
General fund	10,00
	<hr/>
	20,00

*Kentucky.*

Covington, Bap. ch., per Rev. F. A. Willard,	13,00
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*Ohio.*

Cheviot, R. Gaines, per T. F. Morgan,	15,00
do., Bethel ch., per D. E. Slatbain,	9,00
per John Smith, Agent of the Board,	<hr/>
	24,00

*Michigan.*

Bap. Convention of the State of Michigan, per R. C. Smith, tr.,	26,00
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*Legacy.*

Middleboro', Mass., Andrew Cole, deceased, Rev. Eben'r Briggs executor,	<hr/>
	2352,72
	<hr/>
	24332,28

*CLOTHING, &c.*

Billerica, Mass., a box of clothing from females of Bap. church, for African mission, per Mrs. Sarah Spalding,	\$35,00
Rutland, Vt., box of clothing, &c., from Mrs. Sarah Griggs, for Rev. Francis Mason.	
West Dedham, Mass., Dorcas Soc., a box of clothing for Indian missions, per Mrs. Betsey Baker,	18,00
American Tract Soc., a box of tracts, for S. M. Osgood.	
Shelburne Falls, Young Ladies Sewing Soc., a box of clothing, for Mr. and Mrs. Brown, Jaipur,	25,08
Woburn Fem. Dom. M. Soc., a box of clothing, books, &c., for Rev. J. G. Pratt, per Mrs. Eliza P. Buckman,	36,15
Newport, R. I., a box and barrel of clothing and provisions, for Rev. C. Barker,	50,00
Springfield, Mass., Wilson & Chase, a box of clothing, for Rev. F. Mason,	18,00

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

JUNE, 1842.

NO. 6.

## American Baptist Board of Foreign Missions.

### TWENTY EIGHTH ANNUAL MEETING.

*New York, April 27, 1842.*

The Board of Managers of the Baptist General Convention for Foreign Missions assembled, according to appointment, this day, at 10 o'clock, A. M., in the meeting house of the First Baptist Church, corner of Broome and Elizabeth streets, New York; the President, Rev. Daniel Sharp, D. D., in the chair.

The following members were present :—

Rev. DANIEL SHARP, D. D., PRESIDENT.

" SPENCER H. CONE, " NATHANIEL KENDRICK, D. D., " STEPHEN CHAPIN, D. D., " FRANCIS WAYLAND, D. D., " GREENLEAF S. WEBB, " STEPHEN B. MUNN, Esq., " JAMES M. LINNARD, Esq.,	}	VICE PRESIDENTS.
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" LUCIUS BOLLES, D. D., " SOLOMON PECK, " ROBERT E. PATTISON, D. D.,	}	CORRESPONDING SECRETARIES.
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" BARON STOW, RECORDING SECRETARY.

Hon. HEMAN LINCOLN, TREASURER.

Rev. RUFUS BABCOCK, JR., D. D., SECRETARY OF THE CONVENTION,	}	Ex Officio.
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#### MANAGERS.

Rev. JOEL S. BACON,  
 " ALFRED BENNETT,  
 " IRAH CHASE, D. D.,  
 WILLIAM COLGATE, Esq.,  
 JOHN CONANT, Esq.,  
 Rev. WILLIAM W. EVERTS,  
 " GEORGE B. IDE,  
 " WILLIAM LEVERETT,  
 " JOHN PECK,

Rev. JOHN M. PECK,  
 " AARON PERKINS,  
 " BARNAS SEARS, D. D.,  
 " CHARLES G. SOMMERS,  
 " CHARLES TRAIN,  
 " B. T. WELCH, D. D.,  
 " N. W. WILLIAMS,  
 " W. R. WILLIAMS, D. D.



After singing the hymn,

“Great God, the nations of the earth,” &c.

prayer was offered by Rev. Dr. Chapin, of the District of Columbia.

Ministers of the gospel present, not members of the Board, were invited to sit with the Board, and participate in its deliberations. The invitation was accepted by the following brethren:—

Rev. Jesse Bushyhead, *Cherokee Nation*,

“ Eli Noyes, *Balasore, Orissa*,

“ Hiram Bingham, *Honolulu, Sandwich Islands*,

“ Isaac McCoy, *Indian Territory*.

#### NEW HAMPSHIRE.

Rev. B. F. Brabrook, *Great Falls*.

#### VERMONT.

“ Elijah Hutchinson, *Windsor*,

Rev. A. Harvey, *Bridport*.

“ D. M. Crane, *N. Springfield*,

#### MASSACHUSETTS.

“ Avery Briggs, *Middleboro’*,

“ Horace Seaver, *Dorchester*,

“ Charles Evans, *South Reading*,

“ S. S. Cutting, *Southbridge*,

“ Charles Willett, *Southwick*,

“ C. W. Denison, *Newton*.

“ John H. Rasco, *N. Brookfield*,

#### RHODE ISLAND.

“ David Benedict, *Pawtucket*,

“ B. P. Byram, *Valley Falls*.

“ John Dowling, *Providence*,

#### CONNECTICUT.

“ Jerome S. Anderson, *Stonington*,

“ H. Miller, *Meriden*,

“ Erastus Denison, *Portersville*,

“ E. Turney, *Hartford*,

“ Ira R. Steward, “

“ Addison Parker, *Stamford*,

“ Pierpont Brockett, *Sayville*,

“ M. G. Clark, *Norwich*.

#### NEW YORK.

“ C. P. Wyckoff, *Auburn*,

“ E. L. L. Taylor, *Brooklyn*,

“ John Smitzer, *Fayetteville*,

“ Lewis Leonard, *Cazenovia*,

“ John Cookson, *Troy*,

“ Norman Fox, *Ballston Spa*,

“ D. C. Haynes, *Utica*,

“ C. P. Sheldon, *Whitesboro’*,

“ D. G. Corey, “

“ G. C. Baldwin, *Charleston*,

“ George Benedict, *New York*,

“ Sylvester Davis, *Le Ray*,

“ Jacob H. Brouner, “

“ Simon Fletcher, *Queensbury*,

“ A. Wheelock, “

“ S. Powers, *Summit*,

“ John Ellis, “

“ Ichabod Clark, *Brockport*,

“ Z. Grenell, “

“ Stephen Jones, *Athens*,

“ H. Spencer, “

“ Isaac Lawton, *Kinderhook*,

“ Elisha Tucker, “

“ A. Kingsbury, *W. Winfield*,

“ D. Williams, “

“ G. Phippen, *Newburg*,

“ John O. Choules, “

“ Samuel White, *Staten Island*,

“ J. L. Hodge, *Brooklyn*,

“ Samuel B. Willis, *Cattskill*.

#### NEW JERSEY.

“ John C. Harrison, *Bordentown*,

“ Jackson Smith, *Lyon’s Farms*,

“ James E. Welch, *Burlington*,

“ A. Haynes, *Jersey City*,

“ D. B. Stout, *Middletown*,

“ Silas C. James, *Salem*,

“ J. G. Collom, *Pemberton*,

“ William Sym, *Newark*,

“ W. H. Spencer, *Hamburg*,

“ John Rogers, *Amboy*.

“ S. J. Drake, *Plainfield*,

## PENNSYLVANIA.

- Rev. David Bernard, Norristown,      Rev. A. D. Gillette, Philadelphia,  
 " John S. Jenkins, Coatsville,      " T. O. Lincoln, "  
 " James M. Challiss, Lower Dublin,      " Emerson Andrews, "  
 " Daniel Dodge, Philadelphia,      " M. M. Everts, Easton.  
 " J. L. Burrows,      "

## ALABAMA.

- " William Carey Crane, Montgomery.

## NEW BRUNSWICK.

- " W. H. Beckwith, St. John.

A letter was read from Rev. Richard Fuller, of Beaufort, South Carolina, one of the Vice Presidents of the Board; also a letter from Rev. Henry Jackson, of New Bedford, Massachusetts, one of the Managers; stating reasons why they should not be able to attend the annual meeting.

The Treasurer read his Annual Report, showing that from all sources the receipts of the year ending April 1, 1842, were,

\$52,137 10,

57,793 94.

and the expenditures,

On motion of James M. Linnard, Esq., of Philadelphia, seconded by William Colgate, Esq., of New York,

*Voted*, That the Treasurer's Report, an abstract of which has now been read, be accepted, and published under the direction of the Acting Board.

The Foreign Secretary commenced the reading of the Report of the Acting Board. After reading the first paragraph, in which mention is made of the death, during the year, of three Vice Presidents and of several missionaries, he was requested to pause, when a motion was made by Rev. S. H. Cone, and seconded by Rev. John M. Peck, that prayer be offered to Almighty God with special reference to these painful dispensations of Providence; which motion was unanimously adopted. Prayer was accordingly offered by the President. The Secretary then completed the reading of the Report, which, on motion made and seconded, was accepted.

The following committees were then appointed:—

*On Obituary Notices*:—Rev. Messrs. Stephen Chapin, D. D., Charles Train, and Charles G. Sommers.

*On Relations to former Missionaries*:—Rev. Messrs. S. H. Cone, N. Kendrick, D. D., F. Wayland, D. D., G. S. Webb, and J. M. Peck.

*On Appropriations to Missions*:—W. Colgate, Esq., and Rev. Messrs. N. W. Williams, and G. B. Ide.

*On Protection and Vindication of Missionaries*:—Rev. Messrs. R. T. Welch, D. D., B. Sears, D. D., and W. W. Everts.

*On Promotion of Missionary feeling and action in the Churches*:—Rev. Messrs. R. E. Pattison, D. D., John Peck, and Alfred Bennett.

*On Coöperation of other Institutions*:—Rev. Messrs. W. R. Williams, D. D., W. Leverett, and Aaron Perkins.

*On Progress of the Missions*:—Rev. Messrs. R. Babcock, jr., D. D., J. S. Bacon, and C. G. Sommers.

*To nominate the Acting Board for the ensuing year*:—Messrs. J. M. Linnard, W. Colgate, and John Conant.

*Voted*, That the subject of Indian Missions be referred to the Committee on Relations to former Missionaries.

Certain communications submitted by Rev. Isaac McCoy, touching his former relations to the Board, were referred to the same Committee.

Rev. Jesse Bushyhead, a Cherokee, and a missionary of the Board, was introduced by the Foreign Secretary, and affectionately welcomed by the President. On request, he gave a brief statement of the progress of Christianity and civilization among the Cherokee Nation.

On motion by Rev. Dr. Babcock, seconded by Rev. George B. Ide,

*Voted*, That the Secretaries be requested to prepare a condensed abstract of the Annual Report of the Acting Board, and cause the same to be printed and circulated as soon as practicable.

Adjourned till to-morrow at ten o'clock, A. M. Prayer by Rev. Eli Noyes, from Orissa.

At half past seven o'clock in the evening, a large congregation assembled in the First Baptist meeting-house, and listened to the annual discourse, delivered, according to appointment, by Rev. Dr. Pattison, from Ps. lxxxvii. 7—“*All my springs are in thee.*”

*Thursday, 10 o'clock, A. M.*

The Board met agreeably to adjournment; Rev. Dr. Chapin, one of the Vice Presidents, in the chair.

Prayer was offered by Rev. Daniel Dodge, of Philadelphia.

The journal of yesterday was read and approved.

The Committee on Obituary Notices reported, and their report was accepted.

The Committee on Obituary Notices beg leave to report:

In no year, perhaps, have we been so deeply afflicted by the ravages of sickness and of death, as during the year now closed. Three of our Vice Presidents, Chaplin, Mercer, and Holman; and five of our Missionaries, R. Bronson, J. and M. P. M. Fielding, C. H. Slafter, and A. B. Hancock, have gone to their final rest, whilst others, once laboring in the missionary field, are now lying, as we fear, at the point of death. Surely, brethren, it becometh us to acknowledge, in this formal manner, the hand of God in these repeated and heavy bereavements, and to pray that in view of them we may become more watchful and more devout, and the more entirely consecrated to the cause of God.

When the godly man ceaseth, and the faithful fall from among the children of men, the living should lay it to heart. The whole nation of Israel mourned over the death of Jacob, for three score and ten days. Devout men carried Stephen to his burial, and made great lamentation over him. And when John was beheaded, his disciples came and took up his body and buried it, and went and told Jesus. We have much reason for mourning at the death of great and good men. For in their removal we lose their counsels, the influence of their living example, the benefit of their daily prayers, and all their powers for doing good on the earth. It is believed, that at no time in our history, and in no case, could we have sustained a greater loss by the death of the same number from among us, than we have in that of the officers above specified. They were eminent men, distinguished for uniform piety, for vigor of thought, and for rich and varied knowledge on all the great subjects connected with the glory of God and the interest of man. To Dr. Chaplin, Maine and all the North are indebted for the existence of Waterville College, as Georgia and all the South are to Father Mercer for his liberal endowment of the Mercer University. And to no man in our denomination, is the great valley of the west

more indebted than it is to our lamented Holman. They lived to bless their age by their charities and labors of love, and, having finished their work, no doubt an entrance has been administered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

But while we have reasons for sorrow, that they are taken from among us, we rejoice that during their protracted lives they maintained an unspotted integrity; and that by their calm and peaceful end they honored God, and gave proof of the power and the excellency of that gospel which they had long proclaimed to others. And doubtless their death has proved a blessing both to themselves, and to the inhabitants of heaven. Death is gain to the believer. Hence Paul said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." And although death terminates their usefulness in this world, yet it will by no means disqualify them for usefulness in the heavenly state. For if the angels of God rejoice over the sinner when first brought to repentance, they will rejoice more loudly in bidding him welcome to a state of perfect purity and rest. Yes; who can say but what our fathers and brethren now have better opportunities and increased abilities to brighten the glory of God, and to swell the tide of blessedness throughout his holy empire, than they ever enjoyed in the militant church.

Let us remember, brethren, that our time is short. There are numbers among us whose heads are whitened by age, and must soon be called to their future reward. Within but comparatively a few years God has taken to himself many of our laborers, and some of our strongest leaders in the missionary enterprise. Let us, then, learn by such instances of mortality, that neither youth, nor vigor of health, nor the highest powers, nor the fairest prospects, will exempt from disease and secure long life. Whatsoever, then, our hand findeth to do, let us do it with our might, knowing that the night of death cometh, wherein no man can work.

Respectfully submitted,

S. CHAPIN, *Chairman.*

The Committee on Appropriations to Missions reported, and their report was laid on the table.

The Committee on Protection and Vindication of Missionaries reported, and their report was accepted.

The Committee to whom was referred the consideration of the persecution suffered by our beloved brethren in Germany, Denmark, and Greece, while devoting themselves to the cause of God and humanity,—beg leave to report:

That upon a careful and candid review of all the circumstances connected with these painful transactions, they feel called upon by the facts in the case, no less than by the claims of Christian sympathy and love, to express their unqualified approbation of their entire course of conduct; and of the prudence, meekness and moral courage they have severally manifested, when placed in positions alike responsible and perilous. From official documents, and especially from Danish newspapers which have been received, the wisdom, forbearance, and holy fidelity of our beloved brethren at their respective posts, have been fully vindicated, and furnish an amount of evidence to the soundness of their doctrines, and the unimpeachable morality and devoted piety of their conversation and deportment, equally unquestionable and gratifying. The Committee would therefore recommend the adoption of the following resolution:

*Resolved,* That our beloved brethren, J. G. Oncken of Hamburg, and others who with him have borne the reproach of Christ, suffering for the truth; the devoted brethren P. C. and Adolph Münster in Copenhagen; and our beloved brother R. F. Buel, who has recently suffered from popular excitement and violence in Corsu, while in the faithful discharge of his duties as a missionary of the cross; have each and all of them strong claims upon the sympathy and prayers of their brethren:—That they are not only fully exonerated from all injurious imputation, but their course is approved as having been, in the estimation of this Board, uniformly conciliatory and unblamable, and such as entitles them to the esteem and confidence of the Christian community.

Respectfully submitted,

B. T. WELCH, *Chairman.*

The Committee on Promotion of Missionary feeling and action in the Churches reported, and the report, after spirited addresses by the Home Secretary and others, was accepted.

The Committee on Promotion of Missionary feeling and action in the Churches, beg leave to report:—

The impulse given to the missionary enterprise by its novelty, is mostly expended. Nothing remains to carry it forward but that religious feeling which is based on an intelligent principle of duty. There is no subject, perhaps, better adapted to test the genuineness of Christian character, than that of Foreign Missions. A temporary interest may be excited in behalf of the perishing heathen, where the Christian spirit is imperfect. The natural pity of the human heart is capable of being strongly excited by the recital of their condition and prospects. But unless the Christian community are advanced in sanctification, this interest must soon subside.

The question is yet to be decided, whether there is vitality enough in the piety of the American Baptists to carry forward the effort which has been so auspiciously commenced, of giving the gospel to the heathen world. From some cause, the work has not been prosecuted with that vigor which its unspeakable importance demands. The inquiry has forced itself upon the minds of your Committee, how far this want of energy is to be attributed to a defective religious character and spirit in the members included within our churches. But this subject, however grave or elementary in the great enterprise in which you are engaged, cannot be considered by your Committee. It is alluded to only to direct the minds of the Board to one of the essential grounds of anticipation as to our future progress.

But whatever may be the degree of piety in the members of our churches, it must be seen, on a very slight examination, that there is not an adequate organization to call forth and concentrate the benevolent resources of the Baptist denomination.—The only portions of the country where the friends of the society are made to feel, in their annual contributions, the direct influence of any system for collecting funds, are, if your Committee are correctly informed, New York and Rhode Island. Although there are in other parts limited districts where as much is contributed per member, or according to their ability, yet in these instances it is the result of the individual influence and efforts of the friends of missions. Such is the fact in many parts of Massachusetts, and in several of the cities and larger towns.

It is not probable that the same kind of organization would be adapted to all parts of the nation; and, therefore, your Committee do not recommend any one in particular. But they would suggest that there is a common principle, very extensively disregarded at present, which is indispensable, viz., that there should be a treasury, auxiliary to that of the Board at Boston, established throughout the entire country, known and accessible to every church however small or obscure. For, though each spring may be small, yet, as they are thousands in number, they will contribute largely to the total amount.

As another means to be employed for increasing the funds of your society, your Committee recommend a special effort to increase in the churches missionary intelligence. The Board have at present only one organ whose specific and exclusive object is missionary intelligence—the Baptist Missionary Magazine. This, the Committee are authorized to say, has recently received the special attention of the Board, and, however useful it has been heretofore, it is believed that it is to be still more efficient. But its circulation is unjustifiably limited. There are only 5200 copies of this monthly periodical published. Nearly one half of this number are taken in the two States of Massachusetts and New York. There is taken in New England only one copy to about forty church members. It is a reasonable estimate that not more than one in fifteen have the opportunity of steadily reading the Magazine. Of all the members in the States, not one in a hundred receives it. It is not believed that more than one out of forty have the means of reading it. Only 577 copies are taken in all of the western and southwestern States. Your Committee believe that, were proper measures adopted, the number of subscribers in every section of the country could be greatly augmented. The heathen must be

made virtually our neighbors, before we can expect the full flow of Christian sympathy to be excited in their behalf.

The Committee are informed that, although the Acting Board has not been successful in their past attempts to secure the full amount of agency recommended by the General Convention, yet there is every reason to believe the deficiency will be soon supplied.

But there is one influence to be employed in raising funds for this society which the Committee deem essential to its progress, which it is feared is, as yet, very imperfectly exerted,—the influence of the pastors of the churches. But a small number of the pastors, it is feared, make a direct and personal effort to increase the funds of the Convention.

More attention is requisite on the following things:

1. That the annual contribution or subscription be made, and at a stated period of the year.
2. That every person in the church and congregation have the opportunity of contributing.
3. That juvenile societies be organized, by which not only present funds would be increased, but a benevolent generation raised up.
4. That the monthly concert be rendered instructive, and thereby interesting; and that a collection be always taken.
5. And, lastly, that every family subscribe for the Missionary Magazine, who is able to do so.

Your Committee would close their report by expressing the opinion that the small amount contributed for Foreign Missions by the Baptist denomination is not owing so much to inability, or to a general want of benevolence, as to the fact that the proper influence is not exerted in eliciting their contributions.

R. E. PATTISON, *Chairman*.

The Committee appointed to nominate the Acting Board for the ensuing year, reported, and the report was accepted. The following persons compose the Acting Board for 1842-3:—

REV. DANIEL SHARP, D.D., *President*.

REV. FRANCIS WAYLAND, D.D., }  
HON. RICHARD FLETCHER, } *Vice Presidents.*

REV. LUCIUS BOLLES, D.D., }  
" SOLOMON PECK, } *Cor. Secretaries.*  
" ROBERT E. PATTISON, D.D., }

" BARON STOW, *Recording Secretary*.

HON. HEMAN LINCOLN, *Treasurer*.

*Managers.*

REV. JOEL S. BACON,                      REV. BARNAS SEARS, D.D.,  
" IRAH CHASE, D.D.,                      " EBENEZER THRESHER,  
" WILLIAM HAGUE,                      " N. W. WILLIAMS.  
" WILLIAM LEVERETT,

The Committee on Coöperation of other Institutions reported, and their report was accepted.

The Committee on Coöperation of other Institutions respectfully report:—

That it affords gratifying evidence of the various and widening usefulness of the missionary enterprise, that it is receiving the support of so many other institutions. Seeking directly the eternal welfare, but advancing also indirectly, yet most rapidly, the temporal interests of the heathen, your missionary body claims, and is receiving

from many other organizations, evidence of their sympathy in some or other of the details of its multiplied labors of love. This coöperation is found not only among other societies of our own denomination, but in institutions that blend together the several evangelical denominations; and even in institutions that are not directly religious in their character, and that could not, therefore, sympathize or aid in the whole of your labors. The fact shows anew what is so often seen, how every enterprise seeking the good of man runs, in some point or other of its labors, into the line of every other similar enterprise;—how the most magnificent of all enterprises, the conversion of a world, attracts to itself every lesser labor of education and civilization; and how the most glorious of all motives, the love of Christ, nourishes and enhances every lower motive of philanthropy and patriotism, the love of kindred and the love of home.

Giving its main attention everywhere to the preaching of the word and the dissemination of the scriptures, as your Board does, it has yet in addition sought the establishment of schools as a subsidiary means of good. In the support of these among our own Indians, it has received, from time to time, grants from the U. S. government. Our principles and our interest, as a denomination, alike forbid us to become the stipendiaries of any political power. But if any work of our missionaries, which is legitimately their missionary business, be of such a kind that a government needs it, and are ready to compensate it, claiming at the same time no control over such missionary beyond this specific work, it is thought that this limited coöperation does not create the right of patronage on the one side, or the sense of dependence on the other. How faithfully the moneys received for schools have been applied for the specific purpose for which they were voted, appears sufficiently from the fact that the Board has, in sustaining such schools, expended not only the amount so received, but large additional sums from its own funds. Among the Cherokees it is gratifying to learn that their National Council are laboring to establish a system of common schools. Your Board have thus the double honor of acting, in some portions of their field of labor, as the stewards of their own National government in the good work of education, and in others, of having stirred up the Indian government to commence it from their own resources. It is such a system of common school education which prepares the youth of a land to read the bible. And, as is seen in Scotland, in Holland, and in our own New England, such a system of schools has always flourished most, just in those regions where that bible was most generally read. Your Board rejoice, in the Indian territory to see thus the accomplishment, after so many years, of a prayer that was, nigh two centuries since, habitually offered by Eliot, the earliest and not the least devoted of American laborers in the cause of Indian evangelization:—“*Lord, send us good schools.*”

In the distribution of the bible, your Board has received large grants from the American and Foreign Bible Society, and in the distribution of religious tracts it has continued to receive liberal aid from the American Tract Society. These, with the other grants from various bodies acknowledged in the Report, show on how many sides the missionary undertaking touches the public mind, and in how many forms it is laboring for the benefit of the benighted pagan.

The mutual explanations that have been interchanged between your Board and the American and Foreign Bible Society, have distinctly and, it is believed, satisfactorily established the principles upon which the grants of that society to your Board are to be applied—principles upon which, as it appears, they have hitherto been employed by your Board.

Laboring, as both societies in some measure are, in the same fields, and sustained by the same denomination, it is to be hoped that they may continue to aid each other by the exchange of kind offices. Your Committee have no suggestions, unless it be that, in some portions of the field, it might perhaps conduce to the objects of both societies, if there were a previous understanding between the Boards of the two societies, as to the time in which their several claims should be presented and their agents labor in the work of collection.

All which is respectfully submitted, WM. R. WILLIAMS, *Chairman.*

Rev. Hiram Bingham, Missionary of the American Board of Commissioners for Foreign Missions, at Honolulu, Oahu, was introduced

by the Foreign Secretary, and gave some account of the origin and progress of the mission to the Sandwich Islands, with which, for twenty-three years, he has been connected.

On motion by the Recording Secretary, seconded by Rev. Dr. Pattison,

*Resolved*, That this Board have listened with pleasure to the statements of the Rev. Mr. Bingham, and are happy to assure him and his associates in the Sandwich Islands Mission, of their cordial sympathy in the trials and vexations to which they are subjected, as well as in the extraordinary success with which the Divine Spirit has crowned their labors.

Adjourned till 3 o'clock, P. M. Prayer by Dr. Bolles.

*Three o'clock, P. M.*

The Board met agreeably to adjournment, Rev. Dr. Chapin in the chair.

Prayer was offered by Rev. N. W. Williams, and Rev. Dr. Chase, of Massachusetts, and Rev. Messrs. Alfred Bennett, and John Peck, of New York.

On motion by the Recording Secretary, seconded by Rev. W. W. Everts,

*Resolved*, 1. That, as the present year is the jubilee of the English Baptist Mission, we will unite with our English brethren in religious services suitable to the occasion.

2. That the Acting Board be requested to adopt efficient measures to make the Baptist churches and preachers throughout the Union acquainted with this purpose, and earnestly solicit their coöperation.

3. That all the Pastors of Baptist churches in the United States be requested to deliver each a missionary discourse on the first Lord's-day in October next.

The Committee on Progress of the Missions, reported, and the report was accepted.

The Committee on Progress of the Missions, have had the subject under consideration, and, though left in some degree of uncertainty as to the precise point involved in their designation, have endeavored to embrace the three fold object of, 1st, reviewing the operations of the past year; 2d, noticing the fields of future labor, which our progress makes it almost imperative on us to occupy; and 3d, the requisite addition to the number of missionaries, and the means by which they may be secured.

On reviewing the operations of the past year, the Committee have made out the following recapitulation:—

	Stations and out sta.	Am. preach.	Preach. and Printers.	Printer.	Book-bind.	Sch. teach.	Fem. assist.	Nat. assist.	Scholars.	Ch. memb.	Baptized last year.	Expense.
Asia,	62	25	2	1	1		30	77	560	1302	317	\$29,956
West Africa,	2	3					2	1	85	25	5	3,936
Europe,	20	3					4	23	40	558	187	8,697
N. A. Ind.,	16	11	1			2	14	10	192	1324	271	6,186
	100	42	3	1	1	2	50	111	877	3709	780	

If one soul be of priceless value, what emotions of gratitude should swell our bosoms in recapitulating the conversion and baptism of 780 during the last year.



This view presents, at a single glance, the reported progress of the year, and may somewhat facilitate the second part of the object embraced by the Committee, viz. *the future fields of labor.*

Upon this point the Committee beg leave earnestly to direct the attention of the Board to the interesting field which divine providence has so manifestly opened for our denomination in the Ionian Islands, Albania, and Greece Proper. To the above places, which so eminently claim the regards of American Baptists, the Committee further recommend that during the current year every practicable measure be employed to enlarge and strengthen our missionary operations among the Aborigines of North America.

The want of funds has prevented the Board from increasing the number of missionaries at some of the stations where additional laborers are greatly needed—and from seeking out new stations in fields where the prospect of usefulness is most inviting. The appeals which come to us from almost all our missions for more help, to sustain the feeble hands, to fill up the vacancies occasioned by death, and to carry forward the good work, when those who are now in the field shall have been called to rest, are deeply affecting. They throw upon our churches, and upon us as individual Christians, a fearful responsibility. But your Committee cannot doubt, that whenever, and as fast as, pecuniary means are furnished to the Board for enlarging their operations—faithful brethren will be found who, in the spirit of love and holy consecration, will cheerfully respond to the appeal—and that from many whose hearts have long been burning with desire to preach the gospel to the perishing heathen, will be heard the answer—“Here are we—send us.”

R. BABCOCK, Jr., }  
C. G. SOMMERS, } Committee.  
J. S. BACON, }

The Committee on Relations to former Missionaries, and on Indian Missions, reported. Pending the discussion upon the question of acceptance, the Board voted to adjourn to the Lecture Room, at half past seven in the evening.

Prayer by Rev. Isaac McCoy.

*Half past 7 o'clock, P. M.*

The Board met in the Lecture Room of the First Baptist church, agreeably to adjournment; Rev. Dr. Kendrick, one of the Vice Presidents, in the chair.

Prayer by Rev. Dr. Babcock.

The report which was under consideration when the Board adjourned, was unanimously accepted.

The Committee to whom was referred the subject of Indian Missions, and the relations of the Board with former missionaries, beg leave to report:

That although the missions among our native tribes have not been extended according to the expectations of the Convention at its last meeting, yet your Committee believe that the Acting Board have devoted to this object all the funds which they have been able to command. They have already in their expenditure outrun the means which the brethren have placed at their disposal, and still several of their most important operations have been, from necessity, greatly curtailed. Under these circumstances it does not seem to your Committee that any thing could have been done more than the Board have accomplished. If the churches wish that missions should be extended, they must furnish the means for extending them. A wide and most interesting field of usefulness is at present opened among our Aborigines in their present, and, we hope, their permanent home. We trust that the liberality of the churches will enable the Board, during the coming year, to occupy it with promptness and efficiency.

In regard to the relations of the Board to its former missionaries, your Committee have to report that Mr. Royal B. Hancock, late printer at Tavoy, has been obliged

to relinquish his station in consequence of the illness of his wife. Mrs. Hancock died on her passage home. Mr. Hancock, returning to this country with his bereaved family, requested that his connection with the Board might be terminated. This request was complied with, and he was honorably dismissed from the service of the Board Nov. 1, 1841.

In the case of the Rev. Isaac McCoy, it appears that the Board had formerly been in the practice, in certain instances, of allowing persons to be considered as their missionaries with whom their connection was almost entirely nominal. This was the case in their connection with Mr. McCoy since his engagement in the service of the government in 1831.

The Board at that time expressed their approbation of his entering into the employ of the government in the following language.

“*Voted*, That the Board feel pleasure in learning that the Government have appointed Mr. McCoy an agent to adjust and mark the boundaries of Indians' lands, so that all may be judiciously located, &c., an office for which the Board believe Mr. McCoy to be eminently qualified; and that they consent to his accepting that office, and fulfilling its duties, and appropriating to the support of himself and family his salary from Government.”

After the time of entering into such labors he did not receive from the Board any salary, he performed for them no stated service, he did not report, nor did they expect him to report, to them his plans, or his labors. Though zealously engaged in the work of Indian reform, he was employed in a field of usefulness over which the Board had no supervision. Your Committee are fully of the opinion that this indefinite connection can be of no advantage to either party, and that it should never have existed. To this opinion the Board itself had come, and therefore thought it expedient to adopt the rule of recognizing no person as its missionary who was not wholly devoted to missionary labor under its direction. Under these circumstances the announcement was made by authority of the Acting Board, in a note appended to the report of the last year, of the fact that Mr. McCoy had not for several years been laboring under the direction of the Board, and was not considered as its missionary. It was not, however, intended by this announcement, in any respect, to imply a censure upon Mr. McCoy or to detract from the estimation in which he is so deservedly held as one of the most zealous laborers in the work of Indian reform. Your Committee approve of the principle on which the Board has acted in this case, although they are bound to say that a greater degree of definiteness in the correspondence on the subject, would have been exceedingly desirable. They recommend that, in future, whenever the direct missionary labors of a missionary cease by resignation or otherwise, the connection be officially dissolved, in order to preclude all liability to misunderstanding.

In respect to a Western Agency, and a Western Committee, to take in charge our Indian Missions, as recommended by brother McCoy, the Committee believe that the subject involves public interests of so grave a character, that it would be inexpedient at this late hour of the present session of the Board to take up the question and attempt to dispose of it. They therefore recommend that it be referred to the next Annual Meeting, and that in the mean time the brethren take it into consideration, and that the Acting Board enter into such correspondence, and make such inquiries, as shall seem requisite in order to form a correct judgment of the expediency of the measure.

By order of the Committee,

S. H. CONE, *Chairman.*

On motion by the Recording Secretary, seconded by Rev. Dr. Chapin,

*Resolved*, That we are happy to believe, from satisfactory information, that the dissolution of the connexion which for many years had existed between the Acting Board and br. Isaac McCoy, was not occasioned by considerations at all involving his moral and Christian character; and that, in view of the peculiar circumstances attending the whole matter, it be respectfully recommended to the

Acting Board to consider the expediency of re-appointing brother McCoy as their missionary for one year at some particular station among the Western Indians.

The report of the Committee on Appropriations to Missions, was taken from the table, and accepted.

The Committee to whom was referred so much of the Report of the Acting Board as relates to Appropriations, beg leave to report :

That having given the subject such consideration as they were able to do, they have arrived at the following result.

Upon the subject of Appropriations in general, the Committee suppose it unnecessary to remark further than that from a document furnished them it appears, that the Board have advanced in their labors as far and as fast as the means furnished to their hands would enable them. The gross amount appropriated for the current year ending December 31, 1842, is \$66,100.

At the last triennial meeting, it will be remembered, the attention of that body was particularly called to the subject of Indian Missions and schools, and it was thought by some brethren that those missions had not been prosecuted with sufficient energy nor to a sufficient extent. It will also be remembered that the Acting Board was instructed to take "early and energetic measures to give increased efficiency to this department of their operations."

Upon this subject, the Committee have been furnished with a document showing the entire receipts from the United States Government, and the entire expenditure for Indian Missions, from the year 1826 to the 1st of the present month, and also the amount expended for each separate mission among the Indians, and for each separate school.

From this document it appears that the whole sum expended for these missions during the years referred to, is \$131,888,56—and the whole amount received from the United States Government is \$72,184,24—showing an excess of expenditures over the receipts from the government, of \$59,704,30.

Of the gross amount received from the government, \$53,529,75 was received for schools, while the expenditure for schools has been \$73,197,49; showing an excess of expenditure for schools, above the amount received from the government for that object, of \$19,667,74.

The document from which these facts are obtained, appears to have been drawn up with great care and particularity, and shows the exact amount received and expended for each mission and each school.

It also appears to your Committee that the Board have *very fully* complied with the intentions of the United States Government in providing for Indian instruction, and also that the Board, in view of the numbers and claims of the Indians, and of the fact that other denominations of evangelical Christians are laboring among them, have expended a fair proportion of the funds furnished by the churches, for the benefit of our red brethren of the West; at the same time it is hoped that, in connexion with our other missions, the Board may be able, according to the wishes of the Convention, yet more to enlarge their operations in this department of benevolent enterprise. All which is respectfully submitted.

WILLIAM COLGATE, }  
N. W. WILLIAMS, } Committee.  
GEORGE B. IDE, }

*Voted*, That the next annual meeting of the Board be held in the meeting house of the Pearl street Baptist church in Albany, N. Y.

Rev. Samuel W. Lynd, of Cincinnati, was elected a Vice President to supply the vacancy occasioned by the decease of Rev. Jesse L. Holman, of Indiana; and Rev Isaac T. Hinton, of St. Louis, Mo., was chosen a member of the Board of Managers in place of Rev. S. W. Lynd, elected a Vice President.

The following resolution, offered in the afternoon session by Wil-

liam Colgate, Esq., and laid on the table, was, on motion by Rev. Dr. Chapin seconded by Rev. John M. Peck, taken up and adopted:

*Resolved*, That in the opinion of this meeting, the churches are deeply indebted to our Acting Board for the fidelity and close economy with which they have kept down the expenditures of the Mission Rooms to so low a point compared with those incurred in any commercial undertakings of similar magnitude, or when measured by the expenditures of other benevolent societies laboring in the same or similar fields.

*Voted*, That the thanks of the Board be respectfully tendered to the First Baptist church in New York for their kindness in gratuitously furnishing the Board such ample accommodations during the present session.

After a brief address and prayer by Rev. Dr. Kendrick, the Board adjourned to meet in Albany, on the last Wednesday in April, 1843, at ten o'clock, A. M.

BARON STOW,

*Recording Secretary.*

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Public missionary services were attended at the First Baptist meeting house on Thursday evening at a quarter before eight o'clock. The 62d chapter of Isaiah was read by Rev. A. D. Gillette of Philadelphia. Rev. E. Tucker of New York offered the introductory prayer; after which the Foreign Secretary of the Board read numerous extracts from letters of missionaries soliciting aid; (see Conclusion of the Annual Report) Rev. J. Bushyhead, of the Cherokee Mission, then gave a narrative of the progress of Christianity and civilization among the Cherokees, and their recent measures for the general establishment of schools; and the Rev. A. Bingham, of the Sandwich Islands Mission, after contrasting the present state of the Sandwich Islanders with their condition in 1820, presented and sustained with weighty arguments the following resolution:

Since it is the present generation of the perishing heathen whom Christ requires his people to evangelize, therefore,

*Resolved*, That the work which belongs to us in making known the gospel to all, we will not designedly leave for our children and descendants to perform on behalf of the children and descendants of our idolatrous cotemporaries, when the 600,000,000, now hastening to eternity, shall have passed away.

Benediction, by Rev. Mr. Bushyhead.

## TWENTY-EIGHTH ANNUAL REPORT.

Presented to the Board, at New York, April 27, 1842.

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MR. PRESIDENT,

The Acting Board, appointed at the last meeting of the Board of Managers to conduct their "missionary business" during the year now closed, respectfully report.

The period of our service has been marked with events eminently fitted to test our faith in God, our submissiveness to His will, and our constancy. There has also been much, it is our duty to add, to inspire gratitude and hope, and liberal purposes.

### OBITUARY NOTICES.

At the first meeting of the Acting Board in Boston, it was our painful office to record the death of the Rev. Jeremiah Chaplin, D.D., first President of Waterville College, Maine, and a Vice President of this Board since 1832; and a few months later, the decease of the Rev. Jesse Mercer, D.D., late pastor of the Baptist church in Washington, Ga., also a Vice President of the Board, and for more than ten years its honored President. The removal of these beloved and venerated fathers, who, by their holy and blameless lives, by their profound and varied knowledge of divine truth and the ways of Providence, and by their wide and long-continued usefulness in the churches of Christ, had "obtained a good report" not only in their immediate neighborhoods but also in sections of country far remote,—has brought to mind a multitude of reminiscences too sacred and welcome to be again forgotten, and should quicken to new activity our emulation of their virtues, and our endeavors to do our work worthily, as they did theirs. The intelligence just received, of the death of a third Vice President, the Rev. and Hon. Jesse L. Holman, of Aurora, Indiana, gives to these repeated visitations an unwonted solemnity, and bids us also to "be ready when the Son of man cometh."

The afflictive hand of Providence has also pressed heavily upon us in the foreign field; and has removed by death Miss Rhoda Bronson, of the Assam Mission, Dec. 8, 1840; Mrs. Maria P. Madeira Fielding, Jan. 3, and the Rev. Joseph Fielding, Jan. 16, 1841, of the West African Mission; the Rev. Coroden H. Slafter, of the Siam Mission, April 7; and Mrs. Abigail B. Hancock, of the Tavoy Mission, on the 3d of July. Several other Missionaries have been bereaved of children; and others still, into whose families death

has not entered the past year, have been compelled by sickness or other cause to retire from their posts for a season, and a few, we have reason to fear, not to return. The Rev. Wm. G. Crocker, of the West African Mission, who returned to this country on account of sickness in July, and the Rev. Asa Bennett, an appointed missionary, are now lying apparently at the point of death.

May these trials be sanctified to us and to our missionary brethren, and awaken more generally in the churches a Christian sympathy, and a spirit of intercession on their behalf.

### HOME PROCEEDINGS.

The relation sustained by the Acting Board to the Board of Managers seems to call for a more extended account of its proceedings than the *Board* has been wont to give, at its annual meetings, of its own operations.

#### 1. ORGANIZATION.

The President and Recording Secretary of the Board of Managers, having been chosen members of the Acting Board, have been President and Recording Secretary of the latter *ex officio*.

The duties of the Corresponding Secretaries were divided into the Home Department, including Indian Missions, which was assigned to Dr. Bolles; and the Foreign Department, which was assigned to Mr. Peck. Subsequently (Dec. 6), it was made the duty of the Home Secretary "to superintend the raising of the necessary funds, to edit the Magazine and other publications of the Board, and to conduct all the home correspondence except such as pertains to the Foreign Secretary in procuring candidates for missionary service, and except also such other correspondence as may be occasioned by his (the For. Sec's.) relation to the missionaries already in the field; the Foreign Secretary to superintend all the missions of the Board, to conduct all the correspondence, at home and abroad, directly pertaining to said missions, and to prepare for the Magazine such matter pertaining to his department as ought to be published." At the meeting of the Acting Board March 28, it was resolved, in view of the accumulated duties in the Home Department, that the Home Secretary be relieved from the editorship of the Magazine, and that it be assigned to one whose services shall be compensated from the avails of the publication.

Standing Committees were appointed, as formerly by the Board, on Agencies, on Publications, on Missionary Supplies, on Missionary Libraries, &c.

#### 2. ELECTION OF A THIRD CORRESPONDING SECRETARY.

The Financial Secretary elect, the Rev. Barnas Sears, having declined the appointment made by the Board, a Committee was im-

mediately raised to take into consideration the subject of a new appointment; who after much inquiry and consultation reported in October. The report was considered at several meetings, and was adopted Dec. 6. At the same meeting an appointment was made of a third Corresponding Secretary, "to be specially charged with the duties of the Financial Department;" and a Committee was chosen to communicate the same to the Secretary elect, and to employ such means as they should deem proper to secure his acceptance of the office. It was also voted, in view of the state of our missionary concerns, to devote a weekly season throughout the month to special united supplication for the blessing of God on our labors. The measures adopted by the Committee were unsuccessful, and the appointment was declined. Subsequently, and after a protracted conference, the subject of appointing an additional Corresponding Secretary was referred to a Committee for further consideration, who reported Jan. 31; and at the same meeting it was voted to invite to a Secretariship the Rev. Robert Everett Pattison, D.D., a Manager in the Board, and pastor of the First Baptist church in Providence, R. I. Brethren Sears and Peck were appointed to lay the election and the grounds of it before the church; and it is due to that body to state, that not only was the deputation received with courtesy and kindness, such as might be reasonably anticipated of every Christian community, but the representations made to them were listened to with all candor and undissembled sympathy; and though they felt constrained, by affection to their pastor, and a sense of duty to themselves and the society worshipping with them, to use all right means to induce him to remain with them, they also referred the final decision of the question to himself, to whom the right and the responsibility belonged; and when the decision was announced, though averse to their deeply cherished wishes, they acquiesced with a magnanimity becoming that ancient and venerated exemplar of the American Baptist churches. Dr. Pattison entered upon the duties of his appointment the 1st inst., and the Home Department having been resigned by the Senior Corresponding Secretary, it was committed to his charge.

### 3. SUPPLY OF VACANCIES.

To fill the vacancy in the Board of Managers created by the death of Dr. Chaplin, James M. Linnard, Esq., of Pennsylvania, was elected a Vice President, whose place as a Manager was supplied by the Rev. James Gillpatrick, of Maine. The Rev. William C. Buck, of Kentucky, was elected to the Vice Presidency vacated by the death of Dr. Mercer. The Rev. John Wayland, of Massachusetts, resigned his seat in the Board January 31. The resignation of the Hon. Levi Farwell, Assistant Treasurer, presented on account of ill health and multiplied prior engagements, was reluctantly accepted April 18, and on the 19th he was elected a member of the Board in place of the Rev. John Wayland, resigned.

The office of Assistant Treasurer has been tendered to a gentleman eminently worthy of the trust, whose answer has not been communicated.

Benjamin Smith, Esq., having resigned his place in the Acting Board, it was supplied by the election of Francis Wayland, D.D., of R. I., one of the Vice Presidents of the Board, June 7. The Home Secretary, Dr. Pattison, was chosen to the vacancy in the Acting Board occasioned by the resignation of the Rev. John Wayland.

#### 4. APPOINTMENT, DESIGNATION, AND DEPARTURE OF MISSIONARIES.

At the meeting of the Acting Board in Baltimore, Daniel J. Macgowan, M. D., was appointed a missionary, to enter the field of his labors (China) on completing his preparatory course. He is now prosecuting the study of surgery, at private charge, in Paris, France, and will be ready to engage in his missionary work the ensuing autumn. Miss Miranda Vinton was appointed an assistant missionary to the Karens, June 7, to reside in the family of her brother, the Rev. J. H. Vinton; and at the same meeting the Messrs. — Bechu and — Du Jardin were recognized as assistant missionaries in the French Mission. In September information was received from the Rev. Issachar J. Roberts, late missionary of the Roberts Fund and China Mission Society, that he acceded to the stipulated terms of the transfer of his missionary relation from that Society to this Board. The Rev. Asa Bennett was appointed Sept. 6 a missionary to the Karens, with the expectation that he would join the Karen Mission in 1842. Mr. Ira D. Blanchard, a licensed preacher and school-teacher, employed for several years on behalf of the Board by Mr. Lykins, was appointed an assistant missionary January 31, to labor at the Delaware station in the Shawano Mission, as heretofore.

More recently, preparatory measures have been taken for the recognition of the Rev. Ramsay D. Potts, U. S. school-teacher at Providence, Choctaw Nation, as a missionary of this Board. It has also been resolved to appoint a preacher and school-teacher for the Putawatomie station, a female teacher for the Stockbridges or Mobergans connected with the Delaware station, and three preachers and a female teacher for the Greek Mission, a part of these to be stationed at Yannina, the capital of Albania,—so soon as the requisite means and persons shall be obtained.

The Rev. Cephas Bennett and wife, returned missionaries, sailed from Boston for Maulmain Sept. 14, to resume their connexion with the Tavoy Mission. They were accompanied by Mr. J. H. Chandler, machinist and book-binder, and his wife, previously designated to the Maulmain Mission; also by Miss Vinton and the native assistant Avung.

Other appointments have been deferred on account of the want of funds, or of satisfactory evidence of suitable qualifications in candi-



dates. The principles presented in the last Annual Report and approved by the Convention in regard to qualifications of missionaries, have been carefully adhered to by the Acting Board, and no one has been accepted as a missionary who, in addition to hopeful piety and reputed purity of motive and life, did not possess views of Christian doctrine consonant with those entertained by the Convention, or who failed to exhibit a good degree of adaptation to missionary service.

##### 5. RELATIONS TO FORMER MISSIONARIES.

The connexion of the Board with Mr. Royal B. Hancock, late printer at Tavoy, was closed Nov. 1, at his own request.

It having appeared that the relation to the Board of the Rev. Isaac McCoy, formerly a missionary to the Indians, had not been sufficiently defined and understood, the Acting Board on the 17th of May directed the Foreign Secretary to insert in the Annual Report, then about to be printed, a "clear, kind, and respectful statement" of the supposed facts in the case. Such a statement was accordingly made. Subsequent inquiries led to a further consideration of the subject by a committee appointed for the purpose, who reported that they had discovered "no cause for any change in the decision of the Board touching his (Mr. McCoy's) relations to them;" and the report was accepted.

##### 6. ORGANIZATION OF MISSIONS.

At the close of 1841, Mr. Kincaid, late of Ava Mission, and Mr. Abbott, of Rangoon, having for a long time been debarred from revisiting their stations by the unsettled condition of Burmah Proper, and expecting to continue their labors at Akyab and Sandoway in Arracan, it was resolved that they be transferred to the Arracan Mission. The Ava and Rangoon Missions are therefore vacant.

The Mission to the Creeks continues to be unoccupied; but a correspondence has been opened with the Rev. E. Jones, of the Cherokee Mission, relative to the practicability of its renewal.

The missionaries and assistant missionaries to the several Indian tribes at and near Shawanoe, were constituted into a Mission Jan. 31, to be called the Shawanoe Mission, with authority to appoint a Corresponding Secretary and a Treasurer, through whom their transactions with the Board as a Mission might be conducted. The Foreign Secretary was instructed to communicate to the Shawanoe Mission the principles and rules adopted in reference to the Asiatic Missions, so far as might be necessary for their direction.

The Asiatic Missions have each a Corresponding Secretary with requisite Committees, and measures are in progress for the appointment of a Treasurer in each, to facilitate the transmission of supplies.

## 7. APPROPRIATIONS TO MISSIONS.

At the close of the Report of the Board to the last Triennial Convention, extracts of communications from several of the Missions in Asia were subjoined, exhibiting some of the consequences of the reduction made the preceding year in their allowances for extra expenses. Exceedingly pained to compel the Missions to continue a system of retrenchment so disastrous, while their position and prospects were demanding a rapid extension of operations, the Acting Board, relying on the coöperation of the churches, appropriated in May an additional sum of \$2000 for their temporary relief; and at a later period prepared and adopted, in view of the same considerations, a schedule of gross appropriations for the year ending Dec. 31, 1842, including the expenses of the Home Department, but irrespective of outfit and passage of missionaries, and exclusive of funds which might be received for Bible and tract appropriations, amounting to \$66,100.

The Board of Managers having instructed the Acting Board "to give immediate attention and distinct prominence to the subject of Indian schools," and "specially to secure to each individual whom they regard as a school-teacher, and who is reported as such to the U. S. Government, increased facilities for teaching a school as large a portion of every year as may be practicable," the state and claims of schools among the Indians came under the early consideration of the Acting Board, and such appropriations were voted, and provision made for the increased efficiency of the school department as lay within the ability bestowed by the churches, and were compatible with a due regard to the necessities of other branches of missionary work. It was supposed, however, that the instructions of the Board might have been *partly* based on a misconception of facts as to the expenditure for Indian schools in former years, and a careful review of those facts was caused to be made. The results of the examination are, that the *gross* expenditure on Indian Missions since 1826, when the Board was removed to Boston, is \$131,888,56—exceeding the total receipts from Government for the same period by the sum of \$59,704,38. Of this expenditure, \$73,197,49 were applied to Indian *schools*, exceeding the appropriations from government for schools, received by this Board, by the sum of \$19,667,74.

It may be added, that measures are in progress for an early reinforcing of such of the Indian Missions as are most in need. Each Mission has passed or is passing in distinct review; and to one of the Missions, the Ojibwa on Lake Superior, of which sufficient information cannot be had by written correspondence, the Foreign Secretary has been directed to make a personal visitation.

## 8. PROTECTION AND VINDICATION OF MISSIONARIES.

The measures adopted by the Board on behalf of the mission

church at Hamburg, were detailed in the last Annual Report. Official notice of Mr. Oncken's release from prison was soon after received from Mr. Cuthbert, U. S. consul at Hamburg, to whose friendly offices the mission is much indebted. Since that time, Mr. Oncken has prosecuted his beneficent labors without serious molestation, and a generous sympathy appears to be extending in Hamburg and other parts of Germany in favor of religious freedom. The liberal policy of the king of Prussia is worthy of special mention, as evinced in the protection which he affords to the infant church at Berlin. In some districts of Germany, however, our native brethren have repeatedly been fined and imprisoned, and further measures may yet be found necessary to secure to them just and full toleration.

In July a letter from Mr. Oncken suggested the desirableness of a delegation to Denmark on behalf of our persecuted Danish brethren; and after due consideration, the Rev. Barnas Sears was deputed to the service. President Sears having declined the appointment on account of his engagements at Newton Theological Institution, the Rev. Professor Horatio B. Hackett, of the same Institution, and then resident at Berlin, was requested to fulfil the service in his stead. Application was made at the same time to the United States Department of State for the interposition of Government in favor of the Mission so far as compatible with the principles of international intercourse, and the existing relations of the United States with Denmark and other foreign powers. Information has since been received of the liberation of the brethren Mænster, after a twelve months imprisonment; but the ancient statute by authority of which they were first arrested is unrepealed, and proof has already been given that opportunities will not be neglected for its rigid enforcement.

The missions to France and Greece have been free from governmental interference, with one or two petty exceptions in the former. The Greek Mission was in a highly prosperous state, so far as respected both the civil authorities and its social relations to the people, till near the close of last year; when, at Corfu, in consequence of the distribution of a few religious tracts on a feast day by Mr. Buel of that station, and the industrious circulation of certain slanderous reports, connected with a peculiarly critical conjuncture of time and other circumstances, a popular tumult suddenly broke out, which at one period threatened the extinction of the mission, and ultimately led, on the part both of the soldiery and the populace, to the loss of one or more lives. It is an occasion of devout acknowledgment that no missionary received personal injury, and that the direct pecuniary damage to the mission was comparatively of small account, being limited to the destruction of a school library, &c. It was deemed expedient, however, that Mr. Buel should retire from Corfu till the excitement should be quelled, and he accordingly sailed for Patras in a vessel kindly procured by the Lord High Commissioner of the Ionian Islands, and from thence proceeded to

Athens and Smyrna, and finally to Malta, where he now resides with his family. It is due to Mr. Buel and the other members of the Greek Mission to state in this connexion, that, from an investigation of numerous and abundantly satisfactory documents touching the unhappy affair, it appears that no blame attaches to him or them during its entire progress; but, on the contrary, their conduct was highly becoming their missionary character, while their circumstances of trial and danger claim our fraternal sympathy. We have also the satisfaction to express here our deep sense of the kindness of the Lord High Commissioner, by whose prompt and efficient interposition, seconded by other functionaries of the government and civilians, the mission was rescued from imminent peril, and a further destruction of mission property prevented.\*

Representations having appeared in one or more instances, disparaging the disinterestedness and economy of some of our missionary brethren in Asia, we take this opportunity to state that all insinuations of such import, so far as the knowledge of the Acting Board extends, are without worthy cause. It is also our happiness to believe that, both in the Asiatic and the other missions of the General Convention, the same sentiments of affection and confidence are felt by the missionaries towards the Board, which are cordially cherished by the Acting Board towards them.

#### 9. PROMOTION OF MISSIONARY FEELING AND ACTION IN THE CHURCHES..

1. *Publications.* At the meeting of the Acting Board at Baltimore, it was voted that 300 copies of the sermon delivered before the Convention be requested for gratuitous distribution.

Of the Annual Report the number of copies printed, in addition to the June Magazine, was 1500. The Missionary Magazine is published monthly, numbering each 5,200 copies, 650 of which are distributed gratuitously. Having spoken at large, in former reports, of the importance of a wide circulation of this periodical, it needs only to be remarked here, that arrangements have been effected by

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\* The Lord High Commissioner speaking of these occurrences in his late speech at the opening of the Ionian Parliament, uses the following language:—"The advantages enjoyed under the rule of the law, afford matter of true congratulation to all the friends of good order. And here I would wish to pass over in silence the serious occurrences which lately disturbed our social harmony. But, in common with every friend of humanity, I am afflicted and grieved by them, and find myself obliged to express loudly my utter abhorrence of such acts, and of their guilty abettors. Yes, gentlemen, a peaceable and inoffensive foreigner has been publicly insulted—the sanctity of his domestic asylum has been outraged by a mob of wicked men. And to their barbarous violence, a citizen of these States, and a soldier of *Her Britannic Majesty*, have fallen victims. But the constituted authorities will take care that the respectable population of this Island shall not be a second time exposed to a similar act of atrocity, committed in defiance of the laws, and in the face of the world."

which, under the charge of its present editor, the Rev. E. Thresher, its interest and usefulness, it is believed, will be greatly enhanced. The comparative fewness of its readers continues to be a matter of regret and mortification. Whether any further means should be used to extend its patronage, or whether the number of gratuitous copies should be multiplied, is reserved for further consideration.

*Agencies.* Beside the effective agency of Rev. Alfred Bennett, who has labored principally in the state of New York the past year, the Rev. Joseph B. Brown has been employed in Rhode Island, and the south eastern part of Massachusetts, to good advantage; and his services are to continue the year to come. The Rev. J. B. Cook has also been employed a part of the year, till compelled by ill health to retire from the service. The Rev. Arthur Drinkwater has been engaged for Maine, and more recently, the Rev. Daniel Bartlett. The eastern part of New York bordering on Massachusetts has been visited, as opportunity favored, by the Rev. Mr. Westcott. Exertions have been made to obtain suitable agents for the Middle, Southern, and Western States, but without success, if we except the late appointment of the Rev. Mr. Allen, for Virginia and North Carolina. This deficiency has been supplied in part by the freewill labors of societies and brethren, particularly in Virginia, South Carolina, and Georgia.

*Deputations.* The state of the religious community, and the necessities of the missions, have led the Acting Board to commission several of their own members to various occasional services.

#### 10. RECEIPTS AND EXPENDITURES.

The receipts of the treasury for the financial year ending April 1, 1842, consisting of donations and legacies from auxiliaries and individuals, and interest on temporary loans, amounted to \$52,137 10; and the expenditures for the same period to \$57,793 94. Excess of expenditures above receipts, \$5,656 84; which have been advanced by the Treasurer.

#### 11. COÖPERATION OF OTHER INSTITUTIONS.

The receipts from the U. S. Government for Indian schools, &c., have been \$4,400 the past year, which have been duly applied. The Acting Board have also had the pleasure of acknowledging the receipt of \$11,500 from the American and Foreign Bible Society, for scriptures in Asia and Europe, beside \$500 for Putawatomic scriptures, to be expended by the Rev. I. McCoy;—and \$2500 from the American Tract Society, exclusive of publications.\* The Board have also received \$154 45 from the American Baptist Anti-Slavery Convention, a box of school slates from the Pennsylvania Slate Company, and a set of publications with miscellaneous books:

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\* \$2,200 additional have been received since this report was written.

and tracts from the New England Sunday School Union; all of which have been duly appropriated.

Some uncertainty having arisen touching the views of the American and Foreign Bible Society, as to the specific objects to which their appropriations were to be applied, the Foreign Secretary was instructed to inquire of the Board of that Society relative thereto; and subsequently to prepare a paper exhibiting the principles on which appropriations from the Society ought to be expended. The principles which were suggested, were approved and adopted Dec. 6.\* The reply of the Board was received February 28, and the same having been considered by the Acting Board, and an adjustment of balances made in conformity thereto, it appeared that all appropriations from the American and Foreign Bible Society, received prior to April 1, 1842, had been duly applied and expended.

The preceding summary embraces the principal matters that have come before the Acting Board the past year, for the details of which, and for various miscellaneous items not here enumerated, we beg leave to refer the Board to the books of record and correspondence herewith presented.

We proceed to a review of the

## PROGRESS OF THE MISSIONS.

### IN NORTH AMERICA.

#### Mission to the Ojibwas.

**SAULT DE STE. MARIE.**—A. BINGHAM, preacher; CHARLES D. FOSTER, school-teacher; Mrs. BINGHAM.

Shegud, native assistant.

**MICHIPICOTON.**—J. D. CAMERON, preacher.

2 stations; 2 preachers, 1 school-teacher, 1 female assistant,—1 native assistant.

Mr. Foster joined the mission in October, previously to which the St. Mary's school had been taught by A. J. Bingham. Shegud has resided at the station the past winter, but has been unfitted for labor by sickness.

The operations of the mission have been as in past years. The Sabbath school and bible class have increased in number and interest, but the attendance on English preaching has declined. Excursions to neighboring Indian lodges and encampments have been made as in former years, by Mr. Bingham; four down the river, and seven along the southern shore of Lake Superior; during which he occupied eighty-six days, and preached sixty-nine sermons to Indians, beside attending several conferences and prayer meetings, and visiting from lodge to lodge. Most of these excursions were made in the severity of the winter, with peril and much suffering. No change is reported in the state of the St. Mary's church, except in the addition of one by baptism in March. Present number, seventeen. The average number of scholars has been about fifty, including twelve boarding scholars. The average number of Indian children, and those of mixed blood, whose instruction was gratuitous, was thirty-five.

Mr. Cameron, who went to Michipicoton in August, returned in December to St. Mary's, where he has continued through the winter. While at

\* [See Appendix to this Report.]

his station, on the north-east shore of Lake Superior, eight were added to the church by baptism, (five males and three females.) One member has died. Whole number last reported, 30.

Mr. Cameron was married to a daughter of the assistant, Lydia M. Shegud, in January.

#### Ottawas in Michigan.

**RICHLAND.**—L. SLATER, preacher and teacher ; Mrs. SLATER.

1 station ; 1 preacher and teacher, 1 female assistant.

The report of this mission last received (August,) states that the number of scholars then registered was twenty-three, of whom eighteen were children of natives. But their attendance had been more irregular, and their proficiency less than in some former years.

The number of the church when last reported, was eighteen.

#### Oneidas and Tuscaroras in New York.

**TONAWANDA.**—A. WARREN, preacher and superintendent ; Mrs. WARREN.

**TUSCARORA.**—James Cusick, native preacher.

2 stations ; 1 preacher, 1 female assistant, 1 native preacher.

There has been an interesting increase of religious feeling the past year among the Tonawanda Indians. The school numbers forty-five.

A revival occurred during the winter at Tuscarora. More than thirty Indians were added to the church on profession of faith in Christ. They are now erecting a school-house at their own expense.

Two churches are connected with this mission, numbering about sixty members. Whole number of scholars, sixty.

#### Otoes, on Platte River.

**BELLEVUE.**—A. EDSON, preacher and school-teacher ; Mrs. EDSON.

1 station ; 1 preacher and school-teacher, 1 female assistant.

Mr. Edson arrived at Bellevue May 7, 1841. The condition of the Otoes had greatly deteriorated since the death of Mr. Merrill, and their number diminished by intemperance and civil feuds. The Missouri part of the tribe had crossed La Platte river, and refused to return ; and others were roaming at large, having no fixed abode. Mr. Edson collected a school during the summer, of twenty pupils, who made good proficiency till sickness compelled the missionaries to dismiss them, and eventually (in Merch) to journey to St. Louis. At our last dates, they were about to return to their station, with health improved.

#### Shawano Mission.

**SHAWANOE.**—J. LYKINS, preacher ; F. BARKER, preacher and school-teacher ; J. D. PRATT, preacher and printer ; and their wives ; and Miss A. WEBSTER, school-teacher.

**OTTAWA.**—J. MEEKER, preacher and school-teacher ; Mrs. MEEKER.

David Green, native assistant.

**PUTAWATOMIE.**—R. SIMERWELL, preacher, Mrs. SIMERWELL.

Andrew Fuller, native assistant.

**DELAWARE.**—I. D. BLANCHARD, preacher and school-teacher ; Mrs. BLANCHARD ; Miss SYLVIA CASE, school-teacher.

Charles Johnnycake, native assistant.

4 stations ; 2 teachers ; 4 preachers and school teachers ; 1 preacher and printer ; 2 female school-teachers, and 6 other female assistants ; 3 native assistants.

The mission has enjoyed great prosperity the past year. The Shawano

church has had an accession of eleven by baptism, of whom eight are Indians; and there remain five applicants. One person has been excluded, and one dismissed; present number twenty-three.

To the Delaware church ten have been added by baptism, one has been excluded, and one has died. Whole number thirty-four, of whom thirty-one are natives. Meetings are regularly held at five preaching places in this station.

At the Ottawa station religious worship is conducted as heretofore. The bible class is well attended, each member bringing with him his "Matthew's gospel," proposing questions, &c. Five Ottawas and one Putawatomie have been baptized, one dismissed, and three excluded: number of native members twenty-two.

Mr. Simerwell conducts religious meetings stately at Putawatomie, and the number of attendants increases. Two candidates for baptism are reported.

The whole number of baptisms in the Shawanoe mission the past year was twenty-seven. Whole number of members seventy-nine.

The boarding schools both at Shawanoe and Delaware are in good condition; average number of boarders in each from ten to fourteen.

A printing office and other buildings have been erected at this station; in consequence of which, and the ill health of Mr. Pratt, the operations of the press have been irregular, yet not so as to occasion injurious delay.

The following works have been printed during the season:

				copies	pages	total 8vo. pp.
Matthew	in Shawanoe	16mo.,	completed,	750	68	25,500
"	" Ottawa	"	"	500	125	31,250
"	" Shawanoe	"	reprinted,	750	48	18,000
First Book	" Delaware	24mo.,	"	500	24	4,000
Shawanoe Sun		4to.,	occasional,	800	12	19,200
				<hr/>		
				3300		97,950

A small hymn book, in Shawanoe, is in press, and nearly completed.

#### Mission to the Cherokees.

**DELAWARE TOWN** (Valley Towns Church).—**EVAN JONES**, preacher; **Mrs. JONES**.

*John Wickliffe*, *Beaver Carrier*, *Oganaya*, *Tanemole*, native preachers.

Out-station or branch church, *Honey Creek* (distant 25 miles).

**FLINT** (Amohee church).—*Jesse Bushyhead*, native preacher.

**BATIE'S PRAIRIE** (Dse-yo-hee church).

Out-station or branch church, *Ta-quo-hee*.

3 stations, 2 out-stations; 1 preacher, 1 female assistant; 5 native preachers.

Mr. Jones and family reached the Cherokee Nation (Ind. Ter.) June 25, 1841, and found the native brethren zealously engaged in their work.

Many converts had been added to the churches. Eleven Cherokees were baptized the second day after his arrival, forty in July and August, twenty-five in September, and twenty-eight in October. Total reported in five months, ninety-four. About 150 have been baptized during the year, and others are waiting for the ordinance.

Messrs. Jones and Bushyhead were constantly visiting churches and neighborhoods, who implored their aid; and frequent meetings for prayer and exhortation were held during the week by others. Two branch churches have been constituted. The number of members of all the churches is estimated at 1000.

The interest in education is strong, and on the increase. A school fund has been established by the National Council, sufficient for the maintenance of a system of common school education, in which the bible will have precedence.



**Mission to the Creeks.**

The church among the Creeks has been visited by Cherokee missionaries, and found to be in a prosperous condition, under the care of colored preachers. Several have been added to the church. No white missionary labors with the Creeks at present, but Mr. Jones of the Cherokee Mission has been requested to ascertain the practicability of stationing a mission family among them.

**Mission to the Choctaws.**

PROVIDENCE.—R. D. POTTS, preacher and school-teacher; Mrs. POTTS.

Mrs. Potts is disabled for missionary service by paralysis. Mr. Potts, besides teaching a school of fifteen scholars, eight of whom are boarders, preaches at the station, and at Doaksville, ten miles distant; and has the care of the Pine Creek church in Texas, which was constituted the last year. A branch church was organized at Doaksville in September, and a fourth was constituted in March at Boggy, thirty-five miles from Providence, to which seven have been added by baptism. The whole number of Choctaws connected with this church is ten, and there are several candidates for admission.

The revival of religion mentioned in our last report, has continued the present year. Forty-three have been added to the churches at Providence and Doaksville by baptism, and five by letter. Two have been excluded. Present number fifty-six, of whom twenty-eight are Indians. The Pine Creek church has had an addition of seven by baptism. Present number 14. Total baptized the past year, fifty-seven.

Earnest solicitations have been received from the Choctaws for more missionaries. (See Conclusion of this Report.)

**EUROPE.****Mission to France.**

DOUAY.—E. WILLARD, preacher; Mrs. WILLARD.

*J. Proy*, native assistant.

LANNY and BAISIEUX.—J. THIEFFRY, native preacher.

ORCHIES and RÛME.— *Du Jardin*, native assistant.

ATHIES.—J. B. CRE'TIN, native preacher.

CHAUNY.—(Genlis, Manicamp, &c.) V. LEPOIX, A. MOUTEL, native preachers.

*L. Choquet, P. J. Lacquemont*, colporteurs.

MEUX.—(Rivecourt, Longueil, Verberie, &c.)—J. FOULBOEUF, native preacher.

— *Beclu*, native assistant.

ST. WAAST and VIESLY.—J. PRUVOTS, native preacher.

*J. N. Froment*, native assistant.

7 stations; 1 preacher, and 1 female assistant; 12 native preachers and assistants.

The churches of this mission are prospering, except those of Nomain and Bertry. The additions by baptism have been

2 to the church at Rûme,

1 " " at Lannoy,

6 at Viesly, to the church of St. Waast and Viesly,

20 to the churches at Genlis and Manicamp, the former of which now contains 20 members, and the latter 14,

5 " church at Meux, which consists of 20 members,

1 " " at Douay, and

1 baptized at Parfondeville.

Total 36; nearly all of whom are recent converts, and mostly from Ro-

manism. One member of the Genlis church has died, and one of the church at Baisieux. Present number of churches thirteen, with about 200 members.

Something of the character of the converts, and of the manner in which the work of evangelization in France is carried forward, may be learned from the following extracts of letters to Mr. Willard from Messrs. Pruvots, Lepoix, and Foulboeuf. M. Pruvots writes, Dec. 3, 1841;

"When I was at Douay lately, I told you that I had great hope of Mr. Foulon, the elder;—thanks to God, I did not mistake. On Sunday, October 24, as we were returning from St. Waast, we had the pleasure of seeing that brother submit to the will of God in being baptized. Although the day was cold, he went down calmly into the water; and he said—'Lord, I submit to thy holy will, as thou hast set me the example;' and after he had pronounced these words, I baptized him. Several of our brethren and sisters of Viesly witnessed this baptism, and were much affected, and greatly rejoiced; and like the eunuch we continued our way. This brother walks courageously in the truth, regretting his long delay, yet blessing God for having saved him. He wishes you to render testimony in America to the power of the Lord in his case, and to say to our brethren there, that he thanks them for having had the goodness to send the servants of the Lord to France to preach the word of life. He wishes you, moreover, to say that he was an idol-maker,\* but that by the grace of God he labors now for the destruction of infidelity, and for the propagation of the faith."

M. Lepoix, under date of Dec. 14, 1841, after taking a general view of the encouragements and wants of the station, writes as follows:—

"At Manicamp are twelve regular hearers;—many others from time to time. Eight are baptized—three to be baptized soon.

At Genlis are ten regular hearers;—four baptized, one to be baptized soon.

At Salency are nine regular hearers;—five baptized, (three recently,) and two others preparing for it.

At Grand Rue, variable meetings;—least number twenty-five, greatest fifty; several of whom are very well disposed, and certain ones are very near the kingdom of heaven.

At Bethancourt is one sister baptized this year;—some other persons to visit.

At Neulieu are three families, some of whom are well disposed, but need much attention.

At Oignes are several persons to visit.

At Commenchon are two interesting families.

At Caumont the same.

At Ugny are a few to visit—one woman persecuted by her husband because she wishes to walk with us.

At La Neuville (en beine) we have had a meeting after some visits, composed of twenty-one persons;—great need of instruction.

At Chauny are two families and several other persons;—two have been baptized this summer.

At Tergnier is one family.

At Fargniers are several families;—who need much visiting.

At Achery-Maynt are many persons who make no progress on account of our rare visits.

At Choigny are several families in the same condition.

At Brissy Hamegicourt are twelve or fifteen persons, of whom several are well disposed, but who languish for want of attention.

At Renausart ten persons compose our meetings, five of whom were baptized this summer, and some others are preparing to be baptized soon.

At Sery (les mézières) seven or eight persons meet every time that we go there, and four of them will probably fulfil the command, for they are converted.

At St. Quentin a dozen persons hear us with pleasure, but too seldom;—two of them have just been baptized, and several others I hope are preparing to be soon.

At Fiavy (le Martel) my last meeting consisted of twelve persons;—two are converted, but full of prejudice.

So you see, dear brother, work is not wanting, thanks to the Lord: but who is sufficient for these things? Let it be the Lord. I could desire to have more strength, yea, more zeal and devotion;—but my lungs are exhausted, and—yes, may our God have pity upon so many hungry and thirsty souls!"

Mr. Foulboeuf, under date of December 13, 1841, says—

"The following anecdote is quite curious. The *curé* of Longueil repaired to the tribunal of Compiègne. (Madame Joly tells me:—'I come, Mons. le Procureur du Roi, to beg of you to forbid the worship of the protestants, who trouble me much in my *commune*.'—(Now you must know that Mr. Viel, father of Madame Joly, performed then the functions of Pro-

\* The idols mentioned above, are wooden Christs, which the Catholics attach to crosses in their Calvaries, and which are objects of veneration and adoration. Being a carpenter, Mr. F. had carved a great number of these wooden gods.

cureur du Roi, and has for some time past been urged by his daughter to read the scriptures, which he does not seem absolutely willing to refuse.) Mr. Viel replied to the *cure*, that he had nothing to do with that business;—that if *he* had any complaints to bring against us, it was to the mayor of his village that he ought to do it. 'Nevertheless, sir,' replied the *cure*, 'Mr. Simonet, mayor of Meux, procured the interdiction of protestant meetings from the tribunal of Compiègne.' 'But sir,' replied Mr. Viel, 'I declare to you that it comes not within the prerogative of a Procureur du Roi to forbid a protestant meeting. Besides, Mr. le Curé, the best measure you can adopt against the protestants, is, to make proselytes as they do. The field is open, Mr. le Cure, go to work.'

Mr. Simonet is at variance with his *cure*. He no longer appears so cold, but he is not yet ardent. I am almost tempted to cherish the hope of being in the end supported by him. May God grant it. He knows that I have little meetings at my house, and he says nothing about it."

Mr. Willard adds,—

"But it is particularly in the field formerly occupied by Crétin, now by Lepoix, that God pours out his blessings. Lepoix visits already 22 places;—many people are desirous of hearing the gospel, and conversions begin to multiply.—On the reception of your letter December 15, I sent for Larcquemont, and told him to prepare for a winter campaign; he went to his post last week. Choquet, who has been visiting his family, left my house this morning on his way to the same post. May the Lord be with them.

Various schemes have been devised during the past year to dispossess us in Picardy, but none has yet succeeded. It is extremely galling to the Nationals to see us taking root and extending ourselves in that region. But I trust God has decreed to us prosperity there.

Lepoix literally wears himself out. He told me that he could read his bible only as he journeyed from place to place."

### Mission to Germany and Denmark.

**HAMBURG.**—J. G. ONCKEN, native preacher; Messrs. Lange, Kobner, Knauer, &c., native assistants.

**BERLIN (Prussia).**—G. W. LEHMANN, native preacher.

*Bitterfeld*, out-station.

**OLDENBURG (Grand Duchy of Oldenburg)**— WEICARDT, native preacher.

**JEVER** " " " — HIKRICHS, native preacher.

**OTHFREESSEN (Hanover).**— Sander, colporteur.

**COPENHAGEN (Denmark).**—P. MØNSTER, native preacher.

*Petersburg, Langeland, Aalborg, &c.*

6 stations, and 4 out-stations; 5 native preachers, 4 native assistants.

Mr. Oncken has not been molested in his labors at Hamburg, but was arrested on one occasion while preaching the gospel at Altona. Tract distribution has continued as formerly. More than 175,000 tracts have been issued in German and in Danish, and about 5000 bibles and testaments; 5000 Danish testaments, and 5000 German bibles, have also been printed, at the expense of the American and Foreign Bible Society. The mission has also enjoyed much prosperity, in the midst of persecution, in other parts of Germany and in Denmark. The Hamburg church has received 21 by baptism; the Berlin 10; Memel 29; Oldenburg 3; Jever 4; and several have been baptized at Othfreesen, and more at Stuttgart. Many are waiting for baptism.

In Denmark, Copenhagen church has between 80 and 90 members. A church has been formed at Petersburg (Denmark), and 16 baptized. The church on Langeland is flourishing, and has 20 members. The Aalborg church enjoys peace. There are numerous candidates for baptism in different parts of the kingdom, and a spirit of religious inquiry is extending.

The whole number of churches connected with this mission, exclusive of the Stuttgart church, is 13; containing about 350 members. Baptisms reported, 150.

In regard to the persecution to which the mission is subjected Mr. Oncken writes February 18,—

"At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled, and br. Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has, however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. \* \* \* Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by the government, at the instigation of the Lutheran minister of that village. The prohibition against conventicles was so severe, that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by gensd'armes, and pulled out of their beds, to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night, in the woods, for prayer and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. Br. Sander, who has been the honored instrument in the conversion of the persons constituting the church at O——, and who had left for Hamburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages;—most of these tours have been made at night, when no eye could see him but the eye of his God. The labors of our brother have not been in vain, and even in the midst of these cruel measures of the Hanoverian Government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hessa, has met with similar treatment: fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God! have, however, maintained their ground. They had resolved to leave the country, but at my remonstrance and advice they have remained, and one or two persons have been won for the truth, and wish to be united to the church. We have, to the best of our ability, succoured our afflicted brethren.

The cause in Denmark demands our most unbounded gratitude to God. Our brethren Mœnster were liberated in November last, after having been confined for a twelve month: and though they were strictly charged, on their liberation, "not to preach or to teach in this (Christ's) name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course, and been glorified in the conversion of sinners. The church on Langeland has been also exposed to severe persecution."

### Mission to Greece.

CORFU, (Ionian Islands.)—H. T. LOVE, R. F. BUEL, preachers; and their wives; Mrs. H. E. DICKSON, school-teacher.

*Demetrius*, native assistant.

PATRAS, (Greece Proper.)—*Apostolos*, native assistant.

IOANNINA, (Albania.)—

3 stations; 2 preachers and 3 female assistants; 2 native assistants.

Mrs. Dickson returned to Corfu April 18; Mr. and Mrs. Buel arrived June 18.

The general aspect of the mission was highly encouraging till the outbreak of the popular tumult at Corfu mentioned in a former part of this Report. During the summer, the labors of the mission among the Greek population both at Corfu and Potamo, an adjoining village, were attended with much interest. At the latter place religious worship in Greek was held every evening for about six weeks, with marked effect. "We believe," says Mr. Love, "that the fields are all white and ready for the harvest, and we are EXPECTING that the time will prove not far distant, if brethren at home and missionaries abroad do their duty, when there will be in this dark land a most abundant ingathering of the precious fruits of the glorious gospel of the blessed God." One young man, a school-teacher from Ioannina, gave evidence of conversion to God, and will probably become a faithful evangelist to his countrymen.

Soon after the arrival of Mr. Buel, an English Sabbath service was instituted, attended by from forty to fifty persons, and the number gradually increased. A Sabbath school, containing from fifty to sixty scholars, was also in a flourishing condition. Several works were nearly prepared for the press, and others were contemplated, including a revised translation of the Modern Greek scriptures.

The female school, conducted by Mrs. Dickson, with the aid of Mrs. Buel, was begun in May, and soon numbered about forty pupils. It was customary to open it with prayer and reading of the scriptures, and numerous other opportunities were taken to impart moral and religious instruc-

tion. A class of the larger Greek girls was taught daily by Mr. Love in the New Testament, at which times the meaning of the chapter read was enforced with much plainness. The scholars were English, Greeks and Jews, and were on terms of perfect equality.

At Patras Apostolos has been indefatigable in his labors, holding public worship on the Sabbath, and whenever persons are present; distributing scriptures and tracts, and visiting from house to house. One gratifying result of his ministrations is the recent establishment of a prayer-meeting of seven Greeks, who have associated together on gospel principles, and manifest much interest in the service, and in the acquisition of religious knowledge. The civil authorities of Patras have also requested Apostolos to supply the public schools with scriptures and tracts.

The steady and satisfactory advance of the mission at Corfu and Patras, with other circumstances which need not be detailed here, encouraged Messrs. Love and Buel in November to submit to the Commission for Public Instruction in the Ionian Islands, proposals for the gratuitous supply of scriptures and school books (or tract publications) to the schools of the Republic, as was already being done in Free Greece. These proposals were cordially acceded to, on the part of the Lord High Commissioner, who also engaged to recommend their acceptance to the Commission for Public Instruction. The condition of the public schools had already become a subject of general interest, accompanied with a conviction of their need of a thorough reform. "The school-books ordained by law in 1838, were four or five primers, almost entirely destitute of instruction or interest to juvenile minds; consisting, in general, of a compilation of Greek proverbs, ancient and modern; a small didactic treatise on the theory of physics, entirely unintelligible to those for whom it was designed; and a synopsis of sacred history, the church catechism, creed, prayers, &c., containing some truth, but a greater amount of radical error."

Near the close of 1841, the attention of the mission was specially directed to Ioannina, the capital of Albania, as an eligible location for one or more missionaries. Albania has a population of 700,000 or 800,000, of whom about 300,000 are Greeks. Ioannina contains from 20,000 to 30,000 souls, and has never had a missionary. It is distant from Corfu only one and a half day's journey, and intercommunication is regular and frequent. The people of Albania can generally read; and the proposed station will present superior facilities for bible and tract distribution in Epirus, Thessaly and Macedonia; and in the still more northern and western districts of European Turkey. A missionary will be sent to this station at the earliest opportunity.

The importance of occupying Athens as a fourth station, is almost equally urgent, that city being most favorable for the operations of the press.

The present state of the mission calls for the special intercessions of its friends. The health of Mr. Love, after frequent and severe returns of his complaint, has become so reduced as to compel his immediate return to his native land. Mrs. Dickson, it is also feared, will be obliged by ill health to be absent from Corfu during the hot season; Mr. and Mrs. Buel, as already stated, are resident at Malta. The Corfu station will probably be without American laborers, until others can be sent from this country.

## WEST AFRICA.

### Mission to the Bassas.

EDINA.—IVORY CLARKE, A. A. CONSTANTINE, preachers; and their wives.

*Kong Koba*, native assistant.

BEXLEY.—JOHN DAY, preacher and school-teacher.

2 stations; 2 preachers, 1 preacher and school-teacher, 2 female assistants; 1 native assistant.

Mr. Crocker returned to this country in July.

Mr. Constantine being greatly enfeebled by disease, left Edina with Mrs. C. for America, via Monrovia, in October; but was so far recovered by a few weeks detention at the latter place and a subsequent voyage to Cape Palmas, that he returned to Edina near the beginning of the year, and was expecting at the last dates to proceed to Madebli. Mr. Clarke, beside preaching in different native villages, has been engaged in the study of Bassa, and in teaching the Edina school. The school at Edina was in a prosperous condition in January, and numbers sixty-five pupils. Two of the scholars were baptized in September, and two others give encouraging evidences of piety. The colored missionary at Bexley labors with great industry and with success, both in preaching and teaching. Of the American part of the population three were baptized in June,—and two in October. A church has been organized of seven members. The Bexley school numbered from fifteen to twenty scholars.

The mission have at different times suggested several localities, which it is desirable to occupy as missionary stations. One of these is Tradetown, mentioned in a former Report, which was lately visited by Mr. Clarke. The inhabitants are unusually intelligent, can generally converse in English on common subjects, and are anxious to receive instruction. Ten of the scholars at Edina are from this village, and others would be sent if they could be received. The claims of the Pessey (or Kpese) tribe 80 or 100 miles in the interior, who speak the Mendian language, have also been presented to the consideration of the Board.

## ASIA.

### Missions in Burmah, &c.

#### MAULMAIN MISSION.

MAULMAIN.—A. JUDSON, preacher; J. H. VINTON, E. A. STEVENS, H. HOWARD, T. SIMONS, preachers and teachers; S. M. OSGOOD, preacher and printer; J. H. CHANDLER, book-binder and machinist; and their wives; Miss MIRANDA VINTON, school-teacher.

7 native preachers, and 3 native teachers.

3 out-stations, with 3 native preachers.

AMHERST.—J. M. HASWELL, preacher; Mrs. HASWELL.

3 native preachers, 1 native assistant translator, 1 native teacher.

CHET'THINGSVILLE.—KO CHET'THING, native preacher, and 3 other native assistants.

DON-YAHN.—BAH ME, " " 1 " "

NEWVILLE.—PAN LAH, " " 1 " "

BOOTAH.—TAH BAU KO, " " 1 " "

6 stations, and 3 out-stations; 7 preachers, 1 book-binder, and 9 female assistants; 28 native preachers and assistants.

Mr. Judson and family sailed for Calcutta on account of ill health, June 26, and thence proceeded to the Isle of France. They were expected to return to Maulmain near the close of the year. Mr. and Mrs. Chandler and Miss Vinton arrived at Maulmain January 2.

*Churches.*—Connected with the Maulmain stations are seven churches, containing 485 members. Fifty-four were baptized in the year ending July 1. Fourteen have been dismissed from the English church, the East India Company's regiment with which they were connected having been withdrawn from that neighborhood; two have been excluded, and two have died. The total average attendance at nine preaching places on the Sabbath, beside out-stations, is 850.

The following view of the churches is given in the Report of the Maulmain Mission for the year ending July 1, 1841.

	Chh.	Bnp.	Rec'd by let.	Excl.	Susp.	Died.	Dismissed.	Pres. no.
Maulmain	2	36	2	1			14	189
Amherst	1							16*
Chet thngsville	1	10			3			122
Don Yahu	1			1	1	1		28
Newville	1	5				3		76
Bootah	1	3			2			54
	7	54	2	2	6	4	14	485

**Schools.**—The schools are one theological school, two boarding schools for boys, and two for girls, and four day schools; attended by 200 or 220 scholars. Thirty-three of the scholars are members of churches.

The following is extracted from the Report presented by Mr. Stevens, Principal of the Theological School, for the term ending July 3d, 1841; and adopted by the Examining Committee :

“The term which closes to-day opened on the 3d of March, with four students, including the assistant. One of these, in consequence of being employed elsewhere as a teacher in Burmese, attended but half of the day. After the lapse of two weeks one was added to our number; about a month after, two more; and in the course of the next month, a fourth; so that in all there have been eight pupils, who have, for a longer or shorter time, been occupied in the studies of the Institution. At present our number is seven, one having returned to Rangoon on account of affliction in his family. These are all Burmans and Talings.

In the above statement, no preaching assistants are included; nor indeed has any effort been made to bring them into the class. They had already attended the Seminary for three terms in succession, and towards the latter part of that time, had showed some signs of a want of interest. This want of interest was probably owing, in part, to the interruption occasioned to their preaching, in consequence of being obliged, not unfrequently, to leave their hearers abruptly in order to be present at the recitations; and in part, to the disadvantage under which they labored, in reciting with those who were studying all the day. For these and other similar reasons I judged it inexpedient, on my part, to try to induce their attendance longer.

In regard to the studies pursued during the term, the attention of the students has been devoted almost entirely to the Acts of the Apostles. They were first taken through this book *critically*, studying it with references to parallel passages, as they have heretofore done in respect to the Epistles and Gospels. They were then taken through a second time, studying it as a book of *history*. They have been employed in this manner till within three weeks, when the first Epistle to the Corinthians was commenced, in which they have proceeded only through the first three chapters.

The principle on which I have proceeded is, that it is better to know a little well, than to go over much ground and obtain but a slight acquaintance with it.

The devotional exercises of the Seminary have been only morning and evening prayer, with reading and singing, conducted by the Principal. Evening meetings for devotional and other purposes, (chiefly instruction on miscellaneous topics of a scientific character,) were commenced, but as they interfered with the regular evening worship at the chapel, it was thought best to discontinue them, and the students were required to attend steadily at the chapel.

Bodily exercise daily has been required as formerly, and I am happy to state, that, with one exception, uninterrupted health has been enjoyed. Still happier am I to be able to bear testimony to the uniformly steady and correct deportment of all the members of the Institution.”

The school was closed in August, for want of funds; also one of the day schools at Amherst. The Maulmain High School, in charge of Mr. Howard, was kept in operation by the timely aid of the Maulmain Missionary Society, which contributed 400 rs. for its relief. It was temporarily suspended in October, the premises occupied by it having been required for a military encampment. A small day school was however put into operation, including 8 or 10 boarders.

The Eurasian school taught by Mr. Simons numbered 70 pupils for the quarter ending in December.

The day school at Amherst which was closed for want of funds, had increased to 30 pupils, after struggling with many embarrassments, and promised much usefulness.

**Printing, Translations, &c.**—The amount of printing executed, is less than

\* Reported last year.

in former years, on account of the large supply of books previously on hand. The principal work was the completion of the Burman quarto bible, from Isaiah 38 chap., 4,820,000 pp. The gospel by Luke, 3d edition, was also printed, 4000 copies, or 352,000 pp.; the first edition of the tract "Heaven and Hell," prepared by Mr. Comstock, 3000 copies or 84,000 pp.; a third edition of the Burman hymn book, 1000 copies or 104,000 pp.; and the "Digest" in Peguan, translated by Ko Man Boke from the Burman, 2000 copies or 448,000 pp.

Total of scriptures, 5,172 000 pp., and of tracts, &c., 636,000 pp.

Whole amount of printing at Maulmain from the beginning, 67,773,000 pages. The issues from the depository in 1840 were 1,540,908 pages.

The works next to be printed are the "Father's Advice," in an edition of 10,000 copies, and the first part of "Pilgrim's Progress," 1000 copies 12mo. Various other works are completed or in course of preparation for the press; Lectures on Ecclesiastical History, and a "Reference Testament," by Mr. Stevens; a translation of the New Testament into Peguan, by Mr. Haswell; a part of the New Testament into Karen (James, second and third epistles of John, Peter, Jude, and Hebrews,) by Mr. Vinton; and Todd's Lectures to children, and Draper's Bible Stories, translated by Mrs. Vinton; &c.

*Itineracies.*—Much time has been devoted by Mr. Vinton as heretofore, during the winter months or the dry season, to visiting Christian villages in the interior, and their vicinities. On one occasion he penetrated into Burmah Proper, and was received by the people with interest surpassing that of any former period. Excursions have also been made to Don Yahn, Damatha, Zartaben, &c., by Mr. Stevens, and to numerous villages in the same vicinities by Mr. Osgood, preaching and distributing scriptures and tracts.

### Rangoon Mission.

RANGOON.—*Ko Thah-a*, native preacher.

Out-stations, *Ponau, Karen River, Bassein, &c.*

*Oung Bau, Moug Shway, Tong Byou, Moug Yé, &c.*, native assistants.

MAUBEE.—Several native preachers and assistants.

PANTANAU.—Several native assistants.

3 stations and numerous out-stations; ten or fifteen native assistants.

*Ko Thah-a* continues quietly at work, preaching, &c. The Burman church is steadfast, with the exception of a few cases requiring discipline. Some are applying for baptism. The pastor of Ponau church is Moug Shway, who occasionally itinerates and preaches in the surrounding villages. The Karen River church is one day north of Rangoon, Oung Bau pastor. Several assistants were sent by Mr. Abbott to visit the Rangoon stations the past year, who returned with gratifying reports of the progress of the gospel among the Karens. Several thousand tracts have been distributed. Of the Karens baptized, as reported by Mr. Abbott, five were from Rangoon, and 102 from Bassein and vicinity. The Karens have suffered much persecution, especially in the neighborhood of Bassein, but are of late more free from molestation. The number of church members reported in 1840, in this mission, was 398.

### Ava Mission.

AVA.—1 native preacher.

Mr. Kincaid reports, in general, of the Ava church, with which he has frequent communication, that the "aspect of things is more favorable than heretofore." The number of church members last reported, is 19.



## Tavoy Mission.

**TAVOY.**—J. WADE, F. MASON, preachers; C. BENNETT, preacher and printer; and their wives. 10 native assistants, *Ko Lah* having removed to Maulmain.

6 out-stations; *Matah, Newburg, &c.*

**MERGUI.**—L. ISGALLS, D. L. BRAYTON, preachers; and their wives. 10 native assistants.

9 out-stations; *Kabin, Thing-boung, &c.*

Total, 2 stations with 15 out-stations, 4 preachers, 1 preacher and printer; 5 female assistants. 20 native assistants.

The principal labor at Tavoy, in addition to preaching and school-teaching, has been the continued revision of the New Testament in Sgau Karen by Mr. Mason, and the translation of Corinthians by Mr. Wade. Mr. Mason has also devoted some time to the "preparation of the first number of a religious newspaper for the Karens, consisting of articles of intelligence in relation to the progress of the gospel, and letters on various topics from Karens, with remarks thereon when necessary, correcting their erroneous ideas or practices, or giving them instruction, as the case required."

A part of the dry season of 1840-1 was occupied by Mr. Wade in locating and settling the new Karen village (*Newburg*), situate a few miles above Tavoy. The Karens of *Yé* and *Matah* were also visited, Mrs. Wade remaining at *Matah* till March. Mr. Mason made his customary tour to the southern Karens as far as the head waters of *Palau* river, and again to *Patsauoo*; also to *Toung-byouk, &c.*

**Churches.**—The following tabular view of the state of the churches, &c., is made from our latest returns.

Tabular View of Tavoy Churches.

	chh.	bap.	excl.	rest.	died.	Pres. no.
Tavoy	1					14*
Matah	1	12	1	4	7	3:4
Yé	1				1	28
Newburg						
Toung byouk	1					5
Patsauoo	1	13				55
Pyee-khya,	1	11	1			65
Totals	6	36	2	4	7	492

**Schools.**—The school at *Matah* was taught by Mrs. Wade, with the aid of the native teacher *Leonidas Mayer*, and closed in March, 1841, after an interesting session of three months. Number of pupils about 30; the late villagers having removed to more distant places, and many, even Christian parents, not being duly impressed with the importance of their children learning more than to read their bibles and hymn books. The scholars who were present, including native assistants, made good proficiency. The ordinary religious exercises of the school, together with private instruction by Mrs. Wade, appeared to be blessed to the conversion of about fifteen of the pupils, who are now candidates for baptism. On returning to Tavoy, the school was not resumed till late in the rainy season on account of Mrs. Wade's ill health, and temporary absence at Maulmain. The school at *Newburg* was in successful operation in October, and there were 12 applicants for admission to the church. No report has been received of the other schools connected with the Tavoy station. The whole number reported last year was 11.

The missionaries of Mergui station divide their time between Mergui and the out-stations, the dry season being spent in the interior, and along the

\* One European has been baptized.

banks of the Tenasserim. The condition of the churches generally is prosperous, particularly of the Kabin and Mazau churches, which are rapidly increasing in efficiency. The annual meeting of the Association was held in January at Kabin, on which occasion about 120 participated in the celebration of the Lord's supper. The Pgho Kareu department is growing in interest, though greatly in need of books. The school at Mergui contained in July 15 scholars, all members of Christian families, and of the church, except one child.

The attention of the Mussulman part of the population (about 500) is gratifying. Less interest is manifested by the Burmans.

The following is a

*Tabular View of the Mergui Churches and Schools.*

	chh.	bap.	rec.	by let.	susp.	excl.	died.	pres. no.	schools.	schol.
Mergui	1	2			2	2		6	2*	24
Kabin	1	4	15				2	91		
Thing-boung	1	2						11	1	
Mazau	1	5	6					22	1	
(Tewat)		4								
Yaboo								5	1	
Thuraboy		1						1		
Katoy	1							14		
Palau	1	2	1					13		
Kamah-kah†	1	4						18		
Tigerhead‡		1								
Totals	7	25	22		2	2	2	181		5

**Mission to Siam and China.**

**BANGKOK (Siam).** *Siamese Department.*—J. T. JONES, preacher; R. D. DAVENPORT, preacher and printer; Mrs. JONES, Mrs. DAVENPORT, Mrs. C. W. SLAFTER.  
*Chinese Department.* W. DEAN, J. GODDARD, preachers; and their wives. Keok Cheng, native assistant.

**MACAO (China).**—J. L. SHUCK, I. J. ROBERTS, preachers; Mrs. SHUCK.

2 stations; 5 preachers, 1 preacher and printer, 6 female assistants; 1 native assistant.

Mr. Slafter died April 7. Mr. and Mrs. Davenport have been absent the past year from Bangkok on account of Mrs. D.'s ill health. They were to return in November. Mr. and Mrs. Jones arrived on his return from this country on the tenth of June. Mr. and Mrs. Dean were also absent a part of the year for the improvement of his health, and fears are excited that he will be compelled to remove to another station. Mrs. Goddard's health has been infirm, though in some measure improved at our last dates. Notwithstanding these interruptions from sickness and other causes, the mission has made progress the past year. At Bangkok religious worship has been maintained both in Chinese and Siamese, attended each by 20 to 30 hearers, beside members of the schools. 6 Chinese and 1 Siamese have been baptized, making the whole number of the native members of the church 16. A Chinese school has numbered 10 pupils. A class in theology has been formed (of native assistants) by Mr. Dean.

Little printing has been done in the absence of the translators or the printer, the past year. The scriptures printed in 1840-1, were,

In Siamese, Matthew, 2d ed.,	5000 cops.,	112 8vo. pp.,	560,000 pp.
Mark,	1st " " "	72 " "	360,000 "
Acts,	2d " " "	112 " "	560,000 "

beside various tracts previously reported; and the "Enquirer's Guide," History of Elijah, and a Temperance tract in Chinese. A third edition of

\* Boarding schools.

† Pgho Kareu.

‡ The late members of this church have united with other churches.

the tract, "Seven Princes," 10,000 copies, has been recently put to press. Tract distribution has averaged on the Sabbath from 400 to 500 copies.

The station at Macao has undergone no material change since our last report, except in the accession of Mr. Roberts. Mr. Shuck says, Jan. 1842, "My labors among the Chinese were never before so interesting. My main business is publicly, and from house to house, to teach and preach Jesus Christ." One Chinese gives gratifying evidence of faith in Christ. An American sea-captain was baptized Jan. 5th.

#### Mission to Arracan.

**RAMREE.**—G. S. COMSTOCK, L. STILSON, preachers, and their wives. 4 native assistants.

**AKYAB.**—E. KINCAID, preacher; Mrs. KINCAID. 2 native assistants.

**SANDOWAY.**—E. L. ABBOTT, preacher; Mrs. ABBOTT. 19 native assistants.

There are also 2 native assistants on Cheduba island.

Total, 3 stations; 4 preachers; 4 female assistants; 27 native assistants.

The preaching of the gospel at Ramree has had manifest effect, although none have yet become sufficiently bold to avow their faith in Christ. The labors of the assistants on Cheduba island appear also to excite considerable interest. At Akyab the baptism mentioned in our last report, has occasioned much opposition, which was not wholly allayed at our last dates. Still, there are numerous visitors at the Mission house, especially from the interior and the mountains, whose inhabitants are literally asking for the words of eternal life. The number of baptisms reported by Mr. Abbott at Sandoway and vicinity, including those from Burmah Proper, is 193. A church of 44 members has been constituted at Megezzen, south of Sandoway, and one of 30, one day further south, at Bombee. More than 6000 books have been distributed from this station the past year.

*Schools.*—A flourishing school of fourteen pupils is taught by Mrs. Comstock, and another by Mrs. Stilson. Mrs. Kincaid's school numbers 24, of whom 10 are girls. A substantial building, 45 feet by 30, with out-buildings and land adjacent, of the value of 700 to 800 rupees, has been presented to this station by the Commissioner, and serves both for school-house and chapel. Mr. Abbott's school of native assistants numbered 19, and another school 21. Other applicants were rejected for want of funds. A school of 13 is taught by a native at Kyouk Phyou. The Mission has been much afflicted with sickness. The last season was unusually unhealthy in India, and one third of the foreign residents in Arracan died.

#### Mission to Assam.

**SIBSAGOR.**—N. BROWN, C. BARKER, preachers; and their wives.

**JAIPUR.**—O. T. CUTTER, printer; Mrs. CUTTER.

**NOWGONG.**—M. BRONSON, preacher; Mrs. BRONSON.

The stations of Sibsagor and Nowgong have been adopted the past year, partly on account of their comparative salubrity, and partly from regard to their relative importance. They are more central to the Assamese population than those formerly occupied, and will probably continue permanently to be places of influence and general resort.

The ordinary labors of the mission have been interrupted by sickness. Two interesting cases of conversion are nevertheless reported, and others of serious inquiry. Schools are taught as reported in former years.

The amount of printing has been small, owing to a variety of local causes, but chiefly from sickness and the absence of Mr. Brown. The gospel by Matthew in Assamese has been printed in an edition of 2000 copies, also 9000 copies of tracts, including Worcester's Primer in Naga, and 2 Shyan tracts. A large quantity of tracts have been distributed. A

further donation of 500 rupees has been made by Major Jenkins for the purchase of a printing press, and a monthly contribution of 30 rupees, by Capt. J. T. Gordon of Nowgong.

#### Mission to the Teloogoo.

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers; and their wives. 1 native assistant.

The annual report of this mission for the last year has not come to hand: but other communications state that public worship in Teloogoo is regularly maintained in the mission chapel, attended by 20 to 30 hearers, who manifest a good degree of interest. Bible and tract distribution is continued as heretofore.

#### RECAPITULATION.

The number of missions under the charge of the Board is 20, including the Creek, Ava, and Rangoon missions, which are not occupied by American missionaries.

The number of stations and out-stations is about 100; of American missionaries and assistants, including 45 preachers, 99; and of native preachers and assistants 111.

There are about 44 schools, containing nearly 1000 pupils; and 77 churches, embracing more than 3700 members.

The number of baptisms reported the past year is 780.

#### CONCLUSION.

In concluding this outline of the progress of our missions for the past year, we are constrained to urge our most earnest solicitations that the requisite means be communicated for their prompt reinforcement. On former occasions we have so far yielded to the pecuniary and other embarrassments of the times, as to allege those claims of the missions only, which if neglected would involve a retrenchment of their operations. We now present those which, in regard to some at least, involve the question of their extinction. In the language of one of the missions, we now plead, not for relief, but FOR LIFE. Unless help arise speedily, some of the stations will be vacated by premature exhaustion, disease and death; and others by the then unavoidable necessity of concentrating on a few the enfeebled remnants of many. The work of abandonment, (we pray God it may be temporary,) is already in progress: and, unless checked by more liberal contributions to the missionary treasury, will work, before the close of the current year, a most disastrous change in their hitherto almost unexampled prosperity. Scarcely a mission or station can be named that does not need reinforcement. Some of them have been waiting for it in vain for years. Among the Indians, the Otoe, Shawanoe, Creek, Cherokee, and Choctaw missions; in Europe, the Greek and the French; the Bassa, in West Africa; and the Burman and Karen, Siam and China, and the Teloogoo in Asia; we may add the Assam and Arracan; all need not only that

their present members be supplied with more ample means for efficient action; but that their strength be increased by the accession of fellow laborers. The work is too large for the force employed, even if in unbroken health and efficiency: and every year subtracts both from their number, and from the physical ability of those who remain. The justness of these remarks must appear to every one who will correctly note the facts on which they are made. And the facts lie open to all.

We have said that some of the missions have been looking for reinforcement for years. Their appeals for more laborers have come year after year to us, but no succor has been sent to them; till at length their reiterated disappointments have broken their hope, and they cease to call. Others continue to lift up their cries, hoping against hope, or that the sin of withholding the bread of life from the perishing may not be laid to their charge. Will our brethren, friends of the missionaries and of the heathen, hear and ponder their words?

Passing by the application of the Mobergans, and communications from other missions received prior to 1841, and merely advert to the pressing wants of the Otoe, Shawanoe, and Creek missions, we make the following extract from a letter of Rev. E. Jones, dated Sept. 13, relative to the demand for school-teachers among the Cherokees:—

“I find that education is much more highly appreciated than at any former period. Every family seems to be anxious to have their children taught. And there is a very general desire for schools under the patronage of our Board. When we arrived, we found the people in full expectation that we would have made arrangements for schools, and they were greatly disappointed that we had not. All I could do, under the circumstances, was, to promise to lay the matter before the Board, with their wishes and preferences on the subject.

We could immediately have half a dozen schools filled, if there were teachers to take charge of them. In this immediate vicinity there are forty or fifty children who speak English, and whose parents are exceedingly anxious to have them educated.

It is very desirable that this class of the Indian community should be placed under a healthful moral training as early as possible; in order to counteract the evil influences of profligate whites, to which they are exposed; and by which so many have already been ruined, and become corrupters of their own people. This would be a good location for a permanent seminary; with competent teachers it would be greatly beneficial to the Nation, and a valuable auxiliary to the Mission. If a respectable female department could be had, it would be very desirable. Female character here, needs great care and attention in forming; and society has reached a point at which such efforts are in an encouraging degree appreciated.”

The subjoined is from a letter of Mr. Potts, missionary to the Choctaws, under date of March, 1842, covering an application for assistance from our Choctaw brethren:—

“Besides my other labors, (teaching the Choctaw school, &c.) I have to ride from 40 to 90 miles every week, and preach from 3 to 6 times. Cannot the Board give me some help? I have been instrumental in gathering this church together, and must it now fall for the want of a little help? A

man and his wife are much needed. At our last church meeting the Choctaw brethren took this subject into consideration, and a committee of three was appointed to petition the Board for relief. Should the Board grant their petition, which I pray that they may, I would throw my salary (as U. S. school-teacher) into the common stock."

The Choctaw Committee address the Board as follows:—

"Whereas, we the people of the Choctaw Nation have received the gospel by the Baptist denomination, and as many of us have received the religion of Jesus Christ, we are anxious that more missionaries should labor among our people; as our brethren are scattered over such an extent of country that Mr. R. Potts our pastor cannot preach to us so often as we wish;—and Mrs. Potts has been sick a long time, and will not, from all appearances, recover; so that he cannot leave home; and we fear that we shall soon be destitute, unless you send us more missionaries. We humbly petition and pray you, our brethren, to send two or three missionaries to assist and labor with him on the expenses of the Missionary Board; for there is increasing anxiety among our people to be taught the truth of the gospel; and we believe, if we had sufficient laborers, that the gospel would spread throughout the Choctaw nation. We wish you could know how much good has been done within a few years past, and how much would be done in future. We believe, if you knew our situation here, you would not hesitate to send help immediately.

By the unanimous request of the Choctaw brethren,—

SAMUEL WORCESTER,  
DAVID HOLMES,  
WILLIAM ROEBUCK."

Mr. Willard, of the French mission, writes in December,

"Appeals from our brethren in Picardy are incessant for more laborers,—there are but three, two preachers and one colporteur, for the supplying of the spiritual wants of a vast region. Lepoix, with the aid of Choquet, holds meetings as often as he can in twenty villages and towns, distant from his residence from one to nine leagues. He says his health begins to fail. In all these places are persons who listen attentively to the truth, and a good number who are seeking the salvation of their souls; but the work is retarded for want of laborers. Let the Board consider this, and see if any thing can be done."

M. Lepoix also says, Dec. 14,

New places have presented themselves for evangelizing, and demand now our assiduous care;—many new persons hunger and thirst after the truth, and would wish that we should never leave them; and a certain number of others, after having been to Jesus that they might have life, have joined themselves to the church by baptism. In a word, the work, after the enlargement which it has pleased the Lord to give it, demands at this moment more than ever, not one only, but several, active, courageous and devoted laborers,—strong in every respect; and I do not cease to pray the Lord to send laborers into his harvest."

The following language is held by Mr. Love, of the Greek mission, Nov. 30:—

"We have had the great pleasure of learning indirectly that the Board are anticipating sending us additional help the coming spring. We pray God that nothing may disappoint these expectations. On this subject we never intend to hold our peace while this field, so great and so important to the cause of unadulterated truth in the conversion of the world, is left so weak-handed."

And in respect to the eventual results of the Mission, he says, March 8,

“We ourselves entertain no doubts relative to its final success and complete triumph. It may be pleasing to our Heavenly Father that we pass through trying circumstances; and we may yet see some of the ancient forms of persecution revived. It would not be at all strange if such should be the case—and where is the mission that has ultimately succeeded *well*, which did not at first encounter severe trials?—But if we are truly children of God, and *stand on the rock of eternal truth*, we shall in all be more than conquerors through him that hath loved us. For it is not in tribulation, nor distress, nor persecution, nor peril, nor prison, nor sword, to exterminate the *truth*, or triumph over the simple doctrine of Jesus Christ and him crucified.”

Mr. Clarke of the Bassa mission, says,

“We need more help very much. We ought if possible to occupy two more stations immediately, one at Tradetown, which is large and populous; and the other among the Kpese people. I hope, at least, that one or two missionaries will be sent to our aid. Though our health is nearly as good as it was in America, we cannot reasonably expect to live long here. Our labors and cares would soon wear us out in any climate.”

Communications of like tenor have been received from all the Asiatic Missions. Mr. Barker, writing Nov. 11, from Sibsagor, Assam, after mentioning the conversion of two native youths, says,

“Never did this field look more inviting and important. God is even here. And will not the hearts and affections of many of our kind Christian friends in America be towards these destitute thousands? Will they not mingle their prayers and tears of joy with ours in view of what the Lord has done? and will they not pray for us, and pray that they and we may be taught of God *what to do?* that men and means may not be wanting to keep gospel-appointed measures in operation for this nation’s salvation!”

Mr. Kincaid writes, on behalf of the Arracan mission, Aug. 5,

“I have long thought of writing the Board, on the importance of sending out more men for Arracan. One man should join me in Akyab; one should go to Sandoway; one to Cheduba; and last, though not least, one man should come out to labor exclusively among the hill people. This people is literally crying out for the word of God; but what can so few do among so many famishing thousands? The statement of the simple facts connected with this mountain chief and his people, is enough to arouse a thousand churches in their behalf.”

And says Mr. Abbott, of Sandoway, speaking of the Karens, Sept. 18,

“In many new districts the people are calling for some to come and live among them, and preach the gospel. But all such calls must pass unheeded, and a great number of villages be left to supplicate for the word of God in vain.”

Mr. Ingalls pleading for the same people, though in a different sphere of labor, says, Sept. 9,

“The Karens under the blessing of God will soon become a Christian nation. Their claims upon the Board and churches are of no ordinary kind, and the blessing which has attended the labors of the Board among them is the surest token from heaven that their expenditures have not been in vain. Though I consider myself a Burman missionary, I say it with a

full heart, and without a disparaging motive,—if you have but one missionary to send, send him to the Karens; if but \$1000 to appropriate, give to the Karens.”

“I am astonished,” says Mr. Mason, “at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uneducated, their children are growing up in ignorance for want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezekiel 3: 18, 19, come to my mind. I have delivered my soul.”

“That the necessities of the Karens are *entirely* overlooked by the Board,” Mr. Vinton writes, Sept. 9, “I do not believe; but that they have not correctly estimated their comparative claims. Else how can we account for the Board’s sending out reinforcements for China, for Siam, for Assam, for Madras, for Greece, for Africa, while not an individual can be spared for the Karens. Is it because the Karen department is already supplied? Says Mr. Mason in a recent letter to me; ‘we ought to have six more missionaries for the Karens for these provinces only,’ and Karen missionaries have been left to work their way single-handed and alone with the care of a number of large and flourishing churches, native assistants to train, schools to take charge of, books to make, translations to revise, &c. &c.; and yet, after six or seven years of incessant toil, and when asking for an assistant, they are told that though the necessities of the department are not overlooked, yet the Board ‘are utterly unable to supply them either in men or means.’”

Another member of the same mission enforces its need of reinforcement in the words following :

“What avail books, if they (the Karens,) are not taught to read? And what kind of Christians will those be, who know nothing of the Word of God but what they hear from the lips of one solitary missionary who has the care of three churches, and who has to hasten from one place to another during the few months he dares to stop in the jungle, attending to their temporal as well as their spiritual concerns? Need we say that we feel disappointed, discouraged, disheartened? Oh, we would say to American Christians, weep not, sympathize not, with us in our petty losses;\* but rather weep for the perishing Karens, to whose parched lips they had presented the cup of salvation, and as they were just beginning to press forward to quaff the heavenly draught, have suddenly pulled it aside, saying ‘we can spare you no more.’ I know they have not intended to say this, much less do it. But it *is done*. And many, very many I fear, as a consequence, will rise up in the judgment and say, ‘I am lost—eternally lost, because no man cared for my soul. I thirsted for the water of life, and made every effort to obtain it, but it was withheld.’ Oh could I believe, with German theologians, that there would be a day of proffered grace beyond the grave, I would deem it especially designed for those who are ready, yea, waiting to receive the gospel, but are borne beyond the bounds of probation here, while the tardy hand of charity is delaying to rescue them. At least, methinks that at that great day, when we shall be called to stand before Him who said ‘Go ye into all the world,’ &c., that I should much rather be in the place of those who would gladly have received the gospel had it been proffered to them, than in theirs, who, notwithstanding they are named by the

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\* Referring to loss of property by fire.



name of Christ and say 'Lord, Lord,' yet, lolling in the lap of ease and luxury, feel too poor to do any thing to present the cup of salvation to the destitute, perishing heathen. Perhaps you will say that I feel too deeply. How can I? If Paul could wish himself accursed from Christ for the sake of his unbelieving, persecuting brethren, who continually rejected the gospel, what would he say of those who were prepared of the Lord to receive it, yet from whom it was withheld? Let my right hand forget to move ere I shall forget the interests of that deeply interesting people among whom, for seven years, it has been my delightful privilege to labor."

The following extracts are from a communication just received from the Siam mission, dated Dec. 1841.

"It is difficult to tell how much the mission suffers for want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Our tracts lie useless on our hands, and we could publish with no more labor and trouble, and but little additional expense, three times the number we do if we had laborers to distribute them. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We however are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power,—and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear brother Slaster. Since hearing of that event, we doubt not every proper means will be used for our speedy relief."

The claims of the Teloogoo mission might be presented with similar earnestness. Mr. Van Husen says, in a letter of May, 1841;

"The harvest is indeed great, but the laborers are few. Would that it were in the power of the Board to send us at least six laborers. What are two missionaries among so many?"

A people embracing from 8,000,000 to 10,000,000 souls.

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☞ The Twenty Ninth Annual Meeting of the Board will be held in the meeting house of the Pearl Street Baptist Church, Albany, N. Y., on Wednesday, April 26, 1843, at 10 A. M.

Rev. Pharcellus Church, of Rochester, N. Y., is appointed to preach the annual sermon; Rev. George B. Ide, of Philadelphia, to be his alternate.

## REPORT OF THE TREASURER.

*Expenditures of the Board during the year ending April 1, 1842.*

### MISSIONS IN ASIA.

#### MAULMAIN MISSION.

Remittances,	6,248 90	
Sundry payments and purchases,	2,839 54	
Mr. and Mrs. Chandler's and Miss Vinton's outfit,	303 54	
do. do. do. do. do. passage from		
Boston to Maulmain, including a large amount of freight,	1,100 00	10,491 98

#### TAVOY MISSION.

Remittances,	3,000 00	
Printing materials,	255 17	
Sundry drafts, purchases, &c.,	1,782 44	
Paid for Rev. Cephas Bennett, in part of outfit,	30 00	
Passage of Mr. and Mrs. Bennett and Avung, (a Burmo-Chinese assistant,) from Boston to Maulmain,	900 00	5,917 61

#### ARRACAN MISSION.

Remittances,	3,000 00	
Sundry purchases,	282 24	3,282 24

#### ASSAM MISSION.

Remittances,	2,500 00	
Printing paper sent from England,	775 54	
Types, other printing materials, articles for book-binding, &c.,	511 94	
Sundry other purchases,	288 12	4,075 60

#### SIAM MISSION.

Remittances,	3,000 00	
Sundry purchases and payments,	182 76	3,182 76

#### CHINESE MISSION.

Remittances,	1,500 00	
Sundry purchases,	41 20	1,541 20

#### TELOGOO MISSION.

Remittances,	1,500 00	
Sundry books,	14 72	1,514 72

## MISSION IN WEST AFRICA.

## BASSA MISSION.

Payments of drafts,	2,419 70	
Sundry purchases,	1,441 72	
Sundry expenses incurred for Mr. Crocker during his sickness since his arrival in this country,	75 00	
	<hr/>	3,936 42

## MISSIONS IN EUROPE.

## GREEK MISSION.

Remittances,	2,666 66	
Outfit and expenses of Mr. and Mrs. Buel,	596 07	
Passage of Mr. and Mrs. Buel, and freight of sundry articles,	299 26	
Sundry purchases,	49 86	
	<hr/>	3,611 85

## GERMAN MISSION.

Remittances,		2,300 00
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## MISSION TO FRANCE.

Remittances,	2,778 88	
Payments,	7 50	
	<hr/>	2,786 38

## INDIAN MISSIONS IN NORTH AMERICA.

## SHAWANOS.

Drafts and other payments,		1,636 87
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## OTOES.

Payment of drafts,		312 28
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## OTTAWAS.

Drafts and other payments,		1,471 50
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## DELAWARES.

Payments of drafts,		585 78
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## CHEROKEES.

Drafts and other payments,		1,735 00
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## TONAWANDAS, &amp;c.

Remittances,		400 00
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## CHOCTAWS.

Medicines and sundry other purchases,		47 16
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## AGENCIES, SALARIES, &amp;c.

Services of Rev. Jirah D. Cole 1 year, ending April 1, 1841,	600 00	
Travelling expenses of do.,	149 02	
“ Rev. Alfred Bennett 6 months, at \$500 per an.,	250 00	
“ “ “ “ 6 months, at \$600 “ ending Feb. 1, 1842,	300 00	
Travelling expenses of do.,	149 68	
“ Rev. J. B. Cook 3½ months, ending Sept. 15, 1841,	175 00	
at \$600 per annum,	56 71	
Travelling expenses,		
Travelling expenses of Rev. Cephas Bennett, during his stay in this country, in visiting Churches, Associations, State Conventions, &c.,	255 00	
Rev. J. B. Brown, on account,	70 00	
Services of Rev. Dr. Bolles 6 months, at \$1,200 per annum,	600 00	
“ “ “ “ 6 “ at 800 “	400 00	
“ Rev. S. Peck 12 “	1,200 00	
“ Clerks for Treasurer and Secretaries,	1,207 50	
“ Messenger and porter,	150 00	
Travelling expenses of the Secretaries, and several other members of the Board, in attending State Conventions, Associations, and various other meetings,	331 82	
		<u>5,894 73</u>

## GENERAL PURPOSES.

Rent of rooms,	374 44	
Stationery, blank books, periodicals, stove, wood and coal,	180 60	
Printing rules and orders, Annual Report, extra work on Magazine containing the Annual Report, and 300 copies of Rev. Mr. Fuller's sermon, preached at Triennial Convention,	323 00	
Travelling expenses of Mr. Edmund B. Cross, in attending a meeting of the Board,	30 00	
Services of agent in London,	25 00	
900 copies of Bap. Miss. Magazine, gratuitously distributed,	450 00	
Freight, wharfage, cartage, boxes, &c.,	315 45	
Postage,	250 95	
Insurance,	32 50	
Discount on uncurrent bank notes, loss on southern and western exchange, and commission for collecting drafts,	1,020 89	
On account of Bap. Miss. Magazine,	117 58	
		<u>3,120 41</u>
		57,793 94
Balance for which the Board was in debt, April 16, 1841,		<u>1,214 92</u>
		<u>\$59,008 86</u>

*Receipts of the Board during the year ending April 1, 1842.*

Donations designated for Burman mission,	1,728 53	
“ “ “ Burman schools,	1,031 50	
“ “ “ Burman bible,	114 08	
“ “ “ Burman tracts,	152 83	
“ “ “ Karen mission,	244 30	
“ “ “ Karen schools,	500 04	
“ “ “ Siam mission,	35 00	
“ “ “ China mission,	179 30	
“ “ “ Assam mission,	295 00	
“ “ “ Total for missions in Asia,		4,280 59
“ “ “ Greek mission,		310 00
“ “ “ German mission,		294 65
“ “ “ African mission,		148 35
“ “ “ Indian missions,		55 42
“ “ “ Outfit,		43 02
“ “ “ General purposes,		40,921 87
Legacies,		4,652 31
Dividend on bank stock, and interest on loans,		1,430 90
		52,137 10
Balance for which the Board is in debt April 1, 1842,		6,871 76
		<u>\$59,008 86</u>

E. E.

H. LINCOLN, *Treasurer.**Boston, April 19, 1842.*

The undersigned, having carefully examined the Treasurer's account, of which the foregoing is an abstract, from April 16th, 1841, up to the first instant, hereby certify that they find vouchers for every charge, and the account to be correctly cast; leaving a balance due the Treasurer, of six thousand, eight hundred and seventy-one dollars and seventy-six cents.

N. W. WILLIAMS,  
EBENEZER THRESHER.

The Treasurer has also received the following sums, which have been appropriated and remitted as directed by the donors:—

American and Foreign Bible Society,	*12,000 00
American Tract Society,	2,500 00
U. S. Government,	4,400 00
American Baptist Anti-slavery Convention,	154 45
	<u>\$19,054 45</u>

*Permanent Fund.*

The permanent fund contributed for the support of the Executive Officers is \$20,000.

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\* Including \$500 designated for Putawatomes, to be expended by the Rev. I. Mc Coy.

*Principles on which Appropriations from the American and Foreign Bible Society ought to be expended.*

[Adopted by the Acting Board, Dec., 1841.]

1. Appropriations for *printing* the scriptures are applicable to versions made, or revised, or sanctioned, by missionaries of this Board.
2. They may be applied to the bible entire, or to one or more books of the same, but not to parts of single books ordinarily, and never to abstracts, epitomes, or paraphrases.
3. The expenditure should be adjusted to the actual cost of printing to which it is applied, including charges for paper, ink, labor, and freight, and a suitable percentage on cost and wear of printing offices, presses, types, and other printing apparatus; amounting in the aggregate to one cent for every ten octavo pages, and proportionately for quarto and duodecimo pages, &c.
4. To appropriations for printing should be charged also the cost of stitching and binding the books printed therefrom, the amount being regulated by the cost of similar work executed in this country.
5. The appropriations should be charged with the cost of printing, &c., when the scriptures to which they are applied, respectively leave the press.
6. When appropriations are received for printing and distributing, or for printing and translating scriptures, it is optional with the Board to apply the same to both or to either of the objects specified in the terms of the appropriations severally.
7. Appropriations for *distributing* the scriptures, whenever applied, ought to be charged with the cost of distribution, including freight and the salaries and necessary expenses of travel of the distributors. And this may be done in some of the European missions, where colporteurs are employed for the specific purpose of bible and tract distribution. But inasmuch as in the Asiatic and other missions of the Board, where there are no laborers set apart to the work of distribution, but it is done in connexion with other labors and as a part of the ordinary service of missionaries, there are no certain data from which to determine the cost to which appropriations for distributing scriptures ought to be applied:—and inasmuch, also, it is the same in regard to appropriations for *translating*, except that the difficulty of ascertaining the cost of the same is greater and the results the more unsatisfactory:—Therefore, with the exception of the European missions, appropriations from the American and Foreign Bible Society ought not to be expended ordinarily for translating and distributing scriptures.

At a subsequent meeting some further principles were adopted, with regard to the expenditure of funds received from bible and kindred institutions, as follows:—

1. Funds appropriated to the Board of the Baptist General Convention by co-ordinate societies, that is, societies not auxiliary, may be received, provided the object for which such funds are designated is embraced within the sphere of its operations.
2. Directly on the reception of such funds, they shall be applied to the object to which they were designated, of which fact the donors shall be immediately informed, with a vote of thanks; and this shall be deemed and taken as a final settlement of accounts between the two societies for each successive appropriation.
3. At the opening of each fiscal year, the executive officers shall submit to the Board an estimate of expenditures required for the current year, specifying particularly the amount needed for those objects to which other societies are accustomed to make appropriations. A copy of these estimates shall be forthwith communicated to each society which has proffered to this Board its friendly coöperation, so far as they are severally concerned.
4. When bibles, or separate books of the bible are published exclusively by the funds of a bible society, they shall receive the imprint of such society; and the same shall be done in reference to tracts published exclusively by funds appropriated by a tract society. It is understood, also, that the Board will furnish those societies which have become contributors to their funds with all requisite information concerning the progress of those branches of Christian benevolence, at their several missionary stations, in which they are respectively engaged.

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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

JULY, 1842.

NO. 7.

## American Baptist Board of Foreign Missions.

ARACAN.

JOURNAL OF MR. KINCAID.

Here follow extracts from the journal of Mr. K. and we feel a little curious to know how it will strike our readers as their eyes fall upon it; whether they will feel interest enough to commence and read through an extract of six or eight pages from the pen of a well known and much esteemed missionary, provided he speaks only of his appropriate work. We have indeed more than a curiosity, or even the ordinary interest of an editor, that what he prepares for the public eye may be well received, and be useful in its tendencies. Could we look upon the countenance of each reader as he opens the pages of this journal, we should read the thoughts, the sentiments, the emotions, which might be expressed, with the deepest solicitude, for we should determine therefrom the degree of interest felt in the great missionary work.

In his journal the missionary describes his condition; he sketches his home, where we see him at his work, in his toils, in his hopes, and in his fears, in his successes and in his disappointments, in his joys and in his sorrows. If therefore we have sympathy for the heathen, and desire in any measure their salvation, such a picture is just what we shall be pleased to see.

We shall allow the journal of Mr. Kincaid to speak for itself.

March 3, 1841. In company with one of the assistants, visited a distant part of the town, where I had never been before. Observing several men gambling in one of the verandahs, and noticing that three of them had been thickly sprinkled with gray—an evidence among Burmans of mature wisdom—I went in, as if to witness the progress of the game. They spread a mat for me to sit on, and eagerly pursued their game for some time; but

when they found I did not pay the slightest attention to them, but had taken a tract from my pocket, and was reading in silence, they became disconcerted, and finally stopped gambling. One of the young men, thinking, I suppose, that like the other foreigners, I did not understand Burman, began asking me several questions in a kind of mongrel Bengali—as, what I wanted; what the book was that I was reading, and if I was the foreigner who taught religion. As his behavior was somewhat rude, I made no reply, but turning to one of the most aged and venerable looking men, said, You are a man of great age, and cannot expect to remain many years longer in this present state of existence. “Very true,” he replied, “I am almost 70.” And you have gambled all your life, I suppose. “Yes, except about five years that I was a priest, and lived in a monastery.” Why did you abstain from gambling those five years? “It is wrong and disreputable for a monk (*pong-gee*) to gamble.” I know it is disreputable, but why is it wrong? “A *pong-gee* is under obligation to keep the law.” And are not all men under obligation to keep the law? “Yes, but none except *pong-gees* can keep the law.” Then every man living should abandon his wife and children, shave his head and put on the yellow cloth. “True, all should become monks, but then all the females and children would perish, for they would not cultivate rice and cotton enough for subsistence, and the monks would perish too, for they could obtain no offerings.” Very well, do you think that a just and good law, which if kept, would fill the whole earth with desolation and ruin? You are an aged man, and must be able to reason.



Do you not perceive that the earth must be cultivated with care in order to obtain subsistence for a large population, and do you not perceive too, that the most industrious classes are the most virtuous and trust-worthy, and yet, according to this law, all industry must cease among men, and the whole burden of furnishing food and raiment for the earth's population, must fall on the females? That is an unjust law; that is, it is unreasonable, and consequently cannot be a good law. And a law which is not *just* and *good* cannot emanate from the Divine Being. Why do you spend your last days in the degrading and dissipating habits of gambling, when such momentous subjects claim your attention? "You are a teacher of religion," replied the old man, "and we wish to hear what you have to say about the divine law." All appeared eager to hear how I could reconcile what they regard as the conflicting claims of this life and religion. By this time twenty or thirty persons had come in, and for near two hours I read passages from the scriptures, and explained the great principles of the Christian religion. As hoodists have no just conceptions of a Supreme Being; as they believe in the unalterable decrees of fate, and as they have no idea of holiness except as connected with austerities and the abandonment of all the relative and social duties of life, it is exceedingly difficult to make just impressions upon their minds. Some of them, however, manifested more than ordinary attention, and asked for tracts.

4. In the afternoon called at one of the largest monasteries in the town. The abbot, or head *pong-gee* of the establishment, had often visited me, and professed to be seriously examining the claims of the Christian religion. He met me at the bottom of the stairs, and led me to an apartment as far from the idols as possible—a long row of which stood, or rather sat, on an elevated platform, in a large open hall. As I passed along I noticed eight or ten, mostly aged men, prostrate before these idols, in the humble posture of oriental worship, and muttering with all possible rapidity scraps of Pali. They turned their heads and gazed after me, still uttering what they called prayers—the most of them entirely ignorant of every word they use. After getting seated, I asked the monk if he was not conscious that such kind of worship was a gross im-

position—and if he could conceive of any thing more absurd than for intelligent beings to prostrate themselves before idols, and go through with an almost endless repetition of a few words, the meaning of which they did not understand? He shook his head, and his countenance indicated a mixture of shame and anger. I said, You must not be angry, and think this is none of my business. If I saw this building in flames, and you were all asleep, and must soon perish, I should justly be regarded as a monster, if I neglected to arouse you, and save you from such a fearful calamity. But I see a more terrible ruin. You are sleeping on the brink of hell. The command of God is to awake, and cast away these idols, and worship the Eternal, in spirit and in truth. No other worship can be acceptable to the Divine Being, and no other can have any salutary influence on the moral character. To all this he assented, but said it would be many years before the people of Arracan would abandon their idols, and adopt the Christian religion. Presently a number of monks and people came round, and a long discussion took place on the nature and consequences of sin.

Returned home with fever. Mrs. K. and one of our children are, also, ill with fever. Just at dark Dr. Clarributt called as usual to prescribe for us, and I am sorry to say, has a burning fever, and was obliged to lie down during the 18 or 20 minutes he remained.

5. Several persons called at the house during the day. Gave away one New Testament, and ten or twelve tracts. Two of our most hopeful inquirers came to see me because I had fever, and manifested a truly Christian feeling, as far as newly converted heathen are capable of giving utterance to such feelings.

6. Soon after day-light this morning I was aroused by a tumultuous cry of natives in the street, and on inquiring the cause, half a dozen cried out at once, some in Bengali and some in Burman, "The great doctor is dead—the great doctor is dead." I could not believe it, and yet I had a fearful impression that it was too true. I told the natives they were mad, and uselessly alarmed, for the evening before I had called to see him at 7 o'clock, and the symptoms were favorable. I hastened to the house, and found Mr. Bogle, the commissioner (or governor) of Arracan, and Mr. Phayre, his assistant,

whose countenances indicated but too certainly that my worst fears were true. "How true it is," said Mr. Bogle, as soon as he was able to speak, "that in the midst of life, we are in death. Our dear friend, Dr. Clarributt, is dead." No event for years has spread such a sense of wretchedness and gloom over this place, as the sudden and unexpected death of this amiable and worthy man. And there are no persons, perhaps, in Akyab, who have more reason to remember him with affection and gratitude than we have. For about seven months he visited us daily, and often twice a day, to prescribe for some one or more members of the family who were ill. I have no doubt but he was the means of saving my life when attacked with cholera, last October. When ill, every one felt satisfied that every thing which eminent skill, great professional learning, and untiring care and kindness, could accomplish, would be done. He took a warm interest in every thing pertaining to the diffusion of Christian knowledge. I never shall forget how much he was affected one evening, when I told him of the conversion of a Burman from whom he had removed an enormous tumor, and saved the poor man's life. While I was relating the circumstances, his eyes filled with tears, and he could only say, "I am glad." His mind was of a superior order, and if he had lived, he would probably have risen to a high rank among civilians in India. At six o'clock in the evening, his body was borne to the grave-yard on the sea-beach, and he was buried with military honors. It afforded me a melancholy pleasure to conduct the religious services at the grave. How solemn the reflection! Four days ago Dr. Clarributt was apparently in perfect health, while I was feeble from repeated attacks of fever. He was advising me to seek a change of climate for a few months, when he took the fever, and in about three days sunk into the arms of death. Poor Mrs. Clarributt, with her two fatherless children, must now find her way back to England.

7. Lord's-day. Read and explained the first seven verses of the first chapter of the Hebrews. Six of the disciples are ill, and unable to come out to worship. I have had the cholera, but am recovering. Sometime since the cholera broke out in the town, and now the daily average number of deaths is eight. There is much

reason to fear that this will be an unhealthy season. After the evening services two men who have been promising inquirers for five or six months past, asked for baptism. I cannot doubt their sincerity, for they have already suffered a good deal of reproach from their neighbors, and particularly from their relations; still I fear they regard Christ more in the light of a great and wise Teacher, than as a Savior, exalted to give repentance and remission of sins. They evidently abhor idolatry, and perceive the superior worth of the Christian religion.

I quoted this passage, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and explained the nature of that interior reformation which is wrought by the agency of the Holy Spirit—a reformation so great that it is called a *new man*, created in righteousness and true holiness. I appointed Thursday evening for a fourth examination.

11. Two interesting men and hopeful inquirers, spent several hours at the house to-day—they appear to be thoroughly convinced that hoodism is a fable, and if I am not mistaken, the glorious gospel is making a salutary impression on their hearts. These men have not been inquirers long, but have been among our most powerful opposers. We had a prayer-meeting in the evening, at the close of which, one of the men mentioned on the 7th, again proposed himself for baptism—the other was expected, but is very ill with fever. The cholera and fever are prevailing to an alarming extent in almost every part of the town. In the most infected district, there is hardly a house in which some one has not died, and some houses are entirely desolate. Great numbers are fleeing from the city, mostly to Chittagong and Kyouk-phyoo.

19. Visited four friendly families in the evening, and spent about half an hour with each. They assented to all I had to urge in favor of one Eternal God, and of the only Mediator between God and man, but I fear it was more out of courtesy to me than from any solid conviction of the truth, and yet I can hardly doubt but that their faith in the relics and idols of Gaudama is shaken. As I was about leaving the last family, we heard a great outcry in the street at no great distance, and I supposed it was occasioned by the discovery of some thief—there were dozens of voices, of men, women, and children. I looked round

on the family, expecting an explanation, but no one spoke, and all looked serious, as if some calamity was just at the door. In two or three minutes the deafening cries, and the beating of bamboos on the houses and on the ground, died away, and all was silent. What is the meaning of this great noise and outcry, I inquired? The patriarch of the family very coolly replied, that some one in the vicinity had just been attacked with *cholera*. But what has that to do with this extraordinary uproar? I said. "It is to drive away the *nats* (demons) which are supposed to have a special agency in bringing this dreadful disease upon us," replied the old man, with a seriousness that indicated how strong his faith was in the prevailing superstition. I proposed going to the house, and half a dozen followed me. I found a strong muscular man 40 or 45 years old, lying on the floor, and rolling in the greatest agony, muttering a sort of prayer for help. The prospect of immediate death wrought so powerfully on his mind, that it was difficult to say which was greatest, his mental or his bodily suffering. His wife and children too, were weeping and smiting their breasts. The legs and arms of the poor man were cold as marble, and a clammy, cold sweat covered his whole body. It had not been above thirty minutes since the first attack, and yet the man was rapidly sinking. As soon as possible, I gave him the medicines usually prescribed, and in less than an hour he was comparatively free from pain, and rapidly recovering—the family and friends were wild with joy, and extravagant in their praise;—I could hardly keep them from doing acts of religious homage at my feet. The opportunity was peculiarly favorable, and I taught them the knowledge of God with great plainness. The cholera is truly a fearful disease, and the ignorance and superstition of the natives add much to its horrors. Very few who are attacked live more than 24 hours, and some die in two and three hours. Those who have been addicted to the use of opium, spirits, toddy (fermented palm juice), or have led profligate lives, are sure to die, if attacked with cholera. So also aged and feeble persons sink quickly to the grave.

23. Had visitors at the house nearly all day. One man who interested me most, was an intelligent and learned Burman from Ava. He left Ava seven

years ago, and is now established as a merchant in this town. Some few weeks since, he received a tract, and has read it through several times with increasing interest. The idea of a Supreme Being, who is subject to no ill, is free from all change, and withal is the Creator of all things visible and invisible, has shaken down the proudly reared temple of paganism, in which all his hopes for 38 years have centered. He sees the absurdity of those legends which tell of gods more numerous than the sands of the Ganges. He has not yet, however, any correct idea of the nature of sin, as he regards it more in the light of a misfortune, as an evil inseparable from human existence, than as a transgression of the divine law. Sin against God, is an idea as new to a Burman, as that God is eternal and unchangeable; and consequently repentance is a doctrine entirely foreign to his creed. On this, and collateral subjects, I explained till too weary to say more, and then gave this learned man a New Testament, and a copy of the Psalms.

28. Lord's-day. Was hardly able to get through with the morning services, as the fever was more severe than usual. Still I have reason to be thankful that I and my family are spared, while such multitudes are dying on every side of us. The daily average number of deaths by cholera has risen to twenty, and out of about thirty foreigners seven have died of fever within two months. All who can get away have left the place. All communication between the town and country, is now cut off, to prevent the cholera from spreading among the villages. This is not a good regulation, but the villagers themselves will allow of no intercourse, as they suppose the cholera contagious, though nothing, probably, is more absurd.

30. Five Mohammedans spent the whole afternoon with me. For several months they have professed to take an interest in examining the claims of the Christian religion. I had given them the New Testament, and some parts of the Old, in Burman and Hindustani, and they have occasionally called on me; though I fear with little benefit, as they appear to make no advances in that knowledge which is peculiar to the gospel. To-day I examined the claims and character of Christ as the only Savior, and urged that divinity was as essential as humanity in the accomplishment of that work for which

Christ came into the world—that allowing the Old and New Testaments to be divinely inspired writings, we might nigh as well deny the humanity of Christ as his divinity. Mohammedans will allow that Christ was a great prophet, that he was endowed with extraordinary wisdom, and taught the truth of God. I urged that if we did concede that Christ was a true prophet, and taught the truth of God, then we must allow his claim to divinity, for he not only allowed divine honors to be paid to him, but expressly taught that all men should honor the Son even as they honor the Father. Then again the example, doctrines, and precepts of Christ furnish the clearest evidence that he was the Lord from heaven. All except one acknowledged that this was a serious subject, and should not be disposed of in a light manner. One disputed vehemently. He would yield to every proposition except the Divinity of Christ—this, in his view, destroyed the unity of the Deity. I said, You must be aware that no one can believe more firmly than I do, that there is one only living and true God, and yet I as firmly believe in the Divinity of Christ; and so would you, if you should come to believe in the atonement for sin which he has made. I pointed out the gospel of John, and desired them to read, not as men who had a system to defend, but as men who had souls to be saved.

April 6. By the request of a respectable man, I went to preach in his house, but the heat was suffocating, and we went into the street, where mats were spread for the people, and a chair brought for me. The moon shone brilliantly, so that I could read the large Burman characters with ease. After preaching about thirty minutes, so many questions were asked, that it was quite impossible to pursue my subject further. Questions, however absurd, must be answered, and if they are not proposed too often, are useful in fixing the attention of the people. This evening I was overwhelmed. Many persons, however, remained silent and attentive, and perhaps have not heard in vain.

7. Preached in the same place again this evening to a still larger assembly, and with less interruption. When I closed the book, one man took up manfully on the side of Gaudama, and a discussion for nearly two hours followed. One man who had been a

word to confirm the statements I made, and as he was a man of acknowledged ability in explaining the legends of Gaudama, my adversary forsook the sober field of argument, and began to ridicule and revile this heretic, as he called him. "You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner." "Very well," replied my new ally, "I have reviled this religion and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Gaudama was a monkey, as that he was a god." Some of the people with rage at this bold assertion from one of their own learned men, put their fingers in their ears and went away—but still a large number listened to the very last. It was 11 o'clock at night.

13. Five of my most promising inquirers spent the greater part of the day in my study, asking questions, and listening to my explanations. They have abandoned the priests, pagodas, and idols, and regard the sacred books which they have revered for so many years, as a mere fabrication of lying legends. They asked many questions on the inspiration of the sacred scriptures:—how I knew that Moses, the Prophets and the Apostles, had written nothing but what was agreeable to the will of God; that is, whether they had not mixed up their own opinions and views along with the great doctrines which God had taught them? The origin of evil was brought up, and how it was possible to reconcile the existence of sin (or evil rather) with the perfections of a Being who is infinite in holiness, justice, goodness, and power. The doctrine of a crucified

Savior, or the substitution of Christ, was brought forward:—how it was possible for the claims of justice to be answered, if the innocent suffered for the guilty? was not repentance and reformation certain of the divine favor without the substitution of Christ? Many other questions were proposed, and all indicated a deeply serious turn of thinking. May God bless the instructions of this day. I am not aware of ever having felt so much of what I suppose must have been the emotions of the Apostle, when<sup>e</sup> he exclaimed, "Who is sufficient for these things?" Who is able to unfold the deep things of God, in their just proportion, and in all their brightness and glory? These men are far above the common class. Two of them in particular possess intellects of the first order, and the chains of idolatry being broken, they are brought into a new and a boundless field of thought. The idol has fallen from his throne, and is ground to powder, and I can only pray that He, who has begun a good work in them, will carry it on till Christ be revealed in their hearts, the only hope of glory. One of these men is the interesting individual mentioned on the 23d of March. At that time I gave him a New Testament, and the Psalms of David. These he read day and night, and felt, he says, an indescribable anxiety to understand them, so that he could not refrain from reading to every one who called at his shop. After a few days some of his neighbors began to revile him as an apostate. He lived in a hired house, and the owner, a bigoted bloodist, was induced to join the opposition, and finally went so far as to require him to give up these books or leave the house. For one or two days he hesitated, and was much troubled, as he would incur considerable pecuniary loss by leaving the house; but at last he resolved to abandon it, and keep his books. A few days since he was offered 100 rupees to go to one of the monasteries and explain their sacred books for one month—this was a trick of the *pong-gees* to seduce him from the examination of the "new religion." Another monastery offered him 30 rupees a month for one or two years, if he would become a teacher of Pali. All these offers he has rejected that he may study the word of God, at least so I am informed by several who are acquainted with the facts. His understanding is greatly enlightened, and he evidently has much tenderness

of conscience, but still the great doctrines of Redemption through a crucified Savior he does not comprehend.

15. Yesterday and to-day, three of the disciples were attacked with cholera. The exertion in taking care of them, and the anxiety, have brought on my fever again. Mrs. K. and one of the children are ill with fever. Two more foreigners have just died; within three months, one third of all the foreigners here have been brought down to the grave.

Sometime since I thought of taking my family to Ramree or Sandoway, for a few weeks, but the interesting state of things relative to our work induced us to put it off, and now Mrs. K. is too ill to be removed. God alone is our refuge. The natives are falling like leaves in autumn, though I think a great proportion of those attacked will recover, and consequently that the cholera is less virulent than it was some days since.

16. Ko Bike informs me of several interesting inquirers that we did not know of before—it is only three or four weeks since they first began to examine the subject, and their attention was first arrested by one of our old inquirers. Thus God is able to raise up instruments to help on the great work of overturning the empire of darkness; and thus too, we see the expansive power of the gospel. I was much affected to learn the sudden death of one of our most persevering opposers. About nine o'clock last evening, he was attacked with cholera, and in three hours expired in great agony. Several men from a distant village, having heard that the cholera had subsided, came to the town, and called on me for books. More than two months ago they had received tracts of Mr. Comstock and me, when on our way to the old town of Arracan, and they have certainly read them with some attention, and now they wish to learn more of these things. I gave them a New Testament, and a volume of bound tracts.

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Siam.

ANNUAL REPORT OF THE MISSION AT BANGKOK.

In March we published the report of this mission, brought down to the close of the year 1840. We have just received from Mr. Goddard his annual report, addressed to the Foreign

Secretary, for the year ending Dec. 1841; which reached the rooms too late for the annual report of the Board just published.

Yours of May 25th to the Siam Mission, was received on the 4th of Nov., and was the means of awakening new emotions of gratitude to our Heavenly Father, and of confirming our confidence in the Board, and the friends of missions in America. We certainly were rejoiced to hear of the harmony and Christian love which prevailed at the session of your Triennial Convention, and of the new impulse given to the cause of missions, whereby you were enabled to carry out more efficiently the work in which you are engaged. We feel thankful that you remembered our low estate, and sent us relief as soon as it was in your power. Had we been obliged to live long within the limits which the too scanty contributions of Christians had obliged you to set for us, the cause here would have suffered sadly. Every thing involving expense not absolutely necessary to our living here, would have been given up—our schools dismissed—and native assistants discontinued—our hired places of worship shut up—and the little which we can do with our own hands and tongues, would be all that could be attempted; nay, when attacked by severe disease, demanding, as the only remedy, a temporary removal from this climate, our labors would be cut short in the beginning, and we liberated from the trials of this life, because the means of securing that remedy were not within our reach. We desire to be thankful that the Lord has brought us into a large place. We now feel at liberty to adopt all proper means for the spread of the gospel, and we trust that with the addition which has been made to our allowance, we shall be able to avail ourselves of such assistance as will double our usefulness.

You have doubtless received at different times, accounts from the several members of the mission respecting the dealings of Providence with them. Still, as another year is now closing, it may not be uninteresting to receive a brief, connected account of those providences, and also of the feeble efforts which we have been able to put forth for the salvation of these perishing heathen. You may recollect that in our last annual report we were constrained to thank God that we could close the old and commence the new

year without the voice of sickness being heard among us,—and we were permitted to speak of the successful operation of plans for spreading the knowledge of the gospel to the most distant parts of the empire. But the suddenness with which our circumstances in those respects were changed, has shown us how frail is man, and how uncertain all his prospects. Br. Slafter, who at the close of the last year was absent, promulgating the gospel in different villages, soon returned, slightly unwell, and continued from week to week unable to attend to his missionary duties. About the last of January, br. Dean and sister Davenport were obliged to leave for Singapore on account of ill health. Immediately after their departure br. Slafter became dangerously ill, and continued to suffer severely, with occasional days or weeks of alleviation, until the 6th of April, when he quietly rested from his labors, and left a vacancy in our mission which cannot easily be filled. True we were all strengthened and encouraged by the grace of God bestowed on him during his protracted sickness, and by his peaceful departure. But though we mourn not for him, we mourn for ourselves thus deprived of such a fellow laborer, and for the heathen deprived of one to lead them in the way of life. For some time previous to his death Mrs. Goddard had been attacked by a similar disease, and at that time was very low; but a residence of two weeks on board a vessel then lying off the bar, did much for her restoration. The boat which went down to bring her and her family back, carried down br. Davenport and sister Dean to embark for Singapore—the former to join his family, and the latter in hopes of saving the life of her lovely little son. At that time sister Slafter, much reduced in health, was residing with Dr. Bradley, so that for a few days the mission premises were entirely deserted. As might be expected, the enemy was not idle during these days of interruption. A seller of opium took his position within our premises, and beguiled some of our domestics, and even some of the members of the church. He, however, was soon dislodged, and the sin was confessed with much apparent, and we hope sincere penitence, by the disciples who were entangled; still to this day we are not able to assure ourselves that some members of the church and others of

whom we were much encouraged, are not secretly connected with this unholy business. We are not without anxious fears lest one of the otherwise most promising and talented members of the church has to this time continued to hold some secret connection with this accursed thing—either using it himself or engaged in the traffic—and our fears on this subject have been one chief reason for deferring the reception of another person of good education and talents, who some months since requested to be united with us by baptism. We have no positive evidence in either of these cases—but occasional circumstances excite our fears. We thus see in how short a time the seeds of wickedness may be sown, but how long they will continue to send forth their noxious shoots, notwithstanding the most vigorous efforts to eradicate them. And it is impossible to estimate the injury which is liable to result from the shortest withdrawal of all the missionaries from any station. There is need of a constant watchfulness over all the affairs of a mission, and especially over the native disciples, of which persons in a Christian land can form little conception. The persons of whom we speak may be guilty of all that we fear, and still be really children of God—but if so, they are preparing for themselves bitter repentance—and may involve us in inextricable difficulties.\* A native convert is so weak in faith and Christian principle that he needs constant watching and assistance; he is like a bruised reed, which must not be broken, and smoking flax which is very liable to be quenched.

For a few days after the embarkation of Mrs. Dean on board ship, little Edward seemed to improve—but additional teeth coming on, he could not endure the irritation, and quietly slept in death. He was interred on the little island Singora, a short distance down from the head of the gulf. When Mrs. Dean arrived in Singapore she

found that her husband had already left on his return to this place, where he arrived on the 8th of May, somewhat improved in health, yet not so much as to admit of any very active engagement in missionary labor. Soon after his arrival the health of Mrs. Goddard again failed, and resort was again had to a residence on board a ship then lying off the bar. A voyage to China, or some cold climate, was recommended by the physician here as the only probable means of restoring her health, or prolonging her life. But the enfeebled state of the mission seemed to forbid the removal of more missionaries, and it pleased the Lord to bless the residence of two weeks on board ship to her partial restoration. She was able to return, and gradually improved in health. She has since experienced occasional attacks of disease, but at present her prospects are more encouraging. While she and her family with sister Slafter were on board ship, br. Dean was left to bear the burdens and responsibilities of the mission alone. Such having been our circumstances, the return of sister Dean and the arrival of br. and sister Jones on the 10th of June, was hailed with no small joy and thankfulness. We were then enabled again to assume somewhat the appearance of a mission. Still br. and sister Davenport were detained at Singapore on account of her illness. They arrived here Dec. 1st, enjoying comfortable health.

We feel thankful and encouraged that now, at the close of the year, we are all permitted to be together, and most of us able to engage in the duties of our station. Br. Dean's health has been feeble during the year, and at present some new symptoms give us reason to fear he may not labor long here. Thoughts have been entertained of his removal to China (where there now seem to be some small openings) as the only means of increasing and prolonging his usefulness. Sister Jones has suffered much from illness since her arrival—but the cool season has already done much for her restoration, and it is hoped that as she becomes accustomed to the climate her health will be good.

#### *Siamese department.*

Our missionary labors during the past year have of course been much interrupted. In the Siamese department, daily morning worship and regular services on the Sabbath have been

\* The laws against the use of opium are very severe, and a suspicion that we are in any way connected with the traffic, would be one of the surest means of bringing on us the displeasure of the king, and of shutting up the door of usefulness to this people. At present opium is not very extensively used in this kingdom, owing to the difficulty and danger of procuring it. The traffic in it on a small scale is very profitable, but must be conducted with the greatest secrecy. The place of opium is supplied by a kind of spirit distilled from rice, which is used in very great abundance.

sustained most of the time. The number of attendants has not been large, nor has any thing of special interest occurred in reference to the meetings. Tracts have been distributed, accompanied with conversation by Mrs. Slafter, to persons calling at our house, in considerable numbers daily. But there has been no one to go into the streets and lanes of the city, and carry the gospel to every man's door—much less to proclaim its glad tidings in the numerous distant villages of this empire. Since the arrival of br. Jones, his time has been fully occupied in the revision and publication of the scriptures, and the superintendence of the printing. This last office it is proposed that br. Jones retain for the present, as he will necessarily be very much confined at home to revise the scriptures and correct the proof sheets, and he hopes that by taking the entire superintendence of the printing, his own labors will not be very much increased, while br. Davenport will be left entirely free to engage in labors for spreading abroad the knowledge of the gospel. It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble and but little additional expense three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of dear br. Slafter. Since hearing of that event we doubt not every proper means will be used for our speedy relief.

In the printing office considerable has been done during the year to in-

crease the supply of Siamese type; and two editions of *The Seven Princes*, and of the *Golden Balance*, and one of the *Gospel by Luke*, have been published. The school has been continued under the care of sister Slafter. During the former part of the year it was very small, but more recently additional efforts have been made in its behalf with very encouraging success.

#### *Chinese department.*

In the Chinese department the daily morning and evening worship, and preaching on Sabbath morning, and prayer meeting at noon, have been continued. The meeting on Tuesday evening at the bazaar was continued until September, when, as few attended, it was discontinued. Since that time a meeting has been attended on Sabbath evening at the house of one of the disciples living at a distance from us, and on Wednesday at the house of another living still more distant in a different direction. Though our congregations are never large, our meetings often prove interesting, and we feel that the Savior verifies his promise to be in the midst, where two or three are met together in his name. Until September Keok Cheng, a teacher who has for some time been a member of the church, was employed exclusively as a missionary assistant. He daily visited the people at their homes, and distributed tracts, and conversed with any who were willing to hear. In these expeditions he was accompanied by br. Goldard, as often as circumstances would allow, and at other times he reported his proceedings daily. A considerable portion of these labors have been directed towards the agricultural portion of the people, dwelling in large numbers in the suburbs of the city. These visits are almost uniformly received with much politeness, and a tolerable degree of earnestness and determination on the part of the speaker to stick to the subject, usually secures good attention. It is no uncommon thing in these visits to see from six to a dozen persons attentively listening to the gospel for half an hour or more, occasionally asking questions, and at the close bowing the knee for the first time before the God of heaven while prayer is offered on their behalf. We should not, however, draw more encouragement from these circumstances than is warranted. Much of this encouraging appearance results from the



natural politeness of the Chinese—they would be slow to treat disrespectfully a stranger, especially if he appears to be a person of knowledge and respectability. They almost universally assent to the truth of the gospel, and call it an excellent system;—but, alas! too often that is all—the power of the Divine Spirit is as necessary to convert a Chinese as an American. The influence of those labors, however, has been very manifest. The number of attendants on our meetings has been much increased, and many have been led to inquire—some we hope most seriously, respecting this new religion. The people have been more free to inquire of a fellow countryman than of a foreigner;—and his knowledge of christianity has generally enabled him to answer correctly.

#### *Distribution of tracts.*

We trust also our tracts have been distributed more discreetly than they otherwise could have been. They have not been given promiscuously to any who would receive them, but individuals have first been freely conversed with, the prominent points of the gospel explained, and then tracts have been left with those who can read, to complete what the living voice had begun.

We believe that this is the only way in which tracts can profitably be given to the Chinese. There are a large number who cannot read, to whom a tract would be useless. There is also a large class who can read, but do not very well understand what they read—this class comprehends by far the greatest proportion of readers. If a Christian tract is given to one of this class without any remark or explanation, he would probably read it through without even getting an idea of the subject of the tract. On the contrary, if the subject and some of the chief points are explained to them—and the proper names (which usually make much trouble, owing to the genius of the language) pointed out, they will read the tract with considerable profit. It is very easy to scatter abroad tracts, but to do it in a way likely to do good is a slow and difficult process. In the spring more than fifty junks from China were supplied with tracts.

In September it was found that the assistant had carelessly involved himself in debt to a considerable amount, and that some of his creditors were becoming impatient. It was therefore thought not advisable to continue him

in so public and responsible a station until he should liquidate his debts. He has since spent most of his time as a private teacher, still assisting in our meetings, and occasionally going abroad to labor among the people. We hope that before long, circumstances will render it expedient again to employ him in this interesting sphere of labor. Since he left this work br. Goddard has spent more time than formerly in visiting the people at their homes—and has met with a reasonable share of encouragement.

#### *Monthly concert of prayer.*

The monthly concert of prayer has been observed regularly on the first Sabbath of each month, with considerable interest; the contributions have amounted to \$29. Several persons have at different times requested baptism, but none have been received: three or four appear very well. We hope they have felt the power of divine love, and may ere long be permitted to enjoy the privileges of the church on earth, preparatory to the higher privileges of the church above.

#### *Condition of the school.*

The school has continued as usual. The scholars (eleven in number) have been more regular in their attendance than formerly. These, as well as the Siamese children, are instructed both in English and in their native tongue; they also attend our religious exercises, and receive Sabbath school instruction. One boy of considerable promise died very suddenly last July; he had received considerable instruction, and understood the plan of redemption tolerably well—but gave no evidence of conversion. While he had his reason he was very much alarmed at the thoughts of dying. This sudden providence threw an air of seriousness over the whole school, and several of the scholars for a time were led to attend to several of the external duties of religion. But we have no evidence of sincere repentance in reference to any of them. Beside this, br. Dean since his return has had a biblical or theological class, embracing two teachers who have been sometime members of the church, and another who professes to have hope in Christ and has requested baptism. They meet twice a week, and attend to the examination of subjects fitted to increase their knowledge of the bible. God grant that this small beginning may grow up into an institution for the education of

a native Chinese ministry, who shall carry out efficiently the work feebly begun by foreign missionaries.

#### *Printing department.*

During the past year small editions of the Gospel by Mark—the Inquirer's Guide—the Temperance Tract, and the Gospel Summary, have been published, besides a small vocabulary of Chinese and English by br. Dean. A tract of 170 pages entitled the Life of Christ, containing a connected history of both the works and the instructions of Jesus, has been prepared, and the blocks are now being cut. Considerable has also been done to prepare our Chinese metallic type for use. The types have been arranged in a convenient manner, and a large number have been added by casting the metallic blocks of uniform size, and having the word cut on its face by a block-cutter. This process is very slow, as only ten or twelve words can be cut in a day. But it is hoped that by adding a few words in this way, we shall be able to print the scriptures and other tracts. Were the fount complete, a person accustomed to the business would probably set the types in one day for as much as a block-cutter could cut on wood in a week—there would however be the labor of distributing them again, which is saved when the blocks are cut. Where printing is done by blocks, the tract must first be written out in a neat uniform hand on a paper ruled and cross-ruled to secure perfect uniformity—this is pasted on the face of the blocks, and dried, and then the paper rubs off, leaving the words on the block as a guide to the cutter. Now the metallic type can be set as fast as this copy of the tract can be written, leaving only the labor of distributing to set against that of cutting—or a day's work against a week; such, very nearly, would be the saving by using metallic types instead of cutting blocks. It should be added, that for every new tract new blocks must be procured from China, and are somewhat expensive. You have probably noticed the statements relative to Chinese metallic types, made in the last report of the Board of the General Assembly. You may think it worthy the consideration of our Board whether we also ought not to be furnished with a fount of that mould. We think there was a mistake in the calculations relative to the size of the bible printed with such type. The edition of Morrison's translation

now in use contains 5,398 royal octavo pages; with Dyer's types we could print it on 3960 pages of the same size, and with the Paris types in 2550 pages. The Paris type is about as small as we often print with blocks: the bible could probably be printed on 2000 pages, with very fair plain characters, with blocks, but the expense of labor would be immense. The Paris type is regarded by the Chinese as tolerably fair. If it is not likely to be considerably improved within a few years, we think it would be economy to procure a fount immediately. The types might be cast in America, and sent us—or, which would be better, the matrices sent, and the types cast here, as may be most convenient.\*

#### *Need of additional laborers.*

After what has been said, little needs be added relative to the importance of additional laborers in the Chinese department. It has been stated that br. Dean's health is very precarious; should he continue here, he has little prospect of being able to engage largely in missionary labors;—should he remove to a colder climate, the result is known only to Him who rules all things according to the counsel of His own will. The health of Mrs. Goddard is also precarious; but supposing she shall be able to endure this climate, Mr. Goddard, without additional fellow laborers, will be drawn away almost entirely from the work to which he was originally appointed, and for which he has thus far chiefly labored to prepare himself. If therefore the Board still wish him to labor according to his original appointment, they will of course relieve him as soon as possible from the pressure of other duties, by sending appropriate laborers to perform those duties. We think two additional laborers necessary to the prosperity of this mission, and we doubt whether they can be sent to a more promising field. The way is open and prepared—the field abundantly large, and we have those here who will assist much, if any one will come and superintend their labors. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish

\* There is a great difference in the frequency of occurrence of different Chinese words. Of some, four or five types are sufficient for a fount, of others as many hundreds are needed. There is a list stating the proper number for each word—by the help of which a fount might be cast in America. Still, without the matrices we should often be liable to be out of sorts.

the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life.

We trust that you and the friends of missions generally, will remember to pray constantly for us, that we may be enabled to fill up the short measure of our days in the fear of the Lord, and before we are called away from our labors may be instrumental in guiding some souls in the way of life. O, that we may learn wisdom, not only from his dealings with us, but also those with our brethren of the other mission\* in removing dear sister Johnson almost immediately after her arrival, and in laying hr. French on a bed of protracted sickness, from which he can scarcely have any hopes of rising up. Surely we have been abundantly admonished of our frailty. God grant that we may so number our days as to apply our hearts to wisdom. Let our friends in America also remember they have but a short time to pray for us, or to send us assistance. We look forward on the year now about to commence, but who will see its close we know not.

#### LETTER FROM MR. GODDARD.

The following letter from Mr. Goddard, dated five days later than the above, gives some additional particulars respecting the condition of the mission, of an interesting character.

#### *Change of employment.*

Although the report of the mission has just been forwarded to you, it may not be amiss for me to send a few lines to notice more fully some points referred to in that document, and also to give a little account of my labors since. I have hitherto devoted my time and strength chiefly to study, in reference to the primary object of my appointment. I have for some time felt in doubt whether in the present state of the mission I did right in so doing. My mind was most tried as the cold season approached,—the best season for study—and also the best for active labors. Close application to study during this season would do much for my literary advancement. On the other hand, no missionary work of consequence was going on—the number of attendants on our meetings was, as might be expected, constantly diminishing; and several of the disciples were becoming irregular in their attendance. Providence, however,

seemed to decide for me respecting duty in this case. I began to feel the effects of protracted study upon my health in such manner as to admonish me plainly to change, for a time, my occupation. I have therefore recently made study rather a secondary business, and have given myself up more to visiting. I have been accompanied sometimes by the old assistant, and sometimes by my teacher, who has for some time professed faith and hope in Jesus—he gives tolerable evidence of conversion, and perhaps may be admitted to the church before long.

#### *Visit to the interior.*

I have now just returned from a visit to Lengkeachoo—and Laconchirsee. The former is a compact Chinese village, on the bank of Ta-Chiu river near its mouth, distant from Bangkok about eight hours ride in the boat with favorable tides. The village contains 1500 or 2000 men—who are more commonly settled in families than is usual among the Chinese. Their wives of course are Siamese, but usually talk Chinese tolerably well; some seemed to comprehend religious conversation quite as readily as their husbands. The children are very numerous; but few of them are learning to read. All the houses were visited once, and many of them the second time, and the people when found at home were conversed with. A considerable number would usually follow from house to house, and thus repeatedly listen to the messages of the gospel. Tracts were given to those who could read, of whom there were found to be a goodly number. A few individuals manifested a very interesting spirit of inquiry—especially two or three aged persons, who received tracts gladly and carefully read them, and afterwards came with a multitude of inquiries respecting the meaning of various passages. God grant that the call which they have thus received at the eleventh hour, may be effectual in bringing them into the vineyard, that they may not fail of the reward.

Having completed our visit at Lengkeachoo, we proceeded up the river by moonlight, and in one hour arrived at Ta-Chiu, a large village of both Siamese and Chinese, containing perhaps from seven to ten hundred of the latter. Passing this village, in four hours more we arrived at Laconchirsee. This is a large territory containing about thirty sugar mills, separated

\* A. B. C. F. M.

from each other by different, but no very great distances up and down the river. These mills employ each about 150 men, Chinese. Time and other circumstances allowed a visit to only six of these mills. Whenever a few individuals were found, whether within some of the buildings, or in the fields, conversation or the reading of some tract was commenced, and other persons near would gather round; thus ten or fifteen persons would listen to the gospel ten or fifteen minutes, and then receive tracts. From six to ten such positions were usually taken within the premises of each mill, and the same persons would often be present at different times. As might be expected, some would laugh, and some dispute loudly; others would attempt to express in their own language, what they conceived to be the import of the message communicated to them. Their first opinion usually was, that we came to exhort them to be good—when informed that we had a further end in view, and wished to direct them to a Savior crucified, they concluded we were Catholics; when informed that we were not, they usually were unable to form any further opinion about us, and quietly allowed

us to explain for ourselves, the truths which we came to promulgate. But there were still a few other persons who would listen with attention, and in their inquiries manifest a docile spirit, and seemed anxious to know the truth.

Whether any have received sufficient knowledge of the Savior to guide their feet in the way of life, is known only to Him who searcheth all hearts. It is intended to revisit these places often, especially the former, and perhaps make it an out-station; that what has been done may not be lost, but by the blessing of God, be the beginning of a flourishing church there.

In the above tour I was accompanied by the old assistant, who was a very great help. We went in our little family boat. Though entirely defenceless and exposed to danger, we were preserved by our merciful Parent from all harm, and experienced much of his goodness.

With regard to my own knowledge of the language, sometimes I found what I said to be readily understood, and at other times it was scarcely understood at all. I am very far from being master of the language; yet I am not discouraged—I have gotten on as well as I ever expected.

## Miscellany.

### THE MISSIONARY AT HOME.

The following communication, we suppose, was not intended for publication, and yet we are inclined to think that justice, both to our missionaries and to the friends of missions, requires that it should be given to the public. The work of foreign missions is not an undertaking that lasts but for a year only; it is one that must be prosecuted, probably, for many generations. It hence becomes very important that none but the most just and sober views be taken concerning the enterprise.

The communication was made to a member of the Board, from whom we have solicited it for publication, and we commend it to the prayerful attention of our readers, beseeching them to remember the injunction of the apostle—"That there may be an equality."

"Have you no romantic ideas," a friend once asked me, "in respect to missions?" I should like to put this question back to the christian public. I think very romantic

ideas are entertained on almost every subject connected with missions.

I recollect a man, much in debt, who, on being made governor of one of the western States, remarked, "Now that I have become governor, every body seems to think I have come into possession, all at once, of as much money as they could wish me to have." So, as soon as a man becomes a missionary, many seem to suppose him all at once possessed of every imaginable good quality that their affectionate hearts wish him to have. This is romantic. It is grasping at an end without the intervention of adequate means. They should remember "Coelum, non animum, mutant, qui trans mare currunt." The consequence is, that no sooner do missionaries show themselves possessed of "like passions with other men," than these same people fly off at a tangent to their former views.

Missionaries are just such people as their brethren; neither better nor worse; and as such they ought to be contemplated. Those that become missionaries have their charac-

ters usually both formed and developed before they leave their country, and it will be found a good general rule, that whatever trait of character was prominent in an individual before leaving his country, will be prominent in his character through life.

Again, when a man goes on a mission, some extravagant ideas of his self-denial are often entertained. But it should be borne in mind that a missionary does not go forth to seek trials; not like Simon Stylites, to exhibit himself and his self-inflicted tortures, but to labor for the good of others, with the expectation of bearing whatever trials may be providentially thrown in his way while pursuing these labors. So far as circumstances will allow, he will eat like other people, be clothed like other people, and live in a house like other people. He will no more think that he ought to live like the dirty, half-clothed and half-housed natives, than a minister in New York or Boston would think it necessary for him to live like the degraded and wretched inhabitants of some of its lanes and alleys. The plan of living like the natives in the East, has been tried, and abandoned. Nothing degrades a missionary so much in the estimation of the natives as to see him come down to their barbarous habits. They would, rightly enough, much rather come up to him, than have him come down to them. It gives them tenfold more pleasure to be allowed a chair with the teacher, than for the teacher to sit down on the floor with them.

Were I at home, I should tell the people that they must expect to support their missionaries just as they support their ministers. Those that live in civilized society, must have a support to enable them to live like civilized people. Neither Christianity nor reason requires that it should be otherwise. With those that go to live among barbarians in their own forests and jungles, where the comforts of civilized life are not to be obtained, the case is different; and their support must be regulated, in a great measure, by the individual's statement of what he requires; for sure I am, that putting piety out of the question, such sacrifices will rarely be made for the love of money by any well-educated persons, and Boards are recreant to their trust if they send out "an ignorant set of men." Romantic ideas on this point have led to a very general impression that missionaries live on very small salaries. Would that they could. Those in India, at least, have not learned to live without expending much money. Besides an allowance for each child and extra expenses, you know I receive about six hundred dollars a year; and I found, on balancing my accounts twelve

months ago, that I had saved *two rupees in ten years*. I am fully persuaded that I could live much more comfortable on half the money as a minister in a New England village, than I can on the whole in this country. Lest it be thought that my style of living is too expensive, or that I have acquired some species of property or another, some particulars shall be specified on these points. In this country the cooking is necessarily always done out of the house, and a cook is much more necessary here than in America—I hire a cook. Mrs. M. could take care of her baby herself, as many mothers do in America, and as she did when she took our children home, but then she could not attend to her school twice a day as she now does, and therefore to enable her to discharge a public duty, we put ourselves to a private expense, and hire a Burman girl to assist in nursing the child. Things that have been transported to this coast, are hired out by government for low wages, and I hire one to take care of the goats, cut wood, and work in the garden. Such is my establishment of servants, and it is precisely the same as br. H.'s was; and only differed from br. B.'s in that Mrs. B. having more children, she hired two girls; and is the same as br. W.'s, excepting that Mrs. W. having no children, has no girl. These will not be suspected of extravagance by those that know them. Our clothing is principally cotton, and the presents of clothing that are occasionally sent us, are usually of a finer quality than what we purchase for ourselves. In respect to furniture, all that I have bought in the eleven years that I have been in the country is one bedstead, one cot, two plain chests of drawers, two tables, one light stand, two book cases, one set of book shelves one wash-stand, eight chairs, three small chairs for children, and two small cots for children. Books I have purchased to some extent, but I have not so many now as most of the poorest Baptist ministers have in America. Most of the valuable books I use, belong to the Board. Were I to leave the mission, I should not have a Hebrew or Greek Lexicon, a Greek Grammar (except Stuart's) or even an English Dictionary. To be more definite—I find I have purchased books to the amount of six hundred and seventeen rupees in the eleven years, giving a mean of about *fifty-six rupees* annually. This, however, includes one hundred and eighty-six for Burman books, some of which I have given away, some the rats have devoured, and the remainder are of very little value. It also includes what I have paid for periodicals, most of which are of no value after being

read, and many of the other books are completely worn out, so that my books would not sell for a third of what I paid for them. I am not aware of having purchased any other property, excepting goats to the amount of 24 rs. 8 an. I have no horse, no carriage. I do all my travelling on foot, except the little that I go in boats, though I might do most of it on horse-back as domestic missionaries do in America. I had a watch which I bought with my own earnings many years before leaving America, but sold it sometime ago, with the hope of getting a better one; yet, when br. H. about to depart for America, offered me his, I felt utterly unable to purchase it, and we have no watch to this day; Mrs. M. making the best guess she can for the regulation of her school. I told her when she went to America, to get one, but she came back without, saying she could not get one without borrowing the money. We endeavored for several years before Mrs. M. took our children to America, to save a little money to pay their passage whenever it should be necessary for them to go, yet we had not enough for the homeward passage when she started. To incur as little expense as possible, she took no help whatever; and alone, with very indifferent health, undertook the charge of three small children, one only three months old, for a voyage half round the globe. Was this like "pampered people?" Was this "the style of Eastern princes?" The Lord carried her through, and she met with kind christian friends who made her many very substantial presents. In such circumstances you may be assured we should economize as much as possible, and now, after every effort, we just find ourselves out of debt, and feel *VERY* thankful for that.

Expenses not covered by the allowance, are "building, house-rent, medical charges, and postage." For the last five years and a half the mean annual expense of roofing and repairs to the house and premises that I occupy, has been about *thirty-five* rupees; and the mean of the medical charges for the same time has been about *three*, exclusive of a Hebrew bible that I was allowed to present the physician that attended my family from the mission library. There remains the first cost of the house to be taken into the account, which was three hundred rupees, and it will last about ten years from the time it was purchased; so *thirty* rupees a year more must be added to the above to give the whole extra expenses, which makes an aggregate of about *sixty-eight* rupees. On the other hand our subscription to the Tavoy Missionary Society amounts annually to sixty rupees; we pro-

vide lights for evening worship (no small tax at present) and bread and wine for communion. One year I fenced in the compound, and had gates made at considerable expense; another I dug a well, both at my own expense, though they are legitimate charges to the Board. Add to this we are always doing something to advance the people in civilization. At one time I supported a Karen in town while studying medicine; and last year, a leprous Karen at an expense of three rupees a month, where he could obtain medical aid. Thus it appears, that I pay back to the Board *about* all the extra expenses for which I draw,\* and incur some additional ones from which ministers at home are exempt, but which are almost *necessary* here. Were the Board to narrow down the allowance till the missionaries could not contribute to the little Societies here, the Board themselves would be the losers, for in the Society to which I contribute, there are few Baptist members besides the missionaries, and were they to withdraw their subscription the Society would be extinct at once, and several hundred rupees a year would be lost to the funds of the Board. Again, though some of us can, and do, pay back to the mission our extra expenses in this indirect way, the rule to make all do so would not be equitable, because in some places they are much more than in others.

Of the extra expense of travelling, no mean annual estimate can be made, as it depends on the nature of the work to which the missionary is appointed. Some are not necessitated to travel at all; while others are required to be itinerating all the time they are laboring among the people of their charge. When I travel, according as I am going a short or long distance, I take from three to five men to carry my baggage and provision, one of whom does little more than cook my rice and curry when I stop; thus my travelling charge to the mission varies from *forty-five* to *seventy-five* cents a day. Others may think they can travel cheaper; perhaps they can; I shall rejoice to see them come and try. With my system, which by the way is not a very pampered one, this is really the best I know how to do, though I have had much experience on the subject, and more anxiety.

\*The extra expenses here referred to are for building, house-rent, medical charges, and postage, as before-mentioned.

**ANNUAL RECEIPTS OF BENEVOLENT AND RELIGIOUS SOCIETIES.**

The following list of societies, with the income of each, is taken from the London Missionary Register. Some corrections have been made in the receipts of societies in this country, and some few societies have been added. In changing the pounds sterling of the Register to dollars and cents, the former has been reckoned at \$4.87.

The list it will be seen is not complete, either as it regards this country or the continent of Europe. Were the deficiencies supplied, which we have not the means at hand of doing, the sum total would probably be equal to \$6,000,000.

It is a question of some practical importance to those who conduct our religious and benevolent institutions, whether the people who contribute to them have reached the maximum of their ability; for it would be both unjust and cruel to urge any one to give beyond the measure of his ability. The question, it is admitted, is a difficult one to settle. Still it may be decided, we think, with some degree of moral certainty; and the first step in the process is to ascertain what the people have given. The table which we here submit, by an approximate view, furnishes an answer to that inquiry. The next inquiry would be, what is the ability of the people? which we shall pursue hereafter.

*Anti-Slavery.*

	Year.	Income.
<b>British and Foreign,</b>	1840-41	\$19,550
<i>Bible.</i>		
American,	1840-41	120,098
Amer. and For., (Baptist),	1840-41	26,578
British and Foreign,	1840-41	491,413
Edinburgh,	1840-41	14,105
French Protestant,	1840-41	4,404
French and Foreign,	1840-41	20,236
Hibernian,	1840-41	22,046
Merchant Seamen's,	1840-41	3,737
Naval and Military,	1840-41	16,062
Triunitarian,	1840-41	12,885
<i>Education.</i>		
American,	1840-41	63,771
Amer. Presbyterian Board,	1840-41	19,984
Northern Baptist,	1841	6,440
Amer. Sunday School,	1840-41	70,432
British and Foreign School,	1840-41	27,816
Eastern Female Education,	1840-41	8,098
Home and Colonial Inf. Sch.,	1840-41	9,241
Irish Sunday School,	1840-41	13,119
Ladies' Hibern. Fem. School,	1840-41	10,649
Ladies' Negro-child. Educa.,	1840-41	7,883
National Education,	1839-40	91,329
Newfoundland School,	1840-41	20,119
Sunday School Union,	1840-41	52,465
New England S. Sch. Union,	1841	8,914
<i>Jews'.</i>		
London,	1840-41	118,382
Church-of-Scotland,	1840-41	17,411

*Missionary.*

Am. Board, (Congregational),	1840-41	235,189
American Baptist,	1840-41	56,548
American Episcopal,	1840-41	23,864
American Methodist,	1840-41	141,263
American Presbyterian,	1840-41	67,775
American Baptist Home,	1841	43,903
Baptist,	1840-41	129,285
Baptist, (General),	1840-41	11,011
Berlin,	1839-40	13,656
Church,	1840-41	443,638
Church-of-Scotland,	1840-41	40,329
Dresden,	1839-40	5,573
French Protestant,	1840-41	1,724
German Evangelical,	1839-40	23,910
Glasgow African,	1840-41	7,997
Gospel-Propagation,	1840	321,135
Hamburg,	1839-40	3,199
Lausanne,	1839-40	3,616
London,	1840-41	384,488
Netherlands,	1839-40	33,950
Scottish,	1840-41	13,317
United Brethren,	1840	71,715
Wesleyan,	1840-41	437,384

*Seamen's.*

American Seamen's Friend,	1840-41	41,982
British and Foreign Sailor's,	1840-41	12,850
Destitute Sailors' Asylum,	1840-41	4,651
Destitute Sailors' Home,	1840-41	29,900
Episcopal Floating-Church,	1840-41	1,794

*Tract and Book.*

American Tract,	1840-41	99,994
American Baptist Publication,	1841	10,667
American Boston Tract,	1840-41	28,196
Church-of-England Tract,	1840-41	2,077
French Protestant Tract,	1840-41	4,788
Irish Tract and Book,	1839-40	14,666
Prayer, Book and Homily,	1840-41	13,971
Religious Tract,	1840-41	280,429

*Miscellaneous.*

Aborigines Protection,	1840-41	1,940
African Civilization,	1839	5,167
American Colonization,	1840-41	59,094
British and For. Temperance,	1840-41	2,693
Christian Instruction,	1840-41	6,172
Christian Knowledge,	1840-41	435,325
Church Pastoral Aid,	1840-41	95,379
Clerical Aid,	1840-41	37,917
Colonial Church,	1840-41	8,428
District Visiting,	1840-41	2,229
Foreign Aid,	1840-41	6,197
Hibernian, (London),	1840-41	45,677
Irish Soc. of Lond. & Dublin,	1840-41	20,015
Irish Scripture Reader's,	1840-41	12,368
London City Mission,	1840-41	23,390
Lord's-Day Observance,	1840-41	4,140
New Brit. and For. Temp.,	1840-41	15,959
Peace,	1840-41	7,660
Reformation,	1840-41	8,462
Suppression of Intemperance,	1840-41	3,571

\$5,174,000

The amount expended by American Christians, according to the above estimate, is 1,125,752.

The whole amount expended upon foreign missions by Christians in Europe and America, according to Harris, by an estimate submitted in the "Great Commission," just published, is \$2,515,630; of this sum, 522,662 is expended by missionary societies in this country.

## THE GREAT COMMISSION.

*The Great Commission, or the Christian Church co-stituted and charged to convey the Gospel to the World, by the Rev. John Harris, D. D., President of Chesnut College, author of "Munition," the "Great Teacher," &c., with an introductory essay by William R. Williams, D. D., Pastor of the Amity street church, New York.*

We can scarcely do a better service to the cause of missions than by calling the attention of our readers to this excellent treatise, just published by Messrs. Gould, Keadall & Lincoln, of this city. The work is in the highest sense missionary in its character. The plan of the author is—

1. To show the theory of Christian instrumentality—that this theory is prescribed, and made imperative by the word of God; 2. To show the benefits of Christian Missions, with a view of enforcing their claims; 3. To exhibit the various sources of encouragement—historical and political, moral, ecclesiastical and evangelical; 4. To answer objections; 5. To ascertain defects; and 6. To enforce the principal motives which should induce to an entire devotedness to the great object of the missionary enterprise.

This effort was elicited from the talented author, in part, by the offer of two hundred guineas, by a few friends of the missionary enterprise in Scotland, connected with the Scottish establishment, for the best, and another prize of fifty guineas for the second best essay, on "The duty, privilege, and encouragements of Christians to send the gospel of salvation to the unenlightened nations of the earth."

The introductory essay, by which the work of Mr. Harris is introduced to the American public, discusses various points pertaining to the missionary enterprise, not embraced by the author, and is a valuable addition.

Nothing has pleased us more in this book, than its truly evangelical character—its exact conformity to the scripture idea. We give, as a specimen of the author's style and manner of illustration, the following extract, taken from the first head, under which he labors throughout to show, that the Christian church was "constructed expressly to embody and diffuse the influence of the cross."

How shall the Gospel commence its operations on man—*individually or socially*? Civilization commonly begins with man in his social capacity, by giving laws to a community; expecting that they will gradually impart their appropriate influence to each of its individual members. But Christianity contemplates man, in the first place, in his *individual capacity*. For,

besides the fact of his personal responsibility to God, his reception of it, as far as human authority is concerned, is perfectly voluntary. The Gospel, therefore, proceeds on the supposition that only a single member of a whole community may embrace it; and by addressing men at first in their individual capacity, it saves that single member; whereas, had his salvation been suspended on the will of the community, it would have been made impossible, owing to their rejection of the gospel. Besides which, Christianity proceeds on the supposition so often realized, that it may only have a solitary agent to convey its message to a whole community; and that in the midst of that community he may long labor single-handed and alone. It begins with the individual, therefore, that it may advance to the society. In order to the cohesion and polarity of the globe, every atom of which it is composed is, in its separate capacity, possessed of polarity and attraction. And in order to the ultimate evangelization of the world, the gospel operates, as it advances, on each of its component parts.

And, here, be it carefully remarked, that the doctrine of the Cross triumphs, not in the same way as other kinds of truth produce their results—by its mere fitness to convince the judgment, and approve itself to the mind. We believe, indeed, that the Gospel has this fitness; that light is not more suited to the eye, than the entire system of evangelical truth is adapted to the original principles of human nature. And we believe that, owing to this inherent adaptation alone, the Gospel can produce the mightiest civil and social results, without the aid of any special supernatural influence. And we believe that, because of this inherent adaptation, it is that God employs it to produce the great spiritual result of regeneration. But, then, we believe that in the production of this result, its mere adaptation alone would leave it quite impotent; that here it encounters a kind and a degree of resistance which renders a Divine Agency indispensable; that here the influence of the Spirit comes into operation; and that on this account it is called "the power of God," because God alone renders it powerful to salvation. Hence, also, "faith" is termed "the gift of God." And God is represented as "opening the heart to receive the word." Still, the Spirit of God is pleased to produce the effect through the medium of the truth; and hence the Apostle Peter represents Christians as those who "have purified their souls in obeying the truth through the Spirit." Most impressively, too, is the same combination implied in the com-



mand of Christ "to hear what the Spirit saith;" although he himself was the speaker. Reminding us that this is emphatically the dispensation of the Third Person in the Glorious Trinity; that every voice in the

church—even the voice of Christ himself—is in a sense subordinate to the Spirit, and can be heard with salutary effect only as the Spirit repeats it, and conveys it into the soul.

## Baptist General Convention for Foreign Missions.

### Recent Intelligence.

**SIAM.**—A letter has been received from Mr. Dean, dated ship "Kusrovia," Siam Gulf, 10° N. lat., Feb. 14, 1842, which gives information, that in consequence of ill health, he had been compelled to leave Siam, and that he was on his way to China, by way of Singapore. Having expressed his feelings of regret on leaving, Mr. Dean adds:—

We still feel happy in the prospect of employing the knowledge we have of the language for the good of the Chinese. During the few years I have been in Siam, it has been my privilege to baptize sixteen Chinese, one of whom has died in the hope of heaven, and the remaining fifteen are now living in the fellowship of the church. Two of these are now with us, with the prospect of affording us aid in introducing the gospel to their countrymen wherever we may be located.

With the continuance of br. Goddard's health and other circumstances now existing, this department of the mission is in an encouraging condition, and we pray the Lord of the harvest to send forth more laborers into this field, and to bless abundantly the labors of those already there. We know of no place that better answers our ideas of a field for missionary labor than Siam, and we know of no place where we should prefer to spend our remaining days, provided we had the prospect of enjoying as comfortable health as most who reside there. The officers of government know our object, and still place no obstacles in our way, but continue to demean themselves as our personal friends. The people are friendly and accessible, and considerable religious knowledge has been communicated by means of personal instruction and the use of books.

It is our desire to labor for the salvation of the people to whom we have devoted our lives, and we hope ever to be willing to labor in that way that will promise the most good. From the

trial we have made of the climate of China, on a former occasion, we have reason to expect a decided improvement of health, and from what we now know of the prospects, we have reason to hope for an encouraging location among that people; but the results, in both respects, remain to be proved by an experiment. Our present expectation is to proceed by an early opportunity from Singapore to China, leaving our location to be determined, after receiving instructions from the Board; while, in the interim, we shall endeavor to employ ourselves and the native brethren with us, as we have opportunity, in efforts to advance the cause of christianity.

A postscript to this letter is dated Singapore Feb. 22, in which Mr. D. says, we arrived here yesterday with improved health.

**MACAO.**—Several communications have been received within a few days from Mr. Shuck, among which is his journal brought down to January 22, 1842, extracts from which will appear in our next.

Under date of Jan. 14, Mr. Shuck gives the following account of a baptism:

Capt. T. Rogers, commander of the ship "Henry Pratt," of six hundred tons, belonging to the port of Philadelphia, arrived in China about three months ago, and has been a frequent visiter at our house, our table, and our altar. I met with him in China during two of his former voyages. He is a man of intelligence, and of enlightened and warm-hearted piety, and has been an influential member of the Presbyterian church for fourteen years. About four weeks since, he made some inquiries of me regarding the Baptists, and from some casual observations which I then made, he told me he should like to examine the subject. I said but little to him, referring him to the bible, and furnished him with Carson and Cox, Jewett, Ripley

and Hague, which books he took, and went on board his ship. In a day or two afterwards I went to Canton. I was absent two or three weeks, during which time I heard nothing from him, but on my return I found a well written letter, stating his views of divine truth, &c., and also that he had made candid, thorough, and prayerful investigation of the subject; and that he had been brought to the full persuasion, that the New Testament teaches only the immersion of believers to be Christian baptism.

The result of his inquiries was, that he came to the conclusion to obey the Savior whom he loved, and to be baptized in China, and definitely applied to me to baptize him. He said his ship was his church, while he commanded her, and that he preferred to be baptized in the great long boat of the ship, in presence of his officers and crew, whom he had so often taught to repent and believe. On the 5th inst., therefore, we repaired on board, and I found that the long boat would admirably answer every purpose of a wide, deep, and beautiful tank. After appropriate services in presence of the officers and crew, and others, we both went down into the water, and I baptized him in the name of the Father, Son, and Holy Ghost, in the long boat, as she floated, full of water, along side the ship. The day was one of the calmest and most lovely that I have ever witnessed in Macao Roads. To all, the scene was novel and interesting, and to myself especially, it was one of peculiar and prayerful gratification. Capt. Rogers himself enjoyed to the full, the answer of a good conscience toward God, and is still going on his way rejoicing. He joined Mrs. Shuck, Mr. Roberts and myself, on last Sabbath, in commemorating the Savior's dying love.

My labors among the Chinese, (continues Mr. Shuck,) were never so interesting as at the present time. I preached to nine different Chinese congregations last Sabbath, varying from 10 to 70 persons, besides holding Chinese services in my own house, and administering the Lord's supper. My main business is, publicly, and from house to house, to teach and to preach Jesus Christ among the people. I have the strongest encouragement to believe that the Holy Spirit is operating upon the heart of a most interesting and literary native. He and I had

private reading the scriptures and prayer to-day; we knelt together before the throne, and after I had concluded, he also prayed. He has long been under my instruction. Oh! for more faith, and for the influences of the Holy Ghost!

On the 1st of Feb. Mr. S. wrote again, in which he takes a very kind notice of Rev. Issachar J. Roberts, formerly of the Roberts Fund Society, and supposed by Mr. Shuck at the time he wrote, to be still a missionary of that Society, but who is now a missionary of the Baptist Board. From the last mentioned, we make the following quotations, from which it will appear that a change in the location of the mission at Macao is contemplated.

Mr. Roberts will proceed to Hong-kong very shortly to locate, and I think it quite advisable that he should do so, as that place now offers many facilities over Macao, and it is only forty miles distant. I think that we shall be able, soon, to commence an encouraging plan of operations in that place.

Mr. Shuck mentions the arrival in Macao, of Mr. and Mrs. McBryde of the Presbyterian Board; that his family were in usual health, and that his own was never better.

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CHEROKEES.—Mr. Jones arrived in the Cherokee country, at their new location west of the Mississippi, on the 25th of June, 1841. His residence is in Delaware Town, the immediate vicinity of the capital. Under date of March 29, he writes as follows:

We have great cause for thankfulness for the signal mercies of God towards us. We have been favored with an extraordinary share of health. The hot and sickly season last summer and fall passed without any sickness in our family. The winter has also passed without any symptoms of what is called the winter fever, which is often very fatal. The general health of the country has been better than it was ever known before; while the country left by the Cherokees has become a scene of sickness and death. The Lord continues to favor our feeble efforts for the advancement of his cause. Many are turning to the Lord, especially among the people from the mountains. One hundred and forty-five have been baptized since our arrival, and a considerable number more are expected soon.

In regard to schools we are able

now to speak more definitely. The National Council has made arrangements for applying the education funds to the support of common schools. Eleven schools are to be established—two in each of the three larger districts, and one in each of the five smaller ones. If we had two teachers here, under the patronage of the Board, they would be appointed to two of the public schools and receive a salary sufficient for their support. One would be located about five miles west of this place, and the other at Delaware Town or Taquohee, among the members of the Valley Towns church, and their neighbors.

With regard to the school at this place, taking all things into consideration, and particularly the fact, that the females in the nation are much behind the males in improvement, and that there is no school in the nation for the instruction of females much beyond the mere elementary parts of education, I think if a female teacher could be procured, competent to manage a school somewhat superior to a mere common school, she would at once have full and profitable employment; and I have no doubt, would very soon need an assistant. I have consulted br. Bushyhead, and other influential persons, on the subject, and all are agreed that this would be the most beneficial and the most efficient aid, in the way of education, which, at an equal expense, we can render to the Cherokees. The school house they will provide without any expense to the Board, so that the teacher's salary and board and school books, only, will remain to be provided for. The Cherokees are beginning to feel the propriety and the importance of doing as much as they can towards the education of their children. The intelligent portion of the community are now fully of this sentiment, and are disposed to act in accordance with it. The great body of the people, however, are poor and not able to do much. I will write again about schools in the Cherokee language.

GERMANY.—The last steamer brought intelligence from our missionaries in Germany and Denmark. The following is an extract of a letter from our brother Oncken, dated Hamburg, May 27, 1842.

From your letter of April 1, I learn to my surprise, that Br. P. Münster had not apprised you of his second

imprisonment. Both of the brethren Münster have been, since their release, so zealous in their master's work, that Satan has laid hands on them a second time. God is, however, supporting them wonderfully under their severe trials. Dear sister Adolph Münster has fallen asleep in Jesus, leaving behind her a feeble, sickly child, and her husband bound for the gospel's sake, and yet the good and gracious Savior is leading his people the best and *nearest* way to glory. Yet a little while and the bitter cup will be drank, and then—oh, then—we are swallowed up of glory, the glory of Christ.

The cause of Christ is in the mean time spreading in Denmark, and new accessions of converts encourage our brethren to greater efforts in the Redeemer's service. We have sent thither large supplies of Danish testaments and tracts, and we need funds to enable us to publish a good tract on baptism in Danish. One of the Christians in the Lutheran church, convinced that immersion only constitutes valid baptism, and that broken bread in the Lord's supper was necessary to that ordinance, applied to his minister to have the ordinance in this form, thinking to leave that community if his wish was not complied with. The minister replied that it required a decision and instruction from the royal court of chancery before he could do so, but that if these were obtained, he had no objection.

Application was therefore made to that court, and behold, an order was actually issued that the infant might be immersed, and the infant has been immersed. Propositions have been recently made to br. M. by a high ecclesiastic, that our brethren should have the liberty of preaching, if they would only agree to allow the Lutheran pastors to immerse such as desired this. From this it will be evident to you and the Board that truth is making rapid strides forward.

Our dear brother Enoch Swee has just left us, after a short visit, for Norway. His time will be partly devoted to missionary labor and partly to the circulation of the scriptures, so that he will stand connected both with your Board and the American and Foreign Bible Society. I commend him to you and to all those who pray for the spread of the gospel.

Our dear brethren at Berlin, have also been exposed to the hatred of the wicked. About a fortnight ago, ten men with

clubs broke into the assembly of our brethren, ill-treated the persons present, thrust br. Lehmann to the ground, broke the *cathedra* and dispersed the people without any interference of the authorities. On br. Lehmann's application for protection to the police, he got the very scriptural answer, that Jesus Christ was sufficient to grant them protection. The work is, however, going on prosperously, and br. L. baptized fourteen persons at once, only a few weeks ago.

Our dear brethren at Othfreesen, in Hanover, are severely tried, and need our warmest sympathies and prayers; their furniture has recently been taken from them, and they are so closely watched—children even being bribed—that they cannot escape the vigilance of their persecutors.

#### *Destructive conflagration.*

We have been called in this city, since my last, as you will have learned from the papers, to witness a most terrific judgment of God. A fire broke out here early on the morning of May 5th, and continued with unabated fury through the greater part of the 8th. By the 10th, one quarter of the town had been destroyed, and many lives and much property lost. Myself and family, and with two exceptions the whole flock, have all been graciously preserved. The horror of this conflagration cannot be described; I shall never forget it. Nothing appeared to be farther from the generality of the people, than just views of the awful calamity, and corresponding feelings and confessions; on the contrary, it seemed as if legions of hellish spirits had taken hold of the minds of the people, for in the midst of the burning flames, the wickedness of thousands appeared to have reached the utmost height. Plunder, theft, deception and drunkenness prevailed, and what many saved from the fire, was lost afterwards by theft. What the consequence will be in a religious point of view, it is difficult to say. As yet no public confession of sin has been made. My house and those of the brethren Lange and Köbner have been full since, having received upwards of 50 of the sufferers into our new place for preaching, which I had rented only 14 days before. The ground, 1st and 3d floors of this building are occupied by the sufferers, while we retain the 2nd floor for preaching. Many of the people attend, and we hope that not a few will find in their connexion with us

everlasting riches. Our labor at the new place has thus begun under favorable circumstances, and we trust that the Lord will overrule the calamity to great and glorious ends.

**MAULMAIN.**—At the moment of going to press with the last sheet of the Magazine for this month, a number of letters were received from brethren of this mission. The missionaries were all enjoying their usual health. Mr. Judson and family had returned. "We left the Isle of France," says Mr. Judson in a letter dated Dec. 17, 1841, "on the 18th of October, and arrived here Dec. 10. The health of my family is greatly improved. Though my oldest son is subject to severe relapses, still, he is decidedly convalescent."

It will be recollected that Mr. Judson and family were invited, while at Calcutta, by a pious captain of a vessel proceeding to the Isle of France and thence to Maulmain, to make the voyage with him; and "in such a kind manner," said Mr. Judson, in a former communication, "as to assure us that the circuitous voyage will not cost more than the voyage direct." On their arrival at Maulmain the captain refused to take any compensation, saying that he considered it "a privilege to have been able to show some kindness to the servants of Christ." "His kindness to us," continues Mr. Judson, "has been unwearied, and I feel wholly unable to repay the great obligation under which he has laid us."

On the Sabbath after their arrival, Mr. Judson had the happiness of baptizing this capt. Hamlin, the first officer of his ship, and two of the seamen. Captain Hamlin is from Greenock, Scotland.

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#### Donations.

FROM APRIL 1 TO JUNE 1, 1842.

##### *Scotland.*

Carvers, James Douglass, for Burman Miss., to be expended under the direction of Mr. Judson, 71,24

##### *Maine.*

Thomaston, a member of the 2d Bap. ch.,  
 For Burman Mission, 10,00  
 " Siam Mission, 10,00  
 ———— 20,00  
 Topsham, Bap. ch., per William Barron, 35,00  
 Livermore, Rev. C. Miller, 5,00  
 Waterville Fem. Bap. Miss. Soc., per Rev. D. N. Sheldon, 6,00  
 Foxcroft, Calvin Hopkins, per Henry R. Glover, 5,00  
 ———— 71,00

##### *New Hampshire.*

Great Falls, Bap. ch., mon. con., 10,00

Fem. Miss. Sewing Soc., Mrs. O. H. Lord tr., 10,00 per Rev. B. F. Braybrook, — 20,20	
Claremont, Mrs. Clara Cowles, per Rev. Joseph M. Graves, 5,00	25,20
<i>Vermont.</i>	
Thetford, Silas Follet 200,00	
Fairfax, I. D. Farnsworth 10,00	
Bristol, Warren Durtee, per D. R. Gauge, 4,00	214,00
<i>Massachusetts.</i>	
A friend to missions 2,00	
Old Colony For Miss. Soc., Levi Peirce tr., per Henry E. Lincoln, 80,00	
Salem, Miss Sarah M. Skerry 1,00	
Westfield Bap. Association, Solo- mon Root tr.,	
Middlefield, John Newton, for Burman Mission, 10,00	
Grauville, friend to miss., 2,00	12,00
Cambridge, 2d Baptist ch. 15,00	
West Cambridge, Bap. ch. and Soc., avails of missionary box, per Rev. Timothy C. Tingley, 18,25	
Roxbury, Bap. ch. and cong., per K. Brooks, 212,00	
Boston, Miss Elizabeth Weth- erby 5,00	
do., a friend to missions, per anonymous letter, 50,00	
do., Boylston St. Bap. ch., mon. con., 24,52	
do., Boylston St. Baptist Board of Benevolent Op- erations, George H. Niebuhr tr., 83,93	108,45
do., Baldwin Place ch., mon. con., (and 2 gold rings,) 43,23	
do., Federal St. Bap. ch., mon. con., 14,45	
do., do. do. Bap. Sab. Sch. Miss. Soc., George A. Barnes tr., for sup- port of a heathen boy, named Wm. D. Ticknor, under the care of the Rev. E. A. Stevens, 30,00	
do., do. do. Bap. Fem. Prim. For. Miss. Soc., Mrs. Wm. Reynolds tr., For Theological School in Maulmain, under the care of Rev. E. A. Stevens, 136,00	180,45
do., Charles St. Bap. ch., mon. con., 7,31	
do., Bowdoin Square Bap. ch., mon. con., 9,30	
do., do. do. Bap. ch. and cong., per Wm. Blake, 50,00	59,30
West Springfield, Ireland Bap. ch., H. Howard tr., per Rev. William Crowell, 6,00	
West Wrentham, Bap. ch. and Soc., per Rev. J. B. Brown, 28,00	
Florida, Mrs. Freerlove Drury, per Edmund Badger, 5,00	
Newton, Upper Falls, Miss Eliza Jameson, For Africau Mission, 10,00	

For China Mission, 10,00	20,00
Edgartown, Bap. ch., mon. con., 2,00	
South Hadley Falls, Miss Naucy Lamb, per E. L. Miller, 40,00	
Haverhill, 1st Bap. ch. and cong., per Rev. Mr. Train, 78,38	
Brookline, Bap. ch. and cong., per Rev. Mr. Shailer, 75,50	
Sturbridge Association, Leonard Barrett tr.,	
Palmer, Bap. ch. at the Three Rivers, per J. W. Smith, 40,25	
Sturbridge, Bap. ch. and soc., per Rev. Joel Kenney, 25,00	65,25
Weston, a friend for tracts in Bur- mah, per Warren Nixon, 75	
East Bridgewater, a friend to missions 1,00	
Nantucket, Bap. ch. 52,06	
Holmes Hole, Bap. ch. 30,75	
Edgartown, Bap. ch. 57,00	
West Tisbury, 1st Bap. ch. 58,00	
per Rev. Joseph B. Brown, Agent of the Board, — 197,81	
Scituate, Mrs. Polly Collamore 2,00	
Littleton, Bap. ch., mon. con., per Rev. Oliver Ayer, 7,00	
Groton, Bap. ch., mon. con., per Rev. Amasa Sanderson, 16,00	1338,68

*Rhode Island.*

Rev. Joseph B. Brown 2,00	
Pawtucket, Bap. ch. 26,15	
Fruit Hill, 2d Bap. ch. 44,00	
per Rev. Joseph B. Brown, Agent of the Board, — 70,15	
Providence, 4th Bap. church, For Sab. Schools in Mer- guit, 11,10	
" general fund, 14,68	
per S. R. Weedon, — 25,78	97,93

*Connecticut.*

Groton, Bap. ch., per Rev. Eras- tus Denison, 2,00	
Gaylord's Bridge, a female, per Rev. E. Baldwin, 50	
Stonington, Bap. ch. 13,00	
Asa Miner 3,00	
Mrs. Miner 5,00	
per Rev. J. S. Anderson, — 21,00	
Connecticut Bap. State Conven- tion, Joseph B. Gilbert tr., per Rev. J. S. Bacou, 315,00	338,50

*New York.*

New York city, 1st Bap. ch. and cong., Lewis Deuuey tr., per John Stille, 255,00	
do. do. do., William Colgate & Co., for support of Eugene Kincaid, 40,00	
do. do. do., Bap. Taber- nacle ch., collection, 148,33	
per William Colgate, — 543,33	
do. do. do., collected after ser- mon at the annual meet- ing of the Board, April 27th, and on evening of 28th, 114,30	

do. do. do., Oliver St. For. Miss. Soc., John R. Ludlow treas.,	1000,00
do. do. do., Oliver St. Fem. For. Miss. Soc., Mrs Thos. Pursar tr., per Mrs. S.C. Bleecker,	250,28
do. do. do., Oliver St. Bur. School Soc., for support of school under the care of Mrs. Wade,	60,75
	1311,08
do. do. do., Amity St. ch., Thomas H. Maghee tr., per H. P. Freeman,	2,25
For Burman Mission, " general fund,	422,67
	424,92
Staten Island, 1st Bap. ch., per Rev. Samuel White,	10,10
Otsego Co., Bap. ch., per D. Mc Carnick,	2,50
Oakfield and Alabama, Bap. church	11,50
Union, Bap. ch.	5,00
Auburn, Stephen Owen	5,00
Uuca, 1st Bap. ch.	4,00
per Bennett, Backus, and Hawley,	28,00
Woodville, Bap. ch., per A. C. Wood,	1,00
Hamilton, students in Lit. and Theol. Inst.	3,00
do., D. P. Margott	1,00
	4,00
St. Lawrence Bap. Conven., Roy- al Polly tr., per Rev. S. H. Cone,	59,22
Buffalo Association	74,22
Angelica, Bap. ch.	3,22
Cattaraugus Association	39,55
Friendship Fem. Miss. Soc., (and gold beads,)	47,00
per Rev. John F. Bliss,	133,99
Brooklyn, 1st Bap. ch., per A. Lewis,	50,00
Genessee River Association, Nathaniel Coe tr.,	32,79
per William Colgate,	82,79
Buffalo, Bap. ch., per Elisha Hay- ward,	50,00
North Brookfield, 2d Bap. ch., per Rev. J. H. Rasco,	15,00
Brooklyn, 1st Bap. Fem. For. Miss. Soc., per Rev. J. L. Hodge,	160,81
do. East, Bap. Fem. For. Miss. Soc., Jane Tubont tr., per Rev. E. E. L. Taylor,	102,00
Troy, 1st Bap. ch., monthly con- cert,	18,00
Young Men's Foreign Miss. Soc.	42,50
Fem. Bur. Miss. Soc., for support of a native as- sistant,	100,00
per Rev. John Cook- son,	160,50
Albany, ladies of Pearl St. Bap. ch., for support of Moug Oo Doung, a Bur. preacher,	115,60
J. N. Wilder,	200,00
per Rev. Dr. Welch,	315,00
Wayne Association, per W. Sha- ver tr.,	140,38
Joseph Chase	5,00
E. Wolcot	25,00

Mourne Association, per W. A. Smith tr.,	264,22
Elbridge, Bap. ch., in part of subscription,	4,73
John Monroe	18,00
Samuel Gayle	2,00
Homer and Corthandville Juv. Miss. Soc., A. Bab- cock tr.,	16,00
Seneca Association, J. Mc Clellan tr.,	142,82
A friend, silver watch and gold ring sold,	6,12
Mrs. Lydia Niles	3,00
Madison Associa., J. Nick- ersou tr.,	389,30
Delphia, collection	26,58
Mrs. Alice Haskell	20,00
M. Curtis	1,00
P. Goodrich	1,00
Cortland Associa., P. Sim- mous tr.,	350,15
C. D. Hart	1,00
J. Hill	,94
R. E. Ellis	1,00
S. Reynold	1,00
Julia Griswold	,50
Mrs. Catharine Hart	,50
P. A. Morgan	2,00
Ithamar Whipple	1,00
David Whipple	,50
Miss Polly Whipple	,12
Virgil Village ch., mon. con., W. Snyder tr.,	6,00
Ira Grant	5,00
Miss Meriam Salisbury	1,50
Mrs. Maria Chollar	,50
Mrs. Rachel Peirce	,25
Edgar Bartlett	,25
T. Chollar	1,00
D. Joslin	,75
William Peirce	1,00
Homer Fem. Karen Soc., Mrs. E. Babcock tr.,	4,73
Syracuse, Baptist church	60,00
Eaton, 2d Baptist church	17,16
per Rev. A. Bennett, Agent of the Board,	1522,00
	3298,09

## New Jersey.

Caldwell, Mrs. Anna Mott, per Wm. Colgate,	1,00
Salem, Bap. church	12,50
do. Female Miss. Soc.	18,00
per Rev. Silas C. James,	30,50
Pemberton, Bap. ch., mon. con., per Rev. J. G. Collom,	26,85
East Jersey, For. Miss. Soc., per Rev. G. S. Webb, New Brunswick, Bap. ch.	50,00
do., Youth's Baptist For. Miss. Soc.	280,00
	330,00
	388,35

## Pennsylvania.

Philadelphia, 1st Bap. ch., mon. con.,	106,17
do., 1st Bap. ch. Fem. Karen Ed. Soc., for Karen Mission,	7,00
Support of a Karen child named Geor- giana Boardman,	25,00
per Mary Weather- by tr.,	28,00

do., 1st Bap. Fem. Miss. Soc., Mary Hanan tr., for support of Robert B. Seimple, a Burman boy,	25,00	
Miss Sarah Edmunds, for Tavoy station,	10,00	
General fund,	188,94	
	<u>223,94</u>	
do., 1st Bap. Youth's Bur. Tract Soc. of the Fem. Dep. of the Sab. Sch., Mary Keen tr., for tracts in Burmah,	58,36	420,47
do., Spruce St. Bap. ch., Fem. Bur. Bib. Soc.	72,50	
do., do. do. Bap. ch., mon. con.,	113,78	
Dr. D. Jayne,	25,00	
Collection	125,00	
per J. M. Linnard,	<u>336,28</u>	
do., Sanson St. Bap. Fem. Soc. for promoting Foreign Evangelical Missions, Mrs. E. Sailor tr., for Bur. Miss., per Rev. J. L. Burrows,	219,48	
do., 10th Bap. Sab. Sch. Miss. Soc., Thomas Williams tr., per Rev. D. Dodge, for Cherokee Mission,	100,00	
do., Build St. Bap. ch., per Rev. D. Dodge,	12,25	
do., 11th Bap. ch., per Rev. A. D. Gillette,	100,00	
Lower Dublin, Bap. Fem. Soc.	39,27	
do. do., do. mon. con.,	10,25	
per Rev. J. M. Challiss,	<u>49,52</u>	1238,00

*Maryland.*

Baltimore, Bap. Fem. Miss. Soc., Mrs. Mary Wilson tr.,	105,09	
do., 1st Bap. Miss. Soc., per James Wilson,	50,00	
	<u>155,09</u>	

*District of Columbia.*

Washington, colored members of 1st Bap. ch.,		
For African Mission,	6,46	
“ General purposes,	4,00	10,46
do., Mrs. Elizabeth P. Dodd	2,00	
Georgetown, J. Mc Cutchen	30,00	
do., Miss M. McCutchen	10,00	40,00
do., Mrs. N. Radcliff, per Rev. Dr. Chapin,	5,00	
Alexandria, a friend	2,00	
do., a friend, for Burman Mission,	10,00	
do., colored members of 1st Bap. ch., for African Miss.,	10,00	
do., 1st Bap. ch., mon. con.,	40,00	
per Rev. E. Kingsford,	<u>62,00</u>	119,46

*Virginia.*

Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	71,00	
For general fund,		

Rev. Wm. Mylne, for African press,	16,00	87,00
Washington Co., Jacob Teter, per Wm. Colgate,	10,00	97,00

*South Carolina.*

Lawtonville, ladies, per Levi Farwell,	34,65	
Newbury Court House, per Rev. I. M. Allen,		
For Indian Missions,	10,00	
“ general fund,	10,00	
per Wm. Colgate,	<u>20,00</u>	
St. Helena Island, Bap. ch., per Taylor Lawton & Co.,	56,00	110,65

*Georgia.*

A friend to missions, per Rev. Ous Briggs,	200,00	
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*Alabama.*

Alabama Bap. Conven., Rev. W. C. Crane, per Wm. Colgate,	636,00	
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*Kentucky.*

Richmond, Miss Eliza Greenhalgh	1,00	
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*Legacies.*

Boston, Mass., a deceased child of Boylston St. Bap. ch., per Perez Gill,	1,00	
Baltimore, Md., Mrs. F. B. Greenhrow, deceased, W. P. Conway administrator, for Bur. Miss.,	100,00	
Cincinnati, Ohio, James Wilson, senior, deceased, for support of a Karen boy, named John M. Wilson, per James Wilson,	50,00	
Delphi, N. Y., Luman Savage, deceased, E. Lichfield executor, per Rev. Alfred Bennett,	70,00	221,00
Sale of gold rings, ear drops, &c.,	10,25	10,25
	<u>10,631,44</u>	

*CLOTHING, &c.*

Pennsylvania, friends to missions, 1 case of slates, for the benefit of heathen schools, per Samuel Taylor,	9,60	
do., Slate Co., 1 case of slates, for do., per do.,	11,82	
Lowell, Mass., Young Ladies' Beneficent Soc., 1 box of clothing, Marcella W. Clark sec., for Rev. Francis Barker,	71,50	
Providence, R. I., 1 box of clothing, books, and hard ware, for Assam Mission,	115,00	
do. 1 box of medicines for do.,	25,00	
New Bedford, Mass., 1 box of clothing, books, hard ware, and stationery, for Assam Mission,	110,00	
New York City, 1st Bap. For. Miss. Soc., 1 box of medicines, for Rev. J. H. Vinton,	25,00	
Brandon, Vt., friends to missions, 1 box of clothing for Rev. Nathau Brown and wife, per C. A. Thomas,	60,00	
Seneca Association, N. Y., James Mc Lallen tr., 1 box of bedding,	26,12	

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

AUGUST, 1842.

NO. 8.

## American Baptist Board of Foreign Missions.

## ATTACAN.

## JOURNAL OF MR. KINCAID.

In the last number of the Magazine we gave extracts from Mr. K.'s journal, commencing March 3, 1841, and continuing to April 16. We now submit some further extracts embracing the period from April 17 to Aug. 1. In these pages the reader will witness a display of the great power of God in the conversion of the human soul, in its most unpromising condition.

April 18. Lord's-day. Before the morning services, two strangers called, and expressed a wish to read something about the new religion. I asked them what they had heard, or read on this subject. A tract written by Mr. Comstock on "The Way to Heaven," fell into their hands some weeks since, and this they had read frequently, and now felt anxious to know more; and this anxiety was increased when they heard so many disputing, some contending that this was the true religion, and others vehemently opposing it. I gave them a volume of bound tracts, and told them that their first concern should be to examine between the claims of idols and the Eternal God; that if they would bring themselves to think soberly for one hour only, they would see the absurdity, to say nothing of the enormity of the offence, of making images in the likeness of men, and then bowing down before them and worshipping them as gods. They replied, "How can we worship a Being whom we cannot see?" If you had any correct idea of the perfections and character of the Divine Being, you would not ask me such a question. God is a Spirit, and such is the immensity of his perfections, that he is every where

at the same instant of time. With Him there is no darkness, or obscurity, or indecision. But to know God, you must shut the love of idols from your heart, for the worship of idols is rebellion. "Do not the *Beringas* (Papists) worship idols, and the Eternal God too?" they inquired—"And although we worship idols, cannot we worship God too?" The *Beringas* have rejected the word of God, and adopted the idolatrous practices and opinions of the heathen. Like the Burmans they make images of dead people, and set them upon little thrones, and burn lamps before them, and then fall down and worship them as gods. All this is in direct opposition to the word of God, and is denounced as the sin of rebellion; so that the idolater, whatever his opinion may be, is an atheist in practice. "You teach, then, that all who worship idols are in darkness, and do not know the true God; but what do you say to relics? We have relics of Guadama, and for 1000 years they have been adored by our ancestors. Shall we say that our fathers were fools, and that those relics are nothing?" Can you tell the difference between the tooth of a good man and a bad man? What difference is there between a tooth of Guadama and the tooth of any other man? But supposing you had an identical tooth of Guadama, it would be just as worthless as any other tooth you might pick up in the burying-ground. It would be neither an object of adoration or even of curiosity. Reason a little on this subject; for God has given you understanding. A tooth is nothing but a tooth, whether it came out of the head of the first man that ever lived, or from the head of a man that died yesterday. You cannot make any thing more of



it, and reason must be buried in a deep grave before you can dig up dead men's bones and bow down in adoration before them. It is a perversion of reason to invest any relic with superior worth; for it is a transfer of the noble powers and affections of the soul from things eternal to things temporal, and of no possible worth. This adoration of material objects has darkened and stultified and ruined the race of man for 6000 years. But then, look a little further. According to your own books Guadama was only eighteen cubits high, and of course was only a very big man; but if you collect all his teeth and other relics from Ceylon, Arracan, Burmah, Siam, China, and the twenty Shan countries, they could not be stowed away in ten large ships. How grossly you are imposed upon, even allowing a genuine relic of Guadama to be of real worth. You have no evidence that there is a single tooth of Guadama in the world, and if all that are called relics were collected in one vast pile, they would not be worth the cloth on your head. If you dare think and reason, you will soon understand these things. "Yes," they replied, "this appears very plain; and we will read this book, and examine the subject."

28. The cholera still rages with great violence, sweeping to the grave from ten to twelve persons daily. The heat is terrible; the mercury does not fall below 80° in the night, and exposed to the sun it rises to 134°. We can expect no abatement in the heat till the monsoons set in, which will be about the middle of May, and all are looking most anxiously for the rains to cool the burning atmosphere, and remove the cholera and fever. The bazaars and streets are forsaken from eight in the morning till four in the evening, and even then but few are seen moving about. At evening I generally have visitors, all of an interesting character. The fear of death sits on every countenance, and multitudes appear to be disposed to think and reason soberly.

29. Thursday evening is the weekly prayer meeting of the church. Almost all the disciples were present, and two or three of them in particular were much affected while interceding for the inhabitants of this devoted city. Ko San asked for baptism, and was received; he is to be baptized next Lord's-day.

May 2. Lord's-day. Three strangers

were present at the morning services, and remained about two hours after, defending with great zeal the legends of Boodhism. I took no part in the discussion, leaving them entirely in the hands of Ko Bike, who neither lacks skill or zeal in pointing out the infinite superiority of the Christian system over the proudest temple that paganism has ever reared. They were driven from one strong hold to another, till at length they took refuge in the doctrine of fate, whose dark and irreversible decrees fixed the condition of every sentient being. Ko Bike remarked, that if what they called fate really existed, then there could be no Divine Being to whom men were accountable, and consequently, that all religion was as unsubstantial as a shadow; that if men were really bound by the irreversible decrees of fate, their actions could neither be meritorious or sinful, any more than the actions of fish that swim in the sea. Why do you punish your children? Is it not because you know they might do right instead of wrong? But if what you say of fate is true, you might as well punish the rain for falling on you before you reached the house. If these men were not convinced of the utter worthlessness of their system, they were at least made to feel that it was not so secure and unexceptionable as they had formerly imagined. All Boodhists are firm believers in fate; and this, perhaps, more than any other sentiment, contributes to harden and sear their consciences. It renders them indolent, and improvident, and greatly weakens their moral sense. They are inclined to regard the most flagrant vices more in the light of a misfortune than as a sin, and a vicious character is lamented as a defect, much as they would lament any natural deformity. At the close of the evening services we repaired to the harbor, a few rods in front of the mission house, where Ko San was baptized. Between thirty and forty of the brethren were present, and their sobriety and fixed attention during the services, would have done credit to the most enlightened congregation. Ko San is 47 years old, and about six months ago, he began to examine the claims of the Christian religion; in a short time he abandoned the priests and pagodas, having become fully convinced that there was one only, living, and true God. He offered himself for baptism, but still, to me, he did not appear to make Christ his

only refuge, and hope, and I put him off. It was clear that he was disgusted with heathenism; though not much evidence that he sorrowed over his sins. As often as I had opportunity I explained to him the leading doctrines of the gospel, particularly of repentance toward God, and faith in Christ. These truths gradually made a deep impression on his mind and temper, so that from thinking vastly well of his ability and goodness, he became humble and penitent; and about three weeks ago he said, till then he had had no correct idea of the infinite love of Christ in suffering upon the cross, but now he could think of nothing else day and night. He is willing, he says, to suffer reproach, and scorn, and persecution, for the name of Christ; and so far he has little else to expect, particularly from his relatives. His own brothers and all his relatives have not only shut their doors against him, but whenever they see him in the street, they call him by the vilest names, and heap upon him every epithet of scorn the language supplies, and certainly it is copious enough in such terms—even the little children are taught to spit at him, an action among Burmans expressing the utmost degree of contempt.

6. Four of our most interesting inquirers spent all the afternoon with me, and before leaving asked me to pray for them. I shut the door of my study and told them we would all pray for the teaching of the Holy Spirit, as the Holy Spirit alone could reform and sanctify our affections. All were devout, but one was much affected and wept, which is remarkable for a heathen, even when convicted. His name is Ko Too-a, and is the learned man mentioned on the 23d of March, and again the 13th of April.

10. Yesterday it rained for the first time in more than six months. It was accompanied with high wind, sharp flashes of lightning, and moderately low thunder. The rain fell in torrents for about three hours and then nearly ceased, but the wind steadily increased from 12 o'clock till 8 in the evening, when it rose to a perfect gale, tearing up the roofs of houses, and in some cases carrying them entirely away. When the wind rose to its highest pitch, between 8 and 9 in the evening, the peals of thunder were like the continual roar of heavy artillery, and the whole atmosphere was filled with sharp, forked flashes of lightning.

To-day the whole heavens are covered with dark, rolling masses of clouds, driven on by strong wind. The change in the atmosphere is most refreshing. The thermometer has fallen from 96° in the shade to 86°. For two months and a half it has seldom fallen below 96° during the day, and 80° in the night. The natives confidently expect the cholera will now cease.

14. Had a long conversation with a mountain chief from the hills, 150 miles to the north of this. He understands Burman very well, but whether I succeeded in making any salutary impression on his mind, time alone will disclose. I told him I had come from a distant country expressly to teach the knowledge of God, and if he would receive me kindly, I would go to his native mountains, and teach him and all his people; and in addition to this, I would instruct them in reading and writing. I have sought every opportunity to form an acquaintance with these wild tribes, in the hope that a door may be opened for the introduction of the gospel among them. They are broken into clans, and are governed by their respective chieftains in the same manner as I found them in the Shan provinces to the north of Ava. They are without doubt a branch of the great Karen family, which occupies all the hill country from the Martaban gulf to the snowy Himalayas.

15. The mountain chief and six of his people called again. He said very little, and not one of his people spoke a word, neither did they appear to take much interest in what I said; this, however, is a trait peculiar to all savages, I believe, and does not discourage me. The word of God is mighty, and is suited alike to the capacity of the rude and polished.

20. For a long time hardly an evening has passed without a visit from two or three inquirers, and they often remain till 10 or 11 o'clock. Last evening I was greatly interested with two men who remained till near midnight. One of them is Ko Too-a, mentioned on the 6th, and the other is Ko Shway Dway, who has occasionally visited me for a year past, evidently with no other object than to shew his skill in argument; till about six weeks ago, when the truth seemed to reach his conscience, and since then he has been a serious inquirer. No one can be more thoroughly disgusted with the mummery of paganism or receive with

more cordiality than he apparently does, the humbling truths of the gospel. After being driven from all the strong holds of Buddhism, and acknowledging that there was an Eternal God, he rejected the doctrine of substantiation. Reformation, he thought, would secure the Divine favor, and especially if connected with sincere endeavors to keep the law. How it was possible for the suffering and death of Christ to satisfy the claims of justice on behalf of millions of the human race, he could not understand, and therefore the miraculous birth and deity of Christ he regarded as a fable, appended to the Christian religion. He was led to take this view of the subject by the Muhomedans, with whom he associated a good deal. His mind, however, was not at rest,—truth had taken too deep a hold of his conscience. One day I read and explained for several hours the first chapter of the epistle to the Hebrews. The next day he told Ko Bike that he had read and prayed nearly all night, and felt very unhappy, for he thought he was not to live long, and must certainly go to hell. In this state of feeling he remained for several days, when he came with a joyous countenance, and said he had obtained peace. "Now I know," he said, "what it is to believe in Christ, for I have the evidence in my own heart." The change in his temper is most apparent. Except in one instance, I have never seen before among native converts, such satisfactory evidence of a work of grace, as these two men exhibit. There is a depth of feeling and earnestness, and a spiritual discernment, very unusual among native converts.

21. To-day four other men have been at the house, who profess to believe, but all are afraid to be baptized. They have requested me to baptize them in the night, that they might escape the torrent of abuse and ridicule which will surely be poured upon them. I told them this was impossible,—baptism was the door into the kingdom of Christ, and if they believed in Christ as the only Savior of lost men, they would not be afraid or ashamed to enter publicly this spiritual kingdom.

22. Spent about an hour at Mahadon's house this evening. The venerable old man has been ill some time, and is now too feeble to leave his house, but he reads the New Testament and prays. A short time be-

fore he was taken ill he asked for baptism; but I was not satisfied that he had really passed from death unto life. I explained to him very fully my reason for wishing him to wait a little—it was, that I and he too might have more evidence that he was taught by the Holy Spirit. He professed to be satisfied that I was seeking his best good, but in a few days he took the fever, which left him very low, and the probability is that he will never recover. Many years since he was sent to Arracan by the king of Ava to instruct the priests, and through the whole he has been regarded as the great expounder of the Buddhists' sacred books. He says now, that the gospel of Christ has opened his eyes, and that his only hope is in God. The priests have been unceasing in their endeavors to win him back, but he remains firm, and I trust he is a braud plucked from the burning.

30. Lord's-day. In the morning preached from this passage—"God is a Spirit, and they that worship Him, must worship him in spirit and in truth." And in the evening, from these words—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It was now near sundown when we repaired to the water, and one was baptized. A greater number of the heathen collected than on any former occasion, and they remained silent and attentive to the last. At candle lighting I administered the Lord's supper. Seventeen were united in commemorating the sufferings of Christ.

June 1. Left home yesterday for the purpose of preaching in a few of the villages, and with the design of spending the Sabbath at Cruda. While crossing a large body of water in the afternoon, a strong wind suddenly rose, and though the men labored hard, we made little or no progress. Night came on, and it was exceedingly dark. The wind and rain increased, till, by 9 o'clock, it became one of those severe storms peculiar to this climate during the south-east monsoons. We had only a wooden anchor, and it would not hold. I had four men to row, and one at the helm, who, by this time, had become much exhausted; still, it was of the utmost importance to keep the head of the boat to the wind, to prevent her from being capsized. The tide and storm both were taking us rapidly toward the opposite side of the bay, and we were in danger of being

carried through a broad channel into the open sea, as it was impossible to discern any object. At half past 10 the wind lulled, and the rain ceased altogether; and a little before midnight, the full moon shone out brilliantly upon the troubled waters. The men rested about two hours, and then, with the tide in their favor, rowed all the rest of the night. At 7 this morning came to a village, but when about to land, a number of the villagers learning that I was in the boat, set up a great outcry, and refused us a landing altogether. My men were afraid and anchored out in the stream, and it was some time before I could induce them to put the boat in shore, as a set of base fellows, to the number of twenty or twenty-five, armed with bamboos, and vociferating in a savage manner, had come to the water's edge. As the head of the boat neared the shore, I told the people they must be aware that they were acting an illegal part, and without any reference to their bamboos and threats, I should go on shore. I did so, and walked around among them with as much indifference as I could assume, trying to shame them for their want of courtesy. At first they appeared hard and bent on mischief, but it soon gave way, and after a little, all except one or two became friendly. I inquired the cause of this extraordinary conduct, as they could not possibly have any excuse for treating me with such rudeness. They said this was the day for a yearly festival, in which they went through the ceremony of first feeding and then expelling the Nats (demons) from the village, and my coming into the village broke the charm. Such was the explanation they gave me. I did not remain long, but came to two villages five miles further up. In one of these, twenty-five or thirty persons listened attentively to the gospel, and in the other, nearly the same number. One man brought two tracts, which he received last February when Mr. Comstock and I visited the place. He said the reading of these books, and what he recollects of the preaching, made him think well of this new religion; "but how," he inquired, "is the Eternal God to be worshipped?" This prepared the way for an exposition of the peculiar doctrines of the gospel, and then I gave to this man the "History of Christ." As I was going away an elderly female said she should think about these things, if she was not so poor, and therefore obliged to

work hard all the time. Turning to another female, I said, What do you think? "I am very poor too," she replied, "and it is the business of men to study religion." You find time every day to gossip with your neighbors, and you must not say you can find no time to study the will of God.

5. Reached Cruda about noon, and in the evening had a congregation of forty-three or four, though one half were lads.

6. Lord's-day. The rain began to pour down before day-light, and continued all day, in a manner peculiar to Arracan; however, it was in my favor, for the people could not labor, and so they came to the zayat, and listened to two discourses. Here are eleven disciples; but all are aged people, except three, and even these are near fifty years old. Seven or eight others profess to believe in the truth of the Christian religion, and do not worship idols, or make offerings to Nats, but still they do not appear to think it of the slightest consequence whether it is true or false. They have just light enough to see the absurdity of idol and demon worship, and to feel the preponderating weight in favor of a Supreme Being, but are stupidly indifferent to their own personal interest.

7. Reached home at evening, and just in time to escape another storm, having visited only one village during the day. Gave away, in all, during this trip, above one hundred and fifty tracts, and two New Testaments. The men to whom I gave the Testaments appear to be prepared to make a good use of them. Some months since they received tracts, and have read them understandingly. A depressing feeling of discouragement and unbelief often comes over me, when looking round on this mass of ignorance and superstition, and I ask, Can it ever be removed? Such feelings, however, are unworthy of the gospel of Christ.

8. Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the king was much displeased at the great increase of the number who believe in the "white books," and of those who are becoming *Para mats*. Many were taken up and confined, but when it was ascertained that there were six or eight thousand of these two classes, the king put a stop to all further persecution, and inquired into the cause of this defection from Buddhism. The

result was, that these people denied that Gaudama was either worshipped or known as a God, in the great country where the sacred books say he became divine. The king then consulted the Brahmins, and appointed this deputation to go to Benares, and there examine the inscriptions, and the most ancient records for evidence of Gaudama's incarnation. This is the substance of their report. There is some truth in it, no doubt; but how much, it is impossible for me to say. By the "white books," are meant, the Christian scriptures, which, in 1837, were in the hands of people in Ava, Umpora, and Saging. Then there was in Ava a church of twenty members, and between fifty and sixty inquirers, several of whom were among the first families in that city, who professed to believe the gospel. Besides this, it is reasonable to suppose that a large number, in secret, were instructed and enlightened by the preaching they heard, and the tracts and books they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the *Para mats*, is meant, a class of metaphysicians, which arose about 40 years ago in Ava. Ko San was the founder of this sect, and he, together with about fifty of his followers, suffered death for adherence to their principles, by order of the grandfather of the present King. They regard all the sacred books, except one (the A-be-dema) as a compilation of fables and allegories. Gaudama himself was a fabulous being, intended as a personification of the eternal rule of right. The worship of idols, penance, the counting of beads, the voluntary poverty, celibacy and exclusive dress of the priests, they treat as a gross imposition, intended by its outward show to deceive the unreflecting and ignorant multitude; their system of religion (if it can be called such) is made up of negatives. All the most learned men in Ava were either openly or secretly *Para mats*. They have no idea of a Creator, but hold that mind and matter are eternal, the true principles of good and evil. Therefore to adore an idol, or reverence a shaven-headed priest, is the prostration of mind to matter—it is to abjure reason, and become the abject slave of gross material substance. The "white book" people and the *Para mats* sympathized with each other in reference to idola-

try, and all the outworks of Paganism, and the *Para mats* read most eagerly the tracts and books we distributed; so that a revolution for the better was gradually taking place in their views. About a year since, a royal order was issued to extirpate the "white book" religion from the empire—so the Brahmins say, and several Burmans from Ava, report the same. It was about this time, too, that the Karens in the country around Bassein, Pantanan, and Rangoon, were visited with such severity.

10. Ko Too-a was baptised this evening, in the presence of a large assembly, probably five hundred. I have mentioned this man on several former occasions, and need not here repeat the facts connected with his examination of the scriptures and final conversion. For nine years he was a priest. The first years were spent in his native city, La Toung, about fifty miles west of Ava; the last three years he passed in the Queen's monastery, where there are usually five hundred monks; in this celebrated monastery, he, with about twenty others, were in the habit of using cocoa-nuts for their pillows; at the slightest turn or motion, the head would slip from the cocoa-nut, and this was a signal to resume their studies, at whatever time of night it might be, so eager were they to reach the highest grade of learning. It was here, too, that he became disgusted with the monastic life. He was witness to such scenes of gross immorality in some, such contempt of monastic rules in others, and such levity and indifference in all, that he resolved to lay aside the habit of a monk as soon as circumstances would permit. As such a step is disgraceful, after having been examined and taken a degree, and as most of his friends were opposed to it, particularly an uncle who was governor of the South Gate of the Palace, he proposed going on a pilgrimage to some of the most celebrated shrines. To this his friends consented, and he came direct to Arracan. He is a man of superior understanding, and a first rate Burman scholar, and I shall be much disappointed if he does not become a preacher of the everlasting gospel; he has a depth of feeling, and a tenderness of heart which seem to point him out for usefulness.

22. I have hardly had an undisturbed hour for reading or writing this month. Almost constantly, from worn-

ing till 10 o'clock at night, some one or more has been at the house to get books, to propose questions, to listen to the gospel, or to dispute. A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened that they have abandoned the pagodas, idols, and priests. I feel intense anxiety for these awakened souls; they are standing upon a precipice. Opposition, too, is more bitter and persevering than it ever has been before.

29. At the close of our prayer meeting, Ko Shway Dway offered himself for baptism, and was cordially received. Then, Mounng Shway Bwen and Mounng Shway Pa asked for baptism, but I put them off for a further examination. It was nearly dark when we went to the water, and our assembly was small. Just as I was about to baptize him, Ko Shway Dway raised his hands, and uttered a short, fervent prayer, for the guidance and indwelling of the Holy Spirit. Another occurrence was deeply affecting. When he came up out of the water, several of the disciples took him by the hand, and welcomed him as a brother in the church of Christ. This man, though not so learned, or naturally so mild and amiable as Ko Too-a, yet he is more winning in his manners, and more powerful in argument. He is 40 years old, was born and brought up in Prome, but when quite a young man, was sent to Ava, and attached for several years to the household of the heir apparent. In 1830, he came to Akyab, and set up as a doctor and astrologer. About three months ago, when the gospel took a deep hold of his conscience, and the thoughts of a future judgment terrified him, he not only cleared his house of all his books on astrology, but went from house to house, and confessed that for ten years he had deceived them and taken their money for nothing—that he had now learned that there was an eternal God, who loved righteousness and hated iniquity, and that he could no longer practice the arts of astrology and deceive his fellow-men. Many thought he was mad, and tried to soothe his feelings. Others were angry, because they saw he had abandoned the dogmas and legends of Buddhism. A few were affected even to tears, when they witnessed the change, and heard his confessions. He is extensively known,

and had great influence, and as might be expected, his conversion has created a great sensation. Five or six who profess to believe in Christ, were first induced by his example to listen to the gospel. Some twenty-five or thirty more are hopeful inquirers. Then, on the other hand, the greater part of his former friends have become bitter enemies to him, and violent opposers of the gospel. He is a bold, energetic man, and is constantly going from house to house, advocating the cause of God, and trying to convince the people of the absurdity and sinfulness of idolatry.

30. An old man in the city, who was formerly a sturdy opposer, and would not allow the Assistants to come into his house, but who about two months since began to listen to the gospel, and now reads the New-Testament and openly advocates the "new religion," sent his eldest son to me, a man 35 years old, who is a confirmed opium smoker, with the request that I would teach him the fear of God. Unless he received the "divine law" into his heart, he had no hope, he said, that his son would ever be cured of this dreadful habit. The man himself appeared serious, but said he had no power to resist the temptation to smoke opium, though he knew it was destroying him soul and body. The heart becomes faint and sickens over such a miserable object. He, like all opium smokers, has sold himself to the devil, and nothing short of divine power can break the chains of darkness.

July 6. I have just received a very interesting paper from the mountain chief. He first gives his own name and title, "Chet-za, the great mountain chief;" then follow the names of thirteen petty chiefs, who are his neighbors, with the statement that they and their people for ages have been without the knowledge of God and his law—that they have no books, and, therefore, can neither read nor write—that in ancient days, God gave their fathers a good book, written on leather, but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against them—that they are anxious to know the true God, and be taught the true book, though no one has ever appeared till now, "bringing the good book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of 273 names

of boys and girls whom they wish to place in school, if I will come to their mountains.

There is something singular, as well as deeply interesting, in this request. From time immemorial they have had intercourse with Barmanas, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Buddhism—its temples, pagodas, monasteries, idols, shaven-headed priests, its ten thousand burning tapers, its prostrations, its beads, its celebrated shrines, and its pilgrimages. Like the Karens in Tennasserim, and in Burmah, they appear to be looking for the “good book” which will tell them of the true God. There is an overruling Providence in this, and the request of the mountain chief and his friends, sounds to me like the Macedonian cry, “Come over and help us.”

13. All our inquirers appear to be at a stand. Several call on us often, and some of them profess to believe in Christ, but they make no advance, and are terrified at the storm of opposition which has raged terribly, ever since the baptism of Ko Shway Dway. One young man has had his wife taken away by her parents for believing in Christ. Another man's wife threatens to leave her husband if he does not give up his books, and keep away from this hated sect. A female, who listens and even professes to believe, is threatened by her whole family that she shall go into the street if she is baptised. I could mention eight or nine cases of the same kind; and then all their neighbors refuse to hold any intercourse with them, and besides pour upon them all the scorn and contempt they are able to express, either by words or actions. I tremble for these immortal souls; they are enlightened, they have tasted the good word of God; but the scorn, and contempt, and opposition of the world terrify them. I have never known such bitter opposition before.

14. Had a visit from two priests to-day, with a dozen or more of their pupils, but their only object was to inquire about the Chinese war, and to get some plants from our garden. They were friendly, but were not disposed to enter into any discussion of religious subjects. Three females called in the afternoon to visit Mrs. K. They have been inquirers for about three months, and now profess to believe in Christ. With the exception of one

more, these are the only females of whom we have any knowledge, who are serious inquirers.

20. Opposition is as great as ever, and all our inquirers appear to have come to a stand. More or less of them, however, call every evening, so that we still hope more souls will be brought into the glorious liberty of the gospel.

29. The sun has not shined this month, and it has rained night and day, without the cessation of an hour. The wells are all full of water; it is supposed that, on an average, three inches of water have fallen every day during the month.

31. The mountain chief, with eight of his people, has come from his native wilds and called on me to-day. I told him I had received his paper, containing a list of three hundred and seventy three names of boys and girls whom he wished to have educated. He wanted to know if I would visit them when the rains were over. I told him it was my intention to do so, for it was the command of God to instruct all nations in the knowledge of divine things. He said he would have bamboos and straw collected for constructing such buildings as I wanted, and he would be at all the expense.

#### *Great persecution.*

A more recent letter from Mr. Kincaid, dated Oct. 29, gives the following account of a persecution that was raging in Akyab, with some allusion to the mountain chief.

Soon after I last wrote you, a most determined and bitter opposition began to manifest itself in this town. The baptism and the number who were reading our books, and listening with attention to the preaching of the gospel, aroused the priests and hundreds of the people. Those who had been baptized, and those who were inquirers, were thrust out of the pale of society—they could not go into the streets without being assailed by men, women and children, with all the low, insulting, and opprobrious epithets in the language. Many of them were threatened with what is called a *lynching* in America, and this mode of taking private vengeance, or playing the part of assassins, is no uncommon thing in this town. I have seen several who have been stabbed or cut down with an axe while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were wora

out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away entirely, if they do not apostatize, though it seems impossible that they should ever deny the Lord that bought them. We have more or less visitors at the house daily, but then they are mostly people from the country. There are many in the town who keep the books we have given them and read, although ridiculed and treated as heretics; so we still have hope that God has some people to be gathered into the fold of Christ. I expect soon to see the mountain chief and some of his people, though I often fear the priests and their zealous supporters may frighten that simple-hearted people.

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Siam.

LETTER FROM MR. GODDARD.

The following extract of a letter dated Jan. 28, 1842, and received but a few days since, gives a highly encouraging aspect of the Mission at Bangkok; and presents to our brethren who are desiring to enter missionary service, a most inviting field of labor. Mr. Goddard states that his health was good, and that his family were as well as usual.

Since my last to you, we have had the pleasure of welcoming one more converted heathen (as we hope) to the bosom of the church. He was baptized on the first Sabbath of January—is a man in the strength of his age—a blacksmith by trade—lives in the business part of the city, and exhibits many interesting traits of christian character. His case seems quite encouraging. He first became acquainted with the gospel some six or eight years ago; he has since been to China twice. During the past season he has been a constant attendant on our worship, and exhibits a very tolerable acquaintance with the gospel. His name is Chek Team. Another member of the church, Chek Po, formerly employed in Mr. Dean's service, has taken a plantation a little distance from us, just out of the city, and we have made arrangements to have the meeting on Sabbath afternoon, referred to in the 'Report of the Mission,' as being held at Chek Heng's house, alternate between the houses of these two brethren. Each place is surrounded by an extensive neighborhood of husbandmen, more or less of whom attend the meetings.

About half of my own time, during the cold season, was occupied in visiting and conversing with the people at their own houses and distributing tracts. I have been attended in these excursions by my teacher, who continues to manifest a good degree of interest in the cause. Our labors have been chiefly expended on a district just back of our residence, extending out into the country a mile or two from the east border of the city and running up and down three or four miles. On this tract will probably be expended most of our visiting labors during the present year. I shall not be able to go out much during the hot season or the rains, but I hope my teacher may go often. The inhabitants of this tract of land would doubtless number some thousands, and might well form a parish for one missionary. I suppose four or five other parishes, very similar to this, might be marked out just in the suburbs of this one city. Beside these, are the multitudes of merchants and mechanics residing in the city, and also the numerous flourishing villages scattered over the kingdom, and affording the greatest encouragement to missionary labor. These last have not been entirely neglected, although the field immediately about us seems to demand more than our whole attention.

You recollect that in my last, I gave some account of a visit to Leng-keai-choo and Laconchirsee. That our labors at that time might not be entirely lost, the assistant, in company with another member of the church, was sent a second time to carry them on further. They left on Wednesday, the 12th of this month, and returned on the 25th. They first visited and conversed with the various families at Leng-keai-choo. On the Sabbath, held public worship in one of the buildings connected with an idol temple; thirty or forty persons were present and paid respectful attention. On Monday, they went up to Laconchirsee, and instead of visiting the sugar mills, directed their attention chiefly to the permanent inhabitants of the place, such as the agriculturalists and mechanics, of whom they found great numbers. Among these they were welcomed, and their message was received with gladness, especially by three families, who professed to believe in Jesus, and opened their houses for the worship of God. The sincerity of their professions may be tested to some extent by future visits, but must be finally decid-



ed at the last day. Should a little church be gathered among those permanent inhabitants, it would be a centre of influence for the thousands who labor at the mills, and so far as we can see would open one of the most promising fields for missionary labor, known. It would be sufficiently ample for one missionary, who might be assisted by one or two native helpers. In America, a territory of equal extent and population, supplied by only one or two ministers, would be considered exceedingly destitute. Revivals of religion, and the building up of churches, would scarcely be expected. If such would be the case in America, where all persons have some acquaintance with the truth, how much more here, where profound ignorance, superstition and prejudice prevail! On Saturday they returned to Leng-keai-choo; found one man, somewhat in years, who professed to believe the gospel. He received them into his house, where, on the Sabbath, they had public worship, and also daily, morning and evening worship while they remained. His case, according to accounts, seemed interesting; but we must not place too much dependence on hasty professions; they are often made with but partial knowledge of what they imply, and too often prove like the seed on stony ground. Yet we may be encouraged and strengthened by such cases; and we desire to cherish and assist persons affected by such favorable impressions, whenever we meet them. On Tuesday, they returned to this place, in good spirits, encouraged by the good providence of God towards them. We hope that the visit will be repeated soon, and frequently during the season. The expense for boatmen, &c., besides the time of the assistant, is about 37½ cents per day. This includes house-rent, for the boat is sufficiently large to answer for a house, when no better accommodations are offered. There are here in Bangkok a few inquirers; one case seems quite encouraging; a man in middle age, of good education and talents, partially lame. I came across him on one of my visits, and from the first he has manifested an interest in the gospel. He now attends our worship regularly, and I hope good things are in store for him; but none except the Holy Spirit can renew his heart.

### West Africa.

Since the publication of the last Annual Report, Mr. Constantine and his lady have returned to this country, in consequence of ill health; so that our only missionaries, in this region now, are, Ivory Clarke and his wife, and Kong Koba, a native assistant, at Edina; and John Day, preacher and school teacher, at Bealey. Though laboring under many discouragements, the brethren seem to be enjoying as large a measure of success as could reasonably be expected. The natives, it should be recollected, are much below, in civilization, in intellectual and moral attainments, the people in the other quarters of the globe where our missionaries are laboring.

Mr. Clarke, in a letter dated Jan 28. 1842, thus speaks of the prospects of the school, and of his intentions of future labors.

Our school at Edina is in a prosperous state. Five of our largest scholars we hope are Christians, and others appear to be thoughtful about their state. One very encouraging feature in the piety of those who profess to be Christians, is, that they seem to feel much for their people; they say that they intend to go and teach them, as soon as they are qualified. To-day, we had a public examination of our school. The scholars were examined in reading, both in the Bassa and in the English languages—in Geography, English Grammar and Arithmetic. My own expectations, and I think those of all present, were more than realized. We have a vacation now of about 10 days. Kong Koba is now our principal teacher. He does remarkably well, and is a worthy man and a valuable assistant to the mission. We have also one of the citizens employed as a teacher in the school. He is a young man, who was taught, to some extent, in this school, by br. Day, and does well. I have engaged James Alexander, who was with br. Crocker, at Madebli, to assist me in the secular business of the mission, and in the study of the Bassa language. I hope, by these arrangements, with the blessing of God, to be able to devote a large portion of my time to the language, and the preparation of books. Ever since I have been in the country, I have considered this the most important business; and I am increasingly anxious to apply myself as assiduously as possible. Though my health is now good, I cannot expect to live long in a land where all die so soon.

Our missionaries of these stations are surrounded by a large number of petty, but independent tribes, with whose chiefs they are on terms of friendship, and are allowed free access to their people. Mr. Clarke, in his journal, under date of Jan. 17, thus alludes to some of his labors as a preacher.

I was at Bob Gray's, and preached to sixty or seventy, who listened very attentively. He is building a house which, he says, is for a church, and wishes me to preach there every Sabbath. I already have Edina and King Joe's place on my hands, and no one but the Lord to help me. My health is good. My labors and cares are continually increasing; but I hardly know how it is possible for me to perform more. The same is true in relation to Mrs. Clarke. We have now fifty-five fine native children in our school, and eight or ten Americans. The school never appeared so encouraging as at present. The children seem perfectly contented, and are making good progress in their studies.

On the 27th of January Mr. Day's house was consumed by fire, by which he lost all he was worth. This event somewhat discouraged him for a little season, and induced him to think of removing to Tradetown, a place which is thought to be a peculiarly interesting field for a missionary. By the advice of Mr. Clarke, however, and the dictates of his own judgment, he has concluded to remain, as will appear from the following extract of a letter from him, under date of Feb. 24. We make this extract, chiefly for the purpose of describing to the minds of such as desire to know, the comparative promise of this foreign field.

I have had some thoughts of going to Tradetown; but having advised with Mr. Clarke on that subject, and as he disapproved of it, I have entirely given it up, believing that few places can afford better opportunities for me in this part of the country than the one I now occupy.

Gosey's place is peculiarly inviting; as more than half the congregation are, at times, from the interior. When Mr. Clarke and myself were on a tour thirty miles into the interior, we preached to persons to whom I had preached at Gosey's. He is visited by many interior head men, who bring along with them larger retinues; besides, large numbers flock in at all times for the purpose of trade. There are also many towns accessible within one day's walk of this place. King Ben, my old

friend, who once lived quite near me, being injured by the Americans, as he thought, has moved into Dye Dye's dominions, where he has carried much knowledge of divine things, and where, as a messenger of peace, I am joyfully received.

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#### ASSAM.

#### JOURNAL OF MR. BRONSON.

It is stated in the Annual Report of the Board, published in the June number of the Magazine, that Sibsagor and Nowgong are new stations which had been adopted during the past year. We have already taken notice of the removal of Mr. Barker to Sibsagor, who was soon followed by Mr. Brown. Mr. Cutter still remains at Jaipur, which is three days' journey above Sibsagor, upon the banks of the Dihing. Nowgong is in Central Assam, and is the government station of a province of the same name. Capt. Gordon, the well known friend of our missionaries, who, in addition to his often repeated acts of generosity, is a monthly contributor to the mission of 30 rupees per month, is the officer in command. He and his lady are both pious people.

Sept. 22. The rains having subsided, and the rivers a little fallen—all things being in readiness, at 3 o'clock, P. M., we parted again with our dear missionary associates and friends at Jaipur, and set out for our new station in Central Assam. We have entrusted ourselves and our "little all" upon rafts, made by fastening two or three small canoes or boats together. This is not a very safe method of travelling at this season; but, as in this remote station we are unable to obtain suitable boats, we have no alternative. We could not but weep as we thought of the graves of those who had been associated with us in our missionary labors. But though now to be separated from the spot that encloses their mouldering remains, we were made to rejoice when we remembered that

"They sleep in Jesus, and are blest."

Reached the old village of Tippling, and stopped for the night, thankful to our heavenly Father for the blessings bestowed upon us during the fatigues and exposures to which we have been subject during our preparation for removal.

27. Find ourselves proceeding rapidly on our way below the Dekkho Mukh, which place we found had been entirely under water: and the badness of the

road to Rungpur compelled us to abandon the idea of visiting our missionary friends at Sibsagor. We have passed several very dangerous places, where the rapidity of the current was frightful, and our boats became almost unmanageable to our inexperienced boatmen. Still we have been preserved—blessed be the name of our heavenly Father. Have just heard of the death of br. Slafster of Siam. May we hear the monitory voice that is addressed to us in this providence, and do with our might what our hands find to do.

29. Find ourselves at the mouth of the Kullung. We were greatly favored in getting to the mouth of this small stream so soon, as the strong winds that commenced blowing, made us very unsafe on the great river in our floating rafts. The Kullung, which is only an arm of the Brahmaputra, we found rather larger than we had anticipated. We are now in the Nowgong district. We soon came to a beautiful village, called Sonari Gaun, the head man of which brought me a note from Capt. Gordon, who, in anticipation of my arrival, had very kindly ordered the people of that village to render me any assistance I might require.

Oct. 2. To-day, at 3 o'clock, P. M., reached the zillah station of Nowgong. The last three days we have been tracing the serpentine Kullung, enjoying the most delightful scenery, nearly the whole course of the river, being studded, on either side, with beautiful villages, embowered with beautiful groves of trees. In fact, it may be said to be one continued village the whole distance. The population, I am told, extends into the interior, and is very dense. Truly the work of preaching the gospel in all these villages is arduous. The harvest, how plenteous! the laborers, how few! Thus far, we see every inducement to establish a station here. Called on Capt. Gordon, and after a short, and agreeable interview, proceeded to make arrangements for removing to the circuit bungalow, which has been kindly offered for our present accommodation.

3. Enjoyed a season of worship at Capt. Gordon's.

4. Called upon the several gentlemen resident here, and obtained very satisfactory accounts relative to the denseness of the population, and the healthfulness of the district. On going over the station, I find it very beautifully laid out—streets running in all directions. There is a court-house and jail.

To the court are attached many very respectable natives, both Assamese and Bengali; and as the business of the court draws in people from all parts of the district, it affords almost daily opportunities for sending out tracts into the country in every direction. As soon as my object was known, my house was thronged with people of all classes, who came for books; and I have seized upon the present opportunity to explain the christian religion, and make known my intentions as far as possible. At present I am talking, and preaching, and distributing tracts from morning to night, to all who come to my house.

10. Having become a little settled, I gave out that I would preach every day in the hall, to all who pleased to attend. Accordingly, at 5 o'clock, P. M., I had a gong struck, and all in my own employ assembled. A respectable number were present. I commenced Matthew, read and explained for an hour. The people were attentive, often responding to what I said, saying that I spoke nothing but the truth. After this short exercise, gave opportunity for conversation, and distributed books to as many as could read.

22. Having numerous calls for Bengali, Hindu and Persian books, I have ordered a small supply from Calcutta. The population is a reading one, and I rejoice to find that I am much more favorably situated in this respect, than I ever was in Upper Assam. I shall now be able to avail myself of all tracts and school books in Bengali, as well as of all that may be issued from our own press.

24. This being the last day of the Doorgá Poojá, the crowd that has been gathering for several days preceding is very great. It has been got up and carried forward principally by the Bengali residents attached to the court. The noise and parade for the last three days have been distressing. Taking a few tracts, I went out and seated myself near the spot where the largest crowd was gathered, and commenced conversation with a few who approached me, upon the folly of the worship of idols. Soon I had the largest congregation I ever addressed, and spoke as long as I was able upon the sin of worshipping any except the Maker of all things. My congregation continued to increase until the last, even although it was the time of throwing the idol into the river. After giving away a few tracts, returned again to my house,

where I found several servants waiting for tracts. During all my conversations with the people, thus far, I have had no particular opposition, except from several Musslemaus, who were very violent; and I cannot but hope, that the people of this long neglected valley will yet be brought to receive the truth in the love of it.

Nov. 10. Having succeeded in purchasing a bungalow and grounds for the mission premises, I shall be able to save nearly all the present cold season for travelling over the country. The grounds are ample for present and future operations, even should they be extended. The bungalow, though small, will answer our purpose for a few years, and I am happy to state that after the necessary improvements are made, the expense will not greatly exceed the amount obtained for my bungalow at Jaipur. As soon as I can leave my family comfortably settled on the mission premises, I shall devote my time to travelling and preaching. And I feel as much as ever the need of an associate, now that I am so far removed from all our missionary friends. I do sincerely trust that the Board will not forget, that while their missionaries are nominally taking possession of Assam, aside from this station, there is the whole of lower and central Assam lying unoccupied. And that, until quite recently, only the extreme points of Upper Assam have really been occupied. May it please the Lord of the harvest to send forth more laborers into these parts. And may the time speedily roll onward, when the name of the adorable Saviour shall be praised by the long neglected people of Assam.

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### MACAO.

#### JOURNAL OF MR. SHUCK.

Jan. 1, 1842. Having commenced this year amid many encouraging circumstances, as it regards my labors among the Chinese, I have determined, by the help of the Master, to be still more diligent in preaching and teaching the heathen publicly, from house to house, and from street to street. Being in Canton for a few days, a week or two since, I took occasion to address many crowds of the Chinese on the subject of the great salvation. I fell in with a merchant named Woyuue, who has long had extensive dealings with

foreigners. He assured me that he had found the worship of idols useless, and had long since entirely abandoned them, and told me that he desired to know what was truth. By the apparent sincerity of his remarks, I felt my heart drawn out toward the venerable old man. He is now 76 years old, and what is remarkable, his eye-sight is perfect, his mind vigorous and his health excellent. In explaining the plan of redemption, I taught him and all in his house; and on taking leave of him, presented him the only New Testament in Chinese I then had with me. He seemed really grateful, and accompanied me to the door, expressing his warmest thanks for the book, and for the words of instruction which I had spoken. I feel prayerfully interested in this case, and am more than ever impressed with the fact, that the more intimate my intercourse becomes with the Chinese in their own vernacular language, the more frequent are the incidents I meet with, which encourages me to persevere.

On returning from Canton I made a short stay at Whompoa, where the foreign shipping lies, 12 miles from Canton. Accompanied by an English physician and two pious English captains, I visited one of the large rural villages near by. On entering a spacious temple in the village, we found many persons assembled to celebrate a marriage feast, having all the viands spread out in due order. Making a bench my pulpit, I addressed an attentive congregation of about seventy persons. After I had concluded, several of them came around me and solicited further explanations; and all appeared friendly and respectful. Being in Canton on the Sabbath, I preached in English, nearly all the foreign residents being present.

5. To-day, I had the happiness of baptizing Capt. T. Rogers, of Philadelphia, commander of ship Henry Pratt. After appropriate services on board the ship, we both went down into the water, and in presence of the officers and crew, and others, I had the happiness of burying him with Christ in baptism, in the great long-boat as she floated full of water along-side.

10. To-day, I addressed nine different Chinese congregations, varying from ten to seventy persons, besides the Chinese services held in my own house. At 12 o'clock, we surrounded the table of our risen Saviour, and Capt. Rogers joined with us in this de-

lightful feast. At night, attended English preaching.

15. Preached to a number of the people in their own houses this afternoon, and had good attention, and many encouraging questions were asked.

20. Two interesting young men called, and in a respectful manner made many inquiries about the new religion. No event of the kind has before taken place here within my knowledge, inasmuch as they came of their own accord, without any solicitation from me or any one else. They remained more than an hour. Yang Seen Saug read and explained to them the accounts of the birth of the Saviour, and many other points, and I also labored with them for some time. They declared their detestation of idols, and the folly of idol worship. When they left, they promised to come again on the Sabbath. One of them is a merchant, and says he has seen me several times; the other is a decent looking young man, but I did not ask his employment. I trust that God will commence and complete a work of grace in their hearts. This being the regular day for my teacher, Yang Seeu Saug and myself, to have private prayer together, we locked the door, read, howed together, and both of us prayed. This is decidedly the most interesting and encouraging case of inquiry I have among the Chinese. Oh for the Spirit of the Lord God!

21. Went, this forenoon, to see a young man, keeper of a paper establishment, who told me, not long ago, that he did not worship the gods of his heathen countrymen. I met him going out on business, and on telling him that I was on my way to see him, to speak to him about Christ, he politely told me that any time I chose to come, he would gladly hear me.

#### Greece.

The station at Patras is becoming increasingly interesting. The following is a translation from a communication made by Apostolos, the native assistant to Mr. Love, dated March 15.

I wrote you in haste this morning, [Monday] for I did not write Saturday, in order that by deferring I might await the event and give you, with certainty, the joyful news of yesterday, the Sabbath. And here you have the statement of the same.

N. Kyriakedes, a professor in the gymnasium of this town, [Patras] M.

Patrichios\* Kyriakes, Kyrkos, Joannes, Nicholas,† and a certain stocking weaver in town, whom Kyriakes brought. These seven assembled themselves together at my house, and after a full expression of our views and sentiments, we came to a unanimous decision in respect to the following particulars.

1. That we assemble ourselves together every Lord's-day for worship.

2. That we pray kneeling;‡ for, that this was the ancient attitude in prayer, is very evident, both from scripture and other history.

3. That in praying, we use no form except the Lord's prayer; (for this prayer is unquestionably the words of our Saviour.) Moreover, that we supplicate Almighty God for whatever we need, through the Mediator that has been sent us; according to his own declaration, "whatever ye ask the Father in my name, I will do it."

4. That we sing a hymn of praise to God.

5. That we read one or two chapters of the New Testament, and expound whatever is difficult in them contained, only that we do not prolong the service beyond the hour of one, in the afternoon.

6. That we interpret no scripture by allegory.§ Whoever is a Christian must believe the New-Testament exactly as it says; for allegory is heresy, which also corresponds with the words of Chrysostom.

7. The sum of the gospel is, "to love the Lord thy God and thy neigh-

\*Patrichios was our teacher in the language the year before Mr. Pasco returned.

†This is the man (mentioned in one of my early letters) who sent his servant to gather up, "that he might preserve as a memorial." the torn up scriptures and tracts, when about three years ago the priests endeavored to get up an uproar against us at Patras.

‡ "Kneeling." The Greeks have many superstitious in respect to the posture in prayer, most of which are regarded as essential to salvation. But to pray "kneeling," is not only an open disregard of all these superstitious, but it is doing that which the church does not allow, except on a particular day of the year. Regarded in this light, therefore, the resolution of this little band is most valuable. It shows the power of truth on their consciences, as well as a determination to regard in matters of faith, only what the scriptures sanction.

§ The allegorizing of the Greek Church, surpasses any thing of which one can scarcely form a conception. Not only is the divine teaching of our Saviour and his Apostles, in general, thus tortured into nonsense, but a great part of the scriptural historical events, even, can be made to subserve no better purpose than to become matter for the mock theatricals of priests and prelates in their annual idolatrous festivals.

bor." Nothing else: all else is heresy. In the abstaining from different kinds of food, in the feasts, the candles, and the incense, Jehovah hath no delight, as says the Prophet Isaiah.

In all these we were perfectly unanimous, and next Sabbath we commence according to our agreement. So that I hope we shall soon be able to establish a church.

These persons had supposed that we have some book peculiar to ourselves, like the "Book of Common Prayer," in the English church. I said to them, hear me, my brethren. I will speak to you *λόγους θεϊούς* [literally divine words, i. e. words as true as inspiration.] Baptists have no book of the kind. They receive no book, no teaching, no exegeses, no interpretation in matters of faith and practice, unless with the

"thus saith the Lord," for authority. Nor do we receive the declaration of any book in such matters, unless it refer to the very chapter and verse of the scripture.

They were greatly astonished, and as much pleased. I conversed with them on the subject of baptism, and fully convinced\* them on the subject of the Lord's Supper. O that the Lord may be our protection.

\* "Convinced." I am not certain that I know in respect to what he convinced them: but from the structure of the phrase in the original, and connected as it is with the subject of baptism, I suppose it to be, that in which his own mind has, from the beginning, been perfectly clear, namely, that communion is only proper when it follows proper baptism. He may, nevertheless, only refer to the absurdity of Transubstantiation, which is a most prominent and pernicious doctrine of the Greek Church.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The annual meeting was held in Exeter hall, April 28th.

The total receipts of the year, for the general purposes of the mission, amounted to \$80,984, being an increase above the preceding year of \$553; there had also been received, for various objects, \$24,469, including \$2,222 from the Calcutta printing press, making a total of \$101,009. On the other hand, the expenditure of the Society had been \$109,831; the excess, added to the balance against the Society, at the beginning of the year, left due to the Treasurer \$17,526. The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day schools was 148, schoolmasters 170, children taught in day schools 10,298, and of those taught in the Sabbath schools about 15,000; the number of volumes of the scriptures printed, was 85,000.\*

Calcutta.—Dr. Yates has continued to devote his time and energies mainly to the

work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every Sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labors, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or boy's boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchok, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Sinall, since Mr. G. Pearce's return, has confined his attention to the Native Institution (heathen boy's day-school) at Entally, together with the study of the language, and occasional Eng-

\* The missions in the West India Islands have resolved to withdraw from the funds of the parent Society after August, 1842.

lish preaching. Mr. Gibson has entered upon his labors with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.*—Our esteemed brother, Carapeit C. Aratoou, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favorite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Gange Narayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed *Missionary Scenes in Calcutta*. The students at Entally have also been occasionally employed in a similar manner, especially since br. G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mohammedans oppose it; but signs of repentance for sin and of a desire after salvation, are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali. This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance in the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having, in compliance with the wishes of some members, (chiefly

East Indians), commenced to address the people in Hindustani on Sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce. This church is intimately connected with the native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every Sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the Sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical knowledge I have established a bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardner (a gentleman trading in this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble, owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok.*—Under my superintendence—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people had to endure much petty persecution both from their heathen neighbors and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time

promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendance of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R. Gibson, A. B., &c. The present number of resident members is sixty-one, or including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*.—The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the 15th of December an examination was held, which showed that the institution had been much raised above the low state in

which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge, which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent, Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless for me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit, who teaches Sanscrit and Bengali, the masters are all Christians.

The students of theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that



remain gives much satisfaction, and they all endeavor to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.*—This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements, Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms, published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2d, Gospels and Acts, 2,500; 3d, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe, 5,000 copies. A new edition of the Proverbs is printed, except the title-page and two last chapters: the entire Bible has advanced to 1 Kings, xvii., but it is in type as far as 2 Kings, viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

*Dumdum*:—7 miles N. of Calcutta: the head-quarters of the artillery.—This station is at present unoccupied.

*Jessore*:—65 miles N. E. of Serampore, with 5 sub-stations—J. Parry: 5 nat. as.—communicants, 99; of whom 31 natives have been admitted during the year—6 schools.

Mr. Parry and five native preachers are much occupied in visiting markets, villages, and other places of resort, throughout a large district. In these excursions he finds the advantage of a portable pulpit; for such is the eagerness shown to hear and see the preachers, and to obtain tracts,

that without this means of partial defence, they would be in imminent danger of being suffocated or trampled on. Caste has, in several instances, been renounced.

*Burishol*:—140 miles E. of Serampore, with 1 sub-station—S. Bareiro: 2 nat. as.—communicants, 6.

It is quite clear that light is gradually breaking through the dead gloom of sin and error; and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. An intelligent Brahmin freely confessed, that he, with his countrymen, was in an awful state with regard to salvation.

They have ingenious excuses for every thing, lies to cover lies; but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

*Soory*:—45 miles N. W. of Calcutta—James Williamson: 3 nat. as.—communicants, 45; of whom one has been added during the year.

Mr. Williamson has continued to itinerate in various parts of the surrounding country, assisted by the natives under his direction. The church over which he presides appears to be advancing in knowledge, and in a practical exhibition of the christian character.

*Cutwa*:—75 miles N. of Calcutta—W. Carey: 7 nat. as.—communicants, 38.

*Dacca*:—170 miles N. E. of Serampore: inhab. 300,000—Owen Leonard, William Robinson: 3 nat. as.—communicants, 19.

Mr. Leonard, who has been intimately acquainted with the state of the neighborhood for many years, bears witness to the great improvement in the spiritual condition of the people.

*Dinagore*:—about 230 miles N. of Serampore; with a village, *Sadamahl*, about 20 miles N. E. of Dinagore—Hugh Smylie: 2 nat. as.—communicants at Dinagore, 11; and at *Sadamahl*, 22.

The accounts, on the whole, have been very encouraging; we hope that these expectations will not be disappointed; but our brother and his flock endure a fiery trial. On the night of the 15th of January, the village of *Sadamahl*, where a considerable number of native christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the native preacher, and sought the life of the missionary, who mercifully escaped their pursuit. The ob-

ject appears to have been, to murder Mr. Smylie and the native preacher. Several persons have been apprehended, and the case is now under investigation; what the result may be, time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and other iniquitous practices, to which a stop was put through the exertions of the missionary.

*Monghyr*:—250 miles N. W. of Calcutta—John Lawrence, John Parsons, W. Moore: Nansook and another nat. as.—communicants, 48.

We are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed.

There is a disposition to listen to the preaching of the Gospel. This is not a new thing here; and, therefore, cannot be supposed to proceed from mere curiosity with all, if it be the case with some. There are not wanting indications that the truth is surely prevailing in this land.

*Patna*:—a few miles from Digah: inhab. 300,000—Henry Beddy: 2 nat. as.—communicants, 13.

Several promising individuals have renounced caste, and profess to believe in Christ for salvation; but no further additions have been made to the church.

Our stated services in doors and out of doors are as usual. Mrs. Beddy has lately established a female prayer meeting at a distance from our house, where native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we have frequent opportunities of proclaiming the way of salvation to those who are out of the way.

*Benares*:—with a sub-station at *Chunar*—W. Smith: 2 nat. as.—communicants at Benares, 10; and at Chunar, 8.

The church, as also that at Chunar, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect, in bringing souls to Christ. Two persons have been added by baptism to the church in Benaret, and one to that in Chunar, during the year.

*Allahabad*:—S. Mackintosh: 1 nat. as.—communicants, 17.

Mr. Mackintosh and one native preacher, have continued throughout the year to make known the way of life: nor have they been without tokens for good; five persons having, during the past year, been added by baptism to the church.

*Agra*:—Richard Williams, Thomas Phillips: 1 nat. as.—communicants, 51.

The field of operation around Agra is stated to be immense; and in order to occupy it with the greater advantage, a local society has been formed, combining all the missionaries who reside in the city, by whom, and the native preachers connected with them, itinerant labors are prosecuted on a regular system.

Some time ago, in the Hat which I visit twice a week, I observed in the crowd a bairagi having his legs much swollen: and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so?" His answer was, "that I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause, chide the coldness of many of the followers of Christ in a good one.

*Delhi*:—J. T. Thompson: Davagir, nat. as.—communicants, 14.

The copious narratives transmitted by Mr. Thomson to our Calcutta brethren of his various exertions, abound with incidents which warrant the hope that the seed of the kingdom, which is widely disseminated, is by no means scattered in vain.

*Ceylon*:—8 stations—C. C. Dawson, Daniel, Harris: 1 as. mis., 8 nat. as.

Three new stations have been formed at Hendella, Matamagollah, and Kalany, making seven in all, independent of Colombo, the capital, where four congregations regularly meet for the worship of God. Of these country stations, those at Hanwella and Matelle appear to have been specially distinguished by tokens of the divine favor. At Hanwella, Mr. Daniel reports that the church has increased from seven members to forty-two; and at Matelle, notwithstanding violent opposition from the interested Buddhist priests, no less than twenty-nine individuals were baptized by Mr. Harris, on a recent visit to that neighborhood. Among these were five of the Rodya caste, whose singularly abject condition greatly exalts the mercy of God displayed in their conversion. Matelle is near the city of Kandy, the ancient capital of the island; and Mr. Harris is so impressed with the importance of making this a central station, that he proposes to remove thither, with Mr. Dawson and the press, and to set on foot an institution for instructing native teachers, that they may be the better qualified to expose and refute the sophistries of Buddhism. Further assistance

from home will be required to carry this plan into effect, and the recent progress of the mission in this island, constitutes a forcible argument why it should be rendered without delay. The number of children reported as receiving instruction in the schools, is 1,200; and upwards of 180 members were admitted to fellowship with the various churches during the last year.

*Sumatra*:—A recent communication from Mr. Ward, of Sumatra, states, that a portion of his time is still occupied in the work of scriptural translation. He has sent a version of the gospel by John to Singapore, where it has been printed in the Arabic character. A part of the book of Genesis has also been translated, together with the Life of Christ, compiled from a "Harmony of the Gospels," which he proposes to print both in the Roman and the Arabic characters. Mr. Ward expresses the hope that the progress of European ascendancy, both in Sumatra and the neighboring island of Borneo, will prove ultimately favorable to the progress of the gospel among their numerous population.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society held its fifth annual meeting on Tuesday, April 26th, 1842, in the meeting-house of the First Baptist Church, New York city.

The amount of receipts from Auxiliaries, Associations, Churches and individuals, and the sale of bibles, during the year, was \$24,692,29. Of this sum, *thirteen thousand six hundred and seventy-nine dollars and seventy-two cents*, have been appropriated for the circulation of the scriptures, viz:

To the Baptist General Convention, for printing and circulating the scriptures at various missionary stations, \$6,500. To the Rev. Isaac Mc Coy, for the distribution of the scriptures among the Putawatomies, \$500. To the General Baptist Missionary Society, and to the Freewill Baptist Missionary Society, for the distribution of the scriptures in Orissa, \$1,300. To the Foreign Evangelical Society, for distributing the testament among the destitute orphans in France, \$20. To the Bible Translation Society, (Eng.) for printing the scriptures in Bengali and Sanscrit, 5,000. Donations of bibles and testaments to various Societies in this and other countries, \$357,72.

The number of bibles printed during the year is 5,500. The number of bibles sold is 1,367; testaments, 3,426. The Society have on hand, at their depository in New York city, corner of Broome and

Elizabeth streets, 1122 English bibles, in various styles of binding; 4,101 testaments; 163 Welsh bibles; 555 German bibles, and 1626 testaments.

The number of volumes added to the Society's library is 168, making the present number 623. Many of these are valuable books, in ancient and modern languages; among which it is gratifying to see a complete set of the works translated by the British missionaries in India, and others translated by American Baptist missionaries in this and in foreign lands. Among the latter, the Burman bible, translated by Rev. Adoniram Judson, is a work equally calculated to excite our admiration of the performance, and our gratitude to God.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The society held its tenth anniversary in the meeting-house of the First Baptist Church in New York city, April 26, 1842.

The whole number of agents and missionaries who have acted under the commission of the Society the past year is 97. These have been employed in 20 of the United States and territories, in Canada and Texas. They have occupied, steadily, more than 325 stations, preached 9485 sermons; delivered 678 public addresses on various subjects of christian benevolence; made 8055 pastoral visits, and not less than 145 visits of schools. In the performance of those duties they have travelled 111,688 miles.

The amount of ordinary ministerial labor performed by them is equal to that of one man for 67½ years.

In addition to the above, a vast amount of labor has been performed by them in bible and tract distribution, and in organizing or aiding Sunday Schools, Temperance and other Benevolent Societies; which, from the nature of the service, it is impossible to report with accuracy.

The number of agents and missionaries reported by Auxiliary Societies is 270. Their joint labors amount to 133 years of one man; they have occupied more than 336 stations; preached 24,124 sermons; made 24,452 pastoral visits; and travelled 60,377 miles. Total number of agents and missionaries, 367; years' labor performed, 200; miles travelled, 172,065.

Our missionaries report among the results of their past year's labor, the baptism of 1495 persons; the organization of 36 Churches, and the ordination of 16 ministers. They have personally obtained 2981 signatures to the total abstinence pledge, and under their supervision or influence,

4654 pupils have been instructed in Sunday Schools and Bible Classes, by 689 teachers.

By the indirect efforts of those missionaries, 4 Church edifices have been completed; the erection of 13 others has been commenced; 2 Churches have become able to sustain themselves without our aid, and from 42 of the whole number \$2,79861 have been paid for benevolent purposes—that is, for missions, Bible and Tract Societies and ministerial education; besides about \$6,000 for the support of the ministry among themselves. These sums may appear small to many persons, but to those who are well informed of the unparalleled scarcity of money at “the West,” and the extensive existence of a spirit of uncompromising hostility to all missionary operations and claims for ministerial support, they will be regarded as unexpectedly liberal. It is enough perhaps, to say, that nearly the whole amount is from Churches which but a few years—some of them not more than two years—ago had never paid—and not a few of which regarded it as heresy to pay a dollar for such purposes.

There are connected with the Churches aided by the Society, 28 young men, who are in various stages of preparation for the ministry.

The missionaries of Auxiliaries, also, report the baptism of 2727 persons; 150 temperance pledges obtained by them; and the instruction of 5580 scholars in Sunday Schools, in the Churches under their care.

Total, 4,222 baptisms; 3,131 signatures to the total abstinence pledge; 10,234 Sunday School scholars.

The amount received into the Treasury of the Society for twelve months, ending April 15, was \$12,567,92, being \$1,756,11 more than the amount received last year. The total amount received during the last year, including the State auxiliaries was \$57,154 72.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

The anniversary was held in the Broadway Tabernacle, New York city, May 9th. The total receipts of the society for the year were \$20,861,86, being \$10,157,61 more than the preceding year.

In concert with the British and Foreign Sailor's Society, the American Seamen's Friend Society, during the past year, has aided in sustaining efficient chaplains to preach the gospel at Cronstadt in Russia, at Sydney in New South Wales, and at the Cape of Good Hope. Additional joint aid has also been granted for the benefit of seamen at Amsterdam in Holland, to be

expended under the direction of the Consistory of the Reformed Dutch Church.

The American society has also employed two sailor missionaries to labor under the advice and direction of Rev. George Scott, in the important ports of Stockholm and Gottenburg in Sweden.

Their able chaplain has been sustained at Havre in France; and on the 10th of March, the Rev. Samuel C. Damon sailed from New York, as chaplain to seamen in the increasingly important port of Honolulu in the Sandwich Islands. The emperor Nicholas has given permission for the erection of a place of worship for seamen in the port of Cronstadt, and the corner stone of the Mariner's Chapel at Havre was to be laid in March last.

At several foreign missionary stations, the gospel has been preached to seamen by the missionaries of the various Boards. At the port of Canton in China, it is designed to station a chaplain as soon as peace is permanently restored, and our pecuniary means will permit. Some thirty other important ports ought soon to be occupied.

There are also chaplains at Rio Janeiro in Brazil, and at some twelve or fifteen ports on the sea-board of the United States.

#### AMERICAN TRACT SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 11th.

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

Printed during the year 245,000 volumes, 4,812,000 publications, 100,108,000 pages; circulated during the year 185,152 volumes, 4,478,799 publications, 94,329,045 pages.

The circulation exceeds that of the last year by 13,647,480 pages, and includes 2,786 sets of the Evangelical Family Library of fifteen volumes, 524 of the Christian Library of forty-five volumes, upwards of 8,000 each of several separate volumes, 91,000 of the Christian Almanac for the United States, and of some four page tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years, 1,220,090,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct grants, with publications delivered to members and directors, amounted to \$10,403,01; exceeding the last year by 3,696,982 pages.

Receipts in donations, including \$11,846,99 for foreign distribution, \$34,941,03; for sales \$56,214,11; total, \$91,156,15. Remitted for foreign and pagan lands \$15,000. At the close of the year there was due on bills sanctioned \$10,603,39.

Volume circulation, which receives increasing evidence of the Divine sanction. One hundred and eighty-five thousand volumes have been circulated during the year, including 2,786 sets of the Evangelical Family Library. By the voluntary co-operation of at least 20,000 Christians, 1,800,000 volumes in all have been circulated among, perhaps, 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.

It is with deep regret the committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000.

The \$15,000 remitted has been carefully distributed by a special committee of several denominations as it was apparently most pressingly needed, as follows:—for the Sandwich Islands \$1,000; Siam and China, Baptist mission, \$600; Siam, A. B. C. F. M., \$600; Burmah \$800; Northern India \$2,000; Rev. C. C. Aratoon, Calcutta, \$200; Orissa \$500; Madras \$800; Madura \$500; Ceylon \$2,000; Mahrattas, Bombay, \$200, Ahmednuggur \$400; Western Africa, A. B. C. F. M., \$400, Protestant Episcopal mission \$200; Turkey, \$1,500; Greece, Protestant Episcopal church, \$200; A. B. C. F. M. \$600; Baptist mission \$200; Russia \$1,000; Hamburg, Lower Saxony Tract Society, \$200, Baptist mission \$600; Toulouse and Geneva \$500.

#### AMERICAN HOME MISSIONARY SOCIETY.

The whole number of missionaries in commission during the year is 791, being 101 more than were in the service of the society the preceding year, and five more than the largest number which the society has ever before had in commission, on the American field, in any one year since its organization.

The locations of the missionaries are in twenty-three different States and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 987, exceeding the number of the last year by 125; and the

amount of labor performed is equal to 594 years, being ninety-three years of labor more than were reported at the last anniversary, and thirty years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and bible classes, under the supervision of the missionaries, is not far from 64,300.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches 2,068; in all 5,514, which exceeds the number added the last year by 896.

The balance in the treasury, at the date of the last report, was \$2,827,79; and there have since been received \$92,463,64—making the resources of the year, \$95,291,43.

#### AMERICAN BIBLE SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 12th.

The receipts of the year are \$134,357,08; being an increase of \$15,496,67 over those of the previous year. Considering the scarcity of money in most parts of the country, and the high rate of exchanges, which make remittances difficult, this amount is encouraging, evincing an abiding love for the bible and its diffusion. The disbursements have been \$139,649,70: leaving \$5,292,62 due the treasurer.

The number of bibles and testaments printed is 276,000; being 109,125 more than those of last year.

The number of bibles and testaments issued the last year was 257,067, being an increase of 106,874 over the issues of the previous year, and making a total since the formation of the society of 3,052,766 copies.

The library of the society now contains nearly 1,000 volumes of rare bibles, and other books connected with interpretation.

It contains one Latin copy printed at Venice in 1476, soon after the art of printing was discovered; also nine English copies, older than that of king James, in 1611. Most of these books are donations from the friends of the society.

#### AMERICAN EDUCATION SOCIETY.

The number of beneficiaries assisted during the year, in different stages of their education, is 615. Of this number, 896 are connected with the Parent Board, and 219 with the Central American Education Society. In the last mentioned number, are included forty-six connected with the

Education Society of the Evangelical Lutheran Church; and thirty-one connected with the Board of Education of the German Reformed Church.

The amount of receipts into the treasury of the society and its branches, during the year, is \$32,852,15. The expenditures for the year have been \$34,491,72; exceeding the amount of the receipts by \$2,139,57.

The amount refunded by beneficiaries during the year is \$4,724,78.

The indebtedness of the society and the deficiency in the receipts, have caused the directors to withhold from the beneficiaries two quarterly appropriations. The whole debt of the society now amounts to \$35,539,81; and owing to the depreciation of property and other causes, the permanent fund for scholarships, only the income from which can be used, has been reduced to \$75,148,08.

#### AMERICAN SUNDAY SCHOOL UNION.

The 18th anniversary was held in the First Presbyterian church in Philadelphia, May 24th.

The receipts of the year, in donations, amount to \$14,844,27, or \$585,21 more than last year. Of this amount, there were received for the west, \$9,270,42, or \$3,000 more than the last year. The salaries and expenses of agents, missionaries, donations, etc., amount to \$11,515,53, and the debt of the society for advances to the western and southern fund has been reduced from \$4,058,55, to \$2,762,57. The general, southern and foreign funds, have small balances in their favor, and the valley fund is still in arrears \$4,151,29.

The new publications during the year have been fifty-three in number, sixteen of which are bound library books. Among them are particularly mentioned the "Way of Life," and "Bunyan's Holy War." The illustration which these two publications afford of the principles and power of the society is fully drawn out. The character of books from other sources is also incidentally introduced. The donations to destitute schools are 125 in number, varying from \$1 to \$80, and amounting to \$2,505,50.

The amount of sales during the year (including grants,) was \$65,597,22, or \$10,090,85 more than last year.

The expense of making and selling, \$65,844,30. Showing a deficiency of \$247,08, which is \$1,501,85 less than the deficiency last year.

The society has circulated, during the

last year, upwards of 49,000,000 of pages, without including a variety of cards, tickets, sheet-lessons, miniature books, etc., etc., which would swell the amount to many millions more; 30,000,000 of these were of an 18mo. size.

#### SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

Within the bounds of seven conferences there are 1,638 schools, 16,252 teachers, 90,635 pupils, and 158,247 volumes in the libraries. The report adds—

We have no means of ascertaining the number within the bounds of the other conferences; but presuming these to be a fair average, we make the following estimate. Exclusive of the Texas and Liberia conferences, there are thirty-one conferences of the Methodist Episcopal Church, with a membership of 850,000. Of this number, there are in the seven conferences from which Sunday school reports have been obtained, about 270,000 members. If the number of Sunday school scholars within the bounds of those conferences from which reports have not been obtained, bear the same proportion to the number of members, the Methodist Episcopal Church has under its care in Sunday schools 280,000 children, who are being instructed in those things which are able to make them wise unto salvation, by 50,000 teachers.

So large an army, disciplined by a corps of officers, who look not for their remuneration to the honors and emoluments of this world, but who are animated by the pure principles of benevolence, and a desire to promote the glory of God and the happiness of mankind, is well calculated to enliven the hopes of all who desire to see the cause of Christ advanced.

#### AMERICAN PEACE SOCIETY.

The 14th anniversary of the society was held in the Marlborough chapel, Boston, May 23d. Its receipts for the year were about \$3,000.

#### AMERICAN TRACT SOCIETY, BOSTON.

The annual meeting was held in Park street church, Boston, May 25th. The receipts for the year amounted to \$30,854,05, of which \$17,021,08, were donations and legacies, and \$13,067,92 for publications sold.

## Miscellany.

### PUSEYISM IN INDIA.

The Puseyite party in England, it seems, have obtained control of the "Society for the Propagation of the Gospel in Foreign Parts," and have instructed their missionaries to pursue a course, that, to say the least, is highly discourteous to missionaries of other societies.

"They teach the natives," says the secretary of the Bengal auxiliary to the London Missionary Society, "that no missionaries are valid but those of clergymen episcopally ordained. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid: added to which, the Propagation Society's missionaries have lately forbidden the members of their congregations to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians caste is being established as amongst themselves.*"

The following quotation from a printed Bengali tract, circulated among the native Christians, will show to what a height these advocates of "apostolical succession" carry their pretensions.

"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the apostles,) have no right to preach or to administer the sacrament. Can a man assume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matlabhedakera*) did not originate with the apostles; for their name was never heard of before the 17th or 18th century of the Christian era, and even then they did not arise without opposition on the part of every apostolic community, nor has any member of the church of Christ since then considered them as sprung from an apostolical origin: whence it is clear that their ministry did not originate with the apostles."

### ACTIVITY OF THE ROMISH CLERGY.

An appeal in favor of the Belgian Evangelical Society, issued at Brussels, March 1, 1842, gives the following impressive account of the

activity of the Romish Clergy in that country. The king of Belgium is a *Protestant*, though his subjects are mostly *Catholics*.

"On no people have the priests more power; not even Rome itself can boast of followers more subservient to her church. The priests, as a body, are ever active, ever zealous, never tired. Their motto is "forward." And, in proportion as their influence decreases in other parts of the continent, do they concentrate their energies on Belgium. No opportunity of gaining ground is lost sight of by them. They multiply their schools for every class of society; they greedily grasp at the superintendence of those not under their immediate control; and they wage war with those that resist or reject their interference. By this means they work on the rising generation, and bend the twig when young and tender. The press is also a powerful weapon in their hands. They have their official journal in almost every town; the word of command given at head-quarters is immediately re-echoed throughout the land. Thus it is not uncommon to hear sermons preached the same day, on the same subject, in different villages and towns, no matter how far distant from each other. They have also their Tract Society, which prepares its publications for the rich and for the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form, or if in other languages, they are translated; and this under the influential protection of the authority of the church. They multiply their convents and their congregations, and eagerly seek to have all benevolent institutions placed under their care. As soon as a refuge is opened in any place for the blind, the deaf, the dumb, the orphan, the abandoned character, or the sick, immediately some congregation of "Sisters of Mercy," "Sisters of Love," or "Daughters of the Cross," &c., seek to have the superintendence and direction of the institution. They become tributary streams to the broad river of priestly power, which, in its turn, flows forth with impetuosity to swell the great ocean of papistry. Since 1830 more than 240 new convents have been opened in this country, all of which have before them the one object of advancing the interests of the Roman Catholic church. Jesuit and redemptorist, dominican and franciscan, are so many itinerant missionaries, and the most eloquent amongst them are constantly employed in holding up to scorn in the pulpit

the doctrines of protestantism, and of extolling those of popery. The labors and publications of the Evangelical and Bible Societies are denounced in the most awful and apparently pious language; but the rites, ceremonies, and doctrines of their own church, are decried on with all the fervor that superstition and interest lend to bigotry. "The regular priesthood, strengthened and carried onwards by these powerful streams, manfully play their part in the confessional, the pastoral visit, and the pulpit. The superior clergy are not less zealous. Their word and authority are constantly set in opposition to the labors of the Evangelical Society and the word of God.

"Every day they augment their power, they increase their influence, and multiply their numbers. Funds are willingly and abundantly placed at their disposal by their followers. They can purchase ornaments, paintings, saints, buildings for schools, for benevolent institutions, for churches, for convents; in short, all they need or wish.

"They are determined to 'work whilst it is called to-day, and whatever their hands find to do, they do it with all their might.'

"And shall not we be 'zealously affected in a good thing;' 'knowing that our labor is not in vain in the Lord?'

"The constitution of the nation gives the greatest freedom to religious effort. No country can boast of laws affording so much religious liberty. No legal hindrance can interpose to stay the zeal of Roman Catholic or of protestant missionary. The field is open to both; the one goes forth manfully, and as a host: the other as a persecuted band, feeble and few."

#### CHRISTIAN EXPERIENCE OF A HEATHEN BOY.

The Rev. William Gill, a missionary of the London Missionary Society, at Rarotonga, a station on one of the South Sea Islands, writes, March 26, 1841, as follows—

Our schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since tempted to join in a heathen dance, got up by the "Tuteori," but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly

because it has some reference to the labors of our departed brother William. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely deadened by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and who have run to Jesus, and desire to become entirely his disciples."

"Do you remember being taken by your father to William?"

"Yes, quite well."

"Have you been a steady, thoughtful lad?"

"No, far from it. I have been a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed.

"I have not told you all," he replied: "I cannot. I have been, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently had thoughts of fear in my heart, but they were not lasting, until one day just before William was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to William."

"Well, did you speak to him?"

"Yes," replied the young man. "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"



"I asked for a book, and William looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did William say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to William's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have at-

tended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that he should be my Lord and Master, and I become his servant."

## American Baptist Board of Foreign Missions.

### THE PROBABLE ABILITY OF THE BAPTIST DENOMINATION TO SUPPORT FOREIGN MISSIONS.

This is a subject upon which we cannot reason with the precision of mathematical demonstration. Before we could proceed with that method of proof, certain principles of duty must be established, capable of universal application; and all the facts in the case must be in our possession, as it regards the actual means of each individual, and all the various other claims upon him, &c., &c.; but all these conditions are wanting. The question of duty to the heathen is variously interpreted; though it may be generally admitted that there is some obligation, the degree of indebtedness would be estimated variously by individuals of the same ability. Nor will the degree of obligation felt, always correspond with the strength of moral feeling; a person of correct moral sensibilities may have been badly educated.

We will proceed with the inquiry upon the supposition that the question of duty is so far settled, that every Christian, and

more, that every person of good morals feels bound to contribute to the support of foreign missions, according to his ability and the relative claims of other objects of benevolence; and upon the supposition, too, that all these various claims are justly estimated. Have the Baptists of the United States, who, since 1814, have been sending Christian missionaries into various quarters of the world, among the unevangelized portions of mankind, reached the extent of their ability? The Board of Missions have obviously proceeded upon the supposition, that our actual ability for sustaining foreign missions has, as yet, been but partially developed. They have commenced missions at various points, in the expectation that the number of laborers would be greatly augmented. It is only upon this supposition, that their wisdom can be justified. Our missions, at present, are evidently too much extended to be prosecuted advantageously, unless the number of laborers shall be considerably increased. Have the managers of our missionary concerns been mistaken? Have they estimated the ability, and the integrity, and the

idelity of their brethren too highly? What have we done? The amount of our annual contributions, including what has been given to this object through the Bible Society, will not much exceed \$60,000. Supposing the number of our communicants to be 600,000, a contribution of \$60,000 would be equal to *ten cents* for each member. Are we told that one half of this number are poor? We admit it. We will suppose that their condition is not better than that of the majority of those who are supported in the almshouses of New England, (which is not the case,) and no man will deny the ability of this class even, to raise for the procurement of any object which they really desired, a single dime, in the space of a twelve-month, or even three times that amount. But let us cast off this class, the one half, 300,000,\* and see what we can make of the remainder.

The reader need have no fears that we are going to deceive ourselves by a mathematical deduction,—that, because we find by a calculation in figures, based upon a given estimate, that there is ability to send the gospel to the heathen, that, therefore, the heathen will be evangelized. The object of our inquiry is, is it just and right for us to set ourselves at work in good earnest to induce the people in this Christian and highly favored land to convey the blessings of salvation to the perishing heathen? We have in our churches 300,000 communicants who are in the condition, at least, of good livers,—who are annually accumulating property; and is it not probable, that the Lord Jesus Christ has a claim upon them, on account of the heathen, infinitely greater than that which

\* If the division which we have now made, by drawing an imaginary line, could actually take place, and the parties be accurately surveyed, some very curious facts would, no doubt, be developed. It might be found that the poor, whom we have cast off as being of no account, were actually sustaining the greater share of this labor—that the mites of poor widows even, constituted a very considerable sum in the general aggregate collected for missionary purposes.

they are meeting? We are almost afraid to attempt to describe these things, lest we should do it irreverently, or with too little humiliation and tenderness of feeling. Has the Lord Jesus Christ any claim upon us? Can that claim be estimated in dollars and cents? Are the offerings which we make to the glorious Redeemer, of less value than those which the heathen make to demons, with the hope of so appeasing them as to escape from some temporary evils, which they vainly suppose these imaginary beings have the power of inflicting upon them?

Lest we do an injustice, let it be stated that there are many among us who have come up to a very high standard of liberality in their contributions for foreign missions. Let not the admission, however, displace from our minds the fact, that we have three hundred thousand members of competent means, who are each on an average, giving annually for the accomplishment of so magnificent a design as that of evangelizing the world, less than twenty cents. The question before us is—if it be allowable to ask if that be true which every one knows to be false—have we reached the maximum of our ability? The fact that a few are seen so far in advance of all the rest, affords some evidence on this point.

To exhibit this subject in a strong point of view, we should need to know the actual income of each individual, the amount of his expenditure, and the various items for which expenses are incurred. These facts, however, are in the possession of no one; and we have no adequate means of obtaining even an approximate view of them. The annual expenses of each individual in the class of persons of whom we are now speaking, is doubtless equal, on an average, to \$200 per annum. Admitting, then, that their contributions for missions are twenty cents each, it would appear that a thousandth part of their expenses is for this object, which places the claim of the heathen upon us at a pretty low point.

Nothing is more true than that a false method of reasoning is generally adopted upon the subject of Christian benevolence. The too common custom is to satisfy every

actual and even imaginary want, before we come to the question of giving. You take up the inquiries, what is spent in pleasure, what for the gratification of appetite, &c., and the amount, compared with that expended in doing good, is enormous.

Estimating the cost of distilled spirits, consumed in the United States, at twenty-five cents per gallon, the amount expended for this article, in 1839, was ten millions two hundred and sixty-six thousand three hundred and thirty-three dollars, at an average expense, for each individual, of sixty-six cents and six mills. Now the individuals of whom we are speaking, either use this article or they do not. If they use it as a beverage, their condition would be improved by discontinuing it, and by paying the amount thus expended with positive injury to themselves, for the support of foreign missions; and if they do not use it, they can certainly afford to pay to this object what others can pay for a needless thing. If 300,000 contribute each sixty cents, it gives \$180,000.

The annual cost of coffee consumed in the United States, estimating the cost of the article at 9 7-10 cents per pound, is \$7,768,462, which is equal to an average cost to each person of 45½ cents.

Our limits do not allow us to pursue these inquiries any farther at this time. Our object has been to make it appear that we are able to double and treble our contributions for foreign missions, and that the neglecting to do so, argues a criminal indifference to the subject. To correct this great evil, we must begin individually, just as Christianity makes its aggressions upon human society; and this process must go on until the whole mass becomes affected. In fact, this is Christianity in one of its bearings. Let us begin, and let the question be, What do I owe unto my Lord?

#### FAILURE OF AGENTS IN CALCUTTA.

At a recent meeting of the Board, the Treasurer reported that by the late failure of the house of Boyde & Co., our agents in Calcutta, the Board is liable to sus-

tain a serious loss; that there was in their hands at the time of the failure, \$7,347, subject to the order of our missionaries in Asia. What portion of this sum will be recovered, is uncertain. The Board have been informed that creditors of such houses as have transacted this kind of commission, have sometimes allowed the whole amount to be paid; and they have taken measures to secure this result if possible.

The Board is liable to lose the greater part of this sum, and for the time being, the whole amount is unavailable to our missionaries. But for the liberality of several English gentlemen at Calcutta and in other places, where our missionaries are known and the credit of the Board is established, our brethren must have suffered a very great inconvenience.

This loss is the more painfully felt, at this time, from the fact that the Board were beginning to adopt measures for re-informing several of the missionary stations by sending out additional missionaries. How far their designs may be interrupted by this loss, cannot now be determined. There has been of late a manifest increase in the contributions to the funds; and it is hoped that the knowledge of this loss will only call forth a more liberal expression of interest in behalf of the heathen. Shall this loss fall on ourselves or on the heathen, who are dependent on us for the bread of life? The English Baptist Missionary Society in 1812, when much weaker than we are, lost by the burning of their printing office at Serampore, about \$50,000—which was more than supplied within a single year, by the extra contributions of the friends of missions. This event is strictly providential. It has occurred from no want of care or economy on the part of the Board. It is an event that can rarely occur if the same care be exercised: and yet its possibility is proved by the sad reality.

The Board has now carried on its operations in different and remote parts of the world for nearly thirty years, during which time, its losses have been so few and unimportant, that they scarcely deserve to be mentioned. Indeed the Board feel that

they have abundant occasion to acknowledge the special providence of God in their behalf.

THE FARMERS ARE COMING WITH  
THEIR OFFERINGS.

An increase of interest in our missionary affairs is becoming obvious; it is not the result of a momentary excitement, awakened by some adventitious circumstances, but it arises, obviously, from a deep, settled conviction of duty. The yeomanry are coming with their offerings, a class who do not move so soon as some others, but when they have made up their minds, the thing is certain. We recently had occasion to speak of the liberality of Mr. Follet, of Vermont. The treasurer reports in the present number of the Magazine, the receipt of \$500 from Mr. Robert Francis of Weathersfield, Ct. Mr. Francis, too, is a farmer, who has accumulated his property by his own industry, and though now an old man, he still eats his bread by the sweat of his brow.

JUVENILE FOREIGN MISSIONARY  
SOCIETIES.

To Superintendents and Teachers of Sabbath Schools.

BRETHREN,—Permit me to call your attention to the claims of the missionary cause on the youth and children under your religious instruction. One of the many efforts now making to promote missionary feeling and action in this country, is that of enlisting the sympathies of Sabbath school scholars in behalf of the heathen.

There are a few very plain reasons for directing the attention of the young to this subject, and for calling in their aid.

1. For the heathen's sake. The sum that may be contributed by them for the support of missions to pagan lands, is by no means trifling. It is not known how many Baptist Sabbath schools there are in America; but they are believed to be not less than 3000. This is on the supposition that one half of the Baptist churches in this country have attached to them a Sabbath school. It is hoped a greater proportion have them. But from the 3000, deduct 1000, as

being either too poor to contribute any thing, or as being too inefficiently managed to do any thing for the benevolent objects of the day. And then let us inquire how much the remaining 2000 might be supposed to contribute annually, provided the subject was properly brought before them. Is there a school among this remaining 2000, which could not contribute \$2,00 a year. This would be, for a school of 25 scholars, only one cent a month for each pupil. But the sum of all the schools, at that rate, would be \$6000, a tenth of all that is now raised for Foreign Missions by the Baptists in this country. But the greater number of the schools could easily give \$12,00 in a year, which, in all, would amount to \$24,000. There are many schools which could contribute 20, 30, 50, and even 100, or more. If we mistake not, there is one school, which, the last year, has raised for Foreign Missions about \$120. Hitherto, however, but little has been done for Foreign Missions by Sabbath schools. The whole amount, it is believed, does not exceed \$500, or \$600, yearly.

2. Another reason for enlisting the feelings and co-operation of the young in behalf of Foreign Missions, is, that it will exert a good moral influence on the youthful contributors themselves. The habit of contributing, at stated periods, in aid of the Missions, would induce frequent little acts of economy and self-denial, whose silent influence would aid in the formation of a good character—the object of all education.

It would afford to the Teachers and Superintendents the means of greater variety and interest in their weekly instruction, by missionary anecdotes, by allusions to pagan character and customs. The monotony of Sabbath schools is one of their present obstacles to success.

The missionary information given, would cultivate a compassionate spirit; and the practice of contributing would form the habit of doing good. It is difficult to induce an old man, who was not accustomed in early life to deeds of charity, to give liberally to any object. This early formation of a habit of benevolence is of incalculable

importance. And no benevolent object is, perhaps, so well adapted to produce such a result, as that of Foreign Missions. It is the greatest enterprise ever engaged in by man, and yet, one in which a little child can effectually labor. It is a subject adapted to excite in the heart the most powerful feeling, and yet the purest—all of which can find relief in action, in contributing to the removal of the distress which we pity.

As to the best method to be employed for successfully promoting this interest, the Superintendents and Teachers are best qualified to judge.

In some it may be best that several collectors be chosen from the pupils, both male and female, who shall make quarterly or yearly collections.

In others, it might be sufficient that, under the direction of the Superintendent, a monthly collection be taken at the close of the Sabbath school.

But in large schools, embracing several youth of sufficient age to transact the necessary business, it will be found the most efficient method to form Juvenile Societies, male and female, aided and advised by the Superintendent and Pastor.

Remember, brethren, it is written, "The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens." Jer. x. 11. And again, "All nations whom thou hast made shall come and worship before thee, O Lord." Ps. lxxvi. 9.

R. E. PATTISON, *Home Secretary.*

The following Rules of a Juvenile Society are presented for the aid of such as may wish it.

*Rules of the Juvenile Missionary Society, auxiliary to the Baptist Board of Foreign Missions.*

1. Every person subscribing \$ per annum, or to the same amount quarterly, or weekly, shall be a member of this Society.

2. The business of the Society shall be conducted by a Committee of members, with a Treasurer and Secretary, to be elected annually.\*

3. The Committee shall solicit subscriptions

\* The Moderator of the meetings may be a President, chosen from among the contributors, or the Superintendent of the Sabbath school, *ex officio.*

for the Society, and collect them at the convenience of the subscribers.

4. The Committee shall meet once a quarter, or oftener, for the transaction of business, when the monies collected shall be paid into the hands of the Treasurer.

5. A public meeting of the Society shall be held annually, when the Treasurer shall present his account, regularly audited—the Secretary a report of the Society's proceedings, and the Committee and Officers be elected for the ensuing year.

6. The Treasurer shall remit the funds collected, together with a copy of his account—and the Secretary the report of the Society, with a list of the subscribers, to the Superintendent of the Sabbath school, or the Pastor of the church.

### Recent Intelligence.

#### GREECE.

A letter has been received within a few days from Mr. Buel of May 26, enclosing a letter from Mr. Love to him, of May 22, written at Patras. Mr. Love, in consequence of a violent return of his chronic complaint, has had leave to return to this country, it being supposed by his physician that a temporary change of climate was indispensable to the continuance of his life. He, however, makes no mention of such an intention in his letter to Mr. Buel; the inference is rather, that he does not intend to return. Mr. and Mrs. Buel were still at Malta, and in usual health. We make the following extract from Mr. Love's letter to Mr. Buel. It will be read with interest, in connection with the communication from Apostolos, on a preceding page.

I find things at Patras in a very interesting position, more so than I had anticipated. The teacher in the gymnasium is a noble looking man, of about forty-five, and one of the most critical scholars, I understand, in the language. Two of the six are brothers, not learned, indeed, but men of genuine natural talent, and about twenty-six or eight years old. One of them, John, asks for baptism. These three, I hope, are truly converted. Beside these interesting indications, I think there are not less than fifty others in Patras, examining the subject of religion, among whom are some of the very first characters in the place, and some of them belonging to the tribunals.

The gospel should be preached here *immediately*. I am astonished when I see what effect the *simple gospel*—the New Testament *alone*, produces on minds of the stamp of the teacher above referred to, in our appeals to the conscience in all matters

of faith and practice. My mind strengthens on the plan of losing no time in my returning to Patras, and opening public worship. I spoke to the little band this morning two hours with a delight never surpassed, and though I became greatly exhausted, yet I trust I feel some desire to be worn out in this service. It does appear that the Lord has really begun a work in this place.

The old man at Corfu, whom I have before mentioned, gives us great encouragement, that he, too, is near the kingdom of heaven. Were I in America, I should call him a case of conversion, but time will prove. Let us thank God and take courage, and fervently pray that the dawn, after this dark night, may now appear. *I hope we may soon have help.*

**WEST AFRICA.**—Mr. Clarke, of April 12, writes:—

The Lord is yet sparing Mrs. Clarke and myself; we have enjoyed, for the last three months, as good health as we ever did in America. Our cares are great, and our labors are arduous, but the Lord sustains us. Though alone in a strange land, our spirits are excellent.

Our schools are still prospering. We have fifty native children and eight or ten Americans in our school at this place. Br. Day has about thirty in all, in his school. I was at Tradetown last week. They are anxious to have a school, but I see no way to give them one, till we have more help.

The native boys, of whose conversion I spoke in a former letter, give good evidence of a thorough change.

You know our state; it is not necessary for me to use arguments to convince the Board that we greatly need assistance. Pray for us.

**CHEROKES.**—Mr. Jones of May 27, writes:

I rejoice to say that the Lord continues his great mercies. The influence of the gospel is steadily increasing at all the places where it is regularly preached. The brethren are generally faithful in the propagation of the knowledge which they have obtained of the way of salvation; and the additions to our churches are such as will cause the friends of the Redeemer to rejoice.

The faithfulness and zeal of our native preachers are cause of sincere gratitude.

I have reason to hope that many of our Creek brethren hold out faithful amid all their privations.

**Letters from Missionaries.**

**BURMAH.**—J. M. Haswell, Aug. 24, Oct. 29, 1841.—H. Howard, Dec. 28.—A. Judson, July 9, Dec. 17.—F. Mason, Aug. 25.—T.

Simons, Dec. 29.—J. H. Vinton, Sept. 9.—J. Wade, Oct. 21, (Mrs. W.) 16, 18, 21, 26.—S. M. Osgood, Jan. 4, 1842.

**ARRACAN.**—G. S. Comstock and others, Sept. 1841.—E. Kincaid, Oct. 29.—E. L. Abbott, April 20.

**ASSAM.**—M. Bronson, Nov. 20, Dec. 15.—O. T. Cutter, Aug. 13, Nov. 19, with j. June—Oct.—N. Brown, j. July 6—Dec. 25, 31, Jan. 8, 1842, Feb. 3.—C. Barker, Nov. 11, 1841, with j. June—Dec. 30, 31, Jan. 1, 1842, Feb. 5.

**SIAM.**—Bangkok Miss., Dec. 1841, Jan. 27, 1842.—R. D. Durenport, Sept. 27, 1841, Dec. 27, Jan. 1, 1842, Feb. 4, (Mrs. D.) Jan. 1—J. Goddard, Jan. 26, 28.—J. T. Jones, July 9, 20, 1841, Oct. 19, Dec. 27, Jan. 28, 1842, Feb. 1.—Wm. Dean, Oct. 18, 20, Dec. 31, 1841, Jan. 28, 1842.—J. L. Shuck, Nov. 26, 1841, Dec. 31, Jan. 1—20, 14, 1842, Feb. 1.

**T'LOOGHOOS.**—S. S. Day, Dec. 9, 10, 1841, Jan. 22, 1842.—S. Van Hesen, Jan. 22.

**WEST AFRICA.**—I. Clarke, Dec. 20, 27, 29, 1841, j. Oct. 9—Jan. 24, 1842, Jan. 28, April 12.—J. Day, j. Jan.—Feb. 1842, Feb. 24.

**FRANCE.**—E. Willard, Dec. 31, 1841, Jan. 21, 1842.

**GREECE.**—H. T. Love, Dec. 30, 1841, Jan. 20, 21, 1842, Feb. 4, 12—18, 16, March 2, 15, 30, April 23.—R. F. Buel, Jan. 5, 22, Feb. 15, 19, 28, April 26.

**GERMANY.**—J. G. Oncken, Feb. 18.

**SHAWANOES.**—J. G. Pratt, Jan. 29, Feb. 19, May 14, June 6.—J. Mecker, Feb. 7, March 7.—J. Lykins, March 1, 30, April 2, 14, with j.—F. Barker, Feb. 21.—R. Simerwell, Jan. 27.

**OTOES.**—A. Edson, Feb. 2, March 6.

**OJIBWAS.**—A. Bingham, j. Aug. 16—Dec. 25, 1841, Jan. 27—April 14, 1842, Jan. 18.—J. D. Cameron, Sept. 29, 1841.

**CHOCATAWS.**—R. D. Potts, April 19, 1842.

**Donations,**

**FROM JUNE 1 TO JULY 1, 1842.**

*Maine.*

Rev. Elias McGregor, per Rev. N. W. Williams,	1,00
Old Town, a friend to missions, per Dr. Pattison,	.50
Brooks, William Dwelly	6,25
Camden, 2d Bap. ch., Andrew Pendleton tr., per Hiram Bass,	18,00
W. O. Bradbury, per H. A. Boardman,	1,00
Bangor, 1st Bap. ch. and soc., mon. con., per Royal Clark,	28,00
	54,75

*Massachusetts.*

West Dedham, Bap. ch., mon. con., per Rev. Joseph B. Daman,	20,55
Chelmsford, Bap. Fem. Jews Soc., Mrs. Sarah Osgood tr., for Indian Missions, per Miss Mary Webb,	7,65
East Bridgewater, Nathan Alden, per Isaac Alden,	15,00
Boston, a lady, for Ind. Miss., per anonymous letter,	6,00
do., a friend to missions, per Rev. Dr. Sharp,	2,50
do., a lady of Charles St. ch., per Rev. S. Peck,	16,00

do., united mon. con., at Bowdoin Square ch., per Benjamin Smith,	92,53
do., Federal St. ch. and soc., per W. D. Ticknor,	67,65
do., Bowdoin Square ch., L. W. Nichols	25,00
A lady	1,00
per Rev. R. W. Cushman,	25,00
Newbury and Newburyport, Fem. For. Miss. Soc., Mrs. S. A. Arnold sec.,	50,00
Newton, Bap. ch., Upper Falls, mon. con., per Mr. Keyes,	5,46
Cambridgeport, Bap. ch., George Cummings tr.	315,54
Springfield, Chicopee Falls, 2d Bap. ch. and soc.	100,00
do., Cabotville, 3d Bap. ch. and soc.	100,00
West Springfield, Agawam, 1st Bap. ch. and soc.	33,00
do. do., Ireland, 2d Bap. ch. and soc.	60,00
East Long Meadow, 1st Bap. ch. and soc.	30,00
Chesterfield, Bap. ch., mon. con., per Rev. Ambrose Day,	6,00
per Rev. Jos. B. Brown, Agent of the Board,	329,00
Falmouth, Robert A. Coffin, per Gould, Kendall & Lincoln,	5,17
Westminster, Bap. ch., per Geo. D Felton,	10,00
Framingham, Bap. Beuev. Soc., Asa B. Cram tr., for Karee Mission, per A. G. Gibbs,	19,37
	<u>982,42</u>

*Rhode Island.*

Providence, religious society in Brown University, H. C. Page tr., per W. H. Eaton,	8,50
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*Connecticut.*

New London, 2d Bap. ch., per Rev. L. Covell,	15,00
Connecticut Bap. Convention, Joseph B. Gilbert tr., For general fund,	1132,77
Rob't Francis of Wetherfield, for Karen Miss., to be expended under the direction of Dr. Judson and Mr. Vinton,	500,00
	<u>1632,77</u>
	<u>1645,77</u>

*New York.*

New York Bap. Association, per Rev. S. H. Cone,	
New York city, 16th Bap. church	12,01
Newbury, Bap. ch.	7,00
Piermont, do. do.	5,00
	<u>24,01</u>
Washington Union Assoc., per Rev. Isaac Westcott,	81,82
Albany, 1st Bap. ch., per William Soulden,	164,00
	<u>269,83</u>

*Maryland.*

Nanjemoy, Baptist church, mon. con.,	12,12
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Baltimore, Calvia St. Bap. Sab. school,	10,00
per Rev. Geo. F. Adams,	—
	<u>22,12</u>

*Virginia.*

Rev. William Mylne, for African Miss., per Rev. Baron Stow,	23,50
Richmond, 2d Bap. ch., Fem. For. Miss. Soc., Mrs. S. M. Magoon tr.,	105,00
Fem. Judson Soc., Mrs. S. H. Nelson tr.,	22,50
	<u>127,50</u>
Virginia Bap. For. Miss. Soc., Archibald Thomas tr., For educating two heathen children named Thomas and Mary Ann Hume,	33,55
For Burman Mission,	40,00
" African Mission,	33,00
" general purposes,	2090,40
	<u>2198,95</u>
	<u>2349,95</u>

*Georgia.*

Georgia Baptist Convention, Ab-salom Jones tr., For African Mission,	3,31
" Burman Mission,	50,00
Towards the support of Rev. E. A. Stevens,	62,33
For general purposes,	751,05
	<u>866,69</u>

Savannah, Bap. ch., per Rev. J. G. Binney.	88,07
Collected at mon. con. Children's Sab. Sch. Soc., for educating Burman children,	20,00
Ladies For. Miss. Assoc.	42,97
Collection	462,02
	<u>613,06</u>

Proceeds of gold watch, received through the Convention in 1841,	42,50
	<u>1522,25</u>

*Ohio.*

Cincinnati, Bur. Fem. Ed. Soc., per Miss Mary Van Matre,	49,00
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*Illinois.*

A friend to missions, per W. H. Turpin,	100,00
Rock River Association, Nathaniel Crosby tr.,	7,00
	<u>107,00</u>

*Legacy.*

Hartford, Washington Co., N. Y., Baker, deceased, per G. M. Baker, executor,	16,00
	<u>\$7027,59</u>

The sum of \$2200,00 has also been received from the Am. Tract Society, per Rev. W. A. Hallock, to be appropriated as follows, viz. :—	
Siam	600,00
Burmah	800,00
Greece	200,00
Germany	600,00
	<u>\$2200,00</u>

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

SEPTEMBER, 1842.

NO. 9.

## American Baptist Board of Foreign Missions.

## ASSAM.

## JOURNAL OF MR. BROWN.

The importance of Assam as a field of missionary labor cannot be too highly appreciated. It embraces about one million of souls, its climate (for India) is healthy; it is under the protection of the British government, which offers to our missionaries a free toleration. Ours are at present the only missionaries in the country, nor is it probable that any others will, at present, enter it;—inasmuch as all other societies within our knowledge, both in this country and in Europe, except the "Society for the Propagation of the Faith," are, like our own, not in a condition to enlarge. We intend to procure and publish, at the earliest moment practicable, a map of Assam with notes.

Sibsagor, July 29, 1841. I have decided to remain at this place. The press, we trust, will ultimately be located here, it being altogether the most central and important station in Assam Proper—that is, Assam above Gowahati. The district between Gowahati and Goalpara, though reckoned as part of Assam, has no connection with it in a missionary point of view, as the people do not speak the Assamese language.

This is the most populous and important district in Assam, and has been the centre both of political and religious influence, ever since the establishment of the Ahom kings, at Gorgaung, above three centuries ago. Gorgaung lies a few miles above this, on the same side of the river, and has recently been granted by the government to the Assam Tea Company, as their principal depot this side of Jai-  
pur. From A. D. 1695 to 1794, the

Assam rajahs fixed their residence during the cold season at Rangpur, about two miles from this place, on the opposite side of the river, where the old palace and many other ruins still remain. The situation of Rangpur being low, the rajahs still continued to spend the rains at Gorgaung, where a magnificent old palace is yet in existence. After the East India Company became connected with the affairs of Assam, Jorhath was selected as the residence of the rajahs, and has so continued until the time of the late rajah Purandar Singh. On the deposition of the latter, two years ago, the government selected this place as their head-quarters, since which time the population has been steadily increasing, till it is now probably the largest village this side of Gowahati.

Sibsagor stands upon the Dikho river, which empties into the Brahmaputra one or two days sail from its mouth. The mission bungalow here is situated on the high bank of a large tank, called Sib-sagar, (Shiva's Ocean). It is a beautiful sheet of water, about half a mile from the river, and covers above 120 acres. It was dug A. D. 1733, and has three temples on its banks, the largest of which is dedicated to Shiva. On its top is a golden ball, perforated by bullets in several places. This is said to have been done by the Burmese, many of whom, it is reported, were struck dead immediately after.\* Peculiar sanctity is attached to the tank, and the flocks of wild geese that frequent it during the cold season are never allowed to be molested,—the natives, indeed, believe

\* The Burmans held possession of Assam from 1821 to 1825, when it was ceded to the English.—*Ed. of the Mag.*



it impossible to kill them while upon the tank. Stories are related of numerous individuals, English, Bengalis, and Burmans, who have died in the most miserable manner, in consequence of violating the sanctity of the tank, or the temples.

Aug. 8. Lord's-day. Have had worship in English this Sabbath and last, at which most of the residents have been present. Had several native visitors to-day, some of whom appeared disposed to dispute on the Christian religion.

15. Frequent visits from the natives. To-day the scholars belonging to the Brahman school came in, and I explained to them the globe, giving to them a short account of each country. As soon, however, as their teacher, who was with them, discovered that I had introduced the subject of religion, he called them away.

22. Lord's-day. Preached from 2 Cor. iv. 14. A larger number present than usual.

31. Received from Capt. Jenkins a donation of 500 rs. for the benefit of the mission. This sum he has given annually since the mission was established, and he has informed us of his intention to continue it so long as he remains in charge of the province.

Sept. 30. During the past month we have distributed a large number of tracts and books. 200 copies of Matthew which br. Cutter sent round a few weeks ago, are nearly gone. Have had daily evening worship in the Assamese language at the zayat, with generally a respectable number of attendants.

Oct. 15. On the 6th a man was hanged for murder, and another to-day. They had both committed the crime under circumstances of a peculiarly aggravated nature. I saw them both a few days previous to their execution, but their minds did not appear to be at all affected in view of the enormity of their guilt.

Oct. 30. Have been busily engaged during the past month in the translation of Acts. Visitors occasionally call, mostly of the higher ranks. They usually come to dispute, and often manifest a surprising bitterness towards the gospel. If books are offered, they reject them with scorn, declaring that they should be polluted by the touch. In such cases argument is of little avail, and I generally content myself with a plain statement of the truth, and leave them to receive or re-

ject it on their own responsibility. Some of the Brahmins, however, are very respectful, and appear reasonable in discussion.

Have recently obtained a copy of a prophecy in the Assamese scriptures, which I have often heard quoted, but never fully understood, not being able to obtain it in writing. It is considered by the brahmans as a prediction of the introduction of the English rule and religion in this country, and every conversion among the Hindus serves to confirm the prophecy, and excite their fears. The passage consists of two verses, the first only of which they are accustomed to repeat in the hearing of Europeans, while the second is what particularly suits the prejudices of the natives. I have often heard them singing it over among themselves with great glee.

"In Buddha's reign shall cease from earth the sacred Veda's sway,  
And new barbarian shasters lead the sons of men astray;  
Thy worship shall they cast away, thy name no longer dread,  
While foreign rites and heresies the guilty world o'erspread.

"But ere the close of Kalijug, great Kalki shall arise,  
Whose arm shall sweep the impious race from underneath the skies,  
The last barbarian infidel shall sink beneath his sword,  
And true religion once again be to the earth restored."

Nov. 7. Have given away more tracts at the house this week than usual; some days, as many as thirty or forty. Have conversed with a large number of visitors to-day. Find the common people much more disposed to listen than those of rank.

9. Received a most interesting letter to-day from a young man at Dibrugar, named Montan, whose attention has been called up by means of the tract entitled the "True Refuge." He expresses his earnest desire to become the disciple of Christ, and his determination to trust for salvation in Him alone. He has now come round to Jaipur; and will probably accompany br. Cutter on his visit to Sibsagor, at the end of the month. Bless the Lord, O our souls, and forget not all his benefits!

14. Lord's-day. After English service went out with br. Barker to Kukurassua, a village on the Dorika river, about two miles from this. Had an interesting conversation with several people, mostly Mussulmans.

17. Br. and sister Barker left us to occupy their new house on the river, notwithstanding the admonition of the natives, that Wednesday is a very unlucky day for moving towards the south.

23. Several of the court people came in, and questioned me on the subject of our religion. I appealed to geography as a proof of the falseness of their scriptures. They acknowledged that our system of geography and their shasters could not both be true. They were evidently averse to having their geographical opinions discussed, and took their leave, saying they would come and talk the next Sabbath.

Went again to Kukurasua, and addressed a company of Hindus from our Savior's discourse respecting unwashen hands, Matt. xv. 1—20. Nothing can be aimed more directly against all the Hindu notions of defilement than this passage.

Dec. 3. Went out with br. Barker on the Gorgaung road, and thence across the rice fields to the Disang river. Found the whole plain beautifully cultivated, and interspersed with villages all the way. Stopped awhile at Baku, a large village on the Disang, and returned in another direction, passing several very fine villages. Had but little time for conversing with the people, as we wished to return before night.

11. Lord's-day. Br. and sister Cutter arrived on Wednesday, with the new converts Nidhi and Montan. They both appear extremely well. Have been out with them into various parts of the town, addressing the natives. To hear their fellow countrymen speak so boldly in behalf of Christ, excites their surprise. Oh, that it might lead to their repentance and true conversion.

At our meeting last evening, Montan related his experience, and was approved for baptism. To-day, after the English service, we repaired to the margin of the tauk, and after an address and prayer, in Assamese, we sung a hymn prepared for the occasion, and I then baptized the candidate in the name of the holy Trinity. The scene was solemn and affecting. The sound of sacred music rising above the calm and peaceful waters, brought vividly to mind the remembrance of similar scenes in our native land. May this beautiful expanse of water, long since dedicated to a heathen deity, but

now consecrated to the service of Christ, be often thus honored by the footsteps of willing converts.

At evening met to commemorate our Savior's death, with the new disciples. The services were conducted in the Assamese language, and we enjoyed a refreshing season.

13. Went up to Gorgaung with br. Cutter. Visited the old palace, which is an interesting relic of antiquity, and is in a good state of preservation. Portions of several other brick edifices remain, also arched gateways at the entrances of the town, which is surrounded by a high wall, and must have once been a strongly fortified place.

Directly opposite, on the other side of the river, is the new station of Nazira, occupied by the Tea Company. It is a very flourishing village, and contains a large bazar.

18. Lord's-day. Went out with the other brethren, and spent most of the day in discoursing with the natives. Found a good congregation at the nam-ghor, or zayat, in the Dum village, about two miles below this place.

23. Have counted the houses in Sibsagor, and find them to be 1635. This, at an average of five persons to a house, gives a population of above 8000. The station has greatly increased within the last six months. It is surrounded by native villages in nearly every direction, which renders it a most inviting field for preaching.

25. This morning we received a Christmas present from Dr. and Mrs. Furnell, of 100 rs. for the benefit of the mission, and soon after another of 300 rs. for the same object from Mr. Brodie, Principal Assistant to the Commissioner. Thus the Lord is raising up friends for the mission in our time of need. I hope we shall, ere long, be favored with an addition of laborers from home. Dr. Furnell has been very ill for the last three weeks, with a dangerous jungle fever, but we are happy to learn that he is now recovering, though yet too weak to sit up, or see company. His fever was contracted during a journey to the Singpho hills.

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TOUR OF OBSERVATION BY MR. CUTTER, THROUGH THE MOST IMPORTANT PARTS OF ASSAM.

The following paper from Mr. Cutter, dated Jaipur, Feb. 22, 1842, will be found to contain much valuable information.

Having made arrangements for the security of the mission property during my absence, I left Jaipur on the 30th of Nov. Mrs. C. accompanied me to Sibsagor for the purpose of obtaining medical advice. We made the journey by water to Sibsagor, (about fifty miles below Jaipur, in a direct line,) and reached the station on the 8th of December, and we were cordially received by our dear friends there. I went about with the brethren to most of the places in the immediate vicinity, and witnessed several very attentive congregations, who appeared willing to listen to the truths of the gospel, and to receive our books. Several evinced an eagerness to hear that was truly gratifying.

On the 12th, Montan, the lad mentioned in my journal of Sept. 15,\* was baptized by br. Brown in the large and beautiful tank at Sibsagor. Most of the European residents at the station, and several natives, were present during the services. Br. Brown delivered an address, and prayed in Assamese; and a hymn composed by him in the same language, for the occasion, was sung to the tune of Suffolk. In the evening we commemorated the death of our adorable Redeemer. The day was one of intense interest to us all—a day never to be forgotten. A new interest appeared to be excited, and several of the most respectable natives called at br. Brown's house to see the new convert, and to inquire respecting the religion he had professed. May they be led to examine, repent, and believe the holy truths presented to their minds.

On the 20th Dec. I left Sibsagor and proceeded by water to Tezpur, about 100 miles from Sibsagor by the river. Major Jenkins had kindly given me a letter of introduction to the officer in charge at Tezpur, from whom, as well as from the other gentlemen of the station, I received the most polite at-

ention, and every assistance I required. I spent the Sabbath here, and read a sermon both morning and evening to the European residents, at the house of Capt. Foquette. I distributed tracts to as many of the natives as I could find able to read, and explained my object in giving them, to several groups of people whom I collected together.

Tezpur is a fine high station, on the north bank of the Brahmaputra, and is thought to be the most healthy in Assam for Europeans. The officers in charge of the Darrang district reside here, and it is also the station of the 2d in command of one of the Assam Local Corps. The most dense portion of the population is not, however, in this neighborhood, but about fifty miles below, accessible from a branch of the Brahmaputra, to which place there is also said to be a good carriage road. That portion of the district is also called Darrang, although it is but one of five divisions of the whole district of that name. It was formerly the head quarters of the officers in charge of the district, when in 1835 they removed to Tezpur. There is, however, still a sub-assistant to the Commissioner at the old station, but it is considered unhealthy for Europeans in the rainy season. The population of the whole district is estimated by Mr. Strong, (who was then the only civil officer at Tezpur) at upwards of 200,000, mostly Assamese and Kacharis or Kosaris. Within a short distance around the station, there were supposed to be 600 houses or 3000 inhabitants.

Mr. Strong having kindly furnished me with an elephant, I left on the 27th for Nowgong, twenty miles south of Tezpur, and reached the station just after dark. I was cordially welcomed by br. and sister Bronson, who have recently removed from Jaipur to this place.

The country for about ten or twelve miles before reaching Nowgong, I found well cultivated and populous. As far as the eye could stretch an immense plain presented itself to view, studded in every direction with villages, whose inhabitants were the cultivators of the soil.

After remaining one day at Nowgong, br. Bronson and myself left in a canoe for Gowahati, which is about 70 miles (by the river) below or west of Nowgong. The banks on both sides of the river Kallang for about 30 miles below Nowgong, we found cov-

\* The journal here referred to has never been published: the passage alluded to, is as follows, and it shows that God is pleased to bless a variety of instrumentalities.

"We learn from Bhodia, a pupil in Mrs. C.'s school, that Montan, our old Sadiya scholar, who is now at Debrugor, is ridiculed a great deal because he reads our tracts. He has recently read the 'True Refuge,' and declares that he fully believes the Christian religion to be true—that he was convinced at the time he learned the catechism in Mrs. C.'s school in Sadiya, but that the truth never particularly interested him until recently, on reading the above named tract given him by br. Brown."—*Ed.*

ered with a dense population, surpassing any thing I have met with in any other part of Assam. About 20 miles below the station we passed a place where a large number of people were assembling for a fair which is held there weekly. Rice and other necessaries, cloths, hoes, axes, dábs, and a variety of useful articles were exposed for sale. Assamese, Hálung, Mikirs and Gáros, amounting to between 2000 and 3000, were here collected together purchasing their weekly supplies for themselves and families. It was a most animating scene. We gave away a number of tracts, which were received with eagerness, and we hope will be productive of good. This would make an excellent preaching station for the missionary located at Nowgong, it being only about fifteen miles by land, and there is a good road leading to this place.

The river Kallang empties itself into the Brahmaputra, eight or ten miles above Gowahati, which station we reached on the 1st of January, and were cordially received by br. and sister Robinson.\*

I should have mentioned before, that Assam is at present divided into six districts, viz., Kamrup, Darrang, Nowgong, Sibpur, Lakhimpur and Matak or Sadiya.

The following extracts are from br. Robinson's recent work on Assam:—

"The chief town in Kamrup is Gowahati, or as it is called in the ancient books of the Hindus, Pragjoitshpur. It is the residence of the Commissioner and of the civil authorities in charge of the district. It is situated on the left bank of the Brahmaputra, at the eastern extremity of the division, and occupies a plain of 2 1-2 square miles in extent. This plain is bounded on the interior by a chain of pretty hills, stretching from N. E. to S. W., in form of a semi-circle, with its two promontories resting upon the river, while the river itself, taking a bend concentric with the hills, cuts it out in the form of a crescent, and extends the whole length of the space between its horns.

"During the splendor of the Assam dynasty, Gowahati was one of the largest cities in the kingdom. It occupied within its fortifications a vast extent of country on both banks of the

great stream; the hills on either side forming a spacious amphitheatre, equally well fortified by nature and by art. It was the capital of all Lower Assam, and the residence of the Viceroy or Bor Phukam. The entrances into the city were by guarded passes on either bank of the river. The ruins of the gateways of some of these passes are still to be seen, and the remains of the extensive fortifications may to this day be traced for miles in the mounds and ditches that now serve only to mark the ancient citadel. Besides these relics, but a small portion of its former grandeur now remains. Its brick, its mortar, and earthen ware, constitute in some places a large proportion of the soil. Numerous carved stones and beautifully finished slabs, the remains of once noble temples, are constantly found beneath the surface of the ground; its numerous and spacious tanks, the works of tens of thousands, the pride of its princes, and the wonder of the present day, are now choked up with weeds, and jungle, or altogether effaced by a false, though luxuriant soil, that floats on the stagnant waters concealed beneath.

"In the centre of the river opposite the station stands a little rocky island, called Unananda. According to the Hindu legends this island was formed by the god Sib of the dust with which he had marked his forehead. It presents a very picturesque object, clothed as it is with trees, and crowned with temples."

"One of the most remarkable temples in Assam, is the shrine Kama-khya, the goddess of love, situated on the summit of a hill, about two miles to the west of Gowahati. This fane is one of great celebrity, and is frequented by a vast number of pilgrims from all parts of India. It owes its celebrity neither to its structure nor its situation; but to the image itself. Yet the site is not uninteresting, nor is it devoid of beauty. To the south it is shut in by a cluster of hills, and to the north flows the sacred Brahmaputra, which bathes the extreme points of the hill. Within these bounds is the sanctuary of the goddess; but her sway is not confined to these precincts. The whole of the province of Kamrup, as its name implies, was in ancient times a sort of *Idalion* grove, a privileged region for mirth, and dance, and revelry, and all manner of licentiousness.

"Some of the formulas used at the festival in honor of this goddess, relate

\* Mr. Robinson is principal of the school at Gowahati under the patronage of the General Committee of Public Education; he and his wife are both members of the Baptist church.—*Ed.*

to things which can never become the subject of description. Here the most abominable rights are practised, and the most licentious scenes exhibited, which it is hardly possible to suppose the human mind, even when sunk to the very lowest depths of depravity, could be capable of devising.

“During the daily ceremonies of worship performed before the image, spectators are very few, and these feel no interest whatever in the mummery going forward. Were it not for those who come to pay a visit of ceremony to the image, and to present their offerings, the temple would be as little crowded on festival, as on common days; but as soon as the well known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble, and the crowd becomes dense. The women employed to dance and sing on these occasions, are those consecrated to the temple, of whom it is reputed there are no less than five hundred. Their presence, together with their filthy songs, and more obscene dances, form the chief attractions. A song is scarcely tolerated which does not contain the most marked allusions to unchastity; while those which are so abominable, that no person could repeat them out of the temple, receive in general the loudest plaudits. All this is done in the very face of the idol, nor does the thought, “Thou God seest me,” ever produce the slightest pause in these midnight revels. But we decline blotting these pages with any further allusion to such unutterable abominations.

“Another temple of no less consequence than the one we have just noticed, is that situated at Haju, a village in Kamrup, about six miles from the northern bank of the Brahmaputra. The great object of veneration is an image called “Mahamuni,” in a temple on the summit of a hill about 300 feet high. Thousands of votaries of every rank and condition are here annually congregated together, and towards this shrine a tide of costly offerings from every point of the compass is constantly setting in. It is visited not only by pilgrims of the Brahminical faith, who proceed to it from all parts of India, but Budhists likewise contend that it was the presence of their great prophet and legislator, which conferred its holy fragrance and mysterious virtue on the spot. But whatever was the original cause of its sanctity, no orthodox Hin-

du now doubts the efficacy of its atmosphere in removing sin. The pious Budhist, too, imbued with the same faith, leaves his home in the distant regions of China and Thibet, and crossing the pathless tracts of the snowy Himalayas, burdened with the load of his offences, hastens to make obeisance at the shrine of his country's deity, and departs in joy and gladness, lightened of his load.

“Towards the close of the year 1835, a school was established at Gowahati, under the patronage of the General Committee of Public Education. The gradual, yet continued increase of its numbers, shows that the institution has achieved one great stride towards its right position in the country. The natives begin to appreciate the advantages to be derived from it; they are willing to give it a trial, and it is presumed, will quickly draw the desired conclusion for themselves. We therefore confidently anticipate that this institution in the course of a few years will become an important provincial college, and be the means of disseminating knowledge in the neighboring districts. In conuection with the Gowahati seminary, there are at present three branch schools, supported by local funds. Besides these institutions there are in Kamrup no less than twenty vernacular schools supported by government, and placed under the management of the collector. In the districts of Darrang and Nowgong there are a few schools placed on a similar footing.”

The seminary at Gowahati is under the superintendence of br. Robinson, who has, I believe, the supervision of the other schools in the district. He has recently established one on the hill near the temple of Kamakhya, alluded to above, and br. Bronson distributed tracts to all the scholars, which I hope may be attentively read, not only by the scholars, but by the priests and others at the temple.

There are more Europeans at Gowahati than at any other station in Assam, and a beautiful brick edifice for public worship is in course of erection, and a chaplain of the Episcopal church is expected out from England to officiate there.

The native population here is very extensive, and nearly all understand Assamese; and the comers and goers are also very numerous. It is a station which ought to be occupied by our Board, and I hope some one will soon

be on his way to be located here.

We had worship morning and evening on the Sabbath, and br. Bronson and Nidhi went out to preach to the Assanese, and distribute books. Being not quite well I was unable to go out on that day.

On the 4th of January we left Gowahati to return to Nowgong by land, elephants having very kindly been sent down for us by Capt. Gordon. We made the journey in three days and a half. Our route for the first day lay through two ranges of hills, occupied here and there by Lalungs and Mikins, and in many places extensively cultivated. There is a very good road leading from Gowahati to Nowgong, and it is much nearer than the river route. We passed through some beautiful portions of country, thickly populated, with rice fields on each side of the road for miles in extent. The natives appeared to have every comfort around them; and nothing but pure christianity appeared wanting to make them the happiest of people. Many of the villages through which we passed had schools, which are partly supported by government. We received every possible attention from the heads of villages, through which we passed, and where we put up for the night; and we were listened to with attention, and tracts were received with eagerness by all who could read. For about twelve miles before reaching Nowgong, we passed through one continued rice field, with an unbroken line of houses on each side. We could also see one, and in many places two similar rows on the same side of the river, beyond those through which we passed.

Nowgong is situated in a large plain on the banks of the Kallang, and is accessible for small boats throughout the year. The ground here is high, and the station has been very tastefully laid out by Capt. Rigge, the principal officer now in charge of the district. From him, and from Capt. Gordon and lady, br. and sister Bronson have received many favors, and the kindest attentions. Capt. and Mrs. Gordon have had for the last year a school of about forty scholars, in their own compound, and have now made it over to the mission, to be superintended by sister Bronson, while the expense of the assistant teacher, who is to be a well-educated native from Calcutta, will be defrayed by Capt. Gordon. Both Capt. and Mrs. G. are interested

in the spiritual as well as temporal condition of the people, and lend their influence to promote the cause of the Redeemer in the district where they reside.

Capt. Gordon kindly furnished me with an estimate of the population of the Nowgong district, with some remarks and explanations, and as it is a valuable document, I will copy it entire. I have not yet received the written estimates of the population of the other districts, but am daily expecting them from the officer in charge.

“Nowgong, Jan. 4th, 1842.

“My dear sir—In reply to your note received a few days ago, I have much pleasure in conveying to you the result of my inquiries into the subject of which it treats. I regret, however, that neither time nor opportunity enable me to give more correct answers to your queries. To obtain a more correct estimate of the amount of population in this district, would be the work of many months, and I fear the attempt would prove very unpopular. By the last returns there were 3560 houses. This includes the total number assessed within the boundaries of the district. Besides these there are many houses occupied by Dum’s fishermen or boat-men, petty traders, morokhias, or persons who hire themselves out for service, slaves, bondmen, and houses concealed for the purpose of defrauding the revenue, &c., not included in the above number; and these, if ascertained, would consequently increase the amount. About 1500 may, however, be deducted for what are called Pám baris, being the temporary residences of those who cultivate lands in Mozás or portions of the district distant from their homes. This would leave upwards of 42,000 houses, which in my opinion is the lowest estimate, and allowing five individuals to each house, we should have a population of 210,000 souls. In this calculation I have not included the Bhokots, hishy or disciples, who cultivate the extensive lands scattered throughout the district, held rent free, by the gosains or priests. Amongst the Mikins or Miris, several families live in one house, which, I think, warrants my taking the average at so high a rate as five.

The number of pottas (leases for land) distributed when a new settlement is made throughout the district, is 50,027; and allowing one to every

four individuals, this would give a population of 200,108; and I do not consider this rate a high one, when the number of individuals enumerated above, who do not receive pottas, are taken into account.

The bulk of the population would certainly be accessible within a circuit of 25 miles from the station, and would be found principally on the banks of the principal rivers—the Kallang, Dhonhiri and Manohee. The greatest portion are Assamese by birth, custom, and manners, and nearly the whole understand, and generally adopt that language. The remaining portion consists of Mikirs, Kacharis, Nagas, Lalongs, Kukis, Rábbás, a few Kosias, Khamtis or Shyans, Sikhs, Bengalis, and the ancient Ahoms. The first two are the most numerous after the Assamese, and with the Nagas possess distinct languages of their own. The Mikirs inhabit the range of hills running through the centre of the district; the Kacharis, the mountains to the south of the Jamaná; and the Lalongs, that portion of the district which adjoins Kamrup, called Dantipur, or Jyntia, and also parts of the Raha Mehal [division.] Assamese of the Hindu persuasion greatly predominate, and I should imagine that the Mussulmans hardly reach the general average of other parts of India, viz. 10 per cent. There is a tribe called Morias, which appear to belong more nearly to the latter class; they are, however, considered distinct, and are not numerous. Many classes of the inhabitants appear only of late years to have been converted to Hinduism by the agents of the gosairs who go about for that purpose, and also for collecting sums of money (the amount of which brings them in a considerable revenue,) from their deluded votaries. The Duins, a portion of the Ahoms, Lalongs, Mikirs, and Kacharis, are their latest proselytes.

There are several populous parts of the district which have scarcely been visited by Europeans, and are little known; such as Maiyeng, between the Kallang and Brahmaputra, and bounded on the west by the Kamrup district; some Mózás in the Chupan Mehal, and several in Kachar.

I must now conclude these few remarks, trusting that they may prove of use for the purpose you require; above all, that they may assist in drawing the attention of those who are interested in the great work of the conversion of

the heathen to this promising field of missionary labor."

Capt. Rigge was absent on a tour to Muniapore, to which place a road is now, or is about to be opened by government, and on that account, and for other reasons, Capt. Gordon predicts, that in the course of a few years Nowgong will become the most important station in Assam. In the vicinity of Nowgong there is certainly a dense population now, and I think br. Bronson has quite as interesting a field as any in Assam. Upon examining Capt. Gordon's letter, it will be seen that he has made the lowest possible estimate of the number of inhabitants, and I should judge from it that 250,000 souls might be found resident in the district.

Having been again kindly furnished with elephants by Capt. Gordon, we left on the 10th for Birhanoth, which is between 30 and 40 miles above Nowgong, and 20 miles above Tezpur, on the Brahmaputra. Our road lay through that portion of the Nowgong district called Koliabor, which is thickly populated by an industrious and thriving people. We also found the banks of the Kallang very thickly populated for a long distance above Nowgong.

Bishanoth is a fine healthy location, and until the Khamti insurrection at Sadiya in 1839, it was the head quarters of the Assam Light Infantry, and of the political agent for Upper Assam. There are now two officers and a small force here, but the population is small. We were politely received by Capt. Smith, commanding at the station, who showed us every attention. Here br. Bronson and myself separated, he returned to Nowgong, and I proceeded to Jorhath by water, which I reached on the 19th of January, five days after leaving Bishanoth.

Jorhath is situated about nine miles inland from the Brahmaputra, and has a population of about 1200 houses. It is the residence of his highness Rájá Purundar Singh, who, till within the last two or three years, ruled over a large portion of Upper Assam. The population here is almost entirely pure Assamese, of whom a great number can read. There is a small guard and a police station here, and it is expected a European officer will eventually be added.

From Jorhath I went to Tita Bor, 12 miles, Kacharihath 24 miles, and Golahath 30 miles south-west of Jorhath. The latter place is situated on

the Dhonhri river, and a large fair is occasionally held here, similar to the one noticed below Nowgong. The Nagas residing in the neighboring hills come down in large numbers for trade. There were nearly 100 boats at the ghat belonging to petty traders.

There is a good population scattered along between Jorhath and Golábhath, and a missionary might very profitably spend ten or twelve days occasionally in preaching from village to village between the two places.

On my return to Jorhath I found br. Brown, who had come from Sibsagor to meet me. We spent that and the following day in going around the town, preaching and giving tracts. We had several very interesting audiences, who listened with the deepest attention, and appeared to drink in the truth. May the Lord send home the word with power, and bless the means used to the conversion of many in that place.

The rájá very politely gave us the use of one of his elephants to go on as far as the river Jansi, which we reached on the 23d, six or seven hours march from Jorhath. This is a beautiful little stream, which empties itself into the Brahmaputra, some distance above Jorhath ghat, and there is a dense population on both sides for many miles. The next day I went up on one side of the Jansi for ten or twelve miles, and returned on the other. Extensive cultivation, and numerous villages were seen in every direction as far as the eye could reach. The following day, being the third after leaving Jorhath, we reached Sibsagor, and found our families as well as usual, for which we felt truly grateful.

There are many very fine bund roads running through Sibsagor district, in every direction, and it is probable government will, sooner or later, open and repair the most important of them, as they are now covered with an impenetrable jungle. They were constructed when Assam was in its glory, by some of its enterprising rulers. Three or four lead to Jaipur, one or two to Motok, and one or two to Gowahati. If these roads were repaired, the whole district would be accessible by land throughout the year, which would be found studded with villages and cultivation in every direction.

The people in this district, and wherever I have visited, have been always ready to listen to the preaching of the gospel, and have received our

books with eagerness and pleasure. They are also very desirous to have schools established in the principal places—and in fact in nearly all the villages. Around Jorhath in particular, we were beset in almost every street, and at every corner, by twenty voices at a time, "*We want a school—will you establish among us a school?*" A missionary school-master, who could devote himself *exclusively* to the superintendence of schools in this district, would accomplish a vast amount of good. Let his head quarters be fixed in some healthy location, Jorhath or Sibsagor, a cheap school-house erected in the centre of every considerable cluster of villages, and he could then ride on a pony to one or two to-day—one or two to-morrow, and so on, having a native teacher in each school. He would then become familiar with the people, and gradually win their affections, and prepare them for the reception of the gospel. The missionary teacher should also know something of medicine, and having a supply with him, could greatly diminish the misery of those who linger along in sickness, which a suitable dose of medicine given in time, would have removed, but which it is generally impossible for them to obtain. The missionary's wife would be no less useful than her husband. A school teacher would be equally needed in the district of Darang Motok.

We spent two or three days in going about in the vicinity of Sibsagor to places which we had not before visited. There are villages within a short distance in every direction, where the missionary can at any time get a small congregation, and where schools ought to be established for instructing the children who are growing up in ignorance. The population of Sibsagor appears to be fast increasing; br. Brown informs me he has already counted 1600 houses, including merchants, troops, &c. Major Jenkins is of the opinion that there is scarcely a chance that the station will ever be relinquished; and, therefore, it may be ranked among the most important missionary locations in Assam. It is situated on the Dekho river, about ten miles from the Brahmaputra, and 170 from Gowahati, in a straight line. By the river the distance is greater. In the station is a large and beautiful tank, about two miles in circumference, dug by one of the former rajabs, and three large temples stand on the banks. Most of



the Europeans' houses are also built here. At Rangpur, on the other side of the Dekho, directly opposite Sibsagor, is another tank of about the same size, and two or three smaller ones. The ruins of temples and other buildings are also very extensive here.

Brethren Brown and Barker are stationed at Sibsagor. The former is pursuing the important work of translating, and the latter is closely applying himself to the study of the Assamese, and preparing for the no less important work of *preaching*. Sister Brown has a fine school for boys, and Ramasagar, one of Mrs. Cutter's oldest scholars, whom I have mentioned before, and who has for a long time assisted Mrs. C. in teaching, is temporarily engaged here for the same purpose. Sister Barker has an interesting school for girls, which also promises well. Every one appears happily and usefully employed, and I think the prospects of our mission never appeared so encouraging as now. Books have been prepared, printed and put in circulation—the word is preached, schools are in operation, *two* from among the scholars have embraced the gospel, and have been baptized; and the great mass of the people appear to understand our object, and receive us gladly.

Since my recent tour through the field, I feel greatly encouraged to labor for this people, and am constrained to cry aloud for help from the Board, and through them to the young men and churches in our beloved land—"Come over and help us;" the field is open and ripe for the harvest. We need your prayers and your assistance to enable us to carry forward what has been commenced in the name of the American Baptist churches. More laborers ought to be on their way from home this moment, to supply the pressing wants of the people. We are distressed at the faint prospect we have of getting more aid even the present year. But I do hope and pray that some will soon offer themselves for this interesting field.

I know the Board have suffered for the want of funds; and the recent unfortunate and unexpected failure in Calcutta of Boyd & Co., by which event they are liable to lose 7000 or 8000 dollars, must again place the Board in most trying circumstances. We were exceedingly distressed on receiving this information, for not only was all this money liable to be lost to the Board, but our own sup-

plies were cut off till fresh remittances could be made from America; and bills, which had already been drawn on the agents, will be returned unpaid.

In this emergency the Board will be gratified to learn that I have already in my hands, the sum of 800 rs., being a donation from our uniformly kind and generous friend, C. A. Bruce, Esq., and that he, and his brother-in-law, J. P. Parker, Esq., have offered to lend our mission 1000 rs. each, without interest, as long as it may be required, or till remittances are received from home; so that the *immediate* necessities of our mission are provided for. But I hope the friends of our eastern missions will on this occasion make an *extra effort*, and come forward liberally to the aid of the Board. Among the merchants and others in the Baptist churches in America, there certainly can be found 80 or say 100 individuals who could each give 100 dollars *EXTRA* this year, without feeling it. The Board would thus be relieved from their embarrassment, and every loss connected with this failure fully made up. Will not some individual in Boston, willing to be one of the number, make this proposition through the columns of the Baptist Magazine? I cannot help feeling confident that this will be the case, and that those who have the ability will not allow this unfortunate affair to prove the means of detaining in America a single missionary for a single day.

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### Siam.

LETTER FROM MR. JONES, BANGKOK,  
SIAM, FEB. 1, 1842.

*The character of his translations—An edition of three thousand copies of the Gospel by Luke.*

An edition of three thousand copies of Luke is now out of the press. As our brethren of the A. B. C. F. M. are now publishing the "Gospel according to John," I have thought it best to defer publishing that until theirs is completed, and I perceive whether I can derive from it any thing which may enable me to improve my translation. We therefore now commence the epistles. The "Epistle to the Romans" was committed to the compositor this morning. As I send you Luke, it may not be improper to offer a few observations regarding the manner in which the translation has been made. The

first draught was made about four years ago—using only Kuapp's Greek Testament, and Robinson's Wahl, unless in a few instances of difficulty reference was made to Kuinoel, or other commentators. It was carefully revised in 1838–9—using whatever assistance could be derived from Bloomfield, Campbell, and others. It has since undergone a thorough review, being compared sentence by sentence with the Greek. While I believe it is idiomatic, so far as it can safely be made, I cannot flatter myself that it is immaculate. I do believe it is as intelligible as it can well be made—but those who have the aid which Commentaries, Lexicons, Books of Antiquities, &c. furnish, and are accustomed to use them, can easily understand that no portion of the scriptural writings can be fully understood without much explanation. Scripture geography and ancient customs must, to some extent, be made familiar, by other means than a translation. Should any one inquire whether the translation is strictly literal, I should be under the necessity of inquiring what was meant by a *strictly literal* translation? If when I translate the French, 1 Comment vous portez vous, by "How do you do?" or, 2 Mal a tête, by "He has a headache," or in Latin, 3 Ne quid nimis, by "Do not carry matters too far"—if these are strictly literal, then I would hope this translation is so. But if in order to be strictly literal, the 1st example should be "How do you carry yourself?" the 2d, "Bad has the head," and the 3d, "Not anything too much," then I hope the translation is not strictly literal. The genius of the Siamese language is so very diverse from the Greek, that it is only *occasionally* that a strictly verbal translation is practicable, and then usually the order or collocation must vary indefinitely—sometimes requiring a complete and sometimes only a partial inversion.

In regard to style, a fair medium between vulgarity and bombast is anxiously aimed at. Terms are sometimes used which the common people will not understand without explanation. This is inevitable—unless free circumlocution is allowed—and even then, the difficulty may lie in the idea rather than the term used to express it.

It is said truth should be made plain. True; but not vulgar. It is said the language of the bazar should be employed; but what language has the bazar for expressing the more important

doctrines of christianity? The bazar has a language for its own purposes—but wholly inadequate to express gospel truth. Bâli terms are sometimes used, but, unless they have already become familiarized to the mass of the people, only when necessity (not ornament) demands it.

Mr. Jones, in a postscript to this communication, repeats, though with great delicacy, the call for more missionaries—

I perceive by the Magazine that such moving entreaties, and appeals of overwhelming earnestness for more missionaries are sent to you from almost all quarters, that I cannot find it in my heart to load you with more. We sincerely lament the removal of br. Dean, and sadly fear that Mrs. Shafter will be compelled by ill health to leave us too. She is now quite feeble. Should I say pray for us, it would seem to intimate that we had doubts where we certainly have none.

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### GREECE.

#### LETTER FROM MR. LOVE, CORFU, IONIAN ISLANDS.

Mr. Love writes under date of June 20. It will be seen from the following extract, that he has determined not to leave, so long as he has strength to do any thing for the mission. He has been driven to this conclusion, doubtless, by the lamentably destitute condition of the mission; a mission which claims the prayerful attention of every member of our churches. Our missionaries of those stations, with a truly commendable zeal, have commenced their work, as it seems to us, after the pattern of apostolical example. Whether they are to be permitted to remain at their posts, is yet to be determined. Let prayer be offered for them without ceasing, and let us have confidence in the great Head of the Church.

Mr. Love proposes, by the consent of the Board, to remove to Patras so soon as the mission at Corfu can be reinforced; and his reasons are, 1st, The state of inquiry at Patras requires that the gospel be preached there in a public manner, and immediately. 2d, A missionary at Patras, in order to be of immediate service, must be in a good degree familiar with the Greek language. 3d, He (Mr. Love) is well known at Patras, and has the confidence of the people. These propositions are considered at some length, which we omit, and submit the following—

It was with great sorrow of heart that we saw in yours of May 16th, no indication of a speedy reinforcement

to the mission. We do not mean by this, to breathe a murmuring thought against the dispensations of our Heavenly Father. In reflecting on all the way in which it has been pleasing to the Lord to lead us, we have long since learned that his paths are in the deep waters, and that his footsteps are not known. Nor has the fact contributed to any special perplexity in respect to our future course of proceeding, but rather confirmed us in what has appeared to be the leadings of Providence, for some weeks past. Yet, withal, we cannot but feel deeply that the circumstances of this mission are so little apprehended by our friends at home. We are, my dear sir, straightened in every quarter. At Patras the fields are all white and ready for the harvest, but there is no one to enter into the labor and gather in the precious fruit. Five of these, we hope, if not converted, are, at least, in a most interesting state of inquiry; so I found them a month since, when I spent a few days in Patras, trying to direct them to the Savior. And a letter this day from Apostolos, brings the joyful intelligence of still another who appears in a no less interesting state of mind, and with whom Apostolos has spent most of his time for the last two weeks. Besides these, there are from twenty to fifty more persons in that town, in different stages of inquiry, and who, had they a teacher, it is believed, would attend regularly on the preaching of the gospel. These persons are among the most respectable and intelligent portion of the community.

At Corfu, Mrs. Dickson, feeble in body, is sinking under her charge. She has thirty-nine scholars in three languages, and in many and various degrees of progress, both in needlework and in mental improvement. One hundred scholars under ordinary circumstances would, I believe, be as easily taught in America as these thirty-nine in Corfu. She regularly returns from her school to her couch, entirely exhausted. She has this day received a five pound note from strangers in Scotland, requesting her to take five additional Jewish girls into the school. The girls are already obtained, and desiring to enter. But what can she do? More she cannot take. And then every Sabbath afternoon her small chamber is filled with scholars, and others, to hear the Word of Life. Shall she relinquish these labors? It may be answered in the affirmative on

the other side of the Atlantic. But we feel that we cannot relinquish. For the night we see coming on, when no man can work.

Our other labors in Corfu are not less interesting. A Jewish friend left me last night at 11 o'clock. He has found another like minded with himself, and they "have been for many days conversing much together." His friend also wishes to come to examine the religion of Jesus of Nazareth. But he speaks only the Italian language, having been educated in Italy, and in this language I cannot communicate religious instruction. Our friend (the former) is gradually gaining strength; we hope we see in him already, something of the Dr. Cappadoce, of Switzerland. Oh! we hope he is a chosen vessel.

Other interesting features of labor we can only indicate. A candidate for the priesthood, educated in the seminary at Corfu, found in conversation a few days since, that a portion of the superstructure of his faith was built on the sand. He replied that he had never well examined the New Testament, and proposed to come and read it with me in course. He begins this day at 3 o'clock, P. M.

A poor priest in town, with whom I am not acquainted, has, I have been informed, adopted the *heresy*, that the New Testament is to be the Christian's guide in matters of faith and practice. He has become greatly despised on account thereof. A candidate for the priesthood, now in the order of deacon at Potamo, has adopted similar views, and he reads the translated scriptures, which he has obtained from our house through Demetrius, from morning till night. And he has become so distressed on account of the spiritual ignorance of the people, that he has opened what he calls a free school for adults, in order that he may explain to them the teaching of the New Testament. This is Demetrius' disciple, and we hope he is not far from the kingdom of heaven. Two youngsters of about eighteen, who attend this school, come to our house with Demetrius for religious instruction on the Sabbath. An old man of sixty-five, has for many weeks been a regular attendant on the Sabbath. His continual lamentation is, that he never heard the truth until the eleventh hour. He is a very plain, simple-hearted man, and drinks in the truth with great avidity.

Now I cannot calculate upon the miraculous interposition of the grace of God to sustain this work, without the appointed means. And I know that *Pedobaptism, and Puseyism, and Infidelity, will shake hands and enter in to quench the spirit of inquiry as soon as the work is suspended.* Oh! yes, we know the wiles of Satan by sad experience. We have data in abundance to verify ALL, and MORE than is here stated. Our promising Constantine, we fear, is already beyond reclaiming. And no stone is being left unturned by the *foe, in every form,* to destroy also Demetrius. The enemy, in vigilance and activity, surpasses any thing that I have ever witnessed. And not only is this the case at Corfu, but it covers the whole field of our labor. It has forestalled us at Joannena, and marshalled all its forces for active combat whenever any one may there arrive. I see, in every direction, the lowerings of a turbid horizon, but a glorious sun of righteousness beyond, is rising in his meridian splendor. These are the movements of the putrid waters, which for fifty generations have been curled by no breath of piety, and which by the spirit of God *must,* to become pure, be lashed into commotion. This gathering storm we view, nothing dismayed, for we see our Heavenly Father there, and it bespeaks that the kingdom of heaven is at hand. Yes, we bless God that he has permitted us to behold these tokens of his love. It was that we might be the instruments in his hand of *saving some,* that we came to Greece; and you will have anticipated me when we say, that *so long as our health will allow us to do any thing, we do not feel at liberty to leave the ground.*

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THE ENGLISH AND BAPTIST MISSIONARY SOCIETIES.

In 1784 an association of Baptist ministers and churches meeting at Nottingham, Eng., "Resolved to set apart one hour, on the first Monday evening in every month, for extraordinary prayer for a revival of religion, and for the extending of Christ's kingdom in the world."\* In the spring of 1792 the same body of Christians held their

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\* This was the origin of the monthly concert of prayer.

annual meeting in the same place, at which time a resolution was passed, "That a plan shall be proposed against the next ministers' meeting at Kittering, for forming a society for propagating the gospel among the heathen." On the 2d of October of the same year, these brethren met at Kittering, and, at the close of the regular services for which the meeting had been appointed, retired for prayer, and then "in a most solemn manner pledged themselves to God and to one another, to make a trial for introducing the gospel among the heathen." This was the origin of the English Baptist Missionary Society.

The connection between prayer and one of the most important religious movements that has ever blessed the church and the world, is here too obvious to need illustration. Prayer moves the hand that moves the world;—but God works by means. In answer to prayer, God raised up, and gave to the church a Cary. He entered the ministry and joined this association in about three years after the beginning of the monthly prayer meeting. But the answer to prayer was still earlier. Mr. Cary seems to have been deeply impressed with the condition of the heathen world before he entered the ministry. Whether the study of geography was the occasion which the Holy Spirit used to turn his thoughts and desires to the wants of the heathen, or whether a secret interest in their spiritual condition led him to the study of the geography of these countries, it is not now easy to decide. Be this as it may, his inquiries on these subjects resulted in a determination on his part *to try* to give to the heathen the knowledge of the gospel. Mr. Cary's connection with such men as Fuller and Sutcliff, and Ryland, and Pierce, and others of a kindred spirit, only tended to give body and form to this solicitude for a sinful world. During the eight years intervening between the beginning of the monthly prayer meeting and the organization of the Baptist Missionary Society, the leaven was at work. Mr. C. rarely permitted an interview with his brethren to close, without speaking on the subject of missions. These

conversations, together with the seasons for special prayer, began to produce results. There was an obvious inconsistency in talking and praying so much about an object, for the accomplishment of which they were doing nothing. The importance of the object all admitted. But as to its practicability there was great doubt. On this point, Mr. Cary had much to encounter. But in proportion as their sympathies for the heathen became enlisted, the possibility of doing something for their salvation appeared plausible—till their hearts being fully prepared, Mr. Cary drove the nail in a sure place, by his notable sermon from Isaiah liv. 2, 3; the heads of which were, *expect great things—attempt great things*. This led to the formation of the society, and the full determination to send out Mr. Cary as a missionary to India.

Mr. Cary, in connection with a Mr. Thomas, a pious man, who had been for several years a surgeon in the service of the East India Company, set sail for India the 13th of June 1793, for Calcutta. In the spring of 1796, they were followed by Mr. John Fountain. And again, in the spring of 1799, four other missionaries were sent out, among whom were Ward and Marshman, whose names have been so long associated in the public mind with that of Carey. How many missionaries the society has sent out during the 50 years of its operations, we are not informed. But in 1841 it had 77 living ordained ministers in the field of labor, with something more than 100 native assistants. In the earlier history of the society there were frequent instances of mortality among its missionaries. Several of the most promising of the brethren seemed to be permitted to live only till they were qualified by a knowledge of the language to commence labor for the heathen, when they were cut down,—as if, for a trial of the faith of the friends of missions. But some have been spared to an advanced age, and have thus been permitted, not only to lay a deep and broad foundation for the introduction of the gospel into India, but also to see, in some good degree, the fruits of their labor.

Mr. Cary did not commence his efforts at Calcutta, but at Malda, several days journey up into the interior—but within the province of Bengal. Here he prosecuted the study of the language—commenced the translation of the scriptures, and communicated to the people by conversation and preaching what knowledge of the gospel he could, till the arrival of Marshman and Ward, and the other brethren with them. The English East India Company refusing to allow this reinforcement of missionaries to settle either in Calcutta or in the country where Mr. Carey had established himself, it was resolved to accept an invitation from the Danish governor to locate themselves at Serampore on the opposite side of the river Hoogly, 15 miles above Calcutta. This induced the brethren at Malda to remove to Serampore, where under the protection of the Danish government, they could prosecute unmolested, their missionary labors. Messrs. Cary and Fountain arrived at Serampore on the 10th of January 1800, and were received in a most friendly manner by the Danish governor. The first thing done by the brethren was to settle a plan of family government. “All the missionaries were to preach and pray in turn; one to superintend the affairs of the family for a month; Mr. Cary was appointed treasurer and keeper of the medicine chest; Mr. Fountain librarian; Saturday evening was devoted to adjusting any differences that might have arisen during the week; and pledging themselves to love one another; finally, *it was resolved that no one should engage in any private trade, but that whatever was done by any member of the family, should be done for the benefit of the mission.*”

In consequence of the opposition of the English East India Company, the labors of the missionaries out of Serampore, were, for several years, greatly circumscribed. Mr. Ward, in one of his excursions for preaching the gospel to the natives, was detained by a police officer, who alleged as the ground of the detention that *the Company had given no orders for the natives to*

*lose caste.* At another time, on the arrival at Calcutta of two missionaries from England, destined to Serampore, a demur was made at the police office, on the ground that, "as the East India Company did not think proper to interfere with the prejudices of the natives, it was the express desire of the governor-general, that Mr. Cary and his colleagues would not." Avarice and infidelity were the instigators of this movement.\* But gradually these clouds rolled away, and the Baptist mission to the East has had a steady advancement till the present day.

In a few years the missionaries began to preach at Calcutta, while their stations in the country multiplied in number, and increased in interest. As early as 1809, a chapel was opened in Calcutta, and the missionaries looked upon the city "as one of their most important spheres of labor, and the principal scene of their success." Calcutta, when the English Baptists began to preach the gospel in it, was one of the most wicked cities in the world. But from that time may be dated its progress in moral improvement.

Besides these, at Serampore and Calcutta, the Society had in 1841—

In the East Indies 21 stations, several of which were in cities and populous towns.

In the Asiatic Islands, at Ceylon, Java, Sumatra.

In South Africa, at Graham's town.

In South America, at Belize, in Honduras.

In the Bahama Islands, and the West Indies. Total number of stations 167.

Such has been the success of the mission in Jamaica, that the support of the parent society, by the consent of the missionaries, has been withdrawn.

Krisno, the first native convert in India, and who afterwards became a highly esteemed preacher to his countrymen, was baptized in 1800, more than 7 years after the missionaries commenced laboring for the conversion of the heathen. The following table of baptisms, taken from the

\* At this time French infidelity had reached India, and was rife there.

Brief Narrative of the Baptist Mission, written by A. Fuller, and republished in this country in 1813, will show the progress made in the spiritual results for the 10 years succeeding the first baptism.

Baptized in	1800	2
"	1801	6
"	1802	9
"	1803	14
"	1804	15
"	1805	33
"	1806	25
"	1807	20
"	1808	21
"	1809	86
"	1810	105

A few of these were Europeans, as in connection with Krisno was baptized a son of Dr. Cary. But this in no way affects the ratio of increase in the conversion of the natives. A similar increase will be found on examination of the annual reports of the society to have been realized till the present time. The report of the past year gives 32,899 as the number of members connected with the different mission churches. How many converts have died and gone "to be forever with the Lord," heaven knows better than earth.

Although the *conversion* of the heathen from idolatry to a saving belief in the gospel is the object for which every missionary labors, and to effect which every agency must be brought directly to bear, yet, thus far, no small part of foreign missionary work has been preparatory. Of the labors of none of the missionaries is this so true, as of the English Baptists. They were pioneers. They also invaded the empire of idolatry at its strongest point. No where has false religion been so securely entrenched in the hearts of the people as in India, specially in Bengal. When Cary reached India, very little had been done in translating the scriptures into the Asiatic languages. Before 20 years had passed away, the missionaries report that they "have the *care* of 14 translations,—8 of which were then in the press." In less than 30 years more, they had published the word of God in 40 languages.

Schools have received due attention. The present number of children under instruction is 10,293.

The progress which the cause of missions has made among our English Baptist brethren, may also be seen from the increase in their annual contributions. The first subscription opened at the formation of the society, amounted to £13. 2s. 6d. which was considered sufficient for present purposes. The society, however, soon raised about \$2000, nearly all of which was expended in getting the missionaries to their place of labor. In 1838, the amount raised was \$72,750. The collections of the past year amount to \$109,831. This not only shows great progress in the cause, but specially since 1838. Perhaps there is no body of Christians in the world, who, considering their circumstances, contribute more liberally for the cause of foreign missions than the English Baptists. May their example continue to stimulate other portions of the Christian church to still greater efforts in this most precious of causes.

*The influence of the missionary movement among the Baptists in England, upon the Baptists in America.*

The movement in England on the subject of Foreign Missions, soon produced a corresponding one on this side of the Atlantic. From some cause there was then a much more frequent correspondence between the English and American Baptists than at the present day. The subject of foreign missions was then in its freshness, and afforded an interesting theme of epistolary correspondence. Besides this, the missionaries themselves wrote from India to the leading ministers in this country. Numerous were the letters addressed to Baldwin, Stoughton, Rogers, and others, from Cary, Ward, and Marshman. These letters were many of them of a most interesting character. But the most efficient agency at work in this country was the American Baptist Magazine. This was established in 1803. In this was published not only interesting portions of this private correspondence, but also of that, between the missionaries and the Society in England.

At no period since the publication of the Magazine have its pages contained more thrilling accounts of heathenism, or more persuasive appeals from the missionaries. This influence awakened in the hearts of the Baptists in this country a missionary spirit. A development of this feeling was first seen in the formation of the "Salem Bible Translation Society." Mr. Lawton, an English Baptist missionary, on his way to India, touched at this country; and being detained a few weeks, made an attempt in Salem and its vicinity to do something in behalf of missions. He found the hearts of the people in some degree prepared; and the society to which allusion has just been made, and which still exists as an able auxiliary to the Board of Missions was the result. This was formed in 1812.

Soon after this, occurred an event which contributed more than any thing else to hasten the formation of the Baptist Triennial Convention. A change in the denominational views of Messrs. Judson and Rice, and their unexpected application to American Baptists for missionary support, was the occasion of embodying and calling forth the missionary feeling which had been, for years, rising in the American Baptist churches. Let no one suppose that we aim to detract in the slightest degree from the importance of that impulse which was given to the cause of missions by the event to which we have alluded. Dr. Judson as a pioneer missionary does now and always will have, all the praise that a sincere servant of Christ can desire. And that his talents, piety, and personal influence have been of unspeakable importance in increasing a missionary spirit, and in bringing us to our present state of advancement, all know and all delight to acknowledge. But seed was sowing in this country before Mr. Judson was a converted man. The English Baptists were sowing it. Their missionary society, and their missionaries in India, were sowing it broadcast over the Christian world. There is not a missionary society in existence which is not indebted either for its origin or its increased activity to the

missionary efforts of English Baptists; but none are so much as ourselves. And we would that their influence upon us in this respect might continue as direct and as powerful as at first. They are still greatly in advance of us. It must be acknowledged that their condition is more favorable to the successful prosecution of such an enterprize than ours. The churches which co-operate in this work are in the vicinity of each other, occupying a territory not one-twentieth as large as that occupied by American Baptists; communication is not only quick, but convenient. The pulsation at the heart reaches every member with almost unabated force. The word spoken in London is heard within a few hours in every congregation in England. Not so in this country. We are not only widely dispersed, but of dissimilar views and plans of action. What is said in Boston or New York, often needs an interpreter at the south, and in the valley of the west. They are near and unique. We are not. This is an obstacle to an efficient effort in behalf of any great enterprize; an obstacle, it is true, which time and our internal improvements are rapidly diminishing, but one which is at present seriously felt in the cause of foreign missions. But whatever apology we may make for our present distance behind our English brethren, we need not, and must not remain where we are. Our movements must be quickened. It is in hopes of contributing to this result, that the Board of Foreign Missions, at their late annual meeting in New York, resolved to unite with their English brethren in celebrating the jubilee of their missionary society. This relation between our English brethren and ourselves is so definite and so palpable, and we may add, so important, that sympathy with them in this, the day of their thanksgiving, is most reasonable. Nor ought we to be unmindful of our own prosperity. God has wonderfully blessed us. There are few stations occupied by modern missionaries, more interesting, if so much so, than those which have been selected by the American Baptist Board. And God has

set his seal upon our efforts by the gift of his Spirit. The progress of the gospel has exceeded the expectations of its intelligent friends. We have every thing to inspire hope,—every thing to encourage us to go forward. Christ requires it. The spiritual wants of the heathen appeal to every Christian sympathy. In no way can we so successfully promote religion at home, as by the liberal prosecution of foreign missions. It is hoped, that according to the recommendation of the Board, our brethren, the pastors of churches throughout this country, will preach on the subject of missions on the 1st Sabbath in October next, and take up in behalf of the society an *extra* collection. It is believed that a comparison of the two societies will tend to provoke a holy emulation.

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LETTER FROM THE FOREIGN SECRETARY.

The Foreign Secretary left home on the 8th of July on a visit to our Indian stations in the State of Michigan, and on his way called at Tonawanda, N. Y., from which place he writes, July 11—

In passing from Batavia to Lockport, on Saturday the 9th inst., I turned aside to visit the mission school at this place. The school, you are aware, is under the direction of the Baptist State Convention of New York, but holds relation to the Board of Foreign Missions on account of an appropriation from the U. S. Government of \$400 annually towards its support, which passes through their treasury.

The mission premises lie about five miles westerly from the county road, in the town of Newstead,\* Genesee co., nearly equi-distant from Batavia and Lockport, and adjoining the Tonawanda Indian "Reservation." They comprise 124 acres of choice land, 60 acres of which are under cultivation—a good mission house one and a half stories high, a school-house, a barn and other out-buildings in good repair, and are well stocked and furnished. The land was purchased by the Convention in 1829.

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\* Post office address, Akron.



The Convention have also a property in the Tonawanda meeting-house, which is situate a mile eastward on the Reservation, and was built by the Indians with their aid. It is a substantial edifice, on an elevated site, about 45 feet long, and 30 feet wide, with a gallery at one end, and a porch; and when relinquished by the Indians will be a desirable place of worship for the neighboring white population.

The "Reservation" is a tract of land six miles in length from south to north, extending along the banks of Tonawanda Creek a mile each side in width, and following its numerous windings. The soil is generally excellent, and heavily timbered. The more elevated and open parts are cultivated by the Indians, who raise Indian corn, potatoes, wheat, oats, beans, &c., in quantities sufficient for home consumption. They have also large numbers of horned cattle, horses and swine. Their houses are mostly of hewn logs, but others are framed buildings shingled and clap-boarded and exhibiting many signs of neatness and comfort. Some ten or twelve houses have curtained windows or venetian blinds. The Indians generally are well dressed, and very many of them, especially the men, would not be distinguished in this respect from their white neighbors. But the women of the pagan party retain for the most part their blankets and tinsel.

I found the mission school in good condition, and prosperous. Its earliest teacher and superintendent was Rev. Abel Bingham, now missionary at Sault de Ste. Marie. Rev. John Miner succeeded him for a short time, and subsequently Rev. David Rollin, afterwards a missionary to the Creeks and Shawanoes, who had the charge of the mission several years. He was followed in 1833 by Rev. Roger Maddoch, for one year, when the school was committed to Rev. James B. Rollin, and retained by him till the autumn of 1840. Since then it has been in charge of Rev. Augustus Warren, assisted by Mrs. Warren, Miss Phebe Barker, school-teacher, and Miss Phebe Burroughs, the last a faithful helper in the mission since 1829. The

number in the school is limited by the Convention to forty-five. The average attendance of pupils the past year has been forty, of four to sixteen years of age, including fifteen or more girls; all taught, fed and clothed, at the expense of the mission. The branches of instruction are those ordinarily taught in district schools, with the addition of housewifery and husbandry, into which the pupils are practically initiated according to their ages and periods of continuance in the mission. Their domestic concerns are well arranged. The members of the school are constantly associated with the mission family, and constitute with them an apparently happy household. The hour of rising is half past four in the summer, and five in the winter, and soon after they meet for family worship, at which they unite in singing, and the scriptures are read and explained; and the same at evening. On the Sabbath they attend a Sabbath school, beside the public religious services; and from time to time receive other stated and occasional religious instruction. These faithful efforts have been attended with the blessing of God. Twelve of the pupils were hopefully converted the last spring, and added to the church; which now consists of twenty members. The pupils are all required to speak the English language, except one day in a week, and this is a reason why many parents of the pagan party are desirous to place their children in the school. Twelve or fifteen of the pupils are of the Tuscarora tribe, a fragment of which reside near Lewiston, six miles from Niagara Falls.

The mission appears to be conducted with a due regard to economy. The entire expenditure the last year, including the avails of the farm and donations in clothing, was about \$1500. This covered an outlay of \$150 for provisions, which would probably be saved in future years according as additional portions of the farm are put under improvement. Sixteen acres have been cleared the present year.

The mission exerts a salutary influence not only on its members, and others more remotely connected with it, but on the com-

munity at large. The superintendent preaches stately to the native population on the Sabbath through an interpreter, and visits, so far as indispensable engagements permit, from house to house. The results are cheering, particularly in the promotion of temperance. During the last six years the Tonawandas had been advancing in intelligence, morals and domestic comfort, but were obstinately averse to signing the temperance pledge, alleging their unwillingness to be led by white men, from whom they had suffered so many wrongs. The superintendent induced them at length to take the work into their own hands: a general council was convened by the chiefs to deliberate on the subject, and then a second; and eventually a Total Abstinence Society was organized. All the chiefs, 16 in number, signed the pledge at the time of organization, and the society now embraces 250 members. The entire population is estimated at 500.

I had the pleasure on the Sabbath of preaching through an interpreter to the Indian congregation, in the morning from John iii. 16, and at five P. M. from Is. liii. 5. The number present was about 120, including 40 or 50 whites. The assembly appeared as orderly and respectable as other Christian congregations, and had quite as much of the semblance of devotion. The singing, which was after the English style, and worthy of an English choir, was in the native language, and prayers were offered by two of the native brethren, apparently with sincerity and great fervency. The services occupied each about two hours. To-day, accompanied by the superintendent and an interpreter, I have visited the head chief, who is also the high priest of the Six Nations, successor to the celebrated Red Jacket. His name is Jimmy Johnson. He is of rather less than ordinary size, of a light and agile make, but apparently powerful, and rising 60 years of age. The contour of his head is good, and the general expression of his features intelligent, mild, and benignant. Being high priest, he is of course in favor of the pagan party, and his

influence on them, especially of his own clan,\* is great, on account both of his age and personal character, and the offices which he sustains. It is from this circumstance, perhaps, as also because Red Jacket usually resided at Tonawanda, that Tonawanda has been, according to general repute, the strong hold of paganism, two thirds if not three fourths of the Tonawandas still cleaving to their heathen rites and superstitions.

On arriving at the house of the high priest, we were courteously received, and after a brief silence, and a formal introduction by the superintendent of the design of our visit, opportunity was given me to address him: in doing which, I also endeavored to present the gospel to him, and enforce its claims. He replied, with frequent but not violent gesticulations, first expressing his gratification at receiving us and tendering his salutation, that as I had stated to him what Christians believed, he would in turn inform me what he believed and knew. *He* was the head chief, the high priest, of the Six Nations, and though God had not given his people a book, like the bible, He had given *him* a mind and memory, and had revealed to him His will. He understood also the white man's religion. God had made a religion for the white man. Jesus Christ came down from heaven many years ago, but white men killed him because he favored the poor more than the rich, condemning him without a trial. For this they were to be punished, and must die, but such as believed in Christ would be forgiven, and at his second coming be raised from the dead, and go with him into heaven. To the red man God had given this western world, and a different religion, adapted to him. *He* was sincere in the belief and practice of this religion. Forty-four years ago he had devoted himself to God, and had always from that time done His will. He

\* Every chief has his own clan, from which he was elected to a chieftaincy by the chiefs in council, and his influence over it is almost absolute, and constitutes, where the chief adheres to paganism, one of the greatest obstacles to the success of the Christian missionary.

had also taught his people this religion; that they should love one another, parents and children, husbands and wives; and that they should be temperate. Whiskey killed the red man. The white man gave it, the red man drank it. He blamed neither the white man nor the red man, (i. e. exclusively.) The high priest next proceeded to contrast the conditions of the white man and the red man immediately after death. When the white man dies, his spirit has no place to go to, but is homeless on the earth, till the body is raised again at the second coming of Christ. But "from the door of every Indian there is a straight path," and when he dies the spirit immediately enters on that path. At length he comes to where the road divides; in the right hand path is the servant of heaven, and in the left path the servant of satan. These know the works of the red man, both good and evil. They compare them one with another; if the good works exceed the evil, the servant of heaven takes him; if not, the servant of satan conveys him to hell where he stays as many nights as his sins deserve, each night in hell denoting a year; and when he has expiated all his sins he is admitted to heaven.

In the belief of this religion, he repeated, he was sincere, and he had lived according to it. If now he were to adopt the Christian religion, he would derive no good from that, and would lose what he might have gained by his own. He thought, however, that the mission school was useful, and he had favored it. To all this, and also to several inquiries in regard to the Christian faith, reply was made; and the conference was closed by the superintendent with an earnest exhortation and a prayer.

The future prospects of the mission are involved in some uncertainty. The Tonawandas are a portion of the Seneca tribe, deriving their distinctive appellation from the creek on which they reside. Other portions live on Buffalo Creek, Cattaraugus and Alleghany reservations, numbering altogether between two and three thousand souls, and subject to one common government or council of 80 chiefs, of whom the

Tonawandas number only 16. And a treaty having been fraudulently procured, binding the Senecas to relinquish *all* their "reservations," the chiefs in council have sought to avert the greater calamity by voluntarily abandoning the Buffalo and Tonawanda reservations. A compromise has been adjusted to this purport, and the expatriation takes effect a year from next May, if not at an earlier period. The Tonawandas are averse to the removal, but there is no appeal. They will probably join a body of the Six Nations residing near the Thames river in Canada, where are also a few of the Seneca tribe. Whether the mission school will be removed with them, will depend on contingencies not yet ascertained. But it will be occasion for deep regret if the work of christianization, so prosperously begun and carried forward, must be relinquished on the verge of its completion.

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#### JUVENILE ZEAL.

The Board are receiving the most gratifying assurances of a growing interest in the subject of foreign missions. The Treasurer, a few days since, received from a pastor in a neighboring State, a note enclosing five dollars, the result of a family collection, the contributors being a circle of small, motherless children. The suggestion came, it appears, from an elder sister, who is pious, and who acts as mother to the younger members. After the collection had been made, it was handed to the pastor, with a request that it might be forwarded.

Such indications as are perceived in incidents like the above-mentioned, are peculiarly gratifying, and in the highest degree encouraging to the Board. They give assurances of no doubtful import, that the missionary feeling is not only deep, but that it is also, so far as the influence of Christianity is felt, all-pervading.

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#### SYMPATHY WITH THE BOARD AND THEIR MISSIONARIES.

The recent communications from our missionaries in the East, contain many ex-

pressions of sympathy for them and the Board, in consequence of the probable loss in Calcutta, by the unexpected failure of Messrs. Boyd and Co. The proof is abundant that these expressions are not a mere profession. By a reference to the closing paragraph of Mr. Cutter's communication, it will be seen that two individuals have contributed towards making up for this loss the sum of 800 rupees, and that the same gentlemen have offered to loan to our missionaries in Assam the sum of 2000 rupees without interest, so long as it may be needed. Mr. Kincaid mentions, that citizens in Arracan have offered to loan whatever may be needed by him and his associates for one year without interest. These indications are peculiarly gratifying to the Board. They make it the more apparent that their misfortune is purely providential; and while they relieve us of a great measure of anxiety in regard to the present comfort of our distant brethren, they reflect great honor upon the missionaries themselves.

We hope the proposition of Mr. Cutter may attract the attention of some of our brethren.

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### Recent Intelligence.

By a late arrival, intelligence has been received from our missionaries in China and Arracan.

**CHINA.**—Messrs. Shuck and Roberts have removed to Hong Kong. The date of Mr. Shuck's letter is March 16, only twenty-two days later than our last date from Mr. Deau, who was then on his way to China. Mr. Shuck does not mention the arrival of Mr. Deau, but speaks of having recently received a letter from him, in which he intimates an intention of going to Amoy, which is said to be a good missionary station, being, like Macao and Hong Kong, in the possession of the English.

**ARRACAN.**—Letters have been received from Mr. Kincaid with his journal; these are occupied chiefly with information concerning the Mountain Chief (mentioned in Mr. K.'s journal of July 6, as published in the last number of the Mag.) and his subjects, obtained by Messrs. Kincaid and Stilson on a visit to that extraordinary people. The journal of Mr. K., giving a particular account of this people, whom he denominates the Kemmees, will be published in our next number.

The Kemmees, Mr. K. thinks, are a branch of the Karen family. They have no written language; are not idolaters; they believe in the existence of a Supreme Being, in the immortality of the soul, and in a future state of rewards and punishments. If their lives have been spared, Messrs. Kincaid and Stilson are now among this people, studying their language and reducing it to a written form. They have determined to adopt the Roman character, by which means the expense will be greatly diminished, as abundance of type can be at once procured. We refrain from saying more upon this subject, and refer the reader to the journal when it shall appear; and submit the following extract, being the closing paragraphs of Mr. K.'s letter that accompanied his journal. The inquiries submitted are appropriate, and demand a serious consideration.

I trust the Board will think well of the course we have taken, and they may be assured that no unnecessary or unreasonable expense will be incurred. Should this people receive the gospel, we shall make it a conscientious duty to instruct them to help themselves,—to build their own school houses,—to pay their own school teachers, and to pay for their books. We beg an interest in your prayers in behalf of this people, for what can we do without the aid of Divine teaching,—without an unction from above? If there is a restraining of Divine influence, our labors will be as water poured upon the ground. O for that preparation of heart, which the grace of God alone can give,—that ability to go forth, bearing precious seed, with tears,—tears of compassion, such as the Savior wept over Jerusalem. Then we might expect to see the wilderness bud and blossom as the rose. There is something wrong; either a lack of prayer, or zeal, or Christian affection; or a lack of all these together, for the blessing of God is withheld. Our labors appear to be powerless. Conversion to God is so uncommon, that we are quite surprised when a heathen listens anxiously to the everlasting gospel. The candor and earnestness of the priest, mentioned in my journal, was so surprising, that it kept me awake nearly all night. Who hath believed our report, and to whom is the arm of the Lord revealed? is the exclamation we are compelled to make in Arracan. The Holy Spirit is withheld, and we seem to be like men trying to plant a garden on a sandy desert. There is some serious, awful wrong, or the blessing would not be withheld. What avails all missionary labor, if the people remain unconverted? and to give repentance and save the soul, the Son

of God came into the world, and offered himself up upon the cross. Now he who spared not his own Son, but delivered him up unto the death, will not surely withhold the Holy Spirit, unless there be some grievous wrong, either in the missionaries, or in the churches at home, or in both. I fear we are all wrong. The work of the Lord does not prosper, and there must be a cause.

**CHEROKEES.**—We continue to receive the most cheering intelligence of the work of the Lord among this people. Since the arrival of Mr. Jones in that country, as we have before stated, on the 25th of June, 1811, now a little more than one year, 219 have been received to the fellowship of the churches on a profession of their faith. In fact, the letter that contained this statement was dated June 21, so that the above is the result of a single year's labor.

There seems to have been enjoyed during the year a constant revival of religion, which, as will be seen from the following extracts of a letter from Mr. Jones, dated July 19, continues with unabated vigor.

It is with great pleasure I give you some further account of the progress of the work of grace among the Cherokees. I cannot but feel greatly encouraged in the hope that the conquests of our blessed Redeemer will be repeated and extended in this country, although there are still formidable obstacles;—many strong holds of sin to be subdued.

July 4. We concluded a series of meetings of four days continuance with the Amohee church. At the monthly meeting in June, the brethren determined to continue the next monthly meeting for four days, and also to erect a shed at a more convenient place. They met accordingly, and erected a substantial shed, seventy feet by thirty, and filled it with convenient seats, of saw-mill slabs. They also made a smaller shed for cooking, and provided comfortable refreshments for those who chose to remain on the ground during the meeting. Two years ago, the church used to meet at this place, before under a temporary shed, but a whiskey shop being set up within a few yards, which greatly annoyed them, they built a small meeting-house about two miles off. The house having become entirely too small, they fixed on the old place again, and now, to the praise of gospel influence, the man who once annoyed them with his whiskey shop, assisted with labor and provisions to build the shed, and fitted up the same cabin, and furnished provisions for the comfortable accommodation of the preachers and others coming from a distance to attend the meetings.

Religious exercises commenced on Friday the 1st inst., but on account of heavy rains few attended. On Saturday, there was a very large congregation, and serious attention. Several persons cheered our hearts, by the profession of "repentance toward God and faith in our Lord Jesus Christ." Many of the brethren and inquirers devoted great part of the night to the exercises of prayer and praise. Meeting for prayer and expounding a portion of scripture, was held at sunrise Sabbath morning. After breakfast, the church assembled to hear the relations of candidates for baptism. A colored woman, a member of our late brother O'Bryant's church, was received, on evidence of christian character. At eleven, preaching commenced. The place was completely crowded, and many outside. Solemn attention pervaded the assembly, and some appeared much affected. After preaching the whole congregation proceeded through a grove, along a grassy walk, two hundred and fifty yards, to a beautiful stream, in which I had the pleasure to baptize twelve Cherokees, six males and six females, and one black, on a hopeful profession of faith in the Savior of sinners. After a short interval, a large company of Cherokees sat down to commemorate the death of our adorable Redeemer. At night, brethren Foster and Oganaya preached, and invited the anxious to unite with the church in prayer. About thirty came forward; so we hope the work is still going on. The exercises were continued till Monday noon, when we parted, greatly refreshed in spirit, and encouraged to expect the further triumphs of the Savior's cause.

July 9 & 10.—At Taquohee. Two days' meeting. A very large congregation. The house, 40 feet by 20, crowded, and many more outside than in the house. Received and baptized five Cherokee males and three females. Administered the sacrament of the Lord's supper to a large and deeply devout assembly: all Cherokees. At night a number of anxious inquirers came forward for prayer.

July 16 & 17.—Two days' meeting at Tseyohee. A large, attentive congregation. Three males and one female baptized: all Cherokees.

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### Donations.

FROM JULY 1 TO AUGUST 1, 1842.

#### Maine.

Hancock Aux. Miss. Soc., Rev.	
J. Gillpatrick tr.,	
Mt. Desert and Seaville	1.61
Sedgwick, 1st Bap. Benev.	
Soc.	3.00
Blue Hill, friends to miss.	3.32

7.93

Thomastou Theo. Institution stu- dents, per Rev. C. Case,	4,00
Piscataquis Asso., L. Morrell tr., Monson, a friend to miss.	2,00
do. do.	,50
St. Albans, Miss Lyford	,50
	3,00
Ellsworth Village Baptist ch., per Geo. B. Hopkins,	10,10
	25,03
<i>New Hampshire.</i>	
Portsmouth, Mrs. M. C. Dimick, per Rev. Wm. A. Hallock,	2,50
<i>Massachusetts.</i>	
Canton Bap. ch., mon. con., per Friend Crane,	25,00
Boston, Mrs. Samuel Dana	50,00
do. Miss Elizabeth Wetherby	5,00
do. Baldwin place Baptist ch., mon. con. for July, per Thomas Shaw,	25,00
do. 1st Baptist Miss. Soc. of Sab. school, for the Hague school in Burmah, per E. J. Jones,	5,80
Worcester Juv. Miss. Soc. of 1st Bap. Sab. school, for educating F. A. Willard, a Karen boy, in Mrs. Wade's school, Tavoy, per Charles Ballard sec'y,	25,00
Brookline Bap. ch. and cong., for Burma miss., per E. Corey,	101,00
Carver. Mrs. Pratt, for Burman bible,	,50
do. do. tracts,	,50
do. do. Ind. miss.,	,50
	1,50
North Attleboro' Baptist ch. and soc., per Varnum J. Bates,	31,00
	269,30
<i>Rhode Island.</i>	
Rhode Island Bap. State Conven- tion, Varnum J. Bates tr.,	
Lonsdale, Mrs. F. Han- cock	2,00
Warren Baptist ch., John Hail tr.,	5,00
Providence, Pine st. Bap. ch.	75,00
do., Pine st. Ladies For. Miss. Soc.	42,00
do., a friend	3,00
per Rev. J. Dowling,	120,00
Providence, 1st Bap. ch., 4 mon. concerts,	69,22
	196,22
<i>Connecticut.</i>	
Woodstock, 2d Bap. Fem. Mite Soc., Mrs. Lois P. Manning tr.,	13,50
Pomfret, Mrs. Sherman per Rev. Dr. Bolles,	3,00
	16,50
<i>New York.</i>	
Saratoga Springs, Rev. Francis Wayland and family, for sup- port of a Karen teacher.	100,00
Fort Covington Bap. ch., J. Wal- lace tr., per Rev. Nath'l Col- ver, mon. con.,	20,00
Saratoga Bap. Association, per Rev. Isaac Westcott,	145,05
Hamilton, 1st Bap. ch., per Rev.	

Dr. Kendrick,	70,00
Montgomery, Orange Co., John Marion	5,00
Mrs. Margaret Martin	5,00
Lodi Bap. ch., per D. T. McLelland,	15,00
Chautauque Asso., Josiah Moore tr.,	6,00
Saugerfield Bap. ch., per Mr. Town,	8,00
Rocky River Asso., A. Al- ger tr.,	20,00
Franklin Baptist For. Miss. Soc., Wm. Stetson tr.,	155,00
New York City Youth Miss. Soc. of Cannon st. Bap. ch., J. C. Danelson tr., towards support of Mrs. Wade of Tavoy,	25,00
Covert Bap. ch.	3,50
Trumansburg Baptist Sab. school	3,12
A friend	5,00
per Jas McLellan,	11,62
Rev. J. D. Cole, late agent of the Board, per Rev. John Peck,	45,00
Hudson River Association, as follows:	
Poughkeepsie Baptist church	90,75
Hudson Bap. ch.	15,20
Catskill " "	15,00
Albany, Green st. ch.	2,00
N. York City, Stan- ton st. ch.	25,00
do. do Norfolk st. church	31,09
Schenectady Bap. church	8,19
Westkill Bap. ch.	11,00
Athens " "	11,17
Coxsackie " "	9,00
Saugerties " "	12,00
Sand Lake " "	20,00
	250,40
	546,02
Niagara Association	18,09
Genesee Asso., S. Chapman tr.,	102,39
Livingston Asso., F. Stone tr.,	32,43
E. K. Estee, per E. Wat- son,	24,70
Genesee River Asso., N. Corr tr.,	8,00
Akron Bap. ch., per J. B. Alcott,	1,00
Ogden Female Retrench- ment Society	37,25
	223,86
per Rev. Zenas Case, Jr.,	1104,93
<i>New Jersey.</i>	
Sussex Asso., Rev. C. Bunker- hoff tr.,	4,00
Orange, 1st Bap. ch.	4,00
New Durham " "	5,00
Harsimus " "	5,00
per Wm. Colgate,	18,00
Haddonfield Bap. ch., per Rev. C. E. Wilson,	13,20
Mt. Holley, a friend toward the sup. of Mr. Monster,	1,00
Salem Bap. ch., per T. B. Parks, toward the support of Mr. Monster,	33,70

Burlington, a lady, toward the sup. of Mr. Münster, 3,00  
 Trenton, L. W. Lathrop, toward the support of Mr. Oncken, 1,00  
 per Rev. M. J. Rhees, — 51,90  
 69,90

*Pennsylvania.*

Huntingdon, Rev. T. C. Massey, for Indian miss., 3,00  
 do., " African " 2,00  
 do., " German " 1,00  
 — 6,00  
 Washington Bap. ch., mon. con., per Rev. A. K. Bell, 17,51  
 do. Bap. Fem. Miss. Soc., per Rev. A. K. Bell, 14,80  
 Philadelphia, Sarah P. Edmonds, toward the support of Mr. Oncken, 5,00  
 do. do., Mr. Münster, 5,00  
 — 10,00  
 do., a friend, toward support of Mr. Münster, 1,00  
 do., a female friend, toward support of Mr. Münster, 2,00  
 do., M. Owens, toward support of Mr Oncken, 1,00  
 do., 2d Fem. Class of Central Bap. ch. Sabbath school, per Rev. J. W. Hayhurst, 5,25  
 do., Elizabeth Brown, 10,00  
 do., William Simpson, 2,00  
 do., a member of the 12th Bap. church, 2,00  
 do., Central Baptist ch., mon. con., per A. H. Willis, 8,44  
 Conshohocken, N. W. Gower, for Burman mission, 1,00  
 White Deer, Mrs. J. H. Miles, toward support of Mr. Münster, 1,00  
 Lower Dublin Bap. ch., toward support of Mr. Münster, 8,03  
 Muersville Bap. ch., per Rev. D. C. Watt, 4,00  
 Mead's Corner Baptist ch., mon. con., per Rev. Wm. Look, 3,00  
 Northumberland Association, Joseph Mixwell tr.,  
 White Deer ch., per Joseph Moore, 14,12  
 Milton ch., per Rev. C. A. Hewitt, 15,16  
 — 29,28  
 Milesburg ch., mon. con., per Rev. G. J. Miles, 6,00  
 Marcus Hook, a friend, towards support of Mr. Münster, 4,00  
 Ruel Bap. ch., mon. con., per Rev. J. D. Jones, 5,00  
 Abington Bap. Asso., per Rev. J. Mitchell, 79,40  
 Bloekley Bap. ch., proceeds of miss. box, per M. A. Hoffman, 22,35  
 Great Valley Bap. ch., mon. con., John Garber tr., 17,00  
 per Rev. M. J. Rhees, — 260,06

*Delaware.*

St. George's, a friend, toward support of Mr. Münster, per Rev. M. J. Rhees, 1,00

*Maryland.*

Bridgeport, Jacob Fream, toward support of Mr. Münster, 1,00

Salisbury, E. B. Davis, 3,00  
 per Rev. M. J. Rhees, — 4,00

*Virginia.*

Amelia Co., a Baptist minister, toward support of Mr Münster, per Rev. J. B. Taylor, 5,00

*South Carolina.*

Society Hill, J. E. Kirven, 1,75  
 do., Dinah, a colored woman, 1,00  
 per Rev. J. E. Furman, — 2,75  
 Sumterville, John B. Miller, 10,00  
 — 12,75

*Mississippi.*

Vicksburg, William Bond, 10,00

*Kentucky.*

Georgetown Bap. ch., for China mission, 4,00  
 Henderson Bap. ch., a thank-offering for a revival, for China mission, 30,00  
 per Rev. Tho. S. Malcom, — 34,00  
 Georgetown Bap. ch., for China mission, per Rev. T. S. Malcom, 2,00  
 do., colored members of do., for African mission, per Rev. T. S. Malcom, 3,75  
 — 5,75  
 per Rev. M. J. Rhees, — 39,75

*Ohio.*

Portage Baptist Asso., John E. Jackson tr.,  
 From Miss Cynthia Orgood, 17,00

*Illinois.*

Illinois River Bap. Asso., Rev. Thomas Powell tr., per Wm. Colgate, 7,00  
 — 7,00  
 \$204,94

The sum of \$1500 has also been received from the American and Foreign Bible Society, per Wm Colgate, and has been appropriated as follows, viz:

For printing and distribution of the New Testament and Bible in Germany, 1000,00  
 For printing and distribution of the same in Denmark and Norway, 500,00  
 — 1500,00

*CLOTHING, &c.*

Newburyport, Ms., Bap. Fem. Soc., box of clothing, and books for youth in Africa, care of Rev. Mr. Clarke, 50,00  
 Richmond, Va., 2d Bap. church, hdkfs., pencils and penknives, for African boys, per Rev. William Mylne.  
 Cambridgeport, Ms., Bap. church, two boxes of clothing, for Cherokee mission, 45,23  
 Woonsocket, R. I., Ladies Sewing Circle and friends, box of clothing for Mrs J. L. Jones, per Miss Harriet Hunt, 50,75

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

OCTOBER, 1842.

NO. 10.

## American Baptist Board of Foreign Missions.

ARTICLE.

JOURNAL OF MR. KINCAID.

*A visit to neighboring villages—A marriage feast.*

Nov. 12, 1841. Have just returned from a visit among the villages east of the town. Remained three days at Cruda, where I preached four times and administered the communion at candle-lighting on Lord's day evening. In some villages I distributed about 100 tracts and gave away one copy of the New Testament. The greater part of the people were busy in their paddy fields harvesting, and on the whole I found but little that was interesting. In Cruda there are two men who appear to be honest inquirers, and a number of others who confess they have no confidence in Boodhism, but still manifest no anxiety to learn whether there is any such thing as *truth* in the world. I found it more difficult now to obtain a hearing than when I was here before. There was no positive rudeness, but more indifference. In some measure this may be attributed, perhaps, to the excitement occasioned by a marriage feast which took place early on Tuesday morning. The parents of the girl being among the most affluent in the village, must, therefore, make a great feast in order to maintain their rank. Of course the whole village, men, women and children, are invited, and if any from age or ill health are unable to attend, portions are sent to them. On this occasion an ox was slaughtered, — twenty-five or thirty fowls dressed, and about ten bushels of rice boiled; in addition to this, a large quantity of red peppers, turmeric, salt, and vegetables prepared as a condiment.

The whole of Monday night was spent in boiling the ox, fowls, rice, &c., in which eight or nine men were employed. As fast as the rice and beef were boiled they were poured into large baskets lined with plantain leaves. In the morning, soon after sunrise, the feasting began—the men sitting on mats under a temporary covering, while the women and children were taken up into the house. Mrs. Kincaid and I were invited to call and look at their arrangements. They inquired if there was any thing wrong in having such a feast on such an occasion. We replied "Certainly not, provided you eat moderately and have no intoxicating drink, and treat each other kindly." The only table was one about ten inches in height, on which was placed food and two large bunches of flowers. At this table the bride and bridegroom were to eat and bathe from the same dish. This constitutes the marriage ceremony. The young man belonged to a neighboring village, and according to custom he was obliged to give a sum of money to the young men of the village from which he took his bride. The amount to be paid depends much on the wealth and standing of the young man, so that it varies from five to fifty rupees.

*Interview with several monks, one of whom becomes an interesting inquirer.*

21. Lord's day. At the close of worship in the evening we commemorated the sufferings of the Savior in partaking of the consecrated bread and wine. Sixteen in all communed together. Four of the disciples were absent, one is very ill, one is suspended, and two others I fear must be finally excluded from the church.

22. Several monks called in the



afternoon and remained till eight in the evening. Only one said much, and he defended Buddhism with all the learning and skill he could muster. He confessed, however, that to bow down in worship and adoration before idols and relics must be insulting to the Deity (if such a being existed); and that it would only be tolerated in condescension to the ignorance and stupidity of the great mass of the people who were incapable of judging only from what they could see and hear and feel. Those who had studied much (he said) and were capable of reasoning, would feel as much contempt for idols and relics, as intelligent men felt for the toys of children. Why, then, I inquired, do you not clear your monastery of all idols? Why do you not feed the people with knowledge, and raise them from this state of mental degradation? "I cannot make a blind man see, nor a lame man walk," he replied, "and how can I teach people who are incapable of reasoning?" After they had left the house, one priest, who had remained silent all the evening, returned, and in a low voice asked for a book; said he had formerly read a tract where he lived in the country, and ever since had felt anxious to know more about this new religion. I gave him a volume of bound tracts.

24. The monk who very quietly asked for a book on the 22d, sent word to me the following day that he wished to see me; for the other priests were so intent on defending their own religion, that it was quite impossible for him to make the inquiries he wished. Accordingly, he called to-day, having two intelligent men with him; they live in a village two days journey from the town, and ever since reading a tract ten months ago, have been anxious to learn more of the christian system. They remained all the afternoon, and till some time in the evening. The priest said they had not come to dispute, for they understood their own books and their own religion; but they wished to hear about the Eternal God, and the doctrines he had given to mankind; for "I am certain," he said, "there is nothing absurd in the idea that there is an Eternal God, a being who is not subject to the calamity of disease, old age and death; and if there is *such a Being*, there can be no other god, and of course all idols and relics are false. What I want to know," he continued, "is, how you can prove that there is an Eternal God?" I told

him that on no other supposition could we account for the existence of the earth, or the sun, moon and stars—that on no other supposition could we account for the regular succession of the seasons,—for day and night, or for the wonderful movements in the heavenly bodies; the existence of every thing we see, proves the existence of an Eternal God. The fact that all intelligent beings have a moral sense—that they know the difference between right and wrong, and cannot, however degraded and brutalized they may be, divest themselves of this moral sense,—this consciousness of accountability, is a clear proof that there is a Divine Being, and that He must be without beginning or end;—that if we were suitably affected by all that we see around us, and attentive to the workings of our own minds, we should be at all times as conscious of a Supreme Being as we are of our own existence, and could no more doubt the first than the last. An intelligent being may just as well doubt his own existence, as to doubt the existence of his Maker. For more than an hour and a half I enlarged on this subject, during which he gave undivided attention. After this, I read and commented on several passages in the New Testament, but most of the time on the eighth chapter of Romans. Before going away he asked for the New Testament, and I gave him one. He said it was impossible for him to speak against such doctrine, though if it was true his own religion was all false. "I shall," said he, "remember all you have said, and shall read this book and the other one you gave me." He urged very hard that I should visit his village and preach to the people; the two men with him appeared to be equally interested. These are certainly the most candid and earnest inquirers I have seen for a long time. The monk is a learned man and evidently in the habit of thinking. When about to leave, one of the disciples said to him, he hoped, when he reached his village, he would not be afraid to read these books. He immediately replied, "O no I shall not, for they (the people) cannot save my soul from hell!" In my anticipated journey to the Kemeec country I shall endeavor to visit his village.

*Preparation to visit the Mountain Chief.*

Dec. 6. Br. Stilson with his family arrived this morning. We had been

anxiously looking for them for several days, and their arrival gives us more pleasure than I can express. About ten months since br. Comstock with his family came up, and remained with us seventeen days, during which time we visited the old city of Arracan and a number of villages, preaching the gospel to many hundreds of people. I may as well state here the object of Mr. Stilson in coming up to Akyab just at the present time. It is to accompany me on a visit to a body of "wild people" (as they are called) who inhabit the mountains north of this. In my former communication to the Board I have mentioned frequent interviews with a Mountain Chief and some of his people, and his request to have schools established and to be taught the knowledge of God. On my return from Calcutta I wrote to Mr. Stilson, proposing that he should come to Akyab and go with me, so as to ascertain whether the language was the same, or nearly so, with that spoken by Khyiens, or a distinct language; and if distinct, whether the people were sufficiently numerous to warrant the labor and expense of studying it, adopting an alphabet and giving them books. As Mr. Stilson had already reduced the Khyien language to writing, he would be able to form a correct judgment as to the identity of the language. He and Mr. Comstock approved of my proposition, and I have been anxiously waiting his arrival. The Mountain Chief, too, unexpectedly arrived to-day; he came with nine of his people. I had not seen him before, since the last of July.

7. The chief and his people called twice during the day. He gave me a paper written by some Burman under his direction. It is a petition for me to visit his people and teach them, and also an account of some murderous collision between two villages fifty or sixty miles further north. Mr. Stilson wrote down a good many words. When informed that we were making preparations to go to his country, he appeared to be greatly delighted.

29. Last Saturday we returned, having accomplished all we had anticipated, and I will now give a hasty sketch of our journey and our interview with that people.

#### *Events of the journey.*

We crossed the spacious harbor and entered the Ko-la-dan, a broad and noble river which has its sources in the Yuma mountains far to the north. Af-

ter ascending the Ko-la-dan between seventy and eighty miles, we left all Burman population, and entered the Kemmee country. The change in the scenery is not less striking than the change in the character, habits, and manners of the people. For the last seventy miles before it empties its waters into the Akyab harbor, the Ko-la-dan flows through a vast tract of level plain, dotted with villages in every direction. Rice fields are extensive,—in many places as far as the eye can reach. Here and there are dark tangled forests. There are no fences, no hedges. Occasionally we see small patches of tobacco, and a few gourds and plantains, and besides this there is no cultivation, although the soil is exceedingly rich, and capable of producing every kind of plant and vegetable peculiar to warm latitudes. The delta for twenty-five or thirty miles inland is intersected by innumerable creeks lined with various kinds of mangroves, which give the country a sombre aspect; and is a great laboratory of the most deadly fevers. When about thirty miles from the sea there is a slight elevation of the land, and mountains appear in the distance, but still there is little change in the aspect of the country. When we leave the plains we leave also the Burman, or as they are called in Arracan, the *Mug* population. First we came to low ranges of hills, but every ten miles we ascended, the hills became larger and were clothed with dark tangled forests to the very summit. The river is still broad and deep—it makes a few curves, but its general course is exactly from north to south. As we were anxious to reach the village where the chief lives, with as little delay as possible, we visited only one of the numerous Kemmee villages along the river. It was about 10 in the morning; the boatmen were cooking their rice on the bank of the river—the forest came down to the very water's edge, and the only indication of there being a village at hand, was a small landing-place and a smooth, well-trod path leading up the steep bank. Mr. Stilson and I took this path, and after walking about four or five hundred yards, came to a village of seventeen houses, surrounded by a neat and well constructed stockade. The gate was open and we went in, but saw no human being. After standing a few minutes in order to give no unnecessary alarm, and admiring the peculiar structure

of their houses,—the neat and orderly manner in which they were placed,—that is, in two rows, so as to have a broad street running through the centre,—we passed on, and finally went out at the gate on the opposite end of the village, and found ourselves standing on the bank of a noisy little brook—an object of great interest to us, as it was the first of the kind we had seen in Arracan. We saw abundance of pigs, goats and fowls, and began to wonder where the inhabitants could be, as we saw none and did not hear a human voice. We suspected, what in the end turned out to be true, that the men were in their fields at a distance, while the females and children, ascertaining that extraordinary looking strangers were at the landing, had fled in a panic to the jungles. We were sorry to alarm them, but still did not feel willing to go away till we could see them, and give them every assurance that we were friends. While examining two or three peculiar trees which grew on the margin of the brook, a female with a child slung on her back, rose up out of the grass but a few feet from us. She appeared to be paralyzed with fear, and the poor little urchin on her back was afraid to look up. We could not help reflecting on the wrong and outrage which have induced such a feeling of dread at the appearance of strangers—more terrifying than the midnight growl of the most ferocious beasts of prey. We stepped back and spoke soothingly to the poor woman, assured her, again and again, that she had nothing to fear; and she evidently believed us, for in a little time she went into the village. Probably on the first alarm one or more had been despatched to give intelligence to the men, for they soon began to come in, and then the females came from their hiding places, each one with a child slung on her back, and many of them with three or four or half a dozen older children following them. The men came and sat down around us, while the females and children remained at a distance, or went up into their houses. Some of the men could understand Burman, and speak it tolerably well. We soon perceived, however, that they could not sound the final consonant, or the *th*, to which they always gave the sound of *s*. We explained to them our design in coming into their country—that it was in obedience to the command of God, to visit all nations and

instruct them in his holy word. They appeared to be much interested; said they should be glad to have books, and understand those things of which we told them. After returning to our boat, several of the men came down and wished us to accept of a fowl which they brought.

The next day, in the morning, we came to the mouth of the river *Moe*, a fine stream which comes in from the north-east, and is from fifty to sixty yards broad. Up this river about six miles, we came to the village where the Mountain Chief resides. This village is situated in a large bend in the river, on a fine elevation, 100 feet above the present level of the water, and commands a beautiful prospect in this wild and picturesque country. Three other villages are in sight, and the fourth is not a mile distant. There is apparently but little level ground, it being a perfect contrast to all we had seen for seventy miles above Akyab. Here are lofty hills and deep vallies, and all thrown together in the utmost confusion. The hills as well as vallies are covered with tall forest trees, interspersed with bamboos, various kinds of creepers, and occasionally with a coarse grass that grows from ten to twelve feet high.

#### *Reception—Palace of the chief—Domestic arrangement.*

From the anxiety which the chief had manifested to have us visit him and his people, we had every reason to expect a kind reception. For the last eight or ten months it had been his constantly expressed wish to have us establish schools among them, and teach them the knowledge of God, but still we had not anticipated so much attention, or rather, so much forethought in reference to our comfort. To our surprize we found a new and well-constructed *zayat* about fifty feet above the present level of the river, 16 feet by 21, and the ground cleared away so as to make a pleasant walk, and a *verandah* on one side. But what surprized us most, was, two very neat bamboo bedsteads, surrounded with curtains. The chief must have seen a bedstead in our house at Akyab, and so got the idea that this was our manner of sleeping. He returned only four or five days before we left, and during two of these days, there was a very severe storm of wind and rain, which made us wonder how he could possibly have

put up such a building. On inquiring of him, he said the whole, from the foundation to the roof, including bedsteads and all, were made in two days. When he saw we had a small folding-table and two chairs, he felt greatly relieved, for he had felt very sad, he said, to think he could construct no such articles for us. I mention these facts to shew the kind-heartedness of the chief and his people, and their anxiety to make us comfortable. Our zayat was about fifty yards from the stockade which surrounded the village, and in a delightful situation. After getting every thing arranged in our new home and ready to begin work, we went up into the village and were taken directly to the house of the Mountain Chief (as he is called.) It is certainly no mean specimen of a palace, for though constructed on the same general plan with all the houses of this peculiar people, yet its dimensions and neatness of construction would point it out as the residence of a great man. Like all the houses, the floor is between five and six feet from the ground. After passing across a very large open verandah, we entered, immediately in front, the great hall of audience. It is certainly a fine room, and from the north end we have a most delightful view of the country in all the wildness of its native grandeur. We spent some time in conversation, but most of the time in getting words and sentences expressed in their own language. I left the company at length, and went to take a view of the domestic arrangements. On the left of the great verandah is a very large apartment, and on the right is one of smaller dimensions; these belong to the females and children. His wives—nine in number—were all busily at work, except one. Some were cleaning cotton, some spinning, some weaving and some were cooking; and each one had a child slung on her back, whatever the work might be in which she was engaged. All appeared to be cheerful. It was easy to perceive that the female who was not at work, was a person of no ordinary rank among this people. There was a gracefulness and dignity in her manners which could not fail to impress the most casual observer that she was one of "nature's noble women." Her countenance is intelligent, and her features would indicate a mild and amiable temper. Her face was covered with smiles, so that she appeared to be pleased with herself and

pleased with all around her. She was the only one of the females who appeared to have any knowledge of the Burman language, and hers I imagine is very limited, for though she betrayed in her countenance no signs of ignorance, yet she was able to reply to me only in a few half-formed sentences. We were struck with the order and neatness of the apartments. There were no articles lying about the floor, as is always the case in Burman houses, whatever may be their rank. True, there was no furniture for mere show, and little which we regard as necessary to comfort in civilized life; still they have many articles for the manufacture of cloth, for cooking, for holding water, and for eating, and though they be of the most primitive kind, they all had their appropriate place. The internal arrangements of the apartments and the furniture, no less than the neat and comfortable manner in which the houses are constructed, as well as the orderly arrangement of the whole village, certainly struck us as indicating, in a more than ordinary degree, an innate sense of neatness and regularity. The posts which support the roof are formed by binding together ten or twelve bamboos, so that at first they might be taken for fluted columns. The roofs of the houses are made of long coarse grass. The walls are double; the outer extending from the ground to the roof, and the inner from the floor to the roof. The outer wall is formed by placing perfectly straight bamboos, and all of the same size, horizontally one on top of the other, till they reach the top; these are kept together by upright posts at suitable distances. This wall gives the house a very substantial and pretty appearance. The inner wall is made of split bamboos woven into mats. The stairs for going up into their houses are of the same material, and are broad and well formed, while the people of Arracan have only a large pole, with notches cut in it. In fact, every thing pertaining to the houses and villages of the Kemmees indicates an attention to comfort which we have seen among no other class of people in these countries.

*Manners and habits of the people—Their language, religion, population, &c.*

Their clothing is scanty and peculiar. Besides a small turban on the head, the only garment ordinarily worn by the men is a belt about four inches

wide, fastened round the hips and between the legs; one end of the belt hanging down before, and one behind. The females have two garments—the upper, a short jacket about ten or twelve inches long, without sleeves and open under one arm; the lower garment is fastened round the hips and reaches half way to the knees. It is remarkable that a people who consult neatness and comfort to so great a degree in the construction of their villages and houses, should have adopted so scanty a covering for their persons. It cannot be for want of *material*, for they grow a fine, beautiful species of cotton on their hills, and in exchange for cotton procure salt and dried fish from the coast.

The Kemmees have no horses, and though they have a few buffaloes and red cattle, these are not used in tilling the ground or as beasts of burden. Of course the plough is unknown among them—they clear the ground with a *dah*, (axe), in form much like that used by Burmans, but ground only on one side. With a rude kind of hoe, they plant rice, cotton seed, and several esculents, principally of the gourd kind, and tobacco. With the exception of small patches of level ground along the margin of the river and its tributaries, all their cultivation is on the tops and sides of precipitous mountains. Truly they must endure much toil and hardship to procure the necessaries of life. They are, evidently, a hard-working people. If they should receive the Christian religion, and schools become common, they will be prepared to adopt more improved methods of agriculture, and will cultivate gardens. I should think the sweet potato and Indian corn might do well among these hills. However, the eternal well-being of this people is the first and great concern. For some wise purpose God has preserved them from idolatry, and kept alive among them the tradition, that in ancient times the Supreme Being gave to their fathers a *Good Book*, which through their carelessness was destroyed by a dog, but which in time will be restored, when they will become a wise and happy people. We preached the gospel every evening in the most plain and simple manner, and they listened attentively; but few could understand Burman well enough to receive much instruction. Those who could understand, said they believed what we taught, and that all the Kem-

mees would believe when they came to hear and understand this doctrine. From morning till night we spent nearly all our time in collecting words and sentences so as to learn the structure of the language, but still embraced every opportunity to learn the extent of their country and the probable number of the inhabitants. All we could learn, however, on this last subject was, that for several days journey (200 miles or more,) up the great river, and on all the tributary streams, the inhabitants are Kemmees. The Ko-la-dan, and all its tributaries, are thickly studded with their villages, which vary from ten to fifty families in each. They are certainly a numerous people, and, without doubt, I think, one of the great branches of the Karen family. The Khyiens inhabit all the hill country and the great ranges of the Yuma mountains to the south, as the Kemmees do at the north. After getting about eighty miles north of Ava, I found all the hill country for more than 300 miles, that is, to the Hu Kong valley, inhabited by Ka Khyiens, a people in all respects like the Karens; so that we have Karens, Ka Khyiens, Khyiens and Kemmees, four branches of the same great family, formerly the sole occupants of this vast country, but who have been gradually driven by the Burmans from the valley of the Irawadi and from the sea-coast. On the fourth day after our arrival at the village of the chief, the path of duty appeared to be plain. We accordingly intimated to him, and some of his people, that we should study the language, adopt an alphabet, and as soon as possible give them books in which they could learn the knowledge of God. As might have been expected, they were greatly pleased. In a short time word was brought to us that the chief was going into the neighboring villages to call together the principal men, and would immediately commence building us a large house. We were obliged to hold him back, or the house would have been begun that very day. We told him we must return home and make arrangements for this work, for it was not a small thing to study their language and get ready to give them books; however, they might expect Mr. Stilson and his family in about twenty days, and that I should, probably, be up again in a month after that. We selected a place for building, and told the chief he might collect the materials at his lei-

sure, that on Mr. Stilson's arrival a house could be put up in a few days. He told Ko Bike that our decision gave him more joy than if he had received thousands of gold and silver, for, said he, "The gold and silver would soon be expended, and neither my children nor my people would be any the better for it; but if we have the knowledge of God, I shall die in peace."

This indicates a degree of intelligence and earnestness which we did not expect to find, and which goes far to encourage us that it is the Lord's work. This village, which we have resolved to make the head-quarters of the Kemmee mission, possesses all the advantages we could desire,—its location is beautiful and healthy,—it is not too far in the interior, and still is far enough to be the centre of a number of villages, embracing, at least, about 3000 inhabitants. It is two degrees north of Akyab, and, therefore, distant on a straight line, 138 miles. There are a few curves in the river, so that the distance, by water, is 150 miles. Mr. Stilson took the latitude of the village, and made it 22° 3' north, which would make it twelve or thirteen miles north of Ava. No foreigner has ever been up the river beyond the boundaries of Arracan, and Burmans are afraid to penetrate; so that the extent of the Kemmee country north, can only be conjectured from the statements of the Kemmees themselves. They speak of two powerful bodies of people far to the north, called Lungkhe, and Tsein-du, who differ somewhat from them in language. I would remark here, that Kemmee is the generic name of this people, though they have a great number of local names. This extraordinary variety of names for one and the same people, originates partly from location and partly from clanship; in some cases, the name of a stream gives a name to the people; and, in other cases, the name of a chief to whose authority they submit. Our intercourse with the Kemmees has been too limited to say much in reference to their national manners and customs,—their vices and their virtues. Polygamy, I should think, does not prevail to any great extent. They have learnt how to make an intoxicating drink from rice, which is used on extraordinary occasions. They regard evil spirits as the principal cause of disease, as also of all other calamities, when they cannot trace

them to human agency. This belief in evil demons leads them to offer, on certain occasions, propitiatory sacrifices. They have no religious services, though they believe in a Supreme Being,—in the immortality of the soul, and in future rewards and punishments. Murder, adultery, stealing, and falsehood, are regarded as great crimes, and there is much reason to suppose that these are not their national vices. They are, proverbially, a people of *one word*.

It is very possible that many might get the impression, from the preceding remarks, that the Kemmees are a harmless, unwarlike people, but such is not the case. Broken up, as they are, into clans under different chiefs, who are supreme among their own people, serious difficulties are rarely, if ever, adjusted in an amicable manner. Feuds are frequent, and often end most disastrously. When one clan nourishes revenge or hatred against another, from whatever cause, an opportunity is sought to fall upon their enemies at a time when least expected. An open declaration of hostile intentions is never made. The triumphant party kill as many men as they can, and all the females and children they can seize are carried away for slaves. Those clans located within the limits of Arracan, are, of course, subject to British rule, and they appear to appreciate the advantages of living in a state of security under the protection of law. Depending for their subsistence almost entirely on the cultivation of the soil, war is not the natural element of the Kemmees; it is rather a circumstance growing out of their peculiar condition.

The introduction of books, and the establishment of schools, will lay the foundation of their civilization and happiness, because the first lessons they learn, will be the knowledge of God. This knowledge will spread over the whole length and breadth of the land, and convert this wilderness into a fruitful field. Mr. Stilson possesses, in an eminent degree, those peculiar qualifications for detecting sounds in all their variety and hardly distinguishable shades of difference, so important in adopting an alphabet. He will adopt the Roman character, which will greatly facilitate all future operations, and render the expense of books much less than if he should adopt an Indian alphabet.

## Germany.

## EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Some notice of Mr. Oncken's visit to Memel was published several months since. His journal, giving a more detailed account of his labors, and of the kind providences that attended him, has been received, and from which we submit a few brief extracts. On his way, he visited Berlin, where our missionary, Mr. Lehmann, is stationed, and where there is a Baptist church, with whom Mr. Oncken spent the Sabbath, and preached to a congregation of about 200 persons. The prospects of the church seem to be highly encouraging. "At the close of the service," says Mr. Oncken, "I had the privilege of administering the Lord's supper to twenty-one dear brethren and sisters in Christ. How changed the scene from what it was when last I met with the church, only two years back!—not more than seven surrounding the Lord's table at that time, in an upper room, in the most secret manner."

Memel, Oct. 2, 1841. I arrived here early this morning, and have been the greater part of this day engaged in examining candidates for baptism, sixteen in number, which occupied me till nearly 11 o'clock in the evening. Between 11 and 12, we proceeded to a part of the river about three English miles from the town. In consequence of the great distance, and several unavoidable delays, I could not proceed to the administration of the ordinance till 2 o'clock on Sabbath morning. We were, however, amply repaid for this delay, by the brilliancy of the moon and the deathless silence of nature. Not a leaf moved, not a voice was heard, except the voice of prayer, now directed to *Him*, who, in giving the command for the observance of this ordinance, appended to it the most glorious promise, "Lo I am with you always, even to the end of the world." At 4 in the morning I retired to rest, rejoicing with joy unspeakable and full of glory.

Lord's day, Oct. 3. I was fully occupied from morning till 11 at night. Between the morning and evening service, at which about forty attentive hearers were present, I examined nine other candidates for baptism, who were immersed the same evening. After which all the baptized brethren and sisters being then assembled, we proceeded to form them into a church of

Christ. Having given them a brief view of the nature of a church of Christ, they united as such, acknowledging Christ as the only head, and the sacred scriptures as the sole rule of their faith and practice. The ordination of br. Gremin occupied us next for an hour, and we finally concluded this blessed day, by surrounding the Lord's table to commemorate his death; and at 11 o'clock we separated, with grateful hearts to our covenant God for the great privilege we had enjoyed. What shall I render to my God for the grace, support, and protection granted this day to the least of all his servants? I will take the cup of salvation, and call on the name of the Lord. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory; Amen and Amen.

4. We had this evening a deeply interesting missionary prayer meeting. The attendance was numerous, and my hearers were made acquainted, as fully as time would allow, with the efforts now making to extend the Redeemer's kingdom; and I enforced it upon the disciples of Christ to take an active part in this great and glorious work.

5. One of the teachers at the high school, who was present at the missionary meeting last night, called on me this morning with the view to obtain a full account of our doctrines, &c., as he intended to insert a paragraph in the newspaper about us. He conducted me afterwards to a merchant who wished to see me. The teacher remained whilst I conversed with the merchant, and a good opportunity afforded of proving and defending our principles from the scriptures, and both were honest enough to admit that our practice of believers' baptism accorded with the New Testament and the apostolic churches.

In the afternoon I organized a little Sunday school, from which, under the divine blessing, I expect much good. Afterwards I visited Mr. Hague, son of the late Mr. Hague, pastor of the Baptist church at Scarborough. Mr. H., though for many years a disciple of Christ, has not had courage enough to make an open profession of his attachment to Christ. The conversion of the Germans in this place, and their baptism, has, however, had a salutary effect on his mind, and he has finally decided to be baptized and join the

church. I proceeded with Mr. Hague and two German brethren, to the house of his daughter, it being near by the river where our brother was to be baptized, and after a short address and prayer for the divine blessing, during which Mr. Hague's daughter appeared to be much affected, we went to the river and administered the solemn ordinance. After this I hastened to br. H.'s house and preached to an English audience, who had assembled there for that purpose. I entertain the hope that Mr. H. will soon commence a regular service on the Lord's day. Examined three candidates for baptism, to whom the ordinance will be administered to-morrow. Two ladies called to-day, who were present at one of the services last Lord's day. We had a long argument on baptism.

Preached this evening to a most numerous audience. I trust God was of a truth among us; the word appeared to make a deep impression on many present. Oh, how blessed and honorable to preach the unsearchable riches of Christ to a perishing world. May many who heard it this evening be enriched by it, to the glory and praise of the triune Jehovah. At a church meeting after the service, I gave an address on various points relative to church discipline, &c.

6. Met with the teachers at 2 o'clock this morning, to give some necessary instruction in the management of the Sunday school.

A lady visited me this forenoon, who expressed herself much edified with what she heard last night at our meeting. She said that she would always attend, as she was anxious to obtain further instruction how she might be saved. I had also a visit from a young Israelite, with whom I had a long and interesting debate about Christ as the promised Messiah. He defended his errors on the same grounds as do most nominal, and also some real Christians, by appealing not to the law and the testimony, but to the writings of fallible men. May the God of Abraham reveal to him, that he who expired on the cross is Israel's God, Savior and King.

Dined to-day with the secretary of the chief magistrate. He had attended our service last night, and was much edified. This gentleman has been a friend to the brethren, and protected them as far as he could. He was exceedingly kind to me, and from his conversation I conclude that he loves

the Savior. To our practice as Baptists he made not the slightest objection. The Lord reward the kindness shown to his disciples.

At 8 o'clock in the evening I administered the ordinance of baptism; and at a little after 9, I met with the church, gave the newly baptized the right hand of fellowship, and addressed the church; and at half past 11 o'clock I could retire to rest, much fatigued, but with much peace and joy, and gratitude to our Heavenly Father.

7. As some danger was apprehended of my being arrested, having been inquired after by a gens d'armes, it was thought prudent to leave my present place of abode. Accordingly I arose at 5 o'clock this morning, and repaired to the house of one of our brethren.

During the day I was much engaged with br. Grimm, in giving him what counsel I could, in reference to his responsible and important work.

I must not pass in silence the service rendered the cause here by our dear br. Remmers of Jever, who was a member of the church at Hamburg. He has travelled all this way on foot, at his own expense, has been here several weeks, and has by his counsel, and above all by his sweet Christian spirit and holy walk, done much to establish these young converts.

9. Tilsit. Left Memel last night at 6 o'clock, blessing and magnifying the name of our gracious God for the protection and grace granted the least of his servants during my stay at Memel. I would thank him with all my heart for having been permitted to baptize 20 disciples, and setting all things in order, according to apostolic example. Arrived here at half past 8 in the morning.

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### ASSAM.

#### LETTER FROM MR. BRONSON.

A letter has been received from Mr. Bronson dated a few days earlier than the communication from Mr. Cutter published in our last, giving an account of his observations while travelling with Mr. C. We make but a single extract from this letter, in which the writer speaks of Gowahati as a missionary station, inasmuch as the substance of what has been omitted, has been already published in the communication from Mr. Cutter.

Jan. 1, 1842. We arrived at Gowahati, where we were kindly entertain-



ed by br. Robinson. The government school under his charge is flourishing, and numbers some 200 or 300 boys. The English is introduced into the school to a considerable extent. Inasmuch as every step gained towards enlightening the people prepares the way for the gospel also, I was strongly impressed with the idea that br. Robinson is occupying a very useful and important station. We had not the pleasure of seeing Capt. Jenkins and several other resident gentlemen of the place, but as we remained three or four days we had a good opportunity of looking at Gowahati as a *missionary station*. Heretofore I have said but little to the Board in reference to this station, because I had no opportunity of personal observation since I first came up into the country, which is now about five years. But I cannot let this opportunity pass without expressing freely the firm conviction that I feel of the importance of the Board's possessing themselves of Gowahati without delay. The population is very dense—the most of which speak Assamese. It is the resort of multitudes from all parts of India. The temples are numerous, and ancient; and the priests connected with them have an unlimited sway over the whole of Assam. It is, in short, a strong hold of Hinduism. While at Gowahati I went out several times into the bazars and highways, and always found multitudes ready to listen, and to receive books. Missionaries residing there never need go more than a mile or two to find a congregation. The government are doing so much in schools that it would not be necessary for a missionary to spend his time in teaching—but his whole time might be spent in direct missionary work. *Gowahati appears to me to bear the same relation to other stations in Assam, that Maulmain does to other stations in Burmah.*

Since I last visited Gowahati it has improved most wonderfully. Its numerous and broad streets—its extensive bazars—its beautiful public buildings and bungalows, all of brick—and the elegant brick church, which is now in a good state of forwardness—all tend to give it a city-like appearance, and as it has to the natives an appearance of stability, it draws a dense population around it.

A chaplain is expected to be stationed at Gowahati when the church is completed, but this should be regarded as a favorable circumstance, as

the residents will be supplied with the means of grace, independently of the missionary—and consequently, leave him his whole time for missionary work. Missionaries at Gowahati should neither look nor turn to the right or left, but press right onward toward the work of converting the people.

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### CHINA.

#### LETTER FROM MR. DEAN, MACAO, CHINA.

Our last intelligence from Mr. Dean left him at Singapore, Feb. 22, 1842, about to sail for China. The letter before us, from which we have made the following extract, is dated Macao, May 8. He sailed for Singapore on the 27th of February in the bark *Margareda*, which proved to be but an indifferent sailer, for having been at sea forty days, they had made but a little more than half the voyage, and were obliged to make a harbor in Cochin China, for the purpose of seeking supplies.

#### *Compelled to make a harbor in Cochin China—Character and condition of the people.*

After a week of fair wind we were on the 8th near the S. W. coast of Hainan, in 17° N. L., 110° 20' E. L. Here we were met by head winds, which for three days prevented all progress, and finding the ship short of water and provisions, it was resolved on the 11th to put back to Cochin China, and we came to anchor on the evening of the 12th in Turon harbor. This is situated in 16° 10' N. L. and 108° 30' E. L. at the mouth of the river leading to Hue, the capital. The next morning the captain left for the shore, with orders for the ship to come in by the sea breeze. On reaching the village he was received on board a mandarin boat, and placed under a guard of thirty men armed with cutlasses, while he gave an account of the cargo and company of the ship, and the reasons of his putting into the harbor. After thus occupying two or three hours, permission was given for the ship to supply herself with water, but it was said that provisions could not be furnished to a ship coming from an English port. Having, however, a passport on board from the Chinese authorities at Macao, we soon obtained permission to proceed to the town in the inner harbor, where all necessary supplies were procurable. The next morning the boats were fitted out, and

passengers, officers and crew enjoyed again the pleasure of an excursion on shore. We were anchored within one mile of a small village of a dozen houses situated without the fort, which furnished us with an abundance of fresh water from a rivulet descending from the mountain. Here we procured half a dozen fowls, a pig, some eggs, and a few plantains, but there was neither bazar nor vegetable garden in the place. A few mango trees with half grown fruit, an orange tree similarly furnished, and a pumpkin vine in the blossom, were all we discovered in the vegetable kingdom which promised sustenance to man. The hills rose abruptly to the height of twelve or fifteen hundred feet, in some places directly from the sea, and at others leaving a plane of sand from the foot of the mountain to the sea, 200 or 300 feet wide. During our rambles here, which were interrupted only by the insurmountable rocks, we gathered a few flowers and plants among the hills, and some shells on the shore. The mountains are covered with trees, of various kinds, which seldom exceed 30 feet in height, and are said to abound with tigers and serpents. After winding our way for half an hour up the hill, we came to a piece of ground in form resembling a saddle, including 20 or 30 acres, destitute of trees, and covered with wild grass growing to the height of six or eight feet. This, under the cultivation of the Chinese, might be very productive, but so far as we could discover, all here remained in its native wildness, except where the wood-cutter had been in pursuit of fuel, and the few fishermen's huts which are found on the shore. While we were enjoying ourselves in this wild excursion, the shipmen were employed in bathing and washing their clothes at the foot of the mountain. At the landing place on our return, the women and children assembled to gaze at the strangers, and beg for a few *cash*. All they had to offer for sale were four eggs and five small fishes.

Distant from our anchorage two miles, was the first fort on a point of an island, and distant from the main land one mile and a half, and at an elevation of 100 feet. It is of a circular form, commanding 60 guns and occupied by 600 men. Two miles beyond this, on the opposite side of the bay, and at the entrance of the river leading to the capital, is the resi-

dence of the chief mandarin of the place, and two batteries, one on each side of the river. Here are 2000 armed men, 500 houses, and a large stone building for a military magazine. From this place the plain extended back eight or ten miles to the foot of the mountains, and for twenty miles around the bay. This plain is covered with rice fields, cocco-nut and other fruit trees, and vegetable gardens, but we were allowed to behold this good land only in the distance, while all the supplies for the ship were brought to the fort and received under the guard of a hundred armed men. In this way we received a scanty supply at an exorbitant price, under the eye of the mandarins,—while the poor people would doubtless gladly have furnished us abundantly at a reasonable rate, if left to themselves. This restriction was imposed on the plea that it was not allowable for foreigners to wander about the country after passing the outer fort. Indeed, so great were their fears of us, that as soon as the authorities had knowledge of our arrival in the harbor, four mandarin boats were anchored near us on each side, well manned and furnished with guns and cutlasses, to keep us in due subordination, and who kept up an hourly communication with each other by night and by day, by means of drums and signals—and when we took up anchor to leave the harbor, more than seventy sail of boats were in sight, many of which were apparently sent to escort us to sea. Twelve of these were small junks, but furnished with long oars and guns; twenty were regular mandarin boats, each having twenty-five or thirty men, and which either pull or sail with great rapidity; while the remainder were fishing boats; but it was a little remarkable that there should be but half a dozen in sight on the day after our arrival, and forty on the day of our departure.

During the three days we lay in the harbor, we were frequently visited by the petty officers, who did not scruple to beg for wine and beer, and even for clothing and old shoes; and toward the last of our stay, the poor men from the fishing boats would come along side, and beg for the cast off clothing from the sailors, and ventured to sell us a few fish when they thought that they were not overlooked by the mandarins, who are said to be oppressive in the extreme.

At the residence of the chief mandarin of the place, a young man by the name of *A-Lay*, who had spent two years in the institution at Singapore, acted as interpreter, but most of our intercourse with the people was carried on through the medium of the Chinese written character, which is here as intelligible as in China. This furnished us a good opportunity for a little exercise in this kind of correspondence, and afforded us some consolation to think, that while a knowledge of this character requires so much hard labor, it may be employed to convey our ideas to such multitudes in different countries.

The place we visited, called by the natives *Han*, is by them variously reported to be distant from *Hue*, the capital, from three to thirty days, the officers reporting the greater, and the common people the less distance. Perhaps the fears of the mandarins, or the policy of the government to prevent strangers from visiting the capital, may lead them to represent the distance to be greater than it really is. A Chinaman from *Tie Chiw*, who has been in the habit of trading here for eleven years, and sometimes remaining here for three years together, told me that the capital was seven days distant. The present king is said to be about thirty years old, and came to the throne on the death of his father last year. The Chinaman above alluded to told me that he had driven all the French priests from the country who had not before been slain by his order. Others report him to be oppressive and cruel.

After leaving *Cochin China*, we coasted along the southern portion of *Hainan*, having for many days a large number of fishing boats in company, from which we were supplied with fish. Most of these are taken by means of nets attached to a bamboo float, and the flying fish passing through their heads, and being prevented from proceeding further in consequence of their wings, and the gills preventing them from drawing back their heads, they are thus taken sometimes to the number of a hundred or more in a single net. One boat of 20 tons burden, having five or seven men on board, will superintend ten or a dozen nets, besides taking large fish with the hook. Some of these somewhat resemble cod-fish, and weigh from 50 to 80 lbs. A number of fish were caught in this vicinity by

the men from our ship, resembling salmon. We procured from the *Hainanese* good fish for one or two cents per lb. *Hainan* is said to furnish large quantities of rice, pork and timber for exportation.

#### *Arrival at Macao—Reception—Missionary prospects.*

After a passage of sixty days from *Singapore*, we arrived in safety and with improved health in *Macao* a few days ago, where we have been very hospitably entertained by our missionary friends. *Mr. Shuck* and family and *Mr. Roberts* having removed to *Hongkong*, *Mr. Abeel* to *Kulongsu*, near *Amoy*, and *Mr. Milne* to *Chusan*, there are now here *Messrs. Bridgman, Williams, Ball, Boone, McBryde, Cummings, Hobson, Lockhart, &c.*, but most or all of these are making arrangements to leave soon; some to *Hongkong*, some to *Kulongsu*, and others to *Chusan*. *Sir Henry Pottinger* (plenipotentiary,) has advanced it as his opinion, that *Amoy* will be retained by the English, but recommends that missionaries with families wait a short time before going there. That will open a field for us, provided it meet the approbation of the Board.

*Mr. Shuck*, who arrived here on a visit this morning, says that there are quite a number of Chinese speaking our dialect at *Hongkong*, and recommends our removal to that place. He represents their prospects as flattering there, and from what I can learn from the friends here who have been there, it is safe to conclude that the place will soon be one of extensive business, and an important field for missionary labor. Some of the brethren of the *American Board*, and our English brethren are also building houses there. *Br. Shuck* has doubtless kept you informed of his plans and prospects. It appears, from the present state of affairs, reasonable to suppose that there will be permanent openings in this country, in healthy locations, affording encouraging fields of usefulness for all the men the Board may see fit to sustain among the Chinese. Our missionary associates here representing different societies, have shown us much kindness, and the spirit of Christ to a happy degree appears to influence the minds of all, while we devoutly pray that it may ever continue and abound. The weather continues cool, and we find ourselves quite invigorated, and from the present state

of our health, and the openings of Providence, we enjoy the encouraging hope of being useful to this people. The assistant who came with us has gone to Hongkong to see to what extent the people there speak his dialect, and if circumstances warrant, to be engaged in teaching the people, for the present, under the supervision of br. Shuck. We have daily communication between this and Hongkong, the passage being made in from twelve to thirty-six hours.

Our time during the passage from Singapore was mainly spent in reading and writing Chinese with a teacher, and on the Sabbath, such of the Chinese as spoke our dialect met with us for religious worship, and others received Christian books. The number of Chinese, including passengers and crew, amounted to eighteen or twenty. During all our way the Lord has been very kind and very merciful to us.

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### Corfu.

EXTRACT FROM A LETTER OF MRS. DICKSON, DATED CORFU, MAY 20, 1842.

Mrs. Dickson, in a recent communication, thus speaks of her school :

The improvement of the scholars during the year that has just closed, has been very gratifying. Some of the Greek girls who did not know a letter in English at the commencement, now read easily in the New Testament, and their progress in other branches is proportionably great. The Jews and Italians find it much more difficult to pronounce the English language, and bungle sadly at it; but such is their desire to learn, that I have no doubt but that they will overcome this difficulty. They have all made great progress in needle-work, and although we wish to impart an intellectual education, and would much rather improve their mind than their fingers, still we find it necessary to gratify this taste as a means to subserve the end desired. An intellectual education as such would not be valued, but much may be done in this way, although considerable attention be paid to ornamental needle-work; besides, by the use of their needles, many of them may be able to gain an honorable livelihood.

What gives us the most comfort, is, the hope that some of these interest-

ing girls are attending to the concerns of their souls. The little girl mentioned in my letter of September last as having been reclaimed from stealing, continued to give us great comfort, and afforded considerable evidence that she was renewed in the spirit of her mind. From the day of the reproof until the day of her departure for England, a period of nine months, she never required another word of admonition; her conduct and temper were an example to all in the school, and those girls who knew her formerly and knew her afterward, were struck with the change. There is another girl about twelve years of age, formerly mentioned as giving us encouragement. She was taken sick during the winter, and was confined twelve weeks to the house. During her illness I saw her regularly, and had many interesting conversations with her; her knowledge of the scriptures, and her answers to questions proposed, gave me great comfort, and I could not but hope that God was either fitting her for heaven or for usefulness on earth. She has got better, and has returned with delight to the school. On Lord's-day she accompanied her grandmother to the bible class, which meets in the afternoon. Being the first day that she had walked so far, and being still very weak, Mrs. Love asked her to stay to tea. Before she left us in the evening, an opportunity was given for a little private conversation with her on the state of her mind. After talking to her about her late sickness and recovery, I said to her, At one time you were very sick, and we thought that you could not recover; were you afraid to die? She said with great composure, No, I was not afraid to die. Why were you not afraid to die? Because, she replied, I thought my sins were all forgiven. She then mentioned the pleasure she enjoyed in prayer and reading the scriptures. Before she left I prayed with her, and then asked her to pray. After a little hesitation she began, and thanked God for having sent her a teacher to instruct her in the truths of the bible, alluded to her sickness, and gave thanks for recovery, &c. &c.

I could not but hope that the dear child is really converted to God; still I rejoice with trembling. Appearances of youthful piety not unfrequently prove fallacious, and ought to make us cautious in drawing conclusions.

## Ojibwas.

The mission to the Ojibwas, or Chippeways, was commenced in 1823. The principal station is at St. Mary's Rapids, *Sault de Ste. Marie*, Michigan, on St. Mary's river, the outlet of Lake Superior, and about 25 miles from its head. The mission premises consist of a mission house and out-buildings, and embrace about twelve acres of land under partial cultivation, lying in close proximity to the village of St. Mary's, and at a few rods' distance from Fort Brady. The missionaries first appointed, and still in charge of this station, are the Rev. A. Bingham and wife, assisted by Mr. Charles D. Foster, school-teacher. Rev. J. D. Cameron and wife are also located temporarily at the station, and Shegud, a native assistant, resides on the premises.

The labors of the missionaries are directed to the improvement of the Ojibwas by all practicable methods, and with manifestly good effect. Many individuals have been taught the elements of useful knowledge, and the arts of civilized life; and some fifty, it is believed, have been converted from heathenism to faith in Jesus Christ. A much greater number have been reclaimed from intemperance, and the prospect is encouraging of a more extensive reform. But the obstacles to missionary efforts are many and various, and exceedingly difficult to overcome.

The number of the Ojibwa tribe is variously estimated. Within the United States the population reaches perhaps to only two or three thousand. On the British side they are to be found in scattered groups throughout an extent from east to west of two thousand miles, and may amount to twenty-five thousand souls. Their habits are migratory.

Their chief dependence for subsistence, aside from the annuities granted by Great Britain and the United States, is on fishing and hunting, and the production of maple sugar; and in the seasons appropriate to each they resort in small bands to places most favorably known for these purposes: thus occupying, it may be, three successive encampments in a year, besides the distant journeys yearly made to the places assigned for the distribution of government grants.

But few Indians *reside* permanently at St. Mary's, but thousands are passing and repassing it from year to year, and thus afford opportunities for missionary labor during their temporary sojourn. Occasionally, meetings of several days continuance are held with them. One was held by Mr. Bingham in July last, and another a few days previous by the Metho-

dist mission at their station two miles below St. Mary's. The locality of the mission school, however, is unfavorable to its highest prosperity, and measures are in contemplation for its removal to a more eligible site. We give below an

## EXTRACT FROM MR. BINGHAM'S ANNUAL REPORT, DATED AUG. 3, 1842.

In my semi-annual report it was stated that twelve beneficiaries were then boarded in the family. Since that, four have been dismissed, leaving us at present only eight: four boys and four girls. Another young woman, whom we call Jane Peck, and who has appeared quite serious, has lived with us for several weeks; but no specified time is named for her to remain in the mission. Her mother may insist on her returning with her when she returns to the woods.

The school has been taught throughout the year, with only a vacation of one week at the end of each quarter. Fifty-one were enrolled on the school list during the last quarter of 1841; thirty-two of whom were Indians and of mixed blood, and were taught free. In the first quarter of 1842, forty-three were enrolled; thirty-three of whom were favored with free instruction; in the second quarter fifty-two were enrolled, and twenty-seven taught free; and in the present quarter thus far, forty-six are enrolled, and twenty-four are taught free.

Reading, writing, arithmetic, geography, English grammar, and philosophy, have been taught in the school, and the pupils generally have given very good satisfaction at the examination. One of our beneficiaries has had a part in all the above named branches, and has made good proficiency.

Our boys are instructed in farming, and all kinds of business common in this country that comes within our reach. Our girls are taught the various branches of domestic labor. Spinning and weaving are not taught here.

We have no suitable opportunity to have our boys instructed in mechanical business in this country; if we had, we should be glad to make mechanics of some of them.

Our Sabbath school and bible class are both continued, but neither of them is in as interesting a state as at some other times; but still we consider them to be useful, and important to be kept up.

The Indians have planted their gardens as usual, and some of them have

enlarged them a little. A few of them have barrelled up fish, and sold them to the merchants to aid in supplying their families with clothing.

They have made a fair supply of sugar the past season, but not as much as they did last year, the season having been not as good.

In addition to other labors among them, I have obtained sixty signatures to the temperance pledge; a pledge of total abstinence from all intoxicating liquor. Some of them have signed it on trial for one, and some for two years. About one half of them have signed it for a permanent observance. But much watchfulness and effort will be necessary to keep the subject alive with them, and preserve them from the numerous snares and temptations with which they will be beset.

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### Choctaws.

#### LETTER FROM MR. POTTS.

The Banner and Pioneer has published a letter from Mr. Potts, dated July 12th, 1842, in which is contained some information not yet communicated to the Board, and from which we make the following extract:

Since my report to the Board, I have been compelled to hire a teacher, as I could not leave Mrs. P. during her illness, and have continued him; but for the want of means I shall be compelled to go into school again at the end of vacation, unless the Board should send help. I constituted another Branch of our church, in March, at Boggy, thirty miles from home, at which place I have baptized since its

constitution nineteen, and last Sabbath four more at home, making twenty-three since that report was written, and seventy-one baptized since January 31, 1841; and the prospect for farther additions is very promising. There is more attention paid to the subject of religion among the Indians at the present, and has been for some time past, than at any previous time since I have been in the nation. The Lord I believe is moving upon the hearts of the people, and I do most sincerely feel that it is the imperative duty of Christians to *pray* and *act* for the Indians. Our members are scattered over a large extent of country, it being about 100 miles from one extreme to the other. Should I be compelled to resume my school again, what are these dear brethren and sisters to do? I am the only Baptist minister in the nation, and my school is my only means of support; I cannot, therefore, relinquish it. Having but Saturday and Sabbath to preach in, my labors must necessarily be confined near home, and the more distant members must be deprived of the preached gospel.

I cannot but believe that if my Baptist brethren and sisters would weigh our situation well, we should not be long destitute of men and means to carry on our mission with renewed efforts. The cause of temperance is taking strong hold on the feelings of the people. The nation is divided into three districts, and in the one in which I reside there are upwards of 300 members, and I think there are, perhaps, not less than 700 in the nation that are now pledged to total abstinence from all intoxicating drinks.

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### Miscellany.

#### JUBILEE MEETING AT KETTERING.

Our English brethren commenced a series of jubilee meetings on the 31st of May. The first was held at Kettering, the birth place of the "Baptist Society for the Propagation of the Gospel among the Heathen," formed in 1792, and judging from the accounts which have reached us, we conclude that it must have been a deeply interesting occasion. From the numerous speeches reported in the London Baptist Magazine, we have room only for the following, from Rev. A. G. Fuller, son of the late Andrew Fuller.

Dr. Cox, who had had a personal knowledge of the Society from the beginning, offered the following resolution:

"That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters."

After the addresses of Dr. Cox and Joseph Tritton, Esq. in support of this resolution, Mr. Fuller being called forward, said:

It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal knowledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know, has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, "This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit." My father made application to the celebrated Cecil for a subscription to this society. Cecil observed, "My great objection to it is, that you preach 'baptism.'" My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but

my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept; "October 1st, 1798," one year after this society came into existence, "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20*l.* be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our Independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honored friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished

the early promoters of the Baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1792:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another god;' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavor to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord be done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him Mr. Thomas read a very interesting interview which he had with the brahmins just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy,

looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,  
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the jubilee.

The resolution was then put and carried.

#### THE BIBLE IN NEW ZEALAND.

The Rev. William Williams, of the Church Missionary Society, writes to the directors of the British and Foreign Bible Society, under date of Sept. 11, 1841, as follows:

I take the earliest opportunity of expressing my thankfulness to the Committee of the B. F. Bible Society for the great liberality with which our application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that books are to be had, the attention of all is directed to that quarter; and though a desire for European clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of; and I have the gratification of sending you the sum of 30*l.* 15*s.* 6*d.*, received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the scriptures, who cannot read; and I have found that the mere possession of the



book is enough to deter them from listening even to the first overtures of the Papists; and many who professed to belong to them, have said, "Supply us with books, and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

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EXEMPLIFICATION OF PIETY IN A  
NEGRO BOY.

"On a Sabbath evening about six weeks ago," says the Rev. Mr. Rattray, of the London Missionary Society in Demarara, Jan 4, 1842, "I went to preach on a plantation in the neighborhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of a hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard a voice, as I thought, of some one engaged in reading the scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correct-

ness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heartfelt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the Sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing."

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### American Baptist Board of Foreign Missions.

THE MEANS TO BE USED.

It has seemed to us desirable that some new element be brought into the missionary service; some element which shall not only be in itself effective, but which shall also render increasingly operative and available the means already employed.

The standard of the cross has indeed been raised at a great variety of points. The scriptures have been translated into very many languages, missionaries have become somewhat numerous, and many churches of converted pagans have been gathered. Besides these more obvious re-

sults, many indirect influences have been exerted, which though not quite so palpable, are, nevertheless, necessary to prepare the way of the Lord. The chains of caste have been broken, and such a flood of light has been poured upon the human understanding, that the various systems of idolatry, though not abandoned, have come to be regarded even by their devotees as undeniable absurdities. The merchant no longer refuses to freight his ships with missionaries and missionary stores, but seeks for these opportunities with avidity. The statesman, so far from opposing, encourages the designs of the missionary

as being most auspicious to civilization and good citizenship. We might speak also of that conciliation of the public mind which has been secured to foreign missions, and every where expressed—it is written in the literature of the age, it has been painted upon the canvass, it has been chronicled in the daily newspaper. That sympathy for the heathen, which in late years has been ardently and devoutly cherished by many of the pious of all lands, seems to have pervaded, in some measure, the whole mass of civilized society.

It must be confessed, however, that notwithstanding all the favorable results which have been secured, the victory has not been achieved. Should the work cease here, the waves of depravity that are sweeping over this world in ceaseless agitation, would soon obliterate the last vestige of it. The pagan may be convinced of the absurdity of idol worship, and yet be no Christian. If, therefore, we go no farther than to take from him his false system of religion, we leave him as far from the kingdom of heaven as we found him. Indeed, such a change would, in our opinion, be decidedly prejudicial; and if we do not mistake, the salvation of millions in India has been put in jeopardy from this very cause. They have been dispossessed of one evil spirit, but are in danger of taking to themselves seven other spirits more wicked than the first. The scriptures which have been translated will remain a dead letter, unless they are brought to bear upon the consciences of the heathen by the voice of the living preacher. And death and the wastings of apostacy will soon obliterate from human view, and from human recollection, those feeble native churches. Most that has already been accomplished has necessarily been preparatory work; and what is now needed is the seal of Divine approbation—the out-pouring of the Holy Spirit, as on the day of pentecost.

But how shall this be secured? This display of divine grace is not that needed element of which we have spoken. We have in mind rather, *that* which in the

system of human instrumentalities *precedes* this out-stretching of the divine hand. God has appointed means to be used by his people for the procurement of every blessing which he has to bestow. We have used many instrumentalities for the conversion of the heathen, and with various success. The same means in kind, and in a still larger measure, we must continue to use, but is it not obvious that we need to employ some additional means? What shall we call it, or how shall we describe it? Shall we denominate it a *consecration*; such a consecration to the Lord Jesus Christ, as implies a dedication of ourselves and all that we possess, to him, accompanied with a deep sense of indebtedness, of utter helplessness and unworthiness; and, above all, a desire to glorify him. This devotion must be accompanied, also, with a lively perception of the adaptedness of the gospel to our sinful condition, of its fullness and freeness, and with a burning, quenchless desire that others, even all mankind, may be made the partakers of its joys. All this, and infinitely more than language can express, must be rendered to God with cheerful obedience, accompanied “with prayer and supplication, with strong crying and tears.”

There are periods in the history of every Christian, if we may so speak, when God finds it necessary to put him into the crucible. They are seasons of humiliation, when God abases that he may exalt, and secure the cleaving of the soul to himself. The same is true of Christian churches and of Christian associations for sending the gospel to the heathen; and into exactly such a crisis, as it seems to us, have we, as a missionary association, been brought at this time. We have attempted some things, and have met with a partial success. In the mean time, there has doubtless been much in our services in this branch of Christian duty that has been displeasing to God. But if we now subject ourselves to the divine inspection, and attain that needed purification, in motive and desire, and come to this holy service with a renewed consecration, what may we not expect?

The promises of God in Christ Jesus are yea and amen.

We have some reason to hope that our missionaries abroad have already obtained renewed pledges of God's approbation. Shall the same be secured by their fellow-laborers at home? This, as it seems to us, is indispensably necessary; it is necessary to our becoming fit instruments to be employed by the Almighty in the accomplishment of his purposes of grace. This is the light in which we must view our best services. In ourselves we are impotent, we cannot make one hair white or black; and God, though he is infinite in condescension, will employ none but befitting instruments.

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#### THE TWO GOLD PIECES.

The Cherokees have had a delegation at Washington during the late session of Congress, for the purpose of obtaining from the government an indemnity for the great losses sustained by them in being compelled to relinquish their endeared homes, in Georgia, for the distant west. In this delegation was our esteemed missionary, the Rev. Jesse Bushyhead, from whom a letter has just been received by the Treasurer, in which it is stated that the mission had been unavailing. In addition, however, to his official duties, at the seat of government, Mr. Bushyhead has found opportunities to serve the interests of his nation in his appropriate capacity as a minister of the gospel. During the spring and summer he has visited most of our principal cities, on such occasions as promised the greatest usefulness. The following incident that occurred after one of his public addresses, has been communicated with a remittance of funds, and is worth recording.

"You will be pleased to hear that the address of Mr. Bushyhead was listened to by a very crowded auditory, with strong manifestations of deep interest and feeling. The next morning a lady belonging to the Presbyterian church sent her two little fatherless daughters to see him, each with a five dollar gold piece, with a request

that he should employ it as he thought proper, for the benefit of little Cherokee children. I have every reason to believe that the effect produced by his visit to this place will be salutary and lasting. He is one of the precious sons of Zion. May God give us all grace to look this important enterprise steadily in the face now, as we shall wish to do, when all its glorious features will be fully developed in another and a better world."

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#### SUMMARY.

We invite the reader's particular attention to the journal of Mr. Kincaid. It brings to view a new, deeply interesting and most promising field of missionary labor. The original papers referred to by Mr. Kincaid, as having been communicated to him by the "mountain chief," have been forwarded to the missionary rooms—the one being a large sheet of coarse paper containing the petition, and the other in the form of a little book in which are recorded the names of 273 children, of both sexes, whom he wished taught,—and they are objects both of curiosity and of affecting interest. Did our monthly Magazine contain no other paper or intelligence, this journal is in itself enough to inspire our most ardent hopes, and to enlist our entire energies in the missionary work. Here is opportunity to give to one of the tongues "under heaven" the word of God, and the gospel of his Son Jesus Christ in all its preciousness and fullness.

But we have intelligence also, scarcely less important, from Assam, other sections of Arracan, China, Greece, and Germany, and from different tribes of native Americans.

The petition for a press from the Cherokees is deserving of special attention.

Messrs. Kincaid and Bronson petition for additional laborers. Mr. B. is the only missionary in a district of 200,000 souls; but his request is not for a missionary for the district of Nowgong, but for Gowahatti; where, for nearly an equal number of inhabitants, there is not a solitary mission-

ary. Mr. Kincaid asks for four additional men for Arracan. That this number, and even more, could be advantageously employed, admits of not a single doubt. Cheduba we regard as a very promising field; and such as may wish to investigate the prospects of this island as a missionary station, will find a valuable article upon it in the April number of the Magazine, copied from the Asiatic Society's Journal.

How ought we to dispose of these often repeated requests from our missionaries for additional help? Shall we regard them as the mere caprice of children, and think it sufficient that they are allowed to make them? My Christian brother is on the other side of the globe—we were born into the kingdom of heaven in the same revival, we united with the same church, and for a season walked to the house of God in company, and sat side by side at the communion table. He, in obedience to the command of the great Head of the church, has gone far hence to the gentiles, and is surrounded by millions of pagans who are dependent on him alone for a knowledge of salvation; I, by the same infinitely wise Disposer of events, am allowed to remain in a Christian land, and am loaded with its benefits, and can I be indifferent to his condition? Can I see him yearning over those whom his voice cannot reach, and sinking under his accumulated cares and labors, into a premature grave, and remain indifferent and at ease? There certainly would be no equality in this.

#### Recent Intelligence.

ARRACAN.—Just at the hour of going to press a letter was received from Mr. Kincaid, dated March 5, 1842, which was found to be so full of interest that we have made room, though at considerable inconvenience, for the extended extracts which follow. The city of Akyab was sickly at this date. One of Mr. K.'s children had been dangerously sick, but was convalescent. The city had also been visited by an extensive conflagration, in which the out-buildings of the mission premises were consumed, and the main building was six times on fire, and was only preserved by the special exertion of Mr. Phayre, the senior assistant, who had stationed a large number of men upon it.

The house, however, was plundered, and all the moveable property of any great value carried off, except Mr. K.'s library, which was left untouched.

#### Visit to the island of Cheduba—Baptism of a Mussulman—Great awakening among the Karens.

I have been almost constantly travelling for the last four months, preaching the gospel in towns and villages which cannot be visited during the six or seven months of monsoon weather. A part of this time was spent in the Kemmee country, of which I have already sent you an account, and the rest of the time among the Burmese. My health has been comparatively good, but early in this month my family began to suffer. We took a native boat and went to Ramree, and then Mr. Comstock and I went on, to the island of Cheduba, and preached the gospel to interesting assemblies, much more so, than I had anticipated finding;—the truth is evidently making a deep impression there, and among others, one of the principal men on the island appeared to be a serious inquirer. I have not time to enter into particulars, but allow me to say that it is an interesting and important field for missionary labor, and as soon as possible, should have all the labors of one man. There is a population of about 10,000, and it is, perhaps, the most healthy portion of these provinces; it is separated from the main land by a channel eight or ten miles broad.

While returning from the island we were near being cast away, in a gale of wind which blew from ten in the evening till after midnight. We were in a native boat, sewed together with rattans, and the waves rolled over us, and for nearly three hours we had but little hope of escaping a watery grave, or being dashed upon the rocks or a desert island. It was very dark, and nothing was to be seen but the luminous foam of the sea water. A merciful Providence, however, guided us, and we were thrown upon a mud-bank; and when the light came, we discovered the peril we had escaped. On each side of us were huge rocks, and several within five or six feet of our boat. Our heathen boatmen cried out in astonishment, and said that the eternal God had saved us.

Last Lord's-day Mr. Comstock baptized a Mussulman, in the presence of a vast congregation. I should think nearly half the city had assembled on

the bridge, and along both sides of the stream. Mr. Comstock read appropriate passages of scripture, and explained in a tone of voice loud and clear enough to be heard by the whole assembly, who, with the exception of a few boys and females, were silent and attentive. When going to the water, the wife of the man who was to be baptized rushed into the street with a large bludgeon in her hand, screaming in the most frantic manner and striking her husband. She then seized and tore off a part of his clothes, and would probably have torn them all off, if Mr. Comstock had not stepped in between them; his brother also came furiously upon him, and would have dragged him away by force, if he had not been prevented. The convert behaved well; he offered no resistance, but remained firm, and told the people that whatever they might do, he should fear and obey God. On returning from the water, the stairs and windows of his house were broken to pieces, and the furniture inside was destroyed. Our friends at home can have but little idea of what converts from among the heathen are obliged to suffer.

The work among the Karens is still going on in a manner truly wonderful. Mr. Abbott has just baptized 278, and the glorious work is spreading in every direction among their villages. Within two years past, about 500 converts have been baptized in Arracan, mostly Karens, but still a number of Burmans, and one Mussulman. Besides this, the gospel has been preached in more than 150 towns and villages, and is now carried into the Kemnee country, a numerous and very interesting people, never before visited by the ambassadors of Christ. In a few days, if not prevented by illness, I intend going among the Kemnees to remain a month. Br. Stilson is now there, preaching the gospel and studying their language.

If possible, four more missionaries should come out and join us, in Arracan, as soon as the Board can make the necessary arrangements. One for the Kemnees, one for the Khyens, and two for Burman work; one to go to Sandoway, and one to Cheduba. This is a great and promising field of labor.

CHEROKEES.—The following petition from our Cherokee brethren sufficiently explains itself. A letter has been received from Mr.

Jones of Aug. 10, in which, speaking of the meeting at which the petition was adopted, he says: "The brethren manifested a lively interest in the cause, and a sincere desire to be guided, in all things, by the word of God. Some of them have become quite familiar with the gospel history, the Acts of the Apostles, and the selections, translated into their language. They are much better acquainted with gospel doctrines and duties than might be expected from the small portions of scripture in their hands. They are earnestly desirous to have more of the sacred word; and many of them are prepared to use it with advantage to themselves and their people.

"The meeting also resolved to advise the members of the churches to form themselves into small societies, in their several neighborhoods, so as to include every church member, and to impress upon them the duty of every individual doing something, however small, towards the spread of the gospel. Several of the brethren suggested plans by which many might provide the means to contribute."

"On the 6th and 7th inst.," continues Mr. Jones, "the Amohee church had their monthly meeting. Three males and one female were received and baptized in the name of the adorable Trinity. This church, after hearing with approbation the advice of the meeting of delegates of the 27th of July, resolved immediately to commence a more enlarged and vigorous system of effort to diffuse the knowledge of the gospel in the vicinity, and to procure contributions to aid the funds of the Board."

*Cherokee, Cherokee Nation, }  
July 27, 1842. }*

Honored Fathers, and Elder Brethren,

We are to-day assembled at the residence of br. Evan Jones, from all the churches and branches of churches connected with the Baptist mission in this nation.

The object of our meeting is to deliberate on the best plans for extending the knowledge of the gospel among our people. We find the influence of the gospel is becoming stronger in all the churches, and we have determined to exert ourselves to spread the tidings of salvation, in which we have found so much peace and joy.

In addressing you we acknowledge the great obligation we are under to you for sending us the news of salvation. We cannot utter its value; we cannot utter our love to you and to our good brethren and sisters who aid

you in this great work; and beyond all, we cannot utter our love to God who put it into your hearts to do this great good to us and to our people.

You have done much for us. We know not how to ask for more. That which we have received has opened our understanding to discern the value of God's word, and we now earnestly desire to know more of his precious word. Multitudes of our people can read, and are desirous to have more of the book of God. For this we must depend on you. We cannot get it ourselves. We ask, with much hesitancy, would it be possible for you to send a printing press to this country? It may appear wrong in us to ask for a press. If we were able to buy one, we would not ask for it.

We have determined at this meeting, to do as you have set us the example. We have determined to send to all our members, in their different neighborhoods, to form themselves into societies, to contribute what they can to your funds. Our brethren of the Valley Towns church have already made a small beginning. We cannot expect to do much; but we hope that a little, with a willing mind, will be acceptable to our God, and to our brethren, and help a little in the glorious cause of Christ.

To our fathers Lincoln and Bolles, and our elder brother Peck,—We should be very glad to see you. Cannot one of you visit us? You would be received here with much friendship and love. Your counsel would be received with sacred attention. We hope our elder brethren in the north will pray for us, that we may increase in the knowledge of God and in obedience to him.

We salute you in Christ. Farewell,  
OGANAYA,  
LEWIS DOWNING,  
JOHN FOSTER,

On behalf of the meeting, consisting of twenty-one brethren.

**SHAWANOES.**—In a letter dated August 13, 1842, Mr. Barker states, "Although we have had peculiar trials of late, there are some things encouraging. Two at a meeting among the Delawares were baptized, and there are three or four more who are expected to come forward soon. At the last meeting among the Ottawas one was baptized, and there are two or three more hopeful candidates among them."

**WEST AFRICA.**—Mr. Constantine, whose apparently returning health, as stated in the last annual report, encouraged the hope that he would be able to occupy the station at Made Bli vacated by Mr. Crocker, was subsequently compelled by disease to leave the mission. He arrived in this country in June. His health has been improved since his return, but not to such a degree as to afford any prospect of his resuming his missionary labors. And he has accordingly, at his own request, been released from his connexion with the Board.

Mr. Crocker, we are happy to state, has of late had some mitigation of his sickness, and hopes are beginning to be indulged of his ultimate restoration to health, and to the mission.

**EDINA.**—Mr. Clarke writes—under date of June 14, 1842—"The Lord is still sparing us and granting us excellent health. Our schools are increasingly prosperous. We have recently divided our school at Edina, and now have the boys in one school and the girls in another. We have 55 in the boys' school, 45 natives and 10 Americans. In the girls' school there are 22, Americans 10, and natives 12; making in both schools 77. The children generally are making good progress."

**Donations,**

FROM AUGUST 1 TO SEPTEMBER 1, 1842.

*Maine.*

Portland, 1st Baptist church, per N. Ellsworth, 68,00

*New Hampshire.*

Milford Baptist Association, per Rev. D. D. Pratt, Nashua 1st Baptist church, 100,00

*Massachusetts.*

A friend to missions, 22  
Mrs. Frances Pattison, 20,00  
Townsend Baptist church, Levi Ball tr., per Silas Bruce, 20,00  
Boston, Miss Roxana Bellows, 1,00  
do., James Loring, per J. C. Loring, 10,00  
do., Miss Elizabeth Wetherby, toward support of Mr. Oncken, 1,00  
do., Federal St. church, mon. con., for August, 8,71  
do., 1st Baptist ch., per Thos. Richardson, 106,21  
do., Bowdoin Square church, mon. con. for July and August, per Benj. Smith, 32,95  
Newton U. Falls Sabbath School, per F. L. Batcheller, 6,81  
do., students in Theological Institution, mon. con., per Thomas E. Keely, 9,65  
Fall River Juv. Assoc., Miss Louisa H. Lovell tr., for Karen schools under the care of Mr. Brayton, 6,00

Neponset, Ladies' For. Miss. Soc., Miss Clementine Minot tr., per Rev. Mr. Miner,	31,00
Westfield, 1st Bap. church	14,42
do., 2d do. do.	18,32
East Granville, do. do.	9,15
Tyringham, do. do.	37,50
Sandsfield, do. do.	41,51
Becket, do. do.	24,10
Blaufford, do. do.	19,00
Russell, do. do.	18,25
Hinsdale, do. do.	13,00
Middlefield, do. do.	53,31
Chesterfield, do. do.	38,65
do., sundry friends	11,35
Savory, 1st Bap. church	23,25
Pittsfield, do. do.	17,25
Lanesborough, do. do.	4,43
Cumington, do. do.	20,35
Plainfield, do. do.	2,00
Windsor, do. do.	5,12
per Rev. Joseph B. Brown, Agent of the Board,	375,96
Princeton, a friend to missions	20,00
Canton, a friend to missions, per Mrs. H. Tucker,	5,00
Worcester Bap. Assoc., Martin Jacobs tr.,	250,57
Rev. Alvin Bennett	1,00
Mrs. Polly Thompson	1,00
per Rev. Alfred Bennett, Agent of the Board,	2,00
North Adams, Bap. ch. and soc.	105,13
Williamstown, do. do.	8,00
per Rev. Joseph B. Brown, Agent of the Board,	113,13
	1020,21
<i>Rhode Island.</i>	
Pawtucket, proceeds, in part, of a children's family contribution, per Miss N. B. Barrows,	5,00
<i>New York.</i>	
Mrs. Jemima Stiles	1,00
Mohawk River Assoc., Z. Brackett tr., for general fund,	99,94
" Karen Mission,	13,80
From a female, for general fund,	1,00
	114,74
Black River Assoc., W. C. Lawton tr., with ear jew- els, ring, &c.,	64,50
Bellville, Fem. Miss. Soc.	17,00
Henderson, collection	8,60
Smithville, do.	7,06
Woodville, do.	4,17
Mrs. Sally Rowe	,50
Oswego Assoc., Mr. Har- mon tr., for general fund,	48,34
" Karen schools,	2,50
	50,84
Hiel Richards	,75
Mrs. Sarah Bennett	1,00
Miss Sarah S. Dewey	,12
Mrs. Alvina K. Dewey	,50
Miss Sarah Wheeler	,15
Miss Anna Sweetland	,12
Miss Julia Vorce	,25
Adams, a collection	10,02
Watertown, Bap. ch.	2,88
Carthage, a collection	5,50
Copenhagen, do.	3,00

Lowville and Denmark	2,62
Lowville, Bap. ch.	7,89
J. M. Sturdevant	1,00
Jewelry sold	2,88
South Ivention, a collection	4,12
Cassville, do.	12,00
Bridgewater, friends	1,54
Demson Palmer	,50
Norway, a friend, per Rev. D. G. Corey,	2,50
Hartwick church, mon. con., per J. N. Adams,	4,84
Mrs. Z. Wilkinson	2,00
Otsego Assoc., N. Brown tr.,	49,51
K. Miller	1,50
Mrs. Wheeler	,25
Pleasant Valley church	5,00
Rev. William Brown	10,00
David Palmer	3,37
Rev. Alfred Bennett	50,00
Brookfield, 2d Bap. ch.	5,00
Sangerfield, Bap. do.	6,12
Union Village Mite Soc.	2,00
per Rev. Alfred Bennett, Agent of the Board,	467,34
New York city, Stanton St. Juv. Miss. Soc. of the Sab. School, Richard Thompson tr., per Jas. Cowan, for Burman schools under the care of Mrs. Vinton,	32,00
Champlain Bap. Conven., Wil- liam J. Cutting tr.,	100,00
	599,34

*New Jersey.*

East Jersey For. Miss. Soc., Jon- athan Osborn, Jr. tr.,	255,50
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*South Carolina.*

General Committee of the Charles- ton Bap. Assoc., A. C. Smith tr.,	277,72
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*Ohio.*

Elyria, 1st Bap. ch., J. P. Ja- cobs tr., per H. K. Kendall,	5,00
Cincinnati, Ninth St. Bap. ch., per J. W. Sheppard,	40,50
do., do. do. Sab. school, per John R. Poinier, for the support and education of hea- then children,	20,00
do., 1st Bap. Fem. For. Miss. Soc., Miss Elsey Poinier tr.,	25,00
	90,50

*Missouri.*

St. Louis, 2d Bap. Miss. Soc., per Rev. Isaac T. Hinton, for support of brethren Monster,	25,00
to aid in printing a Dan- ish tract on Baptism,	25,00
	50,00

*Michigan.*

St. Mary's, Mission House mis- sionary concert	3,31
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*Legacy.*

New York, Cyrus Cook, decea- sed, Mrs. Gratia Cook execu- tor, in part of a bequest, per Rev. Alfred Bennett,	35,00
	\$2504,58

H. LINCOLN, *Treasurer.*

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

NOVEMBER, 1842.

NO. 11.

## American Baptist Board of Foreign Missions.

## Arracan.

## EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

We shall give in the present number of the Magazine some brief extracts from the journals of Messrs. Comstock and Van Husen. We know not how many of our readers will take the trouble to read them, but of this we are certain, that all who make any pretensions to an interest in the missionary work, *ought* to read them. For, as we can believe nothing of which we have no knowledge, so we can know nothing except what we have learned. We need to know the condition of the heathen, and the progress which the brethren are making in their work, and how else can we learn these things but from the letters and journals of the missionaries themselves?

*Visit to Aeng.*

Ramree, Nov. 29, 1841. Left Aeng\* this morning with a large box full of scriptures and tracts, accompanied by my assistant Moug Net.

Dec. 1. At about three P. M. arrived at Aeng, and after dinner went into the town, and spoke to a few people about God. Toward evening, moved into a zayat on a hill, which

\* Aeng is the name of a town in a district of the same name.

Arracan, as is known to most of our readers, is situated on the eastern shore of the Bay of Bengal, extending from about the sixteenth to the twentieth degree of north latitude, with an average width of above fifty miles, being wide at the northern extremity, and very narrow at the southern. It is bounded by the province of Chittagong on the north, by the Burman empire on the east, and by the Bay of Bengal on the south and west. The province is divided into four districts, Sandoway, Ramree, Aeng, and Akyab. Sandoway is on the south, and Aeng is central, bordering on Burmah, between Akyab and Ramree. Our missionary stations, it will be recollected, are at Sandoway, Ramree and Akyab.—ED.

overlooks the two towns of Aeng, one on each side of the river. A dozen merchants from Burmah gathered around me, to whom I declared the truth, and gave tracts.

2. Early in the morning went into the town, and remained about two hours. At four different places preached Christ, and distributed 150 tracts. During the heat of the day Moug Net went out, and declared the truth from house to house, and left about fifty tracts. In the mean time, I explained the way of salvation to some forty or fifty who came to the zayat, and gave away as many books and tracts, about a dozen of which were Hindustani and Bengali, for which I am indebted to the Calcutta Baptist missionaries, who have kindly sent me a large supply of scriptures and tracts in these languages. Toward evening I walked out among the people, and left with them about twenty tracts. I find many who remember my visit here nearly six years ago, and several who have some tolerably correct ideas about the Christian religion, though too many grossly mistake its nature.

*Need of living teachers.*

In our preaching, as also in our books, terms are applied to God, heaven, &c., which the heathen have been accustomed to apply to Gaudama, nighan, etc.; and they hastily conclude that God and Gaudama are the same, with different names, that heaven is nighan, and that the religion of Christ varies but little from that of Gaudama. They frequently say, that Christ can save those who obey Him, and no others; this Gaudama can do: therefore, the two religions are in effect the same. Where the people gather their ideas from tracts alone, they are very apt to



mistake their meaning, by affixing their heathen ideas to words which we use in a christian sense, and thus they fail to perceive the peculiarities and excellencies of christianity. It is only by much investigation and discussion, that these heathen can be made to understand precisely what the religion of Christ is, and why it is specially adapted to their wants. Tracts are useful, and in such places as this, where a missionary can seldom come, are the principal means that can be employed, to spread a knowledge of the truth among the people. Still, where a preacher can go to explain and enforce the truths contained in the tracts, they may reasonably be expected to do far more good than they would otherwise do. Books alone will not answer the purpose. Preachers are indispensable, and here in Arracan a half a dozen or more are needed *now*, to do the work which the circumstances of the people loudly demand. Probably a hundred of those who have heard the truth, and received tracts to-day, are inhabitants of Burmah. While I am writing this, I hear Moug Net discussing the christian religion, with a party of Burmese merchants, who encamp near my *zayat*.

3. After an early breakfast, crossed the river to the new town, which I found smaller than I had supposed it to be. It contains only about 100 houses. To the inhabitants, and to several merchants from Burmah, who stopped on that side of the river, I preached at three or four different places, and gave 160 tracts. Most listened well, and some manifested a good deal of interest in the truth. May it be blessed to the salvation of souls. I went into the police office, and inquired the number of merchants from Burmah now here. The number of Burmese is 146; that of the Shans is 56. There are also many Burmese and Mug traders here, from the Chittagong district, &c., as well as from all parts of Arracan. Toward evening, I went into town, to visit a party of merchants just arrived from Burmah, and took only a dozen or fifteen tracts, merely to supply them. Before reaching their encampment, so many of my tracts were begged from me, that I had not enough for them all. Those I had, were eagerly received by them, and they listened attentively to a few remarks on the character of God.

4. Early in the morning went into town, and at three different places spoke of God and Christ, and distribu-

ted tracts. At one place the people were assembled around the corpse of a little boy six years old, who died after a fever of two days. They listened with much apparent interest to some remarks about that place where sickness, death, and sorrow never enter, and where all believers in Christ are to enjoy eternal bliss. Indeed, all to whom I declared the truth, listened well, and tracts were eagerly sought. I distributed about 100, including several large portions of scripture. During the heat of the day, Moug Net was out alone, and found many attentive hearers, in a part of the town which I had not discovered. He gave away fifty or more tracts, and I gave nearly as many at the *zayat*. I am interrupted by the village clerk, who has just returned from the country, and comes to beg a book. I have told him of Christ, and have given the "Life of Christ" to him, and now must stop again, to talk with new comers. Since dinner, some twenty or more applicants for tracts have called at the *zayat*, and this evening, an idol maker, with three wives has been in, to inquire, object, &c. A few others were present most of the time. Two or three parties of merchants have arrived from Burmah yesterday and to-day, and I should think there were here now not far from 250.

5. Sunday. I have spent this day at my *zayat*, and it has been one of considerable interest, and I trust, of some profit. In the morning I preached to a small congregation, less than twenty, from the words "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Good attention was paid to the truth, and I hope that some of the reasons why *all* men should worship the *eternal God* only, were understood, if not felt. Several of those who were in at worship remained three hours after it closed, and others also came in, to whom Moug Net read and explained, to their evident satisfaction, and to their instruction, some important truths. Applicants for tracts have been calling nearly all day, most of them merchants from Burmah, who have taken about fifty books and tracts. This evening I preached to ten or a dozen attentive hearers, from the words "Come unto me all ye that labor and are heavy laden, and I will give you rest." O, that this people might feel their sins to be a heavy burden, and apply to Christ for rest.

On the 6th Mr. C. with his assistant left Aeng for home where he arrived in safety on the 10th. On their return they visited a large number of villages, distributing the scriptures and tracts, and preaching as they had opportunity, to which the natives in most instances gave good attention. In one instance as they stopped near a small hamlet to eat their rice and wait for the tide to turn in their favor, "a very respectable old man came upon the boat," says Mr. C., "with whom I had an interesting discussion for an hour or two, several of the villagers sitting within hearing. When I commenced eating, he removed to the bow of the boat, and after sitting thoughtfully awhile, he said to the boatmen, 'I am almost disposed to believe these sayings, they appear to be true. It does seem reasonable that God should be exempt from disease, death, and all evil.' After dinner, he commenced conversation with me again, and when I spoke of Jesus Christ, as crucified on account of men's sins, and as the sinner's substitute, he said, 'that last I wish to hear.'"

"In all these villages," continues Mr. Comstock, "I found those who have heard of 'the eternal God,' and have seen some of 'Jesus Christ's books.' The more I go among the people, the stronger is my conviction, that a knowledge of the truth is rapidly spreading over this whole province."

#### *Baptism of a Mussulman.*

Feb. 20, '42. This evening I had the pleasure to baptize the first convert at Ramree. He is a Mussulman, who has been an attentive hearer of the gospel ever since we came here, and for a year or two past we have hoped that he was a Christian. Nearly a year since he applied for baptism, and the vote of the church was unanimous in his favor; but the menaces and persecutions of his friends over-awed him, and a short time before he was to have been baptized, he came to me and begged that his baptism might be delayed. For some time after that, he kept away from us entirely, and discontinued prayer, and every other christian duty. Still, his convictions of the truth of the christian religion were so decided, that he could not rest out of Christ; and for about three months past, he has been regular in attendance upon the means of grace, has resumed prayer, &c., and become far more determined on the Lord's side. We did not, therefore, hesitate to grant his request for baptism. As soon as it became known in town that

he was to be baptized, the Mussulman population, and indeed half the town, were in great commotion. His brother came to my house, and forbade his baptism, at the same time threatening him in the most violent manner. On our way to the river, his wife met him, and raved like a mad person, brandishing a branch of the plantain tree in the air, and beating him with it, whenever she could get near him. She also rushed frantically up to me two or three times, and rubbing her hands across her neck, begged that I would cut her throat. She repeatedly seized her husband, as did also his brother, both of whom seemed determined to prevent his baptism by force, since threats of burning his house, beating him, &c., failed to intimidate him. A multitude of others gathered around, and at one time I feared that violence and riot on a large scale would be resorted to. Aga Bouk raised his hands, and with a firm voice said, "All these people I fear not, I fear God alone." When we arrived at the river's brink, violence ceased, and I was permitted, in the presence of many hundreds of heathen and Mussulmans, to baptize our first convert here, "in the name of the Father, and of the Son, and of the Holy Ghost." May he be kept by the power of God, through faith, unto salvation.

26. Aga Bouk's wife has deserted him, his friends disown him, and his neighbors revile and persecute him—still, he is firm and undaunted. Native Christians in their very infancy, have such severe trials to encounter, that they should be constantly remembered, in the earnest, believing prayers of all Christians at home.

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#### Telooqos.

#### EXTRACTS FROM THE JOURNAL OF MR. VAN HUSSEN.

The mission among this people was established at Nellore, 110 miles north of the city of Madras, in 1840. Mr. Day reached Nellore with his family, Feb. 26, 1840.

Telooqoo, is the language of a Hindoo nation comprehended in the Madras Presidency, filling a semi-circle, of which Rajamundry may be assumed as the centre, while the radius extends to Madras.\* This circle does not include all those parts of the Indian Peninsula where this

\* One third of the inhabitants of the city of Madras speak the Telooqoo language.—Ed.

language is spoken; for the Teloooons have migrated to various parts of southern India. The number of Hindoos speaking the Telooogo language may be probably estimated at 10,000,000, and is believed to exceed the Tamil people, or any other having a vernacular language in the Peninsula.

“The Teloooons,” says a modern writer, “are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in the south of India, possessing a greater manliness and independence of character, stronger natural affection, and less of deceit and dishonesty than most of their fellow countrymen.”

Their language is represented to be the most polished, and the most worthy of cultivation of any of the five languages of southern India, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness and elegance.

On the 30th of Aug. 1841, Mr. Van Husen, with two assistants, McCarthy and Elishu, commenced a journey to Cota Van Kardoo, a place about forty miles from Nellore, in the direction of Madras, a few miles inland, to attend a celebrated festival for the purpose of distributing the scriptures and religious tracts, and preaching to the people as they might have opportunity. They arrived at C. on the 2d of Sept., having visited many villages on their way thither.

We insert a few paragraphs from Mr. Van Husen's journal, that the reader may learn something of the condition of our missionaries, and of the people whom they have gone to evangelize.

The village, the woods, and the fields, swarm with immortal beings. Whence, and why have they come? From the extreme limits of the Telooogo country, from Viragapatam, from Bellary, from Bangalore, from Madras, and their respective vicinities. That which has convened them is called the feast of *Shuktee*, which literally signifies “the energy of the goddesses.” It belongs to the *ryots* (?) and is celebrated as often as their pecuniary circumstances will admit. The brahmins take no part in its observance, as the divinities are said to delight in torture and blood. Hence in this, as in every instance, the temple to *Shuktee* is situated exterior to the village. We have selected and pitched our tent under an *old olive*, a few rods from the scene of action. This is the 4th day of the festival, and persons will swing on each of the five successive, as on the previous days. The thought overwhelms me with indescribable horror,

and I would fain turn my eyes away from such a scene; but love to the souls of the dying heathen has brought me hither, and constrains me to remain. While the brethren are reading and speaking to the people outside, I read and speak what I can, and give books and tracts to those who call at the tent. Some gazed at my person, writing apparatus, and things in the tent; some asked curious and foolish questions, and others concerning our books and the christian religion. As two men are about to swing, the people are pouring in from every direction. Before me is one dense, vast multitude of immortal beings; probably 8000 idolaters. O, could I stand on yonder eminence, and lift up my voice like a trumpet in their language, methinks I would for once be eloquent. But my lips are almost sealed, and my spirit struggles within me. O God, are these thy creatures? How fallen! Where, O where are the sympathies, the prayers, the exertions, and alms of thy *redeemed ones* in christian America? Must the present and unborn generations of Teloooons sink to an endless hell? Eternal Spirit, arouse and concentrate the almost slumbering energies of thy sanctified ones throughout the world.

#### *The ceremony of swinging.*

In the centre of this vast collection is the swinging apparatus, circumscribed by a mound of earth raised about two feet, and having a radius of fifty feet, which forms the boundary of approach to the people. It resembles a crotch and pole for drawing water in America; and is made to perform a rotary and perpendicular motion by reason of a socket and pivot. Large ropes are attached to each end of the lever, by which it is drawn down and raised at pleasure. The gaudy idols borne on men's shoulders, attended by spearmen, drummers, pipers, dancers, &c., have arrived with their victim at their respective places of destination. While the man is being suspended from the massy beam by means of a small cord, one end of which is attached to a double pointed hook which has been inserted under the two large tendons of the back, an almost breathless silence pervades this entire multitude. A universal cheer by clapping the hands thrills like an electric shock the multitude, as this devotee to ignorance, superstition, and idolatry, rises and swings in the air. Flowers,

leaves, strips of cloth and paper, are strown by him in every direction, which are seized by hundreds of uplifted hands below as so many priceless and imperishable treasures. He has performed five revolutions in five minutes, and hundreds of voices swell the interrogative, How many more? The response is, *five more*; and away he moves, raising both hands joined at the palms to the forehead, expressive of devout homage to the smiling divinities below. The tenth is done, and he descends from a height of sixty or seventy feet amidst the cheers of the enthusiastic multitude. A second has performed the same process in the same time, and the people are dispersing for the adjacent villages. O, could the last rays of the setting sun transmit this scene in all its solemn reality to the shores of my native land, and indelibly impress it upon the affections of those whose minds have been illuminated by the rays of the Sun of Righteousness, and whose hearts have been renovated by the genial influences of the Holy Spirit, I should hope it might suffice; "but if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Sept. 3. Rose early this morning and found a sanctuary in a bower about three fourths of a mile from our tent. O, what will it be to spend eternity in communion with God. We have been very busy during the day in reading, explaining, and giving books and tracts to the people. Towards evening, being pressed for books, and finding they were nearly all gone (for we brought only 400 portions of scripture, and about 1000 tracts from N.) we immediately despatched a man for a new supply, which we hope to receive to-morrow evening or the following morning. The multitude that witnessed the swinging exhibition, was more dense than on the previous day. While one of the men was swinging, a butterfly was observed flying over, when instantly hundreds of voices exclaimed, Behold! behold! the goddess is pleased, is pleased. The divinity, it is believed, assumed, for the time being, the form of the butterfly as expressive of her highest gratification in reference to the object of her complacency. Most of the people have dispersed, and we are left to muse upon the scenes of the day, and supplicate the promised blessing to attend the word.

#### Great demand for books.

4. Rose this morning grateful to the Father of all my mercies for the quiet and refreshing repose of the night. Persons to whom we had promised books on the previous day were early at the tent, importunately soliciting them, not only for themselves, but also for their friends, who had accompanied them hither; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold. Addressing them through an interpreter, I said, Friends, why have you come and what do you desire? "To pay our respects and get books," was the reply. To speak to the people and give books, we have come hither; but we cannot well endure what we here see and hear. "The observance of this festival from time immemorial," they replied, "has been a great blessing to the people." How a blessing? "Ruin has been removed,—the fields, the herds and flocks, and the human species, have brought forth plentifully; besides, various diseases have been averted, and the favor of the deities obtained." How can you ascribe these things to your divinities, seeing they are without life,—the work of men's hands and borne upon their shoulders? (Here a pause ensued, and an attempt made to change the topic of conversation.) I continued, The only living and true God, who created this world, the sun, moon and stars, with all their variety of being, has revealed his will to his intelligent creatures in his works, his providences, and his word. His will in reference to the subject under consideration, is clearly expressed in the latter; especially in the 115th Psalm, and the 8th chapter of 1st Corinthians. Both of these were read by Elishu; and the sin of idolatry, and the certain and awful doom of its devotees, dying without repentance and faith in Christ, were fully illustrated and enforced. Oh may this interview result in their conversion to the living God. In the afternoon we received a call from the Tahsildar, accompanied by six or eight of the principal men of the village, whose avowed object was conversation and books. Their man-

ners were kind and affable, and their entreaties importunate for books for themselves and the people of their village. We were under the *painful necessity* on this, as on former occasions, of replying, Our books are all gone. We have sent to N. for more, but they do not arrive; we think they will be in this evening or early tomorrow morning. "What is in those bags?" said one of the party. No books, I said, examine and satisfy yourself. "What books are those?" said another, (pointing at my English bible, a copy of the Psalms and of Matthew.) Those, I replied, we keep with us to read to the people who call at the tent. The former you cannot read, and the latter we cannot give. "That is proper," said a third, "and you ought not to desire them." "I can read English," said a fourth, "will you give me the English bible?" These, together with the former, drew a large collection of people around our tent, which being endangered, and our patience almost exhausted, we resolved on leaving it for a more quiet retreat. Accordingly we walked into the fields and groves, but they followed hard after, saying, "We have come a great distance—*must return*—give us books sir, give us books sir." A thunder storm just at night dispersed the people and prevented a third man from swinging. The rain was copious, and the thunder has greatly cooled the atmosphere, and the people are shivering with the cold. The work of the week is done, and the Lord's day is at hand. I would be prepared for the closing scene of life, and for that eternal Sabbath where the weary are at rest and the wicked cease from troubling.

5. Lord's day. I find my thoughts still adverting to God's sanctuary in my native land. Its hallowed associations awaken peculiar emotions and desires for the upper sanctuary. What a flood of light, of joy, and of glory, will burst upon the redeemed and glorified spirit, as it awakes in the perfect likeness of its Savior!

"O glorious hour, O blest abode,  
I shall be near and like my God;  
And flesh and sin no more control  
The sacred pleasures of the soul."

At an early hour we raised the walls of our tent, and commenced reading and speaking to the people who had seated themselves under our grateful bower. I read the sixth chapter of Matthew, and br. M. in a happy man-

ner discoursed an hour or two on the nineteenth verse of the same. In the course of his remarks, he had occasion to refer to the sacrilege of four Brahmans, committed on the previous day; each of whom had robbed the divinities of fifty rupees, besides jewels of silver and gold. They were immediately arrested and imprisoned, and are awaiting their trial. An apparent interest and solemnity characterized the hearers, while the mutable and perishable nature of earthly things was contrasted with spiritual and heavenly things.

At 3 o'clock, P. M., two head coolies arrived with books, to our great joy. But they were all disposed of in less than hour. What are two hundred portions of scripture among so many! Towards the last, the books were snatched from our hands, and as we feared, might be destroyed by the contending parties. We are, however, cheered with the prospect of receiving an additional supply, as two bullock-loads were despatched by br. Day on the previous day.

The multitude and their interest in the swinging exhibition are still increasing. There is no rest in sin.

"Madness by nature reigns within,  
The passions burn and rage;  
Till God's own Son, with skill divine,  
The inward fire assuage."

6. Went out early this morning into the bazar, and examined all the shops with their enclosures, in order to ascertain whether any of our books had been destroyed, either by the people or the bazar men. Found part of an English bible with a bazar man from Madras, and a few leaves of two different portions of scripture, with one from Nellore. On demanding them they seemed appalled, and begged our pardon. Except you obtain the pardon of God through Jesus Christ for all your sins, the endless torments of hell will be your inevitable portion, we replied. A man who called at our tent, said his friend had bought one of our books of a bazar woman for one dub (equal to about one penny,) and believing it wrong, he had come to inform us, and if we desired, offered to show us the woman. We immediately accompanied him to the woman's shop, and having demanded, obtained the dub. We gave it to the informant, when all present exclaimed, "that is right! that is right!" From an interview with one of the

men who swung on a previous day, we learned that a mercenary motive had bought him. He has received a rupee and a cloth worth two or three more, and is to have his land, seed and water gratis. Persons may swing either on account of their own, or on account of the vows of others; in which case it is believed great merit is obtained, and entire exemption from a future sinful birth secured.

At ten o'clock, P. M., our hearts were gladdened by the arrival of two bullocks, with books and letters from the mission circle at Nellore. Hundreds were in waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At first we occupied three different places in order to draw the people away from the tent, and to divide them into three companies, the better to effect our object. But in this we were soon foiled, as the want of air, the vociferations of hundreds of voices, "Sir, to me a book will you give?" and the taps, the knocks, the twitches, and the press upon our person obliged us to desist, and devise another expedient less objectionable. It was now proposed that the people should be seated around us, assuring them that on proving their ability to read, the books would be theirs. But here, too, as before, we were entirely defeated; for, while attempting to give books, scores of hands were extended, each determined to seize the prize. What to do we knew not. We could not repair to our tent with any reasonable prospect of safety: and to get ourselves and books away from the multitude was impossible. While in this dilemma E. proposed to ascend the venerable olive, and to give books to the eager multitude below; this had the desired effect, for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the truth into their ears, and dropped the books into their hands, while br. M. and myself tested their ability to read, and endeavored to impress the heavenly message upon their hearts. A venerable old man from Nidupetta, just ready to drop into the grave, on hearing and receiving the gospel, called it the *Lubavertamaum* (the good news). He seemed at a loss to express his gratitude. The truth may reach his heart even at the eleventh hour. Though the last day of the feast, and the pageantry more im-

posing than on any of the previous days, yet many persons remained during the whole time of swinging, the earnest solicitations of friends to the contrary notwithstanding, apparently much interested in what was communicated, and evidently intent upon the object of their desire. I think that during the last three days, we could have given two or three thousand portions of scripture judiciously, and which, in that case, would have been carried to different parts of the interior of the Telooqoo country, with a reasonable prospect of their being read and preserved. But we feel grateful for the privilege of giving one thousand, and as many tracts, and shall most ardently supplicate the divine blessing to attend them.

The swinging to-day occasioned a general disappointment and dissatisfaction in consequence of the age and timidity of the person who swung. It is believed that the anger of the divinities will in some marked way be manifested towards him.

The swinging part of the festival is now done; and O, that I could believe it were forever done! But the same causes will produce the same effects. Its observance during nine successive days, must have caused a jubilee in hell. But the gospel that has been published, and that is now in the hands of the people, may cause a universal wail that shall overwhelm the infernal regions. Blessed be God! he has said, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

7. The people have been leaving all night; few are to be seen, except bazar men. A little quiet is very acceptable. The swinging apparatus, the idols are removed, and the people who remain, observe this as a fast day. We have had frequent calls during the day for conversation and books, and have only fifteen or twenty copies left. We have, however, written to N. for an additional supply, as we have concluded to attend a second festival, now in progress, eight miles south of this. We have had pressing invitations from persons of different villages to visit their respective villages with books, as no missionary with christian books has ever been among them. While the harvest is so abundant, where are the laborers?

8. During our morning walk in and around Cota, we had several favorable

opportunities of speaking to individuals and companies on the salvation of their souls. An old man from Kismatam, appeared much interested in what was communicated on the subject of a free and full salvation by Jesus Christ, and begged several books for himself and friends. On being told our books were nearly all gone, and that it was our intention to call at K. on our return to N., he seemed satisfied. The idols, and hundreds of persons witnessed the taking down of the swinging apparatus, (which occupied most of the morning) and its safe deposit in the idol's temple. During the afternoon they have feasted themselves to surfeiting upon sheep and lambs, upon goats and kids, and upon berries and fruits of different kinds. The poor have been supplied with food from a common store provided by persons residing in the place, and the managers of the festival. Its entire expense is probably not less than 2000 rupees. All is silent and solemn as the grave. The people are all gone, and the idols have resumed their repose. We shall leave this for Malalum some time during the night, and may the Lord prepare the way before us.

The brethren did not return to Nellore until the 22d, having spent their time in visiting numerous villages, distributing books, and preaching the gospel of the kingdom.

### Burmah.

#### LETTER FROM MR. STEVENS.

Mr. Stevens appears to have written while absent from home. He dates Kayin Creek, March 31, 1842.

#### *A baptism among the Pgho Karens.*

It is with great pleasure, I inform you that after the lapse of nearly three years, the Lord has again permitted us to visit the baptismal waters, and witness the public profession of Christ, by converts from among the Pgho Karens. On the 25th inst., in company with br. Chandler, I went to Dong Yang. There was one man between sixty and seventy years of age, living at a village called Paungbai, about twelve miles from the zayat, whom I had expected to baptize while at Dong Yang in January, but who was prevented from coming to us at the time appointed, by illness in his family. He had desired to be informed when I should go up again, that he might come

and be baptized. Accordingly on the morning after our arrival, I sent the deacon of the church, who is his younger brother, to give to him an opportunity of fulfilling his desire. Just as our evening worship closed, we were gladdened by the sound of his well known voice, and, on going down from the chapel to receive him, ascertained that, notwithstanding a lameness, with which he has been afflicted for years, he had walked about half the distance, and when unable to proceed further, he hired a buffalo and rode the rest of the way. His conversation soon told us that he had come with all his heart to be baptized, and was not ashamed every where to acknowledge himself a Christian. On his way, he told those whom he met the object of his journey, and exhorted them to follow his example. The Sabbath following, after the usual examination, he was unanimously received, and I had the happiness of baptizing him in a beautifully clear, but shallow stream, issuing from the neighboring mountain. It was to us all a day of peculiar rejoicing. Long time had passed since the last baptism, and the present candidate was such in character and standing as not only to leave little ground to fear that he would dishonor his profession, but also to excite the hope that through him others also would, ere long, be brought to Christ. On leaving his house to be baptized, his wife and a son bade him go as he had determined, and they would by and by follow in his steps. When the head of a family is baptized anywhere, it occasions peculiar joy to the disciples of the Savior, but it is specially so among the Karens, who preserve in their domestic arrangements so much of the patriarchal manner. Our hope, therefore, is, that in the family of this man, the little church in Dong Yang will ultimately obtain a strong branch.

#### *First baptism in Kayin Creek.*

Early the day following we returned to the city, accompanied by the deacon of the church, as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly on the afternoon of the next day, I left Maulmain again, with Christians only for my boatmen, and was so much favored by the wind, that beyond our highest expectations we arrived at the place of our destination about eight or nine o'clock of the same evening. Here

we had the happiness of meeting with the two other Karen preachers (beside the deacon) connected with the Dong Yang church, who had, for about ten days past, been preaching in this region. We spent the first day in preaching and religious conversation; and to our great joy, in the evening, after a season of worship, saw the aged man and his wife, the heads of the family, draw near and ask for baptism. This man has been regarded as a good inquirer for three years, during which time he has shown very satisfactory evidence of conversion. He says it is now five years (i. e. since the baptism of his mother, the oldest disciple in the Dong Yang church,) since his mind decided in favor of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. This being the case, and the evidences of his life being so satisfactory, and the views and feelings expressed in repeated and protracted conversations during the day, so well accorded with those of a true convert, that no room was left for hesitation, and he was immediately received without further formal examination. The examination of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost; the first time, doubtless, that the waters of this creek have ever been consecrated to so holy a rite. Besides these two Christians there is another, one of their sons, who was baptized at Dong Yang more than three years since, but has resided in this region, and during this period, single and alone, has been holding up the standard of the cross, and amidst persecutions and reproaches, has been exhorting his friends and acquaintances to join it. Since the time of his baptism he has been known here by the name *Quah plai*, disciple of God, as he has been the only disciple in this region. The Lord has been pleased to reward his constancy and fidelity, and we cannot but hope that he and his parents are the beginning of a future Pgho Karen church to the east of Zuagaben. The old man baptized this morning is 69 years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized.

*A good man difficult to find.*

As the evening of yesterday closed upon us, a few Talings called in, on their way from the teak forest to Maul-

main. We commenced conversation with them, when they opposed as long as they could find arguments, and on the failure of these, resorted to the reply which usually puts an end to all discussion—"We will follow the multitude, though hell be their portion." We endeavored to show them the import of their own words, but they were unmoved. We concluded our interview by reading the first chapter of Genesis, when they left, and we united our prayers in family devotion. After commending to God our aged friends and their children, we took our leave; and when I saw the affectionate manner in which the Christians gave to each other the parting hand, with assurances of mutual remembrance at the throne of grace, I almost imagined myself again in America.

Long before daylight we found ourselves at Damatha, where I wished to see an interesting inquirer, who has for several years given us much encouragement. Whenever he meets with any of the teachers or assistants, he gives them apparently a hearty welcome, as though he really felt himself one of their company. Early in the morning, in company with Ko Myat Kyan, a humble, devoted old preacher, I called at his house, but he had gone out before us to his brick kiln, about a mile and a half from the village. Ko Myat Kyan said "Let us go out to him, a good man is so difficult to be found;" and we were intending to do so, when from the man's wife we learned there was another inquirer in the place, who spent nearly the whole day with br. Haswell, when he was at the village two or three weeks before. Accordingly we went first in search of him, and after some time spent in preaching to some whom we met in the street, we found his house. He received us politely, bringing mats, which he spread for us to sit upon. He had the appearance, I thought at first, of being rather ashamed to have been inquired after by the disciples of Christ, and to be regarded as one who favored their sentiments. But, on the contrary, he began immediately to speak with so much fearlessness in favor of Christianity, and against Boodhism, that I began to fear he could not be sincere. I soon, however, became convinced, that he had indeed made so much progress in his inquiries after truth, that he was satisfied no reliance could be placed on the betagat, and conse-



quently the religion of Gaudama was false, and even ridiculous. Our good old assistant was so much interested, that he preached till he was quite exhausted. We find it true here as elsewhere, that ignorance is the greatest foe to truth. It is easy to preach the gospel to one who understands the betagat, as in the case of our inquirer; but when men undertake to defend their own system of belief without themselves knowing what it is, to convince them of error, and show them the superiority of a different system, is like ploughing on a rock. And such is for the most part the character of our work among the Burmans and

Taliugs, especially the latter. But God does not leave himself without witnesses among them, and condescends to help our faith by giving us occasional proofs of the power of the gospel, in actual conquests made over the minds and hearts of the hardened heathen.

We continued preaching to our inquirer until the tide turned, and called us again to our boat, and we set out for Maulmain without seeing the brick-maker, as we had designed. The Lord make his own word effectual, and call in his elect in these years and in these regions of darkness, to make known his power and his glory.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The following sketch of the commencement and present state of the English Baptist Missionary Society, which has just reached us in the Magazine for September, will be found to possess uncommon interest.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“ Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“ We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well

to endeavor to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in May, June, and July, from 8 to 9; in August from 7 to 8; September and October from 6 to 7; November, December, January, and February from 5 to 6; March from 6 to 7; and April from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“ We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a village or neighborhood, will unite in small societies at the same time. And if any single individual should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if any other Christian societies of our own or other denominations will unite with

us, and do now invite them most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock;’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, “it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by Granville Sharp, Esq., Chairman of the Committee; who assures us, that the committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slave-holders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavors, by all legal means, to effect the abolition of such enormities.” The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labors. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—“Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge’s meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. \* \* \* \* \* Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulersbury, in Northamptonshire.” Such was William Carey; who, having first

joined the Baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled “An Inquiry into the obligations of Christians to use means for the Conversion of the Heathen.” This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, “Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world.”

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, “in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz.—1. That we should *expect* great things.—2. That we should *attempt* great things.” So strongly did the brethren now feel, that they resolved—“that a plan be prepared, against the next ministers’ meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;” and on October 2d, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

“1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey’s late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

“2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen*.

“3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

“4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

“5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

“6. That the Rev. Reynold Hogg be

appointed treasurer, and Rev. Andrew Fuller secretary.

“7. That the subscriptions be paid in at the Northampton ministers’ meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

“Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d.”

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

“Some of the greatest difficulties we had to encounter,” wrote Mr. Fuller at a subsequent period, “were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling.”

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the

committee enumerate among the benefits already resulting to the churches at home from the undertaking, that “a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense.”

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labors, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were steadfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindoo. Addressing Mr. Sutcliff, December 29, he writes:

“Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindoo, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul’s wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu’s coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o’clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Br. Ward preached a sermon in English, from John v. 39, ‘Search the scriptures.’ We then went to the water side, where I addressed the people in Bengali; after having sung a Bengali translation of

‘Jesus, and shall it ever be?’ and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half past four I administered the Lord’s Supper; and a time of real refreshing it was.”

Krishnu, whose holy life and zealous labors among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was “full of joy;” and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, “he got nothing but joy and comfort,” adding, “It was the work of love.”

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. “God,” as Mr. Ward observed, “has done it with perfect ease. Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the caste is broken; who shall mend it?”

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—“They should not feel the cold while they were hearing of Jesus Christ.” On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. “Oh yes,” said one of them, named Joymoon, “my mind’s book is open, in which I write down every thing that I hear about Jesus Christ.”

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant:—

“Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of,

and the money, in far less time than they apprehended, was gone.

“In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. ‘Then,’ said Mr. Carey, ‘I will call on him.’ They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,\* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the Committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799 he was followed by Messrs. Marshman, Grant, Brunson, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore,

\* Who afterwards married Mr. Carey’s sister.

then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, "I would give a million pounds sterling, if I had it, to see a Bengali bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations." This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by Baptist missionaries from 1801 to 1841:—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Afghan .....	..	1,000	..	1,000
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	1,000	..	..	1,000
2 Armenian (Modern) ..	..	600	..	600
Matthew .....	..	100	..	100
3 Assamese .....	..	1,000	..	1,000
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	1,000	..	..	1,000
Hagiographa .....	1,000	..	..	1,000
Prophets .....	1,000	..	..	1,000
Luke .....	..	1,500	..	1,500
4 Battak .....	..	not known	..	..
5 Belochi .....	..	..	..	..
6 Bengali .....	..	not known	..	..
Old Version .....	3,000	..	16,600	..
Pentateuch .....	10,000	..	..	10,000
Historical Books ..	1,500	..	..	1,500
Prophetical Books ..	1,000	..	..	1,000
Job to Sol.'s Songs ..	900	..	..	900
Psalms .....	3,900	..	..	3,900
Luke, Acts & Rom. ..	10,000	..	..	10,000
Matthew & Mark ..	1,000	..	..	1,000
Matthew .....	10,000	..	..	10,000
Mark .....	10,000	..	..	10,000
Matt. & Prophets ..	500	..	..	500
New Version .....	5,800	..	..	5,800
Genesis & Exodus ..	2,500	..	..	2,500
Pentateuch .....	1,000	..	..	1,000
Psalms .....	5,000	..	..	5,000
Proverbs .....	5,000	..	..	5,000
4 Gospels, in all ..	96,400	..	..	96,400
Gospels and Acts ..	7,500	..	..	7,500
Acts .....	2,000	..	..	2,000
7 Bhogulcundi .....	1,000	..	..	1,000
8 Bhikaneera .....	1,000	..	..	1,000
9 Bhutneera .....	1,000	..	..	1,000
10 Bruj .....	3,000	..	..	3,000
4 Gospels .....	3,000	..	..	3,000
11 Burmese .....	5,000	..	..	5,000
Matthew .....	5,500	..	..	5,500
John .....	2,000	..	..	2,000
Acts .....	3,000	..	..	3,000
Hebrews .....	3,000	..	..	3,000
Epistles of St. John ..	3,000	..	..	3,000
12 Chinese .....	6,400	..	..	9,400
Genesis & Exodus ..	3,100	..	..	3,100
Four Gospels .....	3,000	..	..	3,000
13 Cingalese, about ..	5,000	..	..	10,000
14 Gujratli .....	1,000	..	..	1,000
15 Gurwali or Shreenagar ..	1,000	..	..	1,000
16 Haroti .....	1,000	..	..	1,000
17 Hindi .....	..	..	..	..
Old Versions .....	..	4,000	..	4,000
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	1,000	..	..	1,000
Hagiographa .....	1,000	..	..	1,000
Psalms .....	3,000	..	..	3,000
Prophetical Books ..	1,000	..	..	1,000

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
Four Gospels .....	..	..	10,000	..
Matthew .....	..	..	4,000	..
Mark .....	..	..	4,000	..
Luke .....	..	..	4,000	..
John .....	..	..	4,000	..
Acts to Cor. ....	..	..	3,000	..
New Versions .....	..	..	6,000	..
Matthew .....	..	..	6,000	..
18 Hindustani, or Urdu ..	..	..	1,000	..
Old Version .....	..	..	4,500	..
New Version .....	..	..	20,000	..
Gospels .....	..	..	10,500	..
Gospels and Acts ..	..	..	4,000	..
Acts .....	..	..	3,000	..
19 Javanese, about .....	..	..	1,000	..
20 Junbu .....	..	..	not known	..
21 Juyapura, Matthew ..	..	..	1,000	..
22 Kanoj .....	..	..	1,000	..
23 Kashmiri .....	1,000	..	..	1,000
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	..	..	500	..
24 Khassi .....	..	..	1,000	..
25 Kumaon, to Colosa ..	..	..	1,000	..
26 Kunkunu .....	..	..	1,000	..
Pentateuch .....	1,000	..	..	1,000
27 Kusoli, Matthew .....	..	..	not known	..
28 Kurnatta .....	..	..	1,000	..
29 Mahratta .....	..	..	1,000	..
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	1,000	..	..	1,000
Hagiographa .....	1,000	..	..	1,000
Prophetical Books ..	1,000	..	..	1,000
Matthew .....	..	..	465	..
Four Gospels .....	..	..	3,000	..
Acts to Revelations ..	..	..	3,000	..
30 Malay, Arabic .....	..	..	1,000	..
Do. Roman .....	..	..	500	..
31 Marwari .....	..	..	1,000	..
32 Muzndh .....	..	..	1,000	..
33 Multan .....	..	..	1,000	..
34 Manipura .....	..	..	1,000	..
35 Nepanlese .....	..	..	1,000	..
36 Oodypura .....	..	..	not known	..
37 Oojein .....	..	..	1,000	..
38 Oriya .....	..	..	5,000	..
Pentateuch .....	3,000	..	..	3,000
Historical Books ..	1,000	..	..	1,000
Hagiographa .....	1,000	..	..	1,000
Prophetical Books ..	1,000	..	..	1,000
Matthew .....	..	..	3,000	..
39 Palpa .....	..	..	1,000	..
40 Persian .....	..	..	500	..
Old Ver. 4 Gospels ..	..	..	1,000	..
New Version .....	..	..	12,000	..
Four Gospels .....	..	..	4,000	..
Acts .....	..	..	1,000	..
Gospels and Acts ..	..	..	1,000	..
41 Sanskrit .....	..	..	600	..
Old Version .....	..	..	600	..
Pentateuch .....	600	..	..	600
Historical Books ..	1,000	..	..	1,000
Do. to 1 Kings .....	2,000	..	..	2,000
Hagiographa .....	1,000	..	..	1,000
Prophetical Books ..	1,000	..	..	1,000
New Version .....	1,000	..	..	1,000
Psalms .....	2,500	..	..	2,500
Matthew .....	2,500	..	..	2,500
Gospels and Acts ..	..	..	500	..
42 Sikhi .....	..	..	1,000	..
Pentateuch .....	1,000	..	..	1,000
Historical Books ..	1,000	..	..	1,000
Hagiographa .....	1,000	..	..	1,000
Prophetical Books ..	1,000	..	..	1,000
43 Sinlhi .....	..	..	not known	..
Matthew .....	..	..	not known	..
44 Telnga, or Telooog, ..	..	..	1,000	..
Pentateuch .....	1,000	..	1,000	..
Total No. of Volumes printed up to 1826 ..	..	..	195,565	..
Do. from 1827 to 1838 .....	..	..	44,500	..
Do. to April, 1841 .....	..	..	194,400	..
Total during the 40 years ending April, 1841 ..	..	..	434,465	..

To detail the encouragements and discouragements of the missionaries in India;

—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labors of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had labored among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labors, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest, presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory, as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labors in Jamaica, before it became

apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink'about any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all. Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for the brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.'"

In a subsequent letter he remarks:—

"We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it ready to trow me off, but den, O me hope, nie hope, though me no sure, me will den fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; to-morrow,

massa, before sun rise on you, me shall be wi Jesus, (so he was) me shall go singing from this bad world.' (So he did.)"

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fues, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be

driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a Sabbath in Montego Bay. When I arrived, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labors of our brethren. Messrs. Sturge and Harvey in their Tour in the West Indies, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent enlightened and Christian. The Sabbath once desecrated, is now devoted to public prayer and thank-

giving, and to the enjoyment of Christian communion. A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labors among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the conversion of souls (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reli-

ance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes:—"Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours' sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sunrise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o'clock, and every evening. The chapel was always filled."

At Belize, in South America, we have a small but interesting mission, where the



Rev. A. Henderson is laboring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising

station has been recently commenced. It originated in the zeal of our colored brethren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday school and bible class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,  
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
<b>CALCUTTA.</b>					
Benevolent Institution . . . .	W. W. Evans . . . .	2	265	123	388
Native, Christian ditto, or } Boys' Boarding School }	G. Pearce . . . .	1	52		52
Ditto, for Girls . . . . .	Mr. & Mrs. Wenger	1		10	10
Native Institution . . . . .	G. Small . . . .	1	200		200
Narsingdarchok, 5 Schools . . . .	J. Wenger . . . .	5	180		180
Lakhyantipur . . . . .	G. Pearce . . . .	1	12		12
Khâri . . . . .	Ditto . . . . .	1	12		12
Cutwa . . . . .	W. Carey . . . .	1		25	25
Birbhum . . . . .	J. Williamson . .	2	28	4	32
Ditto, Boarding . . . . .	Ditto . . . . .	2	5	4	9
Monghir . . . . .	J. Parsons . . . .	2	50		50
Ditto, Boarding . . . . .	Ditto . . . . .	1		7	7
Patna . . . . .	H. Beddy . . . .	1	35		35
Ditto, Boarding . . . . .				4	4
Allahabad . . . . .	L. Mackintosh . .	1	22		22
Delhi . . . . .	J. T. Thompson . .	1		10	10
Jessore . . . . .	J. Parry . . . . .	5	150	50	200
Barisal . . . . .	S. Bareiro . . . .	1		no returns	
Dacca . . . . .	W. Robinson . . .	1	35		35
Dinajpur . . . . .	H. Smylie . . . .	1		no returns	
Chittagong . . . . .	J. Johannes . . . .	1		no returns	
<b>CYLON.</b>					
Colombo, &c. . . . .	Eben. Daniel . . . .	27	937	248	1185
Kandy, &c. . . . .	Joseph Harris . . .	15	254	16	270
About 70 Teachers.	Total . . . . .	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po . . . .	Thomas Sturgeon . .	1	70
Graham's Town . . .	George Aveline . . .	2	150
		3	220

## WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
<b>JAMAICA.—NORTH.</b>				
Lucea . . . . .	E. J. Francies . . . . .	2	133	320
Gurney's Mount . . . . .	E. Woolley . . . . .	2	127	165
Montego Bay . . . . .	Thomas Burchell . . . . .	6	947	2015
Salter's Hill . . . . .	W. Dendy . . . . .	4	474	716
Bethsalem . . . . .	John May . . . . .	1	31	51
Falmouth . . . . .	William Knibb . . . . .	4	723	1025
Waldensia . . . . .	J. E. Henderson . . . . .	1	112	150
Rio Bueno . . . . .	P. H. Cornford . . . . .	1	127	185
Stewart Town . . . . .	B. B. Dexter . . . . .	2	160	390
Brown's Town . . . . .	John Clark . . . . .	3	494	1223
Bethany . . . . .	J. H. Dutton . . . . .	2	277	888
St. Ann's Bay . . . . .	T. F. Abbott } . . . . .	3	203	800
Port Maria . . . . .	J. Millard }			
Belle Castle . . . . .	D. Day . . . . .	2		330
	J. Kingdon . . . . .	1	90	120
<b>SOUTH.</b>				
Kingston . . . . .	S. Oughton . . . . .	2	435	698
Ditto . . . . .	J. Tiison . . . . .	2	209	142
Spanish Town . . . . .	J. M. Phillippo . . . . .	9	1261	1131
Vale Lionel . . . . .	J. Williams . . . . .	2	120	135
Old Harbor . . . . .	H. C. Taylor . . . . .	3	185	133
Jericho . . . . .	J. Merrick . . . . .	5	425	583
Savanna-la-Mar . . . . .	J. Hutchins . . . . .	3	225	231
<b>BAHAMAS.</b>				
Nassau . . . . .	H. Capern . . . . .	2	140	
Turk's Island . . . . .	W. Littlewood . . . . .	1	60	
<b>HONDURAS.</b>				
Belize . . . . .	A. Henderson . . . . .	3	200	
		66	7158	11,431

## TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teachers.	No. of Sunday Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India . . . . .	74	70	no return	2738	no return
Africa . . . . .	3			220	
West Indies . . . . .	66	80	60	7158	11,431
Total . . . . .	143	150	60	10,116	11,431

## STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Missionaries.	No. of Female Missionaries.	No. of Native Preach.	No. of Members added in the year.	Total No. of Members	No. of Inquirers.
<b>INDIA.</b>							
Calcutta, &c. . . . .	16	13	7	18	44	396	} about 100
North India . . . . .	24	18	4	25	40	395	
Asiatic Islands . . . . .	17	6	2	10	234	500	
Africa . . . . .	5	4	2	1	about 25	155	90
<b>WEST INDIES.</b>							
Jamaica . . . . .	82	30	23		5000	32,810	18,737
Bahamas . . . . .	19	4	2	9	557	1176	500
Honduras . . . . .	5	1		7	44	132	
Total . . . . .	168	76	45	70	5944	35,564	19,577

## American Baptist Board of Foreign Missions.

### REPORT OF A DELEGATION TO DENMARK.

It is known to some of our readers that Prof. Horatio B. Hackett of Newton Theological Institution was some months since, being then in Germany, requested to visit our persecuted brethren in Denmark. This appointment was readily accepted by Prof. Hackett, and in the month of August, in company with Prof. Thomas J. Couaut of Hæmilton Institution, who had received a similar appointment from the American and Foreign Bible Society, he made a journey to Denmark as requested. On his return to this country he sought an early opportunity to report orally the result of his visit, which was found to be so full of interest, that the Board, having passed a vote of thanks to Prof. Hackett for the very able and satisfactory manner in which he had fulfilled his appointment, requested that so much of his report as was of general interest, might be reduced to writing, and published in the *Missionary Magazine*. Prof. Hackett has accordingly presented the following Report, addressed to the Foreign Secretary.

#### *Objects of the mission.*

The objects more especially proposed by this mission, as explained to us in your letter of instructions, were, that we should acquaint ourselves as fully as possible, with the condition and prospects of our brethren, convey to them an assurance of our constant remembrance, and deep sympathy in their trials, and adopt such measures as divine Providence should afford us, for interceding with the Danish government in their behalf, and endeavoring to procure a more indulgent and tolerant policy towards them. The results of our efforts for the accomplishment of these objects are briefly as follows.

#### *Arrival at Copenhagen, and proceedings for the past year.*

On our arrival at Copenhagen, Aug. 6, we found on application at the prison, that the two brothers Peter, and Adolph Mænster had been discharged a few weeks before, after a confinement of nearly six months, and the payment of a heavy fine, which all their goods were sold to enable them to pay. This, it will be recollected,

is their second imprisonment. After the visit of the delegation of our English brethren in September, a year since, they were kept in prison till the month of November, and were then set at liberty, after being fined and forbidden by the court to preach and administer the ordinances of the gospel, until the government should remove the restriction. In the month of January ensuing, the younger Mænster in compliance with a request from the country to the church at Copenhagen, that some properly qualified person should be sent thither to preach and administer the sacraments, went, and there preached and baptized. Information of this was brought to the magistrates, upon which he was seized, put into prison, and kept there for two months under circumstances of very rigorous confinement. At this time he received a letter from his wife at Copenhagen, stating that her health was rapidly declining, and that she probably could live but a short time. Mr. Mænster addressed then a petition to the Board of Chancery, asking that he might be removed to the city and imprisoned there with permission to visit his wife in her sickness. This the Board refused. Such a refusal, under the circumstances of the case appeared so unnecessary, that it called forth expressions of disapprobation in some of the public journals; and as the reality of the sickness of Mrs. M. had been denied, this led to an investigation which resulted in a command from the King to grant the desired permission. Mr. M. was accordingly transferred from the country to the prison at Copenhagen, and had liberty to visit his wife in her sickness, who languished for a short time under an incurable consumption and then died. Upon application to the Board of Chancery he was allowed, under certain conditions, to follow the remains of his wife to the tomb. Meanwhile it became known, that the elder Mænster had also baptized; he, therefore, was again apprehended and put into prison, to share the

confinement of his brother. The fine, in which they were amerced on their second liberation in July last, was twice as great as that in the first instance; and, as they could not leave their prison till it was paid, all their household furniture, with a very trifling exception, and which constituted their only property,\* was sold at auction to enable them to regain their personal freedom. Even then, as after this sale there was still a deficiency, they could not be discharged, till a benevolent individual, Mr. Spandet, to whose care they had been committed while in prison, offered himself as surety for the payment of the remainder. Others of the church have also been imprisoned and fined; and others still, heavily fined, who have not been imprisoned. Some of the latter have been allowed a limited term for the payment of their fine, at the expiration of which, if not paid, they must go to prison and there remain, upon a fare of bread and water, till the law is satisfied. This punishment has been in one case already inflicted.

*Present situation and number.*

Our brethren consequently are all now at liberty, but without any security for the future. They have been discharged without conditions, that is, left on the same footing with regard to the laws, under which they have hitherto suffered, as that on which they stood before their imprisonment. The public opinion has become so far favorable to them, that they can hold their religious assemblies for the present in peace; but they have no legal guaranty even for this privilege, and are subject at any moment to a repetition of the same oppressive treatment, which they have already experienced. The number of their members, it may be here stated, is now

179—119 of whom belong to the church at Copenhagen, and the remainder to churches in the country.

*Interview with our brethren.*

Not finding our brethren at the prison, which had been so long their home, we proceeded immediately to the residence of their families.\* It is impossible to describe the reception which here awaited us. Although our arrival had been expected, it was at the moment sudden and unlooked for. It was evident that we had come with consolation to hearts which needed it and could feel it. Tears of joy bore witness to the emotions which filled their bosoms at such a demonstration of the interest of their American brethren respecting them. It was not our privilege to meet with them at their place of public worship: this would have been a violation of the laws of the country, which in our situation as foreigners would have given offence, and prejudiced the object of our visit: but we had other and numerous opportunities to see them, and proffer to them the sympathies and counsels, which their circumstances rendered so grateful to them.

*Interviews with officers of the government, and others.*

It was judged advisable on consultation with our brethren and other friends, that we should seek an interview with some of the more distinguished officers of the state and the church, and lay before them the design of our visit. His Majesty, the King, being absent from the capital, and from Denmark itself, we were prevented from seeing him. Among the gentlemen whom we visited were his Excellency Andrew S. CErsted, King's Commissarius and member of the Privy Council, Dr. Mynster, the Right Rev. Bishop of Sealand, Dr. Tryde, Dean of the Diocese of Sealand, Dr. Clausen, Professor in the University of Copenhagen, and President of the Estates at Roeskilde, and various members of the Estates, which was then in session. It would lead to unnecessary repetition to

\* Our last evening at Copenhagen we spent at the house of the elder Mr. Mœnster, and discovered by accident during supper, that it was served to us on the door, which connected together his two rooms, and which had been taken down to serve the purpose of the table, sold at auction. We then learned, which had not been known to us at the time, that at the house of the other Mœnster the evening before, they had been obliged to resort to the same expedient from the same necessity.

\* The elder Mœnster we did not see; as through a misunderstanding of our arrangements he was at this time in Hamburg.

detail in every instance, our conversation with these gentlemen; as our interviews with them were separate, and the topics of discussion to some extent, naturally the same.

From Dr. Tryde, dean of the diocese, on whom we first called, we learned that the government, that is, the king and his cabinet, had then under consideration several propositions in relation to the Baptists, which had been recommended by himself and others for adoption. The principal of these are, 1. That the Baptists be allowed to hold their religious assemblies in all places where they now are; but not to establish themselves in other places, or baptize any where, or receive any new members. 2. That in three cities, however, viz. Altona, Friederikstadt and Frederits, they have liberty to meet for public worship, and also to receive by baptism such persons as may desire it. To these cities it is possible that a fourth may be added, which, however, can in no event be the capital, Copenhagen. 3. That they be exempted from the law which requires children to be presented for church baptism, with the understanding that such children are to be confirmed in the usual way at the age of 18. As an indication of some progress towards a more tolerant spirit, we could not but be gratified to receive this information; while at the same time we did not fail to represent our views of the insufficiency of the proposed measures to relieve the distress of our brethren or satisfy the demands of a just christian toleration. The remark of the Rev. Dean, that there had been no persecution in the case, and that we have in this country a false view of the matter in so regarding it, we of course could not readily understand, not even with the benefit of his explanation, that the Baptists suffer because they violate the laws (which laws require them to violate their consciences) and must naturally take the consequences, separation from their families, confinement in prisons, and confiscation, which in Denmark are the penalty of such offences.

We regret to say, that in the Bishop,

Dr. Mynster, we did not find the liberal spirit or enlightened views which might have been expected in a person of his distinguished station. He confirmed the information which had been given us by Dr. Tryde; but showed himself unwilling to favor any farther concession, and took ground even in defence of the restrictions existing there on the rights of conscience as morally proper and expedient. Against the personal character of the Baptists, the correctness of their lives, and the salutary effects of their preaching, he had nothing to object. He could only say, that at present indeed, while they were so few, they exhibited a christian spirit and blameless conduct; but as soon as they became more numerous, they would no longer maintain the same purity. To this it was natural to reply, that the virtues which he now acknowledged, were the legitimate fruit of their principles; and that just so far as these were truly embraced, they were adapted to produce the same effects whether held by the few or the many.

By our interview with the President of the Estates, Prof. Clausen, we felt, that we were authorized to regard him as the decided friend of religious toleration, and as disapproving the manner in which the Baptists had been treated. He stated that he had expected the subject would have been brought to the attention of the Estates, and had designed to avail himself of the occasion to declare his sentiments, and advocate a change in the policy which had been hitherto pursued.

As it had been said, that the constitution of Denmark so called presented insuperable obstacles to the toleration of the Baptists, we were anxious to ascertain from Mr. Cæsted, one of the most distinguished of the Danish civilians, whether the essential difficulties of this kind had not been already surmounted in the partial toleration, which it was proposed to grant them, and whether consequently any thing more than an extension of the construction of the laws thus recognized was necessary to their full protection. But from the delicacy of his position as a member of the king's cab-

inet, and the fact that deliberations on the subject were then pending, he felt that he could not with propriety make known his opinion on such a point. Upon our expressing the hope, that so far as he found these men giving evidence that they were men of principle and integrity, peaceable and conscientious, he would show them all the favor in his power, he replied with earnestness, that he was certainly disposed to do it, and that the dissensions and persecutions which had taken place in regard to them had given him pain.

It is but just to add, that our reception by these gentlemen and others whom we had occasion to see, was unexceptionably courteous, and gave us, as individuals, every reason to retain a grateful impression of their kindness and hospitality.

*Testimony to the character of our brethren.*

As already intimated, no attempt is made to justify the persecution of our Danish brethren by any criminal charge which can be brought against them. All acknowledge the perfect innocence of their lives and the sincerity of their motives. It is well known and admitted also, that their preaching has been eminently useful, frequent instances of reformation having been effected by it so remarkable as to become a matter of general attention and surprise. It is an expressive testimony in their favor, that the common people, although at first disposed to insult and annoy them, have now become generally friendly to them, and rather espouse their cause in opposition to those who would persecute them. Mr. Spandet, superintendent of the prison in which our brethren were confined, spoke in the most honorable manner of their spirit and conduct throughout the whole of his intercourse with them. It was upon his responsibility, as has been mentioned, that they were finally discharged, when they had no means to pay their fine, and from him they received also many favors, which mitigated greatly the hardships of their imprisonment. We did not fail to call upon him, and thank him for his kindness; his answer was—'it is no merit—

they deserved it all;' and upon our expressing the hope, that, should our friends be so unfortunate as to need his sympathy again, he would find them still worthy of it, he said with much emotion, 'I have nothing but good, nothing but good to say of them.' This gentleman is a member of the established Lutheran church, and must be supposed to have borne an impartial testimony.

*Summons before the police.*

We were not allowed to prosecute the objects of our mission wholly without molestation. As illustrating the laws of Denmark in regard to our denomination, it may be mentioned, that at the close of our first day's proceedings, we received a summons from the police, saying that we must present ourselves at the traveller's office the next day at 11 o'clock. We had reason to suppose that our labors were now at an end; that we should be taken possibly for a while into custody, or at all events required at once to quit the country. Our only hope now was to postpone this result for one day more, and thus gain time for a journey to Roeskilde, some fifteen miles distant from Copenhagen, where the Estates was then in session. Without this, our main object would have been lost. On our return from this journey, which we took on the day following, we found that the summons in question had been renewed, and the next morning we presented ourselves accordingly at the bar of the traveller's office. 'Information has been brought here,' we were told, 'that you belong to the sect of the Baptists. Is it true?' We of course plead guilty to the charge. 'You are aware,' continued the officer, 'that in Denmark this is a prohibited sect.' We answered that we knew it. 'And also,' showing us at the same time the law, 'that no person is allowed to come here to do any thing for its promotion.' On the latter point we were in some danger of being a little embarrassed; but on desiring that the law might be somewhat more exactly explained, we were told that it meant, at least in our case, that no one should come there to preach, and make proselytes or baptize.

Being able to say, that we had not done this or come thither with that design, we were acquitted and permitted to take our leave. Our American Chargé d'Affaires having died a short time before our arrival, we were indebted to the secretary of the English Embassy at the court of Denmark, the Hon. Mr. Brown, for very important assistance in this case, which it becomes us gratefully to acknowledge.

#### *Future prospects.*

Although many of the laws in Denmark are so intolerant in their character, and the spirit of persecution, especially on the part of the clergy, is still so active and bitter, there is yet much to encourage the hope, that more liberal sentiments are there gaining strength, and that the final result of the conflict now going on, must be a triumph for the cause of christian toleration. The king and queen are considered as personally friendly to the cause of the Baptists. Many individuals in public stations—even some clergymen in the establishment—have declared in their favor, that is, so far as regards the question whether they should be tolerated or not; this is advocated in some of the public journals; pamphlets are written and published in their defence; and as before remarked, the popular feeling is beginning to be enlisted in their behalf. They may be destined, they probably are, to yet further trials and sufferings; but whether we consider the agencies here at work or the history of similar struggles elsewhere, we need not despair of their success. In the meanwhile, till this issue be attained, the position of our brethren here, and in Germany also, is full of the greatest moral interest; they are the representatives of a principle, most dear to the hearts of all true christians; they are sufferers for rights, in defence of which men have earned their strongest claims to the respect and veneration of mankind; and they ought assuredly, in their struggles, to receive the sympathy of all, under whatever name they are known, who wish well to the cause of christian truth and freedom.

#### *Departure from Copenhagen.*

On arriving at the wharf, from which we were to embark, we found that some twenty or twenty-five members of the church were already there to bid us adieu. The scene was truly affecting, and one which we can never forget. It seemed as if they could not let us go, or find words enough to express their gratitude to their American brethren for the interest which they had shown for them in sending us to them. Their last words were,—Greet our brethren in America for us and thank them for their kindness and ask them still to remember and pray for us. They continued on the shore, after we had embarked, exchanging signals with us, till the distance hid us from each other. The response of our own hearts was,—Farewell, dear brethren, for a while farewell. Oceans may roll between us for the rest of our days; but these past, and we found faithful at the coming of our Lord, we shall meet again on the shores of a blessed eternity, where no storms of persecution can reach you, where you shall enjoy forever the rest and peace of heaven.

#### *Letter to our Danish brethren.*

Accompanying this report is a copy of a letter, addressed by Prof. Conant and myself to our Danish brethren. As it would have exposed them to misrepresentation to have received from us a communication to be circulated among them in private, it was so prepared as to serve, in the probable event of its publication, as a formal avowal to the Danish public of our full fellowship with the Baptists of that country, and as an exhibition of the temper and conduct, which we hold ourselves bound by our principles at all times to maintain.

*Copenhagen, August 11, 1842.*

To the Pastors and Members of the Baptist Churches in Copenhagen, and other parts of the Kingdom of Denmark—Greeting:

DEAR BRETHREN IN CHRIST:

The undersigned, having been appointed on behalf of the Board of Managers of the Baptist General Convention for Foreign Missions, and also of the American

and Foreign Bible Society, in the United States of America, to visit Denmark, for the purpose of acquainting themselves with the circumstances and prospects of the Baptist Christians in this country, and conveying to them an assurance of the remembrance and sympathy of their brethren in America, have been brought, in the execution of this commission, by the good Providence of God, in safety to this place; and would now, since it is impossible for them to communicate with you all in person, avail themselves of the opportunity to address to you a few words by letter.

We need not assure you, that your brethren whom we are permitted to represent, have heard with sorrow of the sufferings and sacrifices, to which you have now been so repeatedly called, and that they have not failed to commend you earnestly to Him, whose wisdom and grace you, under such circumstances, so especially need. They pray without ceasing to God for you, that He would grant you all necessary support and favor, that He would send you a happy and speedy deliverance from your present trials, and that, while they continue, He would abundantly sustain you by the consolations of his presence and spirit, and enable you to glorify Him by the patience and meekness with which you suffer for his name. Thanks to Him, who remembers his covenant and people in every time of affliction, that you have already experienced so much of his unchangeable faithfulness and love. We rejoice in the evidence afforded us, that the trial of your faith and patience has not been in vain, that it has left you unshaken in your desire and purpose to do the will of God in all things, and that you can still cast yourselves without fear upon the promise, "My grace is sufficient for thee."

We feel, dear brethren, deeply the difficulties of your present situation, and know well, that they are no ordinary christian qualities which you have occasion to exercise. May He who has the treasures of wisdom and grace, impart them freely to you, supplying all your need, and making you perfect and unblamable to do his most holy

will. If it be true, as may possibly be the case, that the present restrictions upon your religious liberty arise in part from ignorance, in the minds of some, respecting the real principles of the christian denomination to which you belong, how deeply must you feel the necessity of a faithful exhibition of these principles in all the fruits of a consistent piety; and how much encouragement, in regard to a change of the oppressive measures to which you have been hitherto subjected, may you derive from such a persevering vindication of yourselves against those who thus ignorantly accuse you. And if there be any who reproach you wilfully, who speak evil of you as evil-doers, and persecute you without cause, ye know that so long as you have a good conscience and maintain a good conversation in Christ, you may hope to conciliate the minds even of such; and at all events, that you may appropriate to yourselves the consolation of those words of the Apostle, "If ye suffer for righteousness' sake, happy are ye; be not afraid of their terror, neither be troubled."

We find, as was to have been expected, that the eyes of many are upon you, who scrutinize rigidly your conduct, and judge of you by the severest principles. We are persuaded that you need not shrink from this scrutiny; but will continue to adorn, in all things, the doctrine of God our Savior, not only because this is required of you by your profession as the disciples of Christ, but on account of the pretext which any offence or even so much as the appearance of evil among you would furnish for persevering in the opposition to you, from which you have already suffered so long. Above all things, dear brethren, would we exhort you to continue to love one another with a pure mind, fervently; and to shun all those causes of alienation, by which infant christian communities have been so often disturbed and weakened. We do not allude to this, as if for the purpose of enforcing a duty; for you are not ignorant, that this love is one of the first fruits of our profession of the spirit of Christ; but rather to remind you, that it is in this affection and



harmony among yourselves, that you are to find, next to the consciousness of the love of God in your own hearts, your chief support under those difficulties and assaults to which you are exposed from without. And while ye all love thus as brethren, remember especially those who have the rule over you as pastors and teachers, and honor the office to which God has called them, by your ready obedience to the instructions which they impart, and your ready co-operation with them in all the duties of your christian calling.

We cannot doubt that you will make it abundantly manifest in all your conduct and proceedings, that you are actuated in the course which you pursue by no fickleness of mind, or love of innovation, by no spirit of insubordination or disloyalty; but on the contrary, that your aims are purely religious, that you are governed by the most sacred convictions of duty and conscience, and have no other wish than to be permitted to hold the doctrines and practice the duties of the gospel according to your sense of accountability to Him, who has called you to lead quiet and peaceable lives in all godliness and honesty.

Of your future prospects, dearly beloved, we cannot speak with certainty. But when we consider the nature of the principles which your case involves;—when we reflect on the reasonableness of the privilege which you ask, namely, that of being suffered to worship God according to the dictates of your consciences, and your understanding of the holy scriptures;—when we recollect, that it is this privilege which it was the object of the glorious Reformation to assert and establish, that it lies in fact as to its spirit at the foundation of the church-constitution of Denmark itself, and that it is now so generally acknowledged in all Protestant lands, both of Europe and America;—we would fain hope, that it will ere long obtain the same practical recognition here also; and thus furnish to the world a new proof, that the true unity of christianity is to be maintained, not by that mere appearance of harmony which results from attempts to coerce the opinions

of men, but rather by the generous charity which tolerates those minor differences of opinion that may separate brethren of the same faith, and insists only, as the great bond of christian brotherhood, on a community of good works and christian graces.

We deeply regret that his most Gracious Majesty, the King of Denmark, is at this time absent from Copenhagen, and that we are thus prevented from seeking an audience with him. We should have been happy in an opportunity to thank him for the interest which he has on former occasions expressed in your behalf, and to pray him to exert his royal authority to preserve you from further molestation, and to secure to you the religious privileges which your brethren enjoy in other countries. You will continue, we are sure, as in duty bound, ever to respect his exalted station, to honor his person, and pray for the happiness and prosperity of himself and all who are related to him.

We have been favored while here with access to individuals of distinction and influence both in the church and the government, who have received us with the greatest courtesy, have listened with kindness to our statement of the objects of our mission, and allowed us to urge upon them the consideration of your present unhappy situation, and the grounds upon which you, in common with those who hold your principles in other places, feel that you are worthy to receive the toleration, and, so far as regards security against any infringement on your religious freedom, the protection also, of an enlightened and christian government.

It now only remains for us to commend you anew to God and the word of his grace. The Lord give you rest and build you up in the faith and order of the gospel. In Him we may put our trust; for He is faithful, and will never forsake his servants who commit to Him their cause.

Yours in the bonds of christian faith and fellowship,

HORATIO B. HACKETT,  
THOMAS J. CONANT.

## OBITUARY.

The Hon. and Rev. Jesse L. Holman, of Indiana, departed this life on the 22d of March, 1842. Being, at the time of his death, a member of the Baptist Board of Foreign Missions, the event was suitably noticed by the Acting Board on receiving the mournful intelligence; and an obituary would have sooner appeared, had we possessed the means of preparing it. Our necessity, however, has been relieved by recent numbers of the *Banner and Pioneer*, and the *Baptist Memorial*, to which we are indebted for the materials for this notice.

Jesse L. Holman was born in Mercer county, Kentucky, near Danville, October 22d, 1783. His father, a native of Virginia, emigrated to Kentucky while most parts of the State were yet a wilderness, and was killed in a skirmish with the Indians, a thing frequent in those times, leaving his wife with six children,—of whom Jesse was the fourth, being then about four years of age,—and with very little means for their maintenance. Neither the state of the country, therefore, nor the condition of the family, allowed the children many opportunities for obtaining an education. Young Holman, however, even in these circumstances, is said to have possessed an ardent thirst for knowledge.

In very early life he was the subject of deep religious impressions, and is said to have retained a distinct recollection of the feelings produced in himself on hearing a sermon when only four years of age; and although he had no recollection of the circumstances attending his learning to read, he was in the daily habit of reading the bible when quite young.

The precise time when Mr. Holman was made the subject of a gracious change, does not seem to have been very accurately defined in his own mind. He, however, made a public profession of his faith in the seventeenth year of his age, and united with the Clear Creek Baptist church, in Woodford county, (Ky.) For two or three years after his connexion with the church, he had convictions of duty to preach the gospel, but inasmuch as he re-

ceived no sympathy or encouragement from the church of which he was a member, in reference to such an object, he relinquished the idea for the time being, and entered upon the study of law. Having completed his studies, he entered upon his profession in his native State, where he successfully established himself in business, but, subsequently, and at an early date, removed to Indiana.

“At the time of his removal to Indiana, he received from Governor Harrison two commissions for District Attorney of the State for the counties of Dearborn and Jefferson, which were subsequently renewed by the courts of those counties. In 1814, he was elected a member of the House of Representatives of the Territorial Legislature, and the next session, to that of the Council, of which he was chosen President by a unanimous vote. Near the close of the same year, he was appointed the presiding Judge of the District in which he resided. In 1816, under the State government, he was appointed the presiding Judge of both the second and third Districts, and the same year was unanimously elected by the Legislature of Indiana, one of the electors of President and Vice President of the United States. In December, he was appointed Judge of the Supreme Court of the State, which office he filled with ability, dignity, and impartiality, for fourteen successive years, when, for a short time, he resumed the practice of the law.”

In 1835, he received the appointment of Judge of the United States District Court for Indiana, which office he filled with distinguished ability till his decease. In 1838, he was elected one of the Vice Presidents of the Baptist Board of Foreign Missions.

He did not assume the character of a minister of the gospel until late in life. “In 1834, at the urgent solicitation of his brethren, and as the result of long cherished and deep convictions of duty, he received ordination as a minister of the gospel. His whole soul entered into this work, and his public course evinced that

while he was not slothful in the business his profession and the public required of him, he was fervent in spirit, serving the Lord. In all the public offices he filled, Judge Holman gained and preserved the respect of his fellow-citizens. Few men in public life have preserved so unsullied a reputation, commanded so much general respect, and given such universal satisfaction in responsible stations. His nature flowed with the milk of human kindness.

“The crowning and ennobling principle of his character, and that which shone brilliant and steady in all circles, on the bench of justice, the political forum, and the walks of private life, was the influence of Christianity. Its truth, spirit, devotion, and practice, were prominent in his whole character. He loved the Savior, and with great humility and meekness he depended alone on his blood and righteousness for acceptance and salvation. He loved the saints of God, as bearing the image of the Savior, and possessed in a large measure the spirit of active benevolence to his fellow-men of every class. This was manifested in his private labors and charities, and his more public efforts. It was his delight to imitate his Great Master, who went about doing good.”

In his last moments, our departed brother was peaceful and happy. “To his disconsolate companion, he said, ‘Do not weep. I am going to be with Christ. We have lived together a long time, and have been greatly blessed. You *must not weep.*’”

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#### EIGHT THOUSAND DOLLARS EXTRA.

In the September number of the Magazine, we submitted a proposition from Mr. Cutter, of Assam. Having alluded to the loss of the Board in Calcutta, and the liberality of A. C. Bruce, Esq., in giving 800 rupees to meet this emergency, and his additional kindness in offering, with his brother, to loan to the Board 1000 rupees without interest, so long as it might be wanted, Mr. Cutter submits the proposition whether there are not eighty individuals in America who will come forward with

one hundred dollars each, and thus make up the deficiency in missionary funds occasioned by this loss.

Within a few days, a note has been received at the Missionary Rooms from an individual in the vicinity of Boston, taking up the proposition as follows:—

SIR:—I like the proposition of Mr. Cutter much. Will you allow me the privilege of being one of the eighty who will pay into the treasury, for foreign missions, the sum of one hundred dollars each, within one year from date.

—, Sept. 26, 1842.

This offer comes not from a merchant of Boston, as Mr. Cutter naturally enough thought it might, but from a female residing in a neighboring town, who has earned all she possesses by her own industry; and although she cannot consent to be known, except by the very modest name of a “friend of missions,” we think it due to her sex, who are always foremost in acts of benevolence, that thus much should be stated. Should all give in the same proportion, according to their means, more than *one million of dollars* would, unquestionably, be realized as the result.

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#### Recent Intelligence.

BANGKOK.—The following are extracts of a letter just come to hand from Mr. Jones, dated March, 1842, and addressed to the 1st Baptist church in Providence. Having alluded to the event of his safe arrival, the state of the mission,—enfeebled by the death of Mr. Slafter, the impaired health of several other missionaries, and the removal of Mr. and Mrs. Dean to China, the presses standing still, their stock of publications nearly exhausted; and having stated some plans for future operations, including printing, &c., he continues:—

But the death or sickness of a single missionary would blast all these prospects. No one missionary can possibly perform all the labor imperiously demanded in the Siamese department. Br. Goddard is alone in the Chinese department, and should he by any circumstance be removed, the most interesting field of usefulness known among the Chinese would be abandoned, the most flourishing and promising Chinese church in the world left without any guide. Can such contingencies be thought of without the most poignant grief? The question may arise, are there not missionaries of

other denominations, to whom, in such an emergency, the instruction of the Chinese might be entrusted? I answer, there is only one other missionary devoted to Chinese in this country, and he studies a different dialect. Brethren Dean and Goddard are the only missionaries who have ever acquired the Tio Chio dialect, which is spoken by the members of the church, and by about 150,000 of their countrymen in this city and vicinity. But take all the Christian missionaries in this kingdom, those who have made good progress in the language and those who can but just stammer in it, they amount to nine persons. The population of Bangkok alone, saying nothing of all the other large towns and villages of the kingdom, is about 500,000. This will give to each missionary more than 55,000 souls as his parish, almost four times the whole population of your goodly city of Providence. What, however, would you think of the interests of religion in your own city, if the supervision of the whole were committed to one man? Let all your pastors be removed but a single man, leaving all the other influences arising from your bibles entire, your schools, your college and previous training, would you still anticipate the rapid progress of truth's triumph? But that pastor would not be obliged to be translator, head printer, proof-reader, tract distributor, tract writer, &c.; nor would he be obliged to labor under all the unnumbered difficulties of employing a meagre, and yet imperfectly acquired language, as the means of combating all the imaginable absurdities of heathen mythology and prejudice, and communicating the glorious tidings of the gospel to besotted intellects as well as hardened hearts.

Consider these things, Christian brethren, and consider, also, whether the greatness and arduousness of the work to be performed here, does not demand an increase of laborers, and whether it is right and equal that those who have been laboring here, should be allowed to sink into their graves without any prospect that the efforts they have been permitted to make, shall be followed up and rendered successful. Your church is large. Many who are training for the service of the church of Christ, worship with you. Will none of them, not rashly, but having seriously counted the cost, resolve to put forth his energies for the enlightenment and salvation of Siam?

Duties press, time hastens on, and souls are hastening to the judgment. My heart remembers your kindness. My soul craves your prayers for myself and the dear pledges I have left among you. I would gladly

pour my full heart before you in entreaty for this wretched land. Multitudes here know much of Christian truth already. Implore for us those influences which shall make the truth effectual to their salvation and the Savior's praise. Let the love of Jesus constrain you to do as will please Him.

Other communications have been received from the brethren of this mission. All were enjoying their usual degree of health. The health of Mrs. Slafter, which at the date of previous letters was feeble, had much improved. Mr. Goddard, under date of April 16, 1842, writes:

We are now experiencing the hottest and most unhealthy season of the year. Yet our Heavenly Father continues to us the enjoyment of comfortable health, and the various mercies which he is wont to bestow on his unworthy people. What is still more encouraging, is, that the work of the Lord seems gradually progressing, notwithstanding the reduced state of the mission. On the first Sabbath in this month, I had the privilege of welcoming my teacher to the sacred privileges of the church by baptism and the hand of fellowship. He appears well,—has attained a very good knowledge of the truths of christianity, and promises much assistance in the work of spreading the gospel. There are two or three others who may be considered hopeful inquirers, if, indeed, they are not already the adopted children of God.

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GREECE.—The last steamer brought a letter from Mr. Love, dated Sept. 14, from which we learn with regret, that since his return from Patras to Corfu, Mr. Love has had a severe spasmodic attack, which, with the advice of his friends, seems to have convinced him of the propriety of a voyage to America, so soon as some one can be sent to Corfu. Apostolos, in his last letter to Mr. Love, takes the following view of this subject:

I am very sorry to hear of the return of another severe attack of your disease. Its periodical character is alarming. You know I have been an eye witness of these attacks, and my advice is, that you lose no time in trying a voyage to America. I think you may have great hopes of recovery thereby. The sea air,—skill of American physicians,—change of air to your native climate,—all contribute to make us hope. Because, brother, if you die of this disease, (without using all practicable means for recovery,) you will do a great wrong to your family, and to the church of Christ; because it will require a period of as many

years as you have been on the ground, for another to acquire your experience and knowledge of the customs, manners, character and language of the Greeks. And the Lord knows, I think, you ought not to grudge the requisite expense of the voyage. If you do, your judgment, it seems to me, is not correct; for your loss to the mission and to the cause of Christ in Greece, will be an incomparably greater loss: and the thing, besides, will be very wrong. Do not, therefore, I beseech you, waive this subject in any respect, but come to the immediate decision to go. If you ask, whom you are to leave in your place to labor while you may be absent? I answer, leave the Lord of the cause in which you are engaged—our Lord and Savior Jesus Christ; and who alone is able to fulfil the counsel of his own will. Call to mind the time when we were all under the necessity of leaving Patras on account of sickness. Whom left we then to labor in our place? In what mortal arm had we any hope—and what found we at my return to this place! How had the people been prepared for the truth, and how many are there now ready to embrace the gospel.

Speaking of the inquirers at Patras, Mr. Love remarks:—"Of the inquirers at Patras, I feel a degree of satisfaction that two of them, at least, have passed from death unto life; and, under ordinary circumstances, might soon, perhaps, be safely baptized. But they are the "first fruits" in Greece, and as such, will, doubtless, suffer much persecution for the truth. They need to have on the whole armor of the Christian, to enable them to stand in this evil day; and for this they yet need much patient teaching. With uninspired men, under such circumstances, it is better, I think, to err in *delaying* baptism than in *hastening* it."

WEST AFRICA.—Letters have been received within a few days from Messrs. Day and Clarke. Mr. Day writes from Bexley, Aug. 3d, at which time he was suffering from "chills and fevers." Mr. Clarke of Aug. 5, writes—

The Lord is still sparing us and granting us comfortable health. Few persons here or even in America probably enjoy better health than Mrs. C. and myself. We cannot but wonder at the goodness of God to us. But we dare not presume on health or length of days; before this reaches you, we may have gone the way of all the earth. We need assistance very much. The field is continually widening before us, and the demand for laborers is becoming more and more imperative. Our press is in operation. We have printed one little book, and have another of fifty or sixty pages in press.

CHEROKEES.—A letter has been received from Mr. Jones of Sept. 22d, in which he mentions the safe return of Mr. Bushyhead; and that he had recently visited the Creek Nation, of whom he says—"I was greatly rejoiced to see the manifestations of the grace of God, and promised to visit them again soon."

OTTAWAS.—"Our meeting at Ottawa," says Mr. Meeker, Sept. 1, "continues interesting. At our last church meeting we received one young man by baptism, and restored another. Two have asked for baptism, who give evidence of a change of heart, and two others seem to be earnestly inquiring after truth."

#### REV. DR. BOLLES.

At the regular meeting of the Acting Board for the month of September, the senior Corresponding Secretary, Rev. Lucius Bolles, D. D., announced that after the 30th of that month, he should relinquish the remainder of his salary, at the same time signifying his readiness to render any aid, in his official capacity, which might not be incompatible with the impaired state of his health. The subject was referred to a Committee, who, at a subsequent meeting, reported the following resolutions, which were unanimously adopted.

The reasons for their publication will be obvious to the readers of the Magazine, and especially to all such as have been familiar with the character and extent of the service, which Dr. Bolles has so long and so faithfully rendered to the cause of Foreign Missions. Though he retires from the active duties of the station, which he has filled with uncommon devotedness and integrity, he still retains the nominal relation of Corresponding Secretary, and it is fondly hoped that the Acting Board will long enjoy the benefit of his intelligent and judicious counsels.

The Editors of Baptist papers and periodicals throughout the United States, are respectfully requested to transfer these resolutions into their columns.

B. SROW, *Rec. Sec.*

#### Resolutions.

1. That the Board tenderly sympathize with the Rev. Dr. Bolles in the severe affliction which has rendered it necessary for him to retire from the principal duties of an

office, which for more than sixteen years, he has filled with exemplary judiciousness and fidelity.

2. That in view of the services which he has faithfully rendered to the cause of missions, and of the imperfect compensation, which, for several years, he received for such services, he is entitled to the kind consideration of those whom he has served; and had the Board the means within their control, they would be happy to proffer him the continuance of, at least, a portion of the salary which he generously resigns.

3. That the Board will be gratified to have him visit the rooms as often as his health will permit, in view to give such aid to the other secretaries as may be mutually agreeable; and that for all occasional services which he may render, the Board will make him suitable compensation.

**APPOINTMENT AND DEPARTURE OF MISSIONARIES.**

*Ojibwas.*—Miss Harriet Hildreth Morse, of Concord, N. H., appointed a school-teacher for the Ojibwa Mission, left Boston on Monday, 17th ult., for Sault de Ste. Marie, Mich., to take charge of the mission school at that station, under the superintendence of the Rev. Mr. Bingham.

*Cherokees.*—Mr. Thomas Frye, of Waterville, Maine, Miss Sarah Hale Hibbard, of Guilford, N. H., and Miss Elizabeth S. Morse, of Brookline, Ms., departed for Cherokee, Ind. Ter., on the 19th ult., under appointment from the Board as school-teachers in the Cherokee Mission.

**Letters, &c., from Missionaries.**

*ARRACAN.*—E. L. Abbott, j. Jan. 1842, Jan. 3, March (2).—G. S. Comstock, Jan. 3, Feb. 22, 26, with j.—E. Kincaid, Oct. 29, 1841, Jan. 1842, Jan. 24, March 5.—L. Stilson, Feb. 22, April 12, 13, 15.

*ASSAM.*—C. Barker, April 22.—M. Bronson, Dec. 27, 1841.—N. Brown, j. Jan. 2—March 20, 1842, April 19.—O. T. Cutter, Feb. 23 (2), March 24, April 25.

*BURMAH.*—C. Bennett, Feb. 12, March 5.—D. L. Brayton, Jan. 26, Feb. 12.—J. H. Chandler, Feb. 14.—J. M. Haswell, May 26.—H. Howard, March 24, May 26.—S. M. Osgood, March 15, 18—E. A. Stevens, March 31.

*CHINA.*—W. Dean, May 8.—J. L. Shuck, j. Jan. 23.—Feb. 18, March 16, May 3.

*SIAM.*—R. D. Davenport, April 6—19.—J. Goddard, April 16.—J. T. Jones, March 15, April 19.

*TELOGOOS.*—S. S. Day, j. 1841, March 12, 1842.—S. Van Husen, j. Sept. 1841, Jan. 1, 1842, March 16.

*AFRICA.*—I. Clarke, June 14, July 30, Aug. 3 (2), j. Feb. 26—Sept. 28.—J. Day, j. March 2—July 24, Aug. 3.

*FRANCE.*—E. Willard, May 28, July 13.

*GERMANY.*—J. G. Oncken, j. Sept. 27—Nov. 8, 1841, May 27, 1842, Aug. 26.

*GREECE.*—H. T. Love, June 20, Sept. 14.—R. F. Buel, May 16.

*SHAWANOES, &c.*—F. Barker, July 18, Aug. 13.—J. Lykins, j. April 1—July 30, July 12, Aug. 3, 16.—J. Meeker, July 16, Sept 1.—J. G. Pratt, Aug. 13.—

*CHEROKEES.*—E. Jones, March 29, 30, May 27, June 23, July 19, Aug. 10, Sept. 22.

*OTOES.*—A. Edson, Sept. 29.

*OTTAWAS.*—L. Slater, July 22, Sept. 9.

*OJIBWAS.*—A. Bingham, Aug. 9, with j. and t., Oct. 1.—J. D. Cameron, Aug. 22.

**Donations,**

FROM SEPTEMBER 1 TO OCTOBER 1, 1842.

*Maine.*

Cumberland Bap. For. Miss. Soc.,	
Henry B. Fernald tr., per	
Charles F. Cory,	
For Burman schools,	50
“ general fund,	53,50
	54,00
Hollis, Joseph Ridlon	25
do., Jesse Ridlon	25
Waterboro', Mrs. Pitts	12
Green, six friends to missions	1,50
Belgrade, Moses Page	1,00
do., William Axtell	50
do., Josiah Knowles	1,00
do., Mrs. Knowles	25
do., Rhoda Knowles	12
do., Lucy Ann Knowles	13
do., Mrs. Ruth Coy	50
Readfield, Sarah Taylor	25
do., John G. Whitney	25
do., Mrs. Mary Whitney	25
do., a friend	50
do., two small children	2
Fayette, Abijah Crane	50
do., William Billings	50
Wales, Harding Lombard	25
do., Mrs. Joanna Lombard	25
do., Joel Small	50
per Rev. Lucius Hayden,	
Agent of the Board,	8,89
York Bap. Assoc., William L.	
Foot tr., per Rev. Mr. Colby,	52,24
Cornville Bap. ch. and soc.,	
Joshua Woodman tr., per Ru-	
tus Robie,	18,75
Kennebec For. Miss. Soc., Elea-	
zer Coburn tr., per Samuel	
W. Coburn,	
Bloomfield Fem. Foreign Miss.	
Society	17,00
do. Male do do do	12,50
Cornville Fem. do. do. do	6,50
Collected at the Associa-	
tion after sermon	16,01
	52,01
	185,89
<i>Massachusetts.</i>	
North Attleboro', per R. Morey,	
From Mrs. Mary Arnold	50,00
“ Bap. ch., mon. con.,	10,39
	60,39
Westfield Bap. Assoc., Sol-	
omon Root tr.,	64,83
Peru Baptist church	50,00
Cumington, sundry per-	
sons, per A. Bigelow,	42,65
do. a few females	3,50
	46,15
per Rev. Joseph B. Brown,	
Agent of the Board,	96,15

Watertown Bap. ch., per Samuel Noyes,	100,00
Framingham Bap. ch. and soc., mon. con., per Rev. James Johnson,	12,00
South Yarmouth Bap. ch.	3,00
Boston, Bowdoin Square and Baldwin Place churches, united mon. con. for Sept., per Benjamin Smith,	20,58
do. Charles St. ch., mon. con. for Sept., per Moses Hadley,	8,67
do. Federal St. ch., mon. con. for Sept., per Chas. D. Gould,	4,11
do. Gould, Kendall & Lincoln, a portion of the profits from the sale of Rev. Mr. Malcom's Travels in Asia,	221,00
do. Baptist Association, S. G. Shipley tr.,	
Newton Fem. Miss. Soc.	21,39
Woburn Bur. Bib. Soc., Lydia R. Hutchinson tr., for Burman translations,	17,00
West Dedham Bap. ch., per Rev. Mr. Daman,	7,29
Medway Bap. ch., per Rev. Mr. Phillips,	3,00
	48,68
Hancock Bap. ch. and soc.	5,00
Rowe do. do. do.	35,00
Heath do. do. do.	16,00
Charlemont do. do. do.	7,86
Shelburne Falls do. do. do.	211,75
Colerain, 1st do. do. do.	56,12
" Samuel Eddy	50,00
Ashfield Bap. ch. and soc.	27,89
Whately do. do. do.	5,75
Conway do. do. do.	36,37
Colerain, 2d do. do. do.	9,50
Buckland do. do. do.	4,50
Bernardston do. do. do.	3,55
Franklin Association	14,45
per Rev. J. B. Brown, Agent of the Board,	483,74
Sturbridge Association, L. Barrett tr.,	
Southbridge Bap. ch., mon. con.,	26,85
Webster Bap. church	35,00
do. do. do. and soc., per Rev. L. G. Leonard,	25,75
Wilbraham, two ladies	2,50
do., E. Bennett	,50
	90,60
West Wrentham Bap. Ladies' Sewing Circle, per Rev. J. C. Boomer,	10,00
	1223,75
<i>Rhode Island.</i>	
Providence, two boys of the age of 7 and 5, for the benefit of heathen children, it being the contents of their little "Savings Bank," which has been collecting for the last three years,	9,25
Rhode Island Bap. Convention, V. J. Bates tr.,	
Providence, 1st Bap. ch. and society, (part of subscription.)	379,38
do., Pine St. Sab. Sch. Miss. Soc., per James Boyce,	30,00

Warren Assoc., collected after sermon by Dr. Sharp, per N. Sweet,	30,00
do. Bap. ch. John Hall tr., 2 mon. con.,	11,00
Miss Mary Ann Reed	5,00
	16,00
Pawtucket, 1st Bap. ch., James Olney tr., annual collection,	22,03
do., do. do., per W. Bates, mon. con.,	34,27
	511,68
	520,93

*Connecticut.*

A gentleman, wife, and daughter, in cash,	15,00
A piece of plate, (since sold,)	15,00
	30,00
New London Assoc., collected after sermon by Dr. Pattison,	28,65
North Stonington, Rev. Levi Meek	5,00
	33,65
	63,65

*New York.*

Lebanon Spring Bap. ch. and soc., per Rev. Joseph B. Brown,	17,00
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*Virginia.*

Virginia Bap. For. Miss. Soc., Archibald Thomas tr., For schools in China under the direction of Mr. Shuck,	20,00
For general fund,	190,81
	210,81

*Georgia.*

Sunbury Fem. Miss. Soc.	75,39
do. Burman Tract Soc.	6,50
per Oliver Stevens,	81,89

*Kentucky.*

Louisville, Rev. F. A. Willard	30,00
do., Mrs. M. Willard	20,00
	50,00

*Florida.*

Florida Bap. For. Miss. Soc., Rev. James McDonald tr., per Rev. B. M. Hill,	
A. Mott	30,00
R. S. Mott	1,00
Colored people	,95
William Colson	,50
Matthew Mott	,50
Catharine Heriot	2,00
John Jones	4,33
Mary Roberts	,50
Hester Lowther	1,00
John Higginbotham	2,00
James McDonald	5,17
James Bleach	1,50
	50,00

*Legacy.*

Townsend, Mass., estate of Asa Baldwin, deceased, Levi Bail executor,	5,00
	2408,92

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

DECEMBER, 1842.

NO. 12

## American Baptist Board of Foreign Missions.

## Karens.

## JOURNAL OF MR. ABBOTT.

In the April number of the Magazine we published extracts from the journal of Mr. Abbott, embracing a tour made in the month of January, 1841, among the Karens from Burmah proper, whom he met on the eastern frontier of Arracan, during which he baptized fifty-seven persons. We have just received additional intelligence from Mr. Abbott, from which we learn that the work of grace has continued among that people with great power.

On the 5th of January, 1842, Mr. Abbott left Sandoway with a view of visiting them again. He was absent thirty-one days and baptized 275 persons, most if not all of whom were the fruits of the ministry of native assistants. In addition to which, four were baptized a few days after his return, being persons who had failed to meet him as they had expected, and had followed him to his home;—making in all 279. The hopes of Mr. Abbott, expressed on a former occasion concerning these native assistants, seem to have been in a great measure realized. Speaking of them, in his journal of January, 1841, he says:—"I have endeavored to impress the truth upon their minds, that they are to lead the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal."

Jan. 7, 1842. Arrived at Goa this evening. Five assistants from Burmah met me on the shore, accompanied by

some twenty men who have come over to "see the teacher" and "ask for baptism." Three of the men live on the Irrawaddy, north of Rangoon. Accounts from the Christians in Burmah are on the whole satisfactory. At and near Rangoon they are obliged to submit to annoyances from petty officers, but to no severe oppression. At Pantatau, and thence, on their way to Bassein and along the frontiers, all is quiet, and the Christians are sending for me to come over and visit them.

8. Left Goa at daylight, and ran into the mouth of Magezzin river, and anchored at noon; and at 5 P. M. arrived at the christian village in a small boat. The first object that attracted my notice was the new chapel, just erected by the church, and dedicated to the service of God. It is one of the best buildings I have ever seen in the Karen jungle, and does honor to Myat Kyan, the pastor of the church under whose direction it was erected. A report was in circulation in Burmah, in reference to this chapel, that it is "a palace for the Karen king!"

Found assistants here from Burmah, waiting my arrival,—letters from the Maubee pastor, and from Rangoon; and a good many individuals who have come over to be baptized.

9. Sabbath. Preaching at 9 o'clock, A. M., and a covenant meeting of the church at 12, preparatory to the observance of the communion in the evening. At 4 P. M., assembled again for the examination of candidates for baptism. Just before sunset we assembled on the banks of the small stream near the chapel, hallowed in our affections by scenes which we have here formerly witnessed. I baptized twenty-four men from different villages in



Burmah, three of whom live on the Irrawaddy north of Rangoon.

In the evening, administered the Lord's supper to more than a hundred communicants. This has been one of those happy days—a day of ingathering—which abundantly compensates the missionary for months of anxiety and toil.

10. Left Magezzin this morning, and returned to my boat, which was anchored at the mouth of the river. Fifty men followed me to procure books. At evening they left me for their distant homes over the mountains.

11. Headache and fever during the night. I pray I may not be stopped in my labors now. God is my protector, and to him I commit my ways. Started again at sunrise, notwithstanding my indisposition, and walked two hours on the beach; and arrived at the mouth of Baumee river, which must be a mile wide. Waited here for my boat, which was obliged to go a long distance out to sea, to get round a ledge of rocks and shoals. Ascended the river till noon, and arrived at a small christian village of some five families—a branch of the Baumee church, several of whom were baptized last year. After evening worship, inquired into the standing of the church members.

12. A meeting again during the day to settle a case of difficulty between two brethren, which gave me an opportunity to instruct them on the subject of discipline.

13. Ascended the river till near noon, and stopped at the largest Karen village on the river, and the most central. A large house was converted into a chapel, where the people assembled. As I knew there were several applicants for baptism here, I lectured on the qualifications requisite for admission, marking also disqualifications. Thirty-one were received, and baptized according to apostolic precept and example.

14. This morning administered the communion to the church, which now numbers seventy-four members; one death having occurred during the past year, but no case of discipline. Moug Bo is the assistant stationed here, but as he is going into a destitute region in Burmah, away towards the northern mountains, I have appointed Shway Bay to conduct services on the Sabbath, and exercise a general superintendence over the Christians, having reference to me at Sandoway.

15. Started again last evening, and during the night my boatmen rowed down to the mouth of the river. As soon as daylight, proceeded down the coast till 4 o'clock in the afternoon, and ran into a small bay and anchored. One hour's walk brought me to a Karen village called "Oug Kyong." The Christians have here erected a small neat chapel, upon a little hill a short distance from the village, containing withal a pulpit,—a wonderful improvement for the Karen jungle, and rather in advance of the age.

16. Sabbath. The people fired a gun last evening, to notify those at a distance of my arrival,—consequently they came flocking together at an early hour, men, women, and children. The principal man of the village, and others with him, were baptized at Sandoway a year ago. After morning worship, several presented themselves as candidates for baptism. As there is no assistant stationed here, I was obliged to move cautiously in their examination, and none were admitted who had not borne a good character for several months. Assembled on the bank of a small stream, near the close of the day, when thirty-six publicly professed their faith in Christ by being buried with him in baptism.

In the evening, constituted them into a church, which now numbers thirty-nine members, who will be able to support their teacher, at least in part.

17. Continued down the coast until near evening, and ran in behind a small island, and stopped for the night at a Burman village called Kyongthah. Went on shore with a few tracts, but scarcely an individual would receive one. An old priest took a bound volume, but returned it again, fearing lest he in some way should commit himself by its reception.

18. Started as usual at daylight, and ran into a small bay in the afternoon, on the shore of which stands a small Karen village called "Sur-mah" (female elephant). The Christians have a small chapel erected in a beautiful grove, some twenty-five yards from the sea beach. Met them at evening worship; after which several came forward and applied for baptism. But as I intend to return here and spend the Sabbath, they were all willing to wait.

19. Walked on the shore till 9 o'clock, and waited for my boat to come round a rocky peninsula. Rowed all day as usual; arrived at a Karen village at evening, called "The buffa-

lo's broken leg." Nearly all the people here are emigrants from Burmah, who have fled from persecution. They have erected a very convenient chapel, have a very worthy and efficient man for their teacher, (Tway Poh,) and here they may meet to worship God according to the dictates of their consciences, and "no one to molest or make afraid." Here, under the British dominion, they enjoy that most precious of all blessings, religious liberty—

"Ay, and freedom to worship God."

Every stranger here is not suspected as a spy, and though the voice of prayer and praise sound out joyfully and loud, there is no apprehension lest it awaken the jealousy of a cruel government.

20. The people assembled at an early hour this morning. After a season of prayer, I lectured those who were to come forward and ask for baptism. When I gave the opportunity, a large company presented themselves as candidates. They have been under the instruction of the assistant two years or more, and they are all well aware of the qualifications requisite in a candidate for baptism. I had also made particular and private inquiry of the assistant relative to the character of those who were wishing to be baptized. A few individuals, who would have come forward, were deterred by the assistant, as he was not perfectly satisfied of their fitness. Consequently all who did present themselves as candidates, were quite sure of being admitted.

After a short intermission, again assembled, and in addition to those who were admitted as candidates in the morning, several little girls, of 10 or 12 years of age, came out before the congregation, and asked to be baptized. On inquiring why they did not come forward in the morning, I was told they were afraid of being rejected,—that some of them went home weeping, and one little girl got a promise from her parents that they would ask for them. Another went to her parents weeping, and telling them "the teacher had not written her name in the big book among those who were to be baptized;" and inquired "why they did not tell the teacher she wanted to have her name written in the book?" Another told the assistant she might die before another year, unbaptized, and asked him to present her case to me. I inquired particularly of their parents, and of Tway Poh,

who is familiarly acquainted with them all, and on hearing his testimony to their good conduct for a year or more, and on questioning them individually, I became satisfied of the genuineness of their faith; and as all the baptized approved of their reception, they were admitted among the candidates received in the morning.

We then assembled beside a small river, and after singing and prayer, seventy-five converts publicly professed their faith in the Savior by being baptized into the name of the Father, Son, and Holy Ghost. These are precious, happy seasons. The time occupied in baptizing the whole, about an hour.

In the evening, organized a church, and gave them a lecture relative to the new relations they had entered into, particularly the obligations they are under to their pastor. Tway Poh is evidently a worthy man, and possesses the entire confidence of the people. He has spent several months in study with me at Sandoway, and I see not why he may not be ordained another season.

Married a couple after evening service.

21. Spent the day with the people. Preaching morning and evening. At 8 o'clock, after the morning service had closed, we sang the parting hymn:

"According to the will of God,  
Brethren, we must part."

The congregation then, one after the other, came and shook me by the hand. I retired to my boat to sleep, and ordered my boatmen to turn the prow towards Sandoway—distant at least ten days.

This is the most southern station in the province of Arracan—distant, as we travel in a small boat, about two days from Cape Negrais, and about the same distance from Bassein by land.

22. After I got into my boat last night, the boatmen pulled out into the open sea, but found the waves too high from the effects of a sea breeze through the day, so that we were obliged to return and take shelter under a rocky point. At what time they started I cannot say; at any rate, I found myself in sight of Surmah this morning at sunrise. So I concluded they had been rowing since midnight. At evening the few Karens here, assembled for worship, and several requested baptism. The assistant here, Dah Po, was baptized last year at San-

doway, and although a young man, and receiving no support from the mission, he still appears worthy and faithful. Inquired into the individual character of applicants for baptism.

23. Sabbath. Twenty candidates were examined and admitted to-day, and towards the close of the day were baptized in the open sea, in front of the chapel. Here is now a small church of *twenty-one* members; but as they are emigrants from Burmah, recently arrived, it is doubtful whether they will remain here or remove to some other Christian village.

In the evening, gave them instructions relative to the mutual duties and obligations of church members, and commended them to the great and good Shepherd of Israel.

27. After having been detained here three days by adverse winds, were enabled to put out into the open sea with safety. Arrived at Kyoung-thah towards noon, and here we remained till the sea breeze died away, some time during the night.

28. Set sail at midnight, and stopped at 11 o'clock this morning behind a large rock, on an uninhabited coast,—at least, for some 10 or 15 miles around a large bay, there is not the least appearance of a human dwelling. The wild elephant and the tiger are seldom disturbed here. Just before sunset walked on the shore. Returning to my boat, passing by a small thicket, heard the fearful growl and crashing footsteps of an elephant. I had two natives with me, who ran away of course; and not relishing the idea of being crushed under the feet of the huge creature, I ran too.

29. Started out at 10 o'clock, P. M., and reached the mouth of the Magezin river at noon. Saw a company of Karens on the shore, waiting with a small boat to take me up to the Karen village. At 5 P. M. arrived at the chapel, and found 150 men from Burmah, waiting my arrival. As I was detained at Sur-mah three days longer than I anticipated, they have been waiting that time, as when I was here last I agreed to be here again in thirteen days.

Immediately assembled for worship, and the large and beautiful chapel was filled with attentive listeners. Men gathered together from a distance of hundreds of miles. After a hymn of praise, I preached on the subject of repentance. As several of those who came from Burmah had hired a boat

on the Baume river, and agreed to return it to-night, they asked to be baptized immediately. I inquired of the assistant, who knew them, relative to their character, and being satisfied, baptized twenty forthwith, and they shook hands and departed.

30. Sabbath. After morning worship, sixty-nine were admitted as candidates for baptism. All these came over with the assistants, and were recommended by them. The assistants have such clear views, and the qualifications of a candidate for baptism are so distinctly marked, that seldom an unworthy character presents himself.

Among the applicants to-day were six women from Burmah, the first who have ever come over the mountains. Old mothers in Israel with their daughters, have come over those rugged mountains, through the wilderness, a journey of four days, on foot, to be baptized! What an exemplification of the constraining influence of the love of Christ!

Assembled again beside these baptismal waters after the afternoon service, and the sixty-nine admitted in the morning, were baptized.

After preaching in the evening, had a long conversation with the assistants on various points where they are in doubt, or have experienced difficulty. Among other matters, a letter was handed me which contained a request that Bléh Poh might be ordained. It was signed by several old men, and the request was concurred in and urged by all the assistants, which not only indicated his standing, but a good degree of the right kind of feeling among the assistants. However, Bléh Poh himself wished the subject might be dropped for the present, as he intends to study with me another season at least.

My confidence in the assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men, and through their instrumentality the gospel is certainly triumphing in many parts of Burmah.

Several of them understand the Pgho dialect, and preach to that people. Others have a Pgho interpreter travelling with them. So that the truth is prevailing among the Pghos. They are calling for books, and for a man to teach them to read; for both of which I have written to Tavoy and Mergui, but can get neither. How many Pghos there are baptized, I cannot exactly say. There are, however,

more than *forty* Christian families among that people in Burmah. I have appointed an assistant among them, who was baptized to-day. Another man, baptized to-day, has agreed to come and study with me at Sandoway, if I will get a Pgho book. The prospects among that people are certainly cheering. I intend to study that dialect as soon as I can get a book.

31. Had a season of prayer this morning with the Christians,—gave them a short lecture, and a few words of parting admonition. We then separated, in companies of from half a dozen to twenty, and started for our distant homes. I came down to my boat at the mouth of the river, but the sea breeze had already "set in;" we, consequently, remain here till the breeze lulls during the night.

Feb. 5th. Sandoway. Arrived here in five days from Magezzin, by rowing from midnight to 10 or 11 o'clock in the morning, and "lying by" the rest of the day and evening. A very uncomfortable way of travelling to be sure; not quite as agreeable or speedy as the "car," or "stage-coach," or "steamboat."

Bowed down before the family altar with my dear wife and infant children, and with gratitude and joy offered up to God an oblation of thanksgiving for all His rich goodness.

13. Baptized four, who came over from Burmah expecting to find me at Magezzin. As I had departed, and they had no idea of being thwarted, they followed me on to Sandoway, and arrived here some five days ago. They all gave very good satisfaction, on their examination, and Shway Meing bore testimony to their good character.

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### Assam.

#### JOURNAL OF MR. BROWN.

Jan. 2, 1842. Preached a discourse in reference to the new year, from the parable of the barren fig-tree. Nearly all the European residents present. Went out in the afternoon with br. Barker and Montan, and had some interesting conversation with several groups of natives.

In the evening we commemorated the death of our Savior, and having one native convert with us, the exercises were conducted in Assamese. Had a refreshing season, and enjoyed, we trust, the presence of our Lord.

7. Heard of the failure of Messrs. Boyd and Co., the agents of the Board. This we fear will prove a severe stroke to the Board, especially if they had a large amount of funds in their hands. We have now no means of obtaining money to defray our expenses, and probably shall not have until fresh remittances arrive from home.

8. Were most agreeably surprized by a visit from Mr. Bonsall, an American, who has come out to engage in the tea cultivation. It was truly cheering to see the face of a fellow-countryman after so long a residence in this strange land.

17. Started with br. Barker and Montan on a tour for preaching and distributing tracts between this and Jôrhat. At evening reached Kalogaung on the Naundang river, where we were very hospitably entertained by the head-man of the village.

18. Reached the Janji river at evening. Have passed many villages to-day, at several of which we have stopped and conversed with the people. Felt too unwell to go out among the people this evening, but br. Barker and Montan went and conversed till a late hour.

19. Passed many large villages to-day, and spoke to several congregations, of thirty or forty each. In some instances the people came running across the rice fields for a long distance to meet us, hearing that we were distributing tracts. About noon we reached a village where br. Barker gave some tracts last year. They said they had read them and believed they were true. Have given about 100 tracts and books to-day. At evening came to a small village called Dekhia-khua, where we put up for the night under a small shed in a native's compound. After supper some of the coolies who brought our baggage came, and requested us to tell them the words of God. As soon as I commenced talking, the people of the house came out to listen. After I had concluded, Montan related his experience and gave an exhortation. After I had gone to bed I heard him reading and explaining the scriptures till a late hour.

20. Br. Barker left us to return to Sibsagor, and we proceeded on our way to Jôrhat, which we reached about noon. Here a number of people, mostly Mussulmans, came around us for books. At evening went out with Montan and fell in with a company of

Mussulmans. The principal speaker among them manifested considerable opposition, but the people listened attentively; and when I came away several young men inquired where I should be on the morrow, as they wished to hear me speak the same words again.

21. This morning one of the Mahometan padres came in, and had a long dispute with me respecting the authority of the koran. He talked so incessantly as to give one little time to reply, and indeed I was hardly prepared to argue with him, knowing so little of the Mussulman tenets. After breakfast, walked out into the village, where I had a close dispute with another Mussulman, and had an opportunity of presenting the christian doctrines to a large number of by-standers.

This afternoon I had the privilege of bearing witness for Christ before the old raja and his attendants, and also his son—with each of whom I had an interview of about half an hour. The raja seemed at first to smile at the idea of the foreign padres coming to change his religion, and that of the country. He at length, however, appeared more interested, and made many minute inquiries respecting our doctrines, and regarding the two disciples who have embraced christianity.

The son, whom I called upon first, is a very interesting young man of twenty-five or thirty. He was very inquisitive respecting our theories of geography and astronomy, and urged me very hard to come and set up a school at Jôrhat. He is very anxious to learn English as well as the sciences. May the Lord give him light, and grace to forsake the religion of his fathers.

The raja and his son are the last remnant of the Ahom race of kings, who entered Assam about A. D. 1228. They are supposed to be lineal descendants of Indra, the king of heaven, and the raja is always addressed by the title of *Swarga Deo*, (Lord of Heaven.)

In the evening addressed about forty respectable Mussulmans in the bazar. Read and explained the parables in the twenty-fifth chapter of Matthew. All the people beseech me to come and teach a school here. They say there will be hundreds of scholars. The place is very populous, though shorn of its former splendor. I should think the population could not be less than 8000.

22. Went out to the Dôm village, a

short distance below this. Stopped under a tree and began to speak, when about 100 people gathered round and listened with good attention for about half an hour, after which Montan addressed them for a short time.

About noon br. Cutter arrived from Kosari hat. In the evening went into the bazar, where a large company gathered around me. One of the Mahometans was present who disputed with me the other day, and who now appeared satisfied and pleased, agreeing to nearly all I said. One old man said that Christ had foretold the coming of Mahomet, whom he called the *Paraclete*. This afforded me an opportunity of relating the account of the descent of the Paraclete upon the apostles at the day of Pentecost. They appeared to be satisfied with my explanation, and agreed that it must have meant the Holy Ghost. The idea of Mahomet's coming having been foretold by Christ seems to be nearly universal among the Mahometans. The greater portion of the Jôrhat population is Mahometan, and I have been surprised that they manifest no more hostility to christianity, but seem rather favorable than otherwise. What they most need is the whole New Testament, with parts of the Old, from which they might be convinced that Mahomet borrowed the greater portion of his system from the bible. At present their belief is that Mahomet could neither read nor write, and that he derived no assistance whatever from the bible.

23. Lord's day. Spent the day with br. Cutter and the native brethren in sowing the seed of the kingdom. Took a circuit through the villages lying around Jôrhat, within the distance of a mile. Gave away about fifty tracts and books, all we had remaining, having previously given about 100 since arriving here. At one place we met with several brahmins, who allowed the falsehood of their shasters, especially of the geographical part, to be exposed, without making any effort to defend them—in fact, the principal speaker declared his belief that what we said was true.

At evening again addressed a large congregation in the Dôm village. At no place have I ever seen people listen with more attention and solemnity.

25. Yesterday arrived at the Janji. Spent to-day in visiting the native villages with Montan, while br. Cutter went up to Gabharu Porbot, a new

station occupied by the Tea Company. Found many people on both sides of the river, who listened with attention. Met at one place a large collection of people who were engaged in a religious festival. They were mixing up bread, or rather dough, which was distributed unbaked, with plantains, &c., among the people. An old brahmin sat in the midst who had been reading the shasters. Such a congregation is called a *hobah*, consisting of all the people of a village who eat and worship together, i. e., of those who are in fellowship as members of a caste. Told them of the great *hobah*, when God shall gather all nations for judgment.

Afterwards entered into a blacksmith's shop in another village, where were several people, and amongst them a brahmin, looking on while the smiths were making an axe. I asked them if there could be any greater heat than that of the furnace upon which they were gazing? They said no, there could be no greater heat than that. I asked them if the fire into which the wicked would be cast, was not more intense? Oh yes! they exclaimed at once, this fire bore no comparison to that of hell. I asked if all sinners must not go there? To this they assented, and at the same time acknowledged that they were all sinners. I asked the brahmin if there was any remedy? He said yes, by worshipping, making pujas, and thinking upon God. He then went on, in a thundering tone of voice, as is their custom when preaching, to explain by what means men might obtain merit and escape hell. I asked him how they made pujas?

*Brahmin.* By offering ducks, &c., to the Deity.

*M.* And is the deity pleased with this?

*B.* Yes.

*M.* How so? Every thing is God's. The silver and the gold hid in the bowels of the earth are his, and he can make use of them whenever and however he pleases. Suppose I take your garment—tear it in two and give you back half, will you be pleased with the offering?

*B.* No.

*M.* Then how can it please God for you to take his goods, keep part of them yourself, and give the rest to him? Or what need has he of that which is already his own? But tell me, can guilt be removed without an atonement?

*B.* No.

*M.* And by what means can an atonement be made?

*B.* By worshipping and making offerings. If a man kill a cow,\* he must travel the country as a beggar for twelve years, and after that make a golden image and give to the priests. He must then make a great feast, and afterwards he will receive absolution.

*M.* But God has forbidden the making and worshipping of images.

*B.* No, he has commanded the worship of them.

*M.* In the ancient scriptures he has forbidden it.

*B.* But does not every body worship the images Gokhani (Durga?)

*M.* Your shasters, it is true, some of them, allow it, but others forbid it; accordingly some of you practice it, others disapprove of it; but in the ancient shasters of God it is prohibited as a great sin, and his wrath is upon all who practice it.

*B.* Yes it is true, some of our shasters say it is wrong, but others command it, and we all practice it.

*M.* Well, I will tell you about the great atonement provided by God. He was moved with pity at beholding the various nations of men attempting to make atonement for their own sins, but without being able, and so continuing to die and fall into hell; for all the atonement that men can make will never stand in the sight of God. It may pass for an atonement in the sight of men, but cannot be accepted at his bar. He has therefore made an atonement for us. He sent his Son into the world, the Holy Incarnation, whose name was Jesus Christ. He spent his life in works of mercy towards men, and at last died upon the cross in our stead, and his blood was spilt as a ransom for our sins. This is the atonement which has power to stand in the sight of God, and it is by this alone that our sins can be removed. After Christ died he was buried, and at the end of three days he rose again, gave his disciples command to proclaim to all nations the atonement he had made, and assured them that he would save every one who should trust in him; and then in their sight ascended into the heavens. This is the command by

\* To the mind of a Hindu this idea naturally occurs whenever he speaks of sin—the killing of a cow being with him the *sin of sins*; and if this can be expiated, he has no doubt all other sins may.

which I have come into this country. Wherever this gospel has been preached, it has stood the test of examination and spread, while other religions have all faded away before it. This shaster is no fable, but the true words of God. As for your shasters, one prescribes to you a certain duty, the other tells you it is a sin; which proves them to be the work of man, for if God had given them they would all speak the same thing.

The old man at the anvil, who had been listening with the closest attention, appealed to the brahmin whether anything could be said against this, and whether it must not be the true religion? The brahmin, somewhat to my surprise, nodded assent.

I give this as a specimen of the manner in which the gospel is generally received by those among whom I have been. Another illustration may be given from a conversation which I had with another brahmin this forenoon, who travelled in company with our people yesterday from Jôrhat. I commenced by asking,

You came along with this young man (Montan) from Jôrhat yesterday, did you not?

*B.* Yes, I came with your men all the way, and stopped to help them catch the deer in the jungle.

*M.* Did the young man say anything about religion?

*B.* Oh yes, he told us abundance of new things.

*M.* What did he say?

*B.* He told us that Jesus Christ had made an atonement for sin—that the worship of Ram Krishnu and the rest of the Ten Avatars (Incarinations) was of no use,—that we must leave our old religion, for it would not save us.

*M.* What did you think of his talk?

*B.* Oh, I stick to the old shasters. I shall trust for salvation to Ram, and the rest of the Avatars.

By this time we had reached the yard in front of the house, where were a good many people who gathered round to listen to the conversation.

*M.* There are one or two things in your shasters that are false.

*B.* Yes, there *may* be one or two.

*M.* I am sure there are; I have read some parts of your shasters; they say the earth rests on the heads of elephants, do they not?

*B.* Yes, there are eight elephants that stand on eight heads of a great serpent, and these support the earth.

*M.* Well, people have been all over

the earth in the foreign ships, and examined it on every side, and the heads of these great elephants have nowhere been found.

*B.* You do not mean to say they have gone to the end of the world?

*M.* Yes, they have been all over it.

*B.* Have they actually crossed the great ocean, and found the other side?

*M.* Yes, I came from the other side of the earth. My country is directly under our feet.

*B.* What! do you mean to say you have come up from the under side? Pray, how did you get here?

*M.* We sailed directly round on the surface, just as a fly would creep round an orange.

*B.* Is it possible that people live on the under side?

*M.* Yes, it is right there when it is day here. Perhaps you will wonder why the people don't fall off from the other side?

*B.* Yes, to be sure!

*M.* Did you ever see a magnet, which draws a needle so that it adheres to it?

*B.* Yes, I have seen it.

*M.* There is something like this in the middle of the earth, which draws all bodies towards the centre, so that they do not fall off from it, either up or down, on whatsoever side of it they may be.

*B.* This is very extraordinary. Are these things contained in your shasters?

*M.* No, our shasters do not contain geography and other sciences found out by human wisdom—they contain nothing but the words of God, which relate only to religion. This that I have told you of the earth is what men have seen and know, and what you may learn by studying. You will find all the scholars at Gowahati know about these things.

*B.* But how does it happen that these things are not mentioned in our shasters?

*M.* Because they were not known when the shasters were written, nor did any body at that time suppose there could be a country on the under side of the world. The pandits made their geography according to the best of their judgment, and now their words have turned out false. If God were the author of the shasters he would not have allowed any mistakes, for he created the world, and knows all about it. It is only a few years since a wise man by the name of Columbus, fancied

there might be a country on the other side of the globe, and although he was for a long time ridiculed, he at length succeeded in obtaining several ships with which he made the discovery, and now the people of various nations on this continent have gone over and formed a great country there.

I have had many discussions with the brahmins of the same import, and I am inclined to think that very many among them secretly believe that the geographical part of their religion must fall. The religious part must of course fall with it.

26. Br. Cutter having returned, we left the Janji this morning and reached home a little after noon. Made no stop except at a village of Doms on the Namdang, near the stone bridge, where we found a large collection of people.

27. Went out with br. Cutter to the Disang river. Passed through several very fine villages and extensive rice fields, and gave away a few tracts.

Received a letter from our excellent friend Mr. Bruce, who offers to supply us with what money we need, without interest, until we can get remittances from home. This is truly an assistance in time of need, and will relieve us from all embarrassment till other arrangements can be made.

30. Lord's day. Went out with the brethren into the villages on the Gorgaun road. Found several groups of people, who listened with much apparent interest.

Feb. 6. Went into the bazar and entered into a tailor's shop, where I had a dispute with some Mussulmans. They manifested some opposition at first, but one of the better informed Mussulmans coming in, who was disposed to be reasonable in his arguments, the discussion ended very satisfactorily, and I hope some truth found its way to their minds.

9. Resumed the translation of Acts, which has been interrupted for some time. Have now reached the 12th chapter. Find it much harder to translate than the gospels, owing principally to the difficulty of constructing the complex sentences, which are of so frequent occurrence in Acts.

20. After conversing a while in the bazar, went down to the river's bank, where some houses are being erected for the Auniati Gosain, the spiritual lord of this part of Assam, who is coming, it is said, with a large retinue, and is to remain here for some time.

His influence over the people is very great. Found here a respectable baboo, and a large number of the Gosain's people, who listened with some interest, though evidently much opposed to the truth.

March 13. Went into the bazar, where I found the people building a *nam-ghor*, or meeting-house. Inquired of them what virtue there could be in breaking the Sabbath to build a meeting house. A number of people gathered round and listened with apparent interest, while I explained the institution of the Sabbath. None of them attempted to dispute.

20. Spent the afternoon in the *zayat*, where I had a long dispute with several Assamese on the Hindu doctrine of fate. They all believed that God has written the fate of every man upon his forehead—that if he is a thief or murderer, it is in consequence of the Deity having so ordained. Endeavored to show them that on this plan there could be no such thing as sin, or if so, that the guilt belonged to God and not to man;—and that consequently the shasters which contained such doctrines, could not have been given by a holy God. One or two professed themselves satisfied that their doctrine was false. About sundown went into the bazar, where a large number gathered around me. Pursued the subject commenced in the *zayat*, after which I had a dispute with the head-man on geography. Soon after, a well dressed baboo came up and entered into the discussion, who appeared to understand the European system of geography as well as his own. He labored for some time to reconcile the two systems, but not succeeding, he at length said that the Hindu system was not made for the learned, but only for the common people—the learned of course knew better. At this frank confession the people raised a shout of laughter, and the baboo walked off, appearing to enjoy the merriment as well as any of them.

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### Signat.

LETTER FROM MR. JONES, DATED BANGKOK, APRIL 19, 1842.

*Publication and translation of the scriptures and tracts.*

By this opportunity I send a few copies of "Daniel," the 3d edition. The 2d edition was a mere reprint of the 1st, with the correction of a few



orthographic mistakes. The 3d has been carefully compared with the original story, and a few passages have been translated and substituted for some which seemed not so relevant to the subject. The tract has thus been enlarged about a page and a half. The general character of it remains unchanged.

*Romans* will be completed in a few days. I am engaged, at such times as I can get, in translating from Burman, Mr. Boardman's tract, the "Ship of Grace," and may, perhaps, print it soon. It is a parable, and the natives are exceedingly fond of parables. The Chinese church is still an object of much interest. Mr. Goddard's teacher was added to it, by baptism, a few weeks since.

#### *Change of Siamese views.*

The change which I have previously spoken of in Siamese views, growing out of intercourse with foreigners, and acquaintance with some of the principles of foreign science, is much greater than I had heretofore supposed. The Siamese list of books generally regarded as sacred, and as ground of ultimate decision in matters of their religion, is the same as the Burmese list. On showing this list to one of the most intelligent and candid priests of the country, a few days since, he at once disposed of nearly two-thirds of them, by saying that they were not to be regarded as of any authority whatever. I learn, from various sources, that several hundreds of the most influential priests adopt the same views, and that they are daily spreading among different classes of people. All these hail the appearance of the Golden Balance as auxiliary to their sentiments. Though they are still reluctant to adopt those views which are peculiar to christianity,—with them the ground of controversy is narrowed exceedingly. It must relate, principally, to the metempsychosis and eventual annihilation, or the doctrine of a probation here and endless joy or wo hereafter. They say, were they satisfied of a future endless state of rewards and punishments, they could but rejoice in the reception of christianity, as the only system which provides for the *forgiveness of sin*. Sinners, they acknowledge themselves to be, and readily grant that Buddhism provides no means or hopes of pardon. It would not be surprising, if these various disagreeing views should materially facil-

itate the spread of truth. They will lead to discussion, and awaken minds naturally dormant. They will accustom men to think, and thinking seems to be one of the first advances towards christianity. I speak now of intellectual processes.—I do not forget the agency required to renovate the heart.—Let that be continually and fervently implored. You cannot fail to bear in mind our state.

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LETTER FROM MR. DAVENPORT, DATED  
BANGKOK, APRIL 6, 1842.

#### *Desire for tracts, and an increasing seriousness.*

The heat being the most oppressive at this season of the year,—thermometer ranging from 85° to 95° and 98° in the shade, during the day,—I have recently taken only some short excursions into the country, for the purpose of conversing with the people and distributing tracts. My plan has been to select some intelligent individual from among the crowd of hearers, to whom I direct the most of my conversation, while the rest stand or sit around and listen. These individuals sometimes propose important questions, in answering which, remarks are made which I hope will convey benefit and permanent good to some. I sometimes, however, address the multitude promiscuously, especially if I can receive their attention.

After such instructions, the anxiety to receive tracts seems to be generally much increased:—though, in other circumstances, go where you will, with very few exceptions, the people crowd around you and beg in the most importunate manner for books. I think persons from a distance are much more in the habit of calling at our premises for tracts, than formerly. Many of these are aged, grave looking persons, and some of their countenances seemed to say, "they desired to know the truth." An individual called the other day to receive a new supply of books; and I was pleased to hear him give so good an account of those he had read, in a most serious and fluent manner. I thought he was not far from the kingdom of God. Oh! that the blessed Spirit would cause these sacred truths to affect his heart and life.

Hundreds of thousands of the leaves of precious truth have recently been distributed far and near. And do we

believe, and do we pray, that God's truth shall not return unto him void, but shall accomplish that whereunto it is sent? Then we labor not without encouragement. Eternity will witness that these seeds of precious things have produced a harvest to the praise and glory of God.

LETTER FROM MR. GODDARD, DATED BANGKOK, APRIL 16, 1842.

"In the course of last month," says Mr. Goddard, "our native Chinese assistant, Keok Cheng, made a third visit to Leng-kea-choo and Kun-sai-se. He was absent eighteen days. He distributed tracts, and conversed with the people by the way, as well as at each of those places. The following is a translation of his own account of the tour, written after his return, from which it would seem that the labors of the assistant were attended with encouraging results. I should hope that the persons whom he mentions are at least hopeful inquirers, if not genuine converts. He says the hearts of the people in country places are not so much hardened as here in the city, and he seems to prefer to labor among them. Gambling and intemperance certainly do not prevail there as here. Yet we hope God has a people here in the city as well as in the country, and that from both united, he will raise up one glorious church to the praise and honor of his name."

*Tour of Keok Cheng.*

"On the 3d day of the present moon, (March 15th,) I started, according to instruction, for the country villages to distribute tracts. But meeting high winds and ebbing tide, we spent one night in 'Mong Luon,' (name of a canal through which we had to pass,) and explained the religion of Jesus to all who were willing to hear. On the 4th we arrived at Leng-kea-choo. But as this village had previously been supplied with tracts, few were needed. I, therefore, conversed with them on the truth of God, and attended worship with the families of as many as were willing. I, moreover, accepted a residence in the family of one who heard this doctrine joyfully, and every evening, when people are at leisure, lighted a lamp and invited the neighbors to come together and listen to the truth. Now I reckon that of those who joyfully believe in this doctrine are the following, viz.:—\*Peh Kaou, Peh Ngeun,

\* Peh, is an appellation of an aged man. Chek, of a man in middle life.

Peh Kwung, Chek Kam, Chek Moe, Chek Seng, besides a man who lives and does business in a boat, viz., Peh Soe, who has not long resided in that place. With these several men, I attended the worship of God three or four times. On the 10th we went up to Kun-sai-se to distribute tracts. There, also, we found those who heard us joyfully, but the families were scattered abroad.\* I remained in that neighborhood not many days. Chek Hony only with warm heart believed. I abode in his house two nights, and conversed with him on the things of God. On the 17th I returned to Leng-kea-choo, and on the 19th went up to Tai-tit-toon (a place this side of L.) and distributed tracts, and on the same day about noon, the tide favoring, returned to Bangkok. We daily had morning and evening worship in the boat with Chek Hwa† and the others, and conversed with all who came. Such is a brief outline, leaving many things unnoticed."

Maulmain.

LETTER FROM MR. HASWELL.

Mr. Haswell, under date of May 26, 1842, having attended to some secular matters, among which we notice a request for certain farming utensils for some of the native brethren, who were beginning to turn their attention to agricultural pursuits, adds—

I am now engaged in translating the epistle to the Hebrews, and in the study of Burman during the day; besides which, I preach from five to six times a week, and attend to other duties as they present. I shall not print any thing until after the rains, as it is very difficult to be much on the river at this season, as I shall be obliged to be whenever I print, there being no one who can correct the proofs but myself, so that I must be often in Maulmain. After the rains are over, I hope to be able to print the epistles from Galatians to the end of Hebrews, and, perhaps, may get James and Peter ready also; but do not expect to. Last month I had the pleasure of bap-

\* A riot had occurred on one of their days for idol worship, and a man was killed. The custom of the Siamese is, when any crime is committed, if the true offender cannot be secured, to seize all who live in the neighborhood; hence, in such cases, the neighbors flee and conceal themselves,—such was the state of things at Kun-sai-se.

† A disciple who accompanied him as rower.

tizing a Burman by the name of Shwa Youk. His wife has left him on account of his having become a Christian. The church numbers twenty; and several others are about to join by letter from Maulmain. Our congregation is gradually increasing; and I think that we shall be obliged to build a chapel, separate from the school-house, within a year or two. The prospect here is now more favorable than ever before, though our hopes may all be blasted; still our trust is in God, and we hope to see his salvation, though the people are exceedingly stupid and are joined to their idols.

We feel our need of the prayers and sympathy of our brethren in America. I regret exceedingly, that br. M. has determined not to enter the missionary field. I feel sad when I think of being left alone. What profit will

there be in what I am able to do, if in a few years or months I am taken away, and there is no one ready to follow up what I have begun? I would to God, that there was some other one who could take the responsibility of translating off from my hands, so that I might give myself to preaching and other duties; or at least, some one to *consult with*, and who could assist in preaching, from village to village; and that in case one should die, or fail in health, the other could press forward with the work. I have always been of the opinion, that one man ought not to be left alone in any field of labor. I hope the Board will think of this subject, and try to send a good man to enter the Peguan department; as well as two or three for the Karen department in the vicinity of Maulmain.

## Miscellany.

### KONG KOBA'S REQUEST TO VISIT AMERICA.

The following letter, under date of July 30, was addressed to the secretaries of the Board by a Bassa youth, who several years since experienced religion, and is now a pupil in Mr. Clarke's school, and a member of the church at Edina. He is already so far advanced in letters and in a knowledge of divine truth, as to be useful as an assistant; and at a late meeting of the Board he received an appointment as such. Mr. Clarke has expressed the hope that Kong Koba, in coming years, may be useful as a translator of the sacred scriptures. His conversion and comparative promise should be received as a partial fulfilment at least, of the prediction that "Ethiopia shall soon stretch out her hands unto God."

Dear Sirs—I am again endeavoring to make the feeble attempt to write, though I feel sensibly my unworthiness and incapacity, and fear my communication will not merit a perusal. I have often written to you on the same subject I now have in view. But I am afraid you will think I am ungrateful; for you have showed me and my countrymen many kindness, and if I still ask a permission to go to America, you will (without any doubt) think I am ungrateful. But, Dear Sirs, I have many things in mind which urge me to ask you that I may go to America; I mentioned

some of them before, but those were not all. Indeed I am very anxious to see the country, and also to see all those good persons who are supporting us from time to time. I have heard of America several times, by some of my countrymen, and also by some of the Americans. I have also heard of large towns and cities, and large houses, which would be a great sight to me if I should go there. I have also heard of ice and snow and have read about them, but have not seen any; I have also heard of large churches, which would also be a great sight to me.

We thank you very much for your kindness in sending us the gospel. We thank you a thousand times that you sent the gospel into Africa. Africa! which has been the seat of superstition from ages to ages. Now what changes has the Lord made during a few years, that now we can see christian brethren. There are several young men at Cape Palmas who profess to be the followers of the Lamb of God which taketh away the sins of the world; several of them wrote to me, and I wrote to them again. I think they all love God. Oh, for the love of God,—how precious is the love of God. I returned from visiting my friends yesterday, found them all well, and I was glad on that account. But on the other hand I was very sorry that though their bodies were well, their souls (as I may say) were not well. They knew not

the way of salvation; this made me very sorry indeed. But I hope they will not disregard the word of God they have heard. Zoule, who is my elder brother, told me that I must go home next year. But I told him that I did not expect to go home before I had been to America. I also told him that if I wait all I can, and if the Board do not send for me, then I will go home next year. Now dear friends, please write to me on this subject, and also write to Mr. Clarke on the subject. Mr. Clarke is very willing that I should go to America. Please write to me or else send for me. I wish I could see Mr. Crocker and Mr. Mylne again. May God bless you and direct your way to his kingdom, is the earnest prayer of your unworthy friend.

LEWIS K. CROCKER,  
or KONG KOKA.

P. S. Dear Sirs—I have told you I want to go home to teach, but all I have in mind is to do good, and if you think it best for me to stay here, there is no objection to it at all, although I want to live near my aged mother; she has no other child but me, and she has no husband. These are the reasons I want to live near her, and to support her, and to tell her the dying love of the Savior, and to persuade her to escape from the wrath of the Almighty. But my best desire is to do good, to do the will of God. May God bless you, and all the true Israel of God, for his Son's sake. Amen.

Please excuse my broken language, and please to correct all my incorrect syntax and orthography.

#### UNION OF EFFORT.

The following is an extract of a letter from the Rev. Amos Sutton, dated Cuttack, June 2, 1842, written to the Rev. Edward Steane, on the occasion of his receiving £150 through Mr. Steane from the Bible Translation Society, for the translation of the scriptures in Orissa. Mr. Sutton, it will be recollected, is a General Baptist, and is sustained by his brethren of that denomination in England.

“It becomes my duty, as well as privilege, to acknowledge with our best thanks your munificent grant of £150 for the translation of the New Testament, or parts of it, into Oriya. Your remittance has been forwarded by Rev. Dr. Pike. We hail this grant as an indication of your growing prosperity, and as an expression of those fraternal feelings which we love to cherish and reciprocate. Our labors, hopes, and aims are so emphatically one

with those of your own beloved brethren in India, that aught which serves to identify us as laborers in a common cause, from our friends at home, is peculiarly grateful to my feelings. Through an endeared intimacy of sixteen years with the beloved Pearce, how often have we, by letter and by conversation, revolved the means by which our middle wall of partition may be broken down, and we become one in fact as we are one in heart; satisfied with being Baptists, and leaving any more *particular*, and any less *general* designation to be forgotten. He had this object much at heart when he visited England; and with evident regret was obliged to communicate to me that the time was not yet come.

“Surely, my dear sir, we are not to go on through all time perpetuating our petty divisions, and bequeathing them when we die as a burdensome legacy to our native churches! Surely the prayer of our Lord for the unity of his church should be as precious to us as our diversified shades of opinion or doctrinal questions, which neither party can so state as to be exposed to no pressing difficulty from the other! Nor is the question one of slight importance *now*. The truth as it is in Jesus is attacked on every hand, not by avowed enemies only, but by professed friends; and, if I mistake not the signs of the times, the Baptists have a testimony to bear for God's truth, far surpassing in importance any service to which they have hitherto been called. I deem that they have been preserved and strengthened hitherto that they may in the coming struggle stand forth as faithful witnesses for Christ. I speak but the language of one who is fully persuaded in his own mind when I say, that the Baptists alone can take up the bible and say, ‘Within this book is contained *all* I profess; this is all my salvation and all my desire. I need no reference to councils, the fathers, or church history. Here, and here alone, I rest my cause; this only would I believe; this only would I practise! There is no resting place for the sole of my foot between this and popery.’ Or, in other words, the bible alone or the bible and tradition must be the alternative.

“If such a crisis be at hand, surely it will be well to dispense with our unworthy divisions, and come up to the help of the Lord, presenting one unbroken front. The sound of the battle has been heard in India, and I think, during my late visit to Calcutta, we all felt that we must be at least on our watch-tower, and often inquiring of each other, ‘Watchman! what of the night?’”

## CONDITION OF A NEW SETTLER.

In our last, we gave a brief obituary of the Rev. Jesse L. Holman. Mr. Holman removed to Indiana in 1811, when the country was yet a wilderness. The place of his residence was in Dearborn county, on a romantic bluff on the banks of the Ohio, which he named *Verdestau*. The following sketch of his reception at his new home, subsequently drawn by himself, is but a just representation of what many a new settler and many a missionary has experienced, but which few have ever attempted to describe.

“I sent my household furniture, a very small stock, by water, in time for it to reach *Verdestau* before my arrival. The weather had been remarkably fine for several days, and on Monday evening, when we crossed the river into Indiana, there seemed to be a fair prospect of its continuance; but about the time we started on Tuesday morning, it commenced snowing, and the snow continued to fall all day. My wife's health was still delicate, and her babe but two months old, yet we persevered in our journey. In fact, there was little prospect of our doing better, as there were very few families living on the road, and not much promise of accommodation in any of them. When we reached our cabin, we were cold, hungry, and fatigued; and what a prospect was presented! The eye of civilized woman scarcely ever looked upon a more lonely, dreary, desolate habitation. The men who had charge of my furniture had not arrived; no mark of human feet—no, nor the feet of any animal, had disturbed the smooth surface of the snow. All was as still—as uniform—as unbroken, as if no living thing had ever been there, or had long since departed. The inside of the hut was as chilling and as cheerless as the prospect without. The snow had drifted through the crevices in the roof, and down the open chimney, and covered the floor, and in some places was as deep as it was without. There was no fire, and it was more than a mile, and down the long river hill, to the nearest dwelling, and night was setting in. And there we were—myself weary—my wife sinking with exhaustion, chilled, and shivering with cold—our sweet, tender infant—it was no time for thought, but for action. Not that we don't think in such emergencies; but thoughts rush in such rapid succession that scarcely a moment is employed in thinking. I had a small feather-bed and some blankets, which I had used while preparing my habitation. I scraped the snow from a part of the floor, and there laid the bed, and folded my wife and her babe in the blankets, then laid

them on the bed and wrapped it over them—cheered and encouraged the dear woman with the assurance that she should have all the comforts it was in my power to give—gave her lips and her heart all the warmth my kisses could impart—then secured my horses and sought the nearest habitation. There are very few can outrun me when I put forth my utmost speed, and never had I such a motive for speed before. I had run when I thought the Indian's tomahawk just behind me—I had run from the fangs of the surly bear and the ferocious wolf—but I never before run to prevent my wife and my child from perishing with cold. Seldom, if ever, was such a distance traversed by man in so short a time. The strides I made in descending the hill could afterwards be seen in the snow, and they were prodigious; but I could have run no further. I instantly despatched two men, inspired with something of the energy with which I was nerved. I had to pause and breathe a few minutes myself, but my wife and child were too dear to let me linger while I was able to move. I returned, however, much slower than I came. My two neighbors, with a zeal and diligence for which I shall always feel grateful, had built up a large, blazing fire, and swept the snow from the floor, and my wife with a bright countenance was soon seated before the fire, on one of the few stools which were my only seats. Our neighbors having rendered us all the assistance we needed, returned home. I had a coffee-pot and some tin cups, in which we made and drank our tea, not the most palatable to refined tea-drinkers; but we were thankful for it—after which I read a chapter in the bible, and we, for the first time in our lives, as a worshipping family, knelt down together and gave thanks to God for the mercies we had enjoyed, and committed ourselves to his paternal care. There is not much of this world's goods that are absolutely necessary to happiness, and we lay down that night on our very humble couch with feelings as cheerful as we had ever enjoyed when surrounded with all the comforts, the luxuries, and the splendors of life. So it was with me, and so I believe it was with my wife. She was far less accustomed to privations than I was; but she always said, and I believe she said truly, that she could be happy with me in any situation. But she was now, and for a long time, put severely to the test.

“Our furniture did not arrive: we looked for it day after day, but it came not: we were suffering for the want of it; and our neighbors were too few, too far distant, and too desitute themselves

to lend us any, and there was none to be purchased. I borrowed a single chair, and one or two trifling articles, and with these we lived for about a week. I was compelled to go out several times among the neighbors, in order to procure the means of subsistence, and we had few nearer than three or four miles. On these occasions Betsey was left alone with her infant in a solitary wild, where no other human beings were to be seen, and she knew not where any were to be found, in case she needed assistance or protection. Transported thus at once from a populous region, swarming with inhabitants, from the border of a highway, along which a stream of passengers was incessantly flowing, to an unpeopled wilderness, which the retiring savages had recently given up to the wild beasts and a few backwoods Americans, her imagination had full room for dreary pictures and dark apprehensions. Every thing tended to invite gloom and foreboding. My presence insured protection; my smile lightened the solitary scenery; but in my absence, all was startling loneliness."

AUTO-BIOGRAPHY OF DANIEL, A  
HINDOO CONVERT.

The following auto-biography was communicated by the Rev. E. Lewis, missionary of the Loudon Society at Coimbatoor.

*His parentage, and early attachment to heathenism.*

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them

was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with christianity.

*First comparison of Hindooism and Christianity.*

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Bramah was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

*Convictions resisted and overcome.*

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Savior, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions; the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

*Confirmed hostility to the truth.*

My friends, still fearing that I might become a Christian, if I continued at Coimbatour, sent me to Madras, where I was placed under the tuition of the college moonshee,\* who instructed me in various Hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatour with a high testimonial to my character from the celebrated moonshee.

After my return to Coimbatour, I firmly believed that Christianity was altogether false, that I could not enter heaven if I embraced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

*Conviction revived, but indecision continued.*

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness and disquietude.

At this period a gentleman put into my hand a book called the Pilgrim's Progress, which I read. Partly by reading this book, and partly by the remembrance of all the labor which had been expended on me at Coimbatour, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Savior. My mind was in a most distressing and miserable state. My confidence in Vishnu was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu or Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

*Conversion to Christ.*

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me

still a heathen, I put Vishnu's mark upon my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my sins, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the gospel.

*Endurance of obloquy for the gospel's sake.*

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by the cause of idolatry in my departure from its ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but outwardly to be a heathen.

\* Hindoo instructor.

I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon

her, and upon the people of her caste; and I in return weep and pray for her.

#### *Public profession of Christ.*

On the 21st of November, 1841, I was baptized by Mr. Lewis, who had labored most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

## American Baptist Board of Foreign Missions.

### MEETING AT WORCESTER.

In consideration of the low state of the missionary feeling in our churches, the Acting Board called a public meeting of the friends of missions, to be held at Worcester on the 2d and 3d ult., which was numerously attended, both by ministers and laymen, from each of the New England States, to which the call was confined.

The meeting was delightfully harmonious, and gave decided evidence of a return to a better state of feeling. There were few present, we presume, whose minds were not deeply impressed with a conviction that they had felt far too little upon the great subject of evangelizing the world.

The meeting was deeply religious, and a considerable portion of the time was spent in prayer. The Treasurer gave an account of the present state of the finances of the Board, from which it appeared, that from \$35,000 to \$40,000 would be needed by the first of April next, to enable the Board to meet its engagements for the current year. Valuable papers were read by each of the Secretaries, touching their respective departments. Reports were also presented and read by the several Committees appointed on the occasion, which elicited many cordial and fervid remarks from members of the conference. A missionary sermon was preached on the evening of the first day by the Rev. Baron Stow. A pretty full abstract of the paper presented by the Foreign Secretary will be found below.

A number of letters were also read from absent brethren, who felt a cordial interest in the object of the meeting, but who could not attend. These added not a little to the interest of the occasion.

The following from a private brother, who has a numerous family depending upon his daily industry for their support, will furnish a lesson of instruction, we think, to most who may read it.

“When I read your Circular, my heart was filled with joy, for although I had not heard a word of the intended meeting, I had been hoping and praying for some time past, that something might be done to arouse the people of God to a deep and heartfelt sense of the obligation that rests upon them to send the Bread of Life to a perishing world; and when I had twice read it over carefully, my heart exclaimed, ‘Lord Jesus, be in their midst!’ I considered myself cordially invited to attend the meeting, and said, I will devote the 2d and 3d days of November to the cause of missions, and go to Worcester. But, upon reflection, I thought it would do no good to the missionary cause for me to attend; whereas if I staid at home, and labored and prayed, it might be of some little service. I, therefore, intend, if the Lord permit, to spend the first day of the meeting in prayer for the blessing of God to descend and rest upon those who shall assemble, and the second day to labor with my hands. I, therefore, enclose to you five dollars; three dollars and fifty cents, I



suppose, it would cost to go and return from Worcester, and one dollar and fifty cents for one day's labor.

"And now, dear brother, I wish I had a thousand dollars to send you for this good cause, but I know that riches take away the heart, and, perhaps, if I had a thousand dollars, I should not have a heart to devote it to the Lord. I think, therefore, it is best as it is. But the hearts of all men are in the hands of the Lord, and he can turn them as the rivers of water. How earnestly ought we, therefore, to pray for those who have abundance of this world's goods, that the Lord would take away the heart of stone, and give them a heart of flesh, that they may feel for the wants and woes of a world perishing in sin.

I feel that I have not done so much for the foreign missionary cause, in time past, as I ought to have done, although I have felt an interest in it, ever since I had a hope in the Savior; and for the last twenty years have generally given about five dollars a year. This year I doubled my subscription, but I feel that that is not enough; and as one object of the meeting, I suppose, will be to obtain pledges for more enlarged effort, I purpose (if the Lord will,) to give, hereafter, fifty cents per week to the foreign mission cause, commencing on the first day of November, and paying a year's subscription when the year has half expired. Is it meet for the people of God at such a time as this to sit still, and to say, my Lord delayeth his coming? No, but rather let us feel that we, and all that we have, are the Lord's, and that he will shortly say to every one of us, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

#### DEFICIENCY IN MISSIONARY ZEAL.

*The several missionary fields occupied by the Baptists described, with a comparative view of the number of laborers sent to each from New England and elsewhere during the last thirty years.*

The missions of the Board in Asia are to Burmah Proper, Tenasserim, Arracan, Assam, the Teloogoos, Siam and China; embracing a population of 350,000,000.

To the first three of these, constituting formerly what was called the Burman empire, and embracing a population of, at least, 5,000,000 of souls, the attention of American Baptists was directed nearly thirty years ago. Mr. Judson arrived in Burmah in 1813, and in the following year he was adopted by the Baptist General Convention as their missionary. From that period to the present, the Burmans

and Karens have been our neighbors. A short interval excepted, nothing has interfered with the direct transmission of any amount of supplies in men or money from this land to the Burman coasts; and within the empire itself, including Tenasserim and Arracan, scope has been given for the application, to the fullest extent, of whatever missionary force we might have been disposed to employ. We have been distinctly apprized of these facts. We have known the ignorance, idolatry, and degradation of the Burman people; their number, and their dependence on American Baptists for the communication of the gospel; and the facilities for imparting the gospel to them. And at a very early day, both by implication and avowedly, we assumed the responsibility of this ministration.

This responsibility has not been worthily sustained. Something, it is true, has been accomplished. The entire word of God has been translated and published in the Burman language, with numerous religious tracts both in Burman and Karen; the Karen dialects have been reduced to a written form; and the New Testament translated and in part published in the Sgau, and parts of the same in Pgho Karen, and in the Peguan language; schools have been established, and multitudes taught in the Scriptures; the gospel has been preached, thousands of the heathen converted, churches organized, and native teachers and preachers raised up; the missionaries have toiled to the utmost of their strength; and have filled their bosoms with sheaves. But the harvest has not been fully gathered in. The work was immeasurably too large for the number of laborers in the field: their importunate appeals for help were suffered to pass unheeded, except, that at distant intervals, a solitary individual was here and there sent to supply the place of the dead: and to this present hour, the number of laborers is utterly inadequate to the need.

*Meanwhile, an entire generation of Burmans and Karens, amounting to 5,000,000, have gone to their last awards, without God and without hope in the only Savior of lost men.*

The number of missionaries from New England, exclusively of female and other assistant missionaries, sent to the Burman empire, has been exceedingly small. Mr. Judson had been laboring four years in Burmah, when New England sent its first reinforcement, Messrs Colman and Wheelock, in 1817. These died; and the next solitary helper was sent in 1825,—Mr. Boardman, after a delay of eight years. During the next seven years we sent three missionary preachers, Mr. Mason and Mr. Jones in 1830, and Mr. Brown in 1832,

with two printers, Messrs. Cutter and Hancock; and within the last ten years we have sent five preachers, Messrs. Vinton, Ingalls, Haswell, Hall and Brayton, and one machinist, Mr. Chandler. The whole number of preachers sent by New England to Burmah during the last generation is twelve, or an average of one for every two and a half years. Four of these have died, and two have been employed in opening other missions. The whole number of preachers from New England now laboring among the Burmans and Karens, including Mr. Judson, is six, or one preacher to 840,000 souls: the net results, in this department, of the efforts of New England Baptists for a period of thirty years, to evangelize the Burman empire.

Perhaps it will be thought that this paucity of laborers in Burmah has been owing to a disproportionate multiplication of missionaries to other pagan countries. On the contrary, while so little has been accomplished for the Burman empire, for others we have done less. Mr. Jones commenced the mission to Siam in 1833, and during the nine years of its existence has been laboriously employed, in translating the New Testament into Siamese, in the preparation and distribution of religious tracts, and in preaching the gospel and other appropriate duties; administering, so far as one individual might, to the spiritual necessities of 2,000,000 of people. But with the exception of a missionary printer and a few female assistants, Mr. Jones has no helper for the Siamese. Of preachers, New England has sent to his support not one. The Chinese department of the mission was commenced in 1835, in a dialect spoken by 150,000 in Siam. For these 150,000 New England sent one preacher, Mr. Goddard, in 1838. And Mr. Goddard is now laboring alone.

The mission to Assam was commenced by Messrs. Brown and Cutter in 1835—6. The Assamese part of the population numbers 700,000, and there is probably an equal number within the territory, who speak other dialects; making a total of nearly 1,500,000; a territory and population twice as great as in this Commonwealth. The missionaries have reduced some of the dialects to writing, and translated portions of the scriptures and tracts into Assamese and other languages. They have earnestly requested a reinforcement of twelve missionaries; New England sent them one preacher, Mr. Barker, in 1839.

To the Telogoo Mission, established in 1836, among a people of 8 to 10,000,000, no missionary has been sent from New England. And to China, with its population of more than 300,000,000, none.

The proportion of preachers sent to other continents is essentially the same. The West African Mission was originated in 1819. Mr. Holton was sent from New England in 1825, Mr. Skinner in 1830, Mr. Crocker in 1833, Mr. Clarke in 1837, and Mr. Constantine in 1840; making an average of one preacher for every four years, for a heathen population of 120,000.

Missions to the Indians commenced in 1817. New England has furnished, in the course of twenty five years, five missionary preachers, towards the supply of these 100,000 heathen; two only of whom, Messrs. Pratt and F. Barker, are now laboring in the field.

To the European Missions, commenced in 1832, New England has also sent three missionaries; of whom one, Mr. Willard, still continues in the service. Since the organization of the General Convention, the entire number sent to all the missions, from the New England States, including also Mr. Judson, has been but twenty eight, scarcely one preacher a year: more than half of whom, during this long period, have been removed by death or other sufficient cause. Of these twenty eight, Massachusetts has furnished ten, Vermont seven, Connecticut five, Maine three, New Hampshire one, and Rhode Island one. During the last two years the number of missionary preachers from all New England has been not one.

It cannot be urged that the fewness of missionary preachers from New England has arisen from the fact that an adequate supply has been furnished from other parts of our confederacy.

The Baptists of these United States, exclusive of New England, furnished for the conversion of the heathen, during the fifteen years next succeeding the organization of the Convention, thirteen preachers for the Indians, four for West Africa, and three, including one printer, for Asia. Of these twenty, there only remained in the beginning of 1830, by reason of death or otherwise, one preacher in Asia, none in West Africa, and four among the Indians; total, for all the missions, five. During the last thirteen years, the supply has been greater and the removals fewer; but in 1836 the whole number of preachers connected with all the missions, including those from New England, was only thirty six, and in 1842 but forty five. Of these forty five preachers, twelve were among the Indian tribes, three in Europe, three in West Africa, and twenty eight for the 350,000,000 connected with our missions in Asia.

Nor has this deficiency of preachers in the foreign service, from Baptist churches,

been compensated by a superabundant supply from other christian denominations. Apart from those countries for whose christianization we labor in common with other evangelical Christians, the nations and tribes whom Divine Providence has presented to the special regard of American Baptists, and who have depended and are depending almost exclusively on us for the knowledge of the only Savior of men, embrace a population of at least 15,000,000 of souls. The Burmans and Karens and other tribes of Burmah and Arracan, the Assamese and others of Assam, the Telooogs in Southern India, and the Bassas, in West Africa, have been consigned to our sympathies and charities as if by the general consent of Christendom; scarcely a solitary laborer of any other christian denomination participating with us in the ministry of the gospel to these nations. Are these 15,000,000 supplied by ten preachers? or, if we include all that are now laboring for their salvation from all the churches of our country, are they adequately supplied by twenty three preachers? Do the Baptists of New England find sufficient justification for sending but ten preachers to these millions, in the discovery that with the aid of other parts of our country the average of supply has been raised to one preacher for 650,000 souls?

How then shall we account for this paucity of laborers for the missionary service? Is it because new developments have been made of the nature of the missionary work? Have the representations of the ignorance, debasement, wickedness and misery of the heathen been found to be overdrawn? Has it proved to be impracticable at any point to obtain admission, and a hearing of the word? Have the languages of the heathen defied analysis and acquisition? Or have the deprivations and hardships of missionary life transcended the apprehensions of those who have embarked in it; and are they esteemed too costly a price for the ends that have been attained? Have the features of the enterprise become repulsive, because more nearly brought to view, and more distinctly discerned?

The facts are far otherwise. What was matter of faith or of inference, is now the record of eye-witnesses. Missionaries have gone into the midst of the heathen; have seen them on the highways, and in their fields, and in their workshops; have entered their houses and their temples; have attended their feasts and processions, their revelries and their idol-worship; and have handled their gods of wood and stone. They have seen the unutterable corruptions of heathen society, its destitution of truth, virtue and humanity, the degradation of fe-

males, the prevalence of oppression and violence, and the fearful expectation of greater evils to come. It is a truth ascertained that "the dark places of the earth are full of the habitations of cruelty," and that the heathen, wherever found, are essentially of one family and one caste, "being filled with all unrighteousness," "haters of God," "without understanding, without natural affection," "implacable, unmerciful."

It is equally an ascertained fact, that upon all these millions of heathen the influence of the gospel may be brought to bear. Their languages are susceptible of reduction and acquisition, and can be made to express justly the truths of the scriptures. The attention of the people can be secured, their confidence won, their understandings enlightened and strengthened, their consciences roused. Their systems of false philosophy and idolatry may be put to shame, and the foundations thereof destroyed. Their children may be rescued from death, and abuse worse than death, and generations be trained up in the nurture and admonition of the Lord.

It was the lot of our earliest missionaries to struggle with privations, and sicknesses, and barbarities unknown in christian lands, and unalleviated by human sympathy. The narrative of their sufferings and constancy, even unto death, seems now almost past credence. But their strength was as their day. In later years, apart from the peculiarities of climate,—in all that concerns domestic comfort, and freedom, and safety of person and life, pagan and christian lands are brought more nearly to a level. The rough places have become plain. Political power, commercial interest, intelligence, incipient refinement, and christianity, diffuse their influences round every mission compound and solitary zayat, and protect and cheer the missionary in all his journeyings in the jungle, and "beside all waters."

Is the fewness of the candidates for missionary appointment owing to the character and proceedings of those already engaged in the service? Have they not done honor to the missionary profession? Have the missionaries grown weary and sick of their employments, or have they been disheartened, and sent back to us an evil report? Who then are the missionaries? and what their individual character and manner of life?

It is true, they are but men, "subject to like passions and infirmities with us." They are men, too, of various temperament, discipline, acquirements, and capabilities; placed in conditions of untried and ever-changing and perplexing difficulty;

and pledged to strenuous endeavor till death, however seemingly unproductive; beneath the depressing sickliness of a torrid sun, or the deeper discouragements of heathen stupidity and ingratitude. They are, nevertheless, true men; men competent and faithful; tried men, who have not turned back. They are men of approved piety, and sound in the faith; of blameless conversation, temperate, unspotted from the world: men of intelligence, discretion, and patient industry; of disinterestedness, and tender compassion, and glowing zeal. "It is not expedient for us to glory;" but to be associated in labor with such men, or to follow in their paths, would disparage the wisdom or the standing of no man. They have adorned their profession before many witnesses.

To what then shall we ascribe this deficiency of interest and of personal consecration among New England Baptists, but to a want of a proper missionary zeal? It certainly cannot be owing to any of the causes which we have already considered; nor can it be owing to a want of success on the part of those who have entered the missionary field.

The success which has attended the dispensation of the gospel to the heathen, so far from detracting from the interest, is most eminently fitted to quicken our zeal in the missionary work. It has exceeded our largest hopes, in comparison with the amount of missionary effort applied and the obstructions in its way. God has seemed, in some instances, to forestall exertion, and before we had called, to hear. He has especially signalized his good pleasure, to award the largest returns to our outlays consistent with the established relations of faith and hearing; and to avail of every increase of missionary instrumentalities to increase also the ratio of their efficiency. The first Cherokee baptized in the Baptist mission, was converted in 1823. And there were two or three in 1824-5. In 1829 the number of baptisms was 37; and in 1832 they had increased to 137. The first Karen convert was baptized in 1828. In 1828-9 there were 10; in 1830, 23 were added; in 1831, 73.

The whole number of members of mission churches in all the missions, in 1835, was nearly 800. In 1842 the additions to the churches were 780. The aggregate of additions during the last seven years, is 3,217.

### Recent Intelligence.

#### *Additional information concerning the Karens in Arracan—Highly encouraging from Burmah.*

A note has been received from Mr. Abbott, in which he says—

Since I closed my journal, Myat Kyan, the pastor of the Magezzin church, has visited me, together with another assistant; and others who came from Burmah to be baptized. As I send this away by the present mail, I cannot give the number of those who will probably be baptized day after to-morrow, (Sabbath). The report they bring from Burmah gladdens my heart. The Christians meet in large congregations. Burmese officers frequently come in while they are at worship. The assistants travel and preach in the most public manner, and the government look on in silence.

I feared, when I was down the coast, that the great numbers, who are coming over to these provinces and returning with books, would excite the jealousy of the Burmese government at Bassein. But no one has been questioned or annoyed. It is reported through the country, that the king, during his late visit to Rangoon, inquired concerning the Karens who had embraced a foreign religion; and on being told that they were a quiet people, and "paid their taxes," his Majesty replied, "Then let them alone." I think, perhaps, this is true. Still, no dependence is to be placed on the promise of a Burmese officer of any rank.

TAVOY.—A letter published in the Baptist Advocate of Nov. 12, from Mrs. Wade, dated Jan. 23, 1842, contains intelligence of a later date than any thing which has been received at the Rooms. Mr. Wade had been sick, but was convalescent. Mr. Mason had just returned from a long missionary tour, on which he baptized 22 Karens. Mr. Wade had baptized 12; and at a subsequent date, and in another place, he had admitted to the fellowship of the church 8 or 10 more, but was too unwell to baptize them.

#### DEPARTURE OF A MISSIONARY TO CHINA.

On the 3d ult. Daniel J. Macgowan, M. D., took his departure from New York for Canton, in the ship Ianthe, Capt. Steel, under appointment as a missionary of this Board. Religious services were held with reference to his mission on the Monday previous, Oct. 31, at the meeting-house of

the Amity st. church, of which he was a member, under the pastoral care of the Rev. Dr. Williams. An address to the candidate was delivered by the pastor on the evening of the same day, and prayers were offered by several ministering brethren. Dr. Macgowan is expected to join the China mission at Hongkong, situate on Hongkong island, a few hours sail east from Macao; and to reside there permanently, unless a more favorable opening for his labors shall be presented elsewhere. Having completed a thorough course of professional study, a part of his time will be given to the practice of medicine and surgery. His chief employment however will be the dispensation of the gospel, to which he is especially designated, all professional services being rendered only as subordinate to this, and introductory.

**Donations.**

FROM OCTOBER 1 TO NOVEMBER 1, 1842.

*Maine.*

A friend, for Indian Missions, per Joseph Woodcock,	50,00
Friendship Bap. ch., mon. con., per Cornelius Bradford,	5,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr.,	
Wayne Bap. ch. and soc.	7,80
Collection at the Assoc.	15,90
Bowdoinham, a friend to missions	,50
Moumouth, 1st Bap. ch.	6,06
East Winthrop Fem. For. Miss. Soc.	10,48
Leeds Fem. For. Miss. Soc.	5,46
do. Male do. do. do.	2,50
Bowdoin, 2d Bap. ch.	,62
Hallowell, 2d do. do.	11,00
Wales do. do.	1,50
	61,82
Cumberland Bap. For. Miss. Soc., Henry B. Fernald tr.,	90,00
Eastport Bap. ch., per C. Hayden	19,00
Montville, Robie Frey	6,00
Whitfield, a friend to miss.	,50
Wiscasset, Thankful Averill,	1,00
Alna and NewCastle, friends,	1,50
Jefferson, friends in 2d ch.	1,00
Nobleboro', 2d Bap. ch.	5,04
do., 1st do. do.	1,75
Damariscotta Mills, a few friends	2,10
Waldoboro', do. do. do.	1,75
South St. George, a friend	,25
St. George, 1st Bap. ch.	2,00
Rev. Ferdinand Ellis	2,00
Rev. James Gillpatrick and family	3,00
Ardison, S. W. Chase	2,00
Washington Assoc., contributed at Cherryfield,	13,13
Mount Desert and Seville	

Fem. Prim. Miss. Soc.	2,92
East Trenton Bap. ch. and cong.	7,14
Sullivan, a few friends	5,25
Hancock Fem. Prim. Soc.	3,50
do. Assoc., contributed at Sedgwick,	28,56
per Rev. Jas. Gillpatrick,	95,39
Saco Bap. ch., Jubilee collection, per Rev. A. Jones,	17,00
Mount Vernou Fem. Miss. Soc., per Calvin Hopkins,	9,25
Oxford Co. Miss. Bible Soc., Joel B. Thayer tr.,	
Buckfield Bap. ch.	1,10
Peru do. do.	1,40
North Paris, E. Drake	3,00
Samuel Parsons	,50
Livermore For. Miss. Soc.	12,72
Paris Bap. ch., Jubilee collection,	20,25
Hebron Bap. ch. and Soc., do. do.,	9,03
Turner do. do. do., do. do.,	8,00
	56,00
Waterville Bap. ch., per Rev. Mylon Meriam,	31,00
Penobscot For. Miss. Soc., John Hunting tr.,	96,60
Piscataquis Assoc., per Elisha Parker,	
Munroe Bap. ch.	4,01
Corrina do. do.	3,35
William Arnold	,50
	7,86
Wells Bap. ch., per Oliver Bar-ron,	8,20
St. Albans, Rev. Joseph Roberts, per Rev. Arthur Drinkwater,	1,00
Livermore Young Men's Miss. Soc.	7,25
Rev. C. Miller	2,00
P. Gibbs	3,00
per Rev. C. Miller,	12,25
	560,37
<i>New Hampshire.</i>	
Milford, Josiah C. Goodrich, for Ottawa Mission, per Wm. Wallace,	1,00
New London, Moses Trussell, per Reuben Sawyer,	5,00
	6,00
<i>Vermont.</i>	
Vermont Bap. State Convention, Rev. Willard Kimball tr.,	195,00
<i>Massachusetts.</i>	
A friend, for Rev. Ivory Clarke's school in Africa,	25,00
A friend to missions	,50
do. do., one of eighty, as proposed by Mr. Cutter, of Assam,	100,00
Groton Bap. ch. and soc., Jubilee col., per David Fosdick,	10,16
South Reading Bap. ch. and soc., per Rev. Charles Evans.	
Jubilee collection,	26,85
Monthly con.,	7,67
Mrs. Eunice Nichols,	10,00
	44,52
New England Village, Jubilee col., per Rev. Joseph B. Brown,	23,95
Boston, Charles St. Bap. ch. and Soc., Jubilee col., per Ward Jackson,	137,59
do., Bowdoin Square Sab. sch.	

scholar, for Burman bible, per A. B. Brooks,	1,00
do., Bowdoin Square ch. and cong., per. Wm. Blake,	24,22
do., Baldwin Place and Bow- doin Square churches united mon. con., for October,	28,09
do., Federal St. ch., mon. con., per Elijah Mears,	8,49
do., Mrs. Margaret D. Baldwin, and three other ladies of Fed- eral St. ch., for the support of a native Burman preacher, to be expended under the direc- tion of Mrs. Wade, per Wil- liam Reynolds,	100,00
Sudbury, Levi Goodnough, per Uriah Gregory, for Bur. Miss.,	2,00
Haverhill Bap. ch. and soc., mon. con., per Rev. A. S. Train,	50,71
Framingham Bap. Benev. Soc., A. B. Cram tr., per Warren Nixon,	18,75
Seekouk Bap. ch. and soc., Jubi- lee collect. per Rev. John C. Welch,	13,00
Tyngsborough Bap. ch. and soc., Jubilee col., per Rev. J. W. Parkhurst,	10,00
Cambridge, 2d Bap. ch., per Rev. William Leverett,	30,00
West Cambridge Bap. ch. and soc., mission box, per Rev. Timothy C. Tingley,	21,05
Amesbury, Rev. J. F. Wilcox	5,00
Townsend Bap. ch., Levi Ball tr., per Ralph Warner,	12,00
Salem Bap. Assoc., Michael Shep- ard tr.,	18,75
Rowley Bap. ch.	18,75
do. fem. friend, for Denmark,	1,00
	19,75
Salem, 1st Bap. ch., annual collect.,	91,50
Jubilee collection,	40,50
Monthly concerts,	102,00
	234,00
Georgetown, Mrs. Nelson & daugh- ter	2,00
J. Nelson	,52
J. B. Emerson	1,00
	3,52
Lowell, 1st Bap. church	109,60
Monthly concerts,	53,02
Juv. Miss. Soc.,	6,50
	169,12
Lowell, Worthen St. ch.	98,00
do., 3d Bap. ch.	63,16
Beverly, 1st Bap. ch., mon. con.,	36,50
Fem. For. Mis. Soc.,	25,50
Juv. Soc., for Bur. Miss.,	7,00
Penny-a-week Soc.,	15,00
	84,00
Methuen Bap. ch., for general fund,	45,30
For tracts,	8,00
	53,30
Haverhill, 1st Bap. ch., Mrs. Steel's class in Sab. sch.,	1,25
Andrew Hammond, for Bur. Miss.,	5,00
	6,25

do., 2d Bap. ch.	15,00
Newburyport Bap. ch.	56,00
Wenham do. do.	4,35
Salem, 2d Bap. ch.	60,00
Tract Society, for French Miss.,	7,25
	67,25
Rockport Bap. ch.	3,50
Danvers Bap. ch.	5,00
Benjamin Kent	3,00
Benjamin Parker	5,00
	13,00
Billerica Bap. ch.	28,00
Gloucester Bap. ch.	20,54
William Osborn	2,00
	22,54
Marblehead, a lady	1,00
Tyngsboro' Bap. ch.	28,20
South Reading, J. Smalley	1,00
Lynn Bap. ch., mon. con.,	40,00
Chelmsford, do. do.	30,80
Ladies' Benev. Sab. Sch. Soc.,	20,00
Mr. Griffin, for trans- lation,	4,00
	54,80
Salisbury and Amesbury Bur. Tract Soc.	4,00
Collected at the Assoc., for Miss. to Denmark,	59,19
	1128,93
Sunderland and Montague Bap. church and soc., towards the support of Rev. Josiah Goddard,	7,29
Leverett and Montague Bap. ch., for Bur. Miss.,	5,53
Royalston and Warwick Bap. ch. and soc.	15,51
Royalston and Winchen- don, do. do.	8,00
Royalston Centre, for sup- port of Rev. Mr. God- dard, per Rev. L. Fay,	3,00
Petersham Branch, per Rev. J. Shepardson,	12,50
Athol Bap. ch., (also a gold ring from Hannah Mil- ler,)	56,39
New Salem and Prescott, per M. Thomas and S. J. Macomber, For Burman Miss.,	1,50
" bible in Burmah,	1,00
" general fund,	6,84
From Female Miss. Soc.,	6,89
	16,23
Wendell Assoc., collection,	3,60
Amherst, for Maulmain Miss.,	17,61
A friend to missions, per Rev. Joseph B. Brown, Agent of the Board,	195,66
Watertown Bap. ch. and soc., Jubilee col., per Samuel Noyes,	100,00
Methuen do. do. do., Jubilee col., per Rev. S. W. Field,	35,50
Randolph do. do. do., mon. con., per Rev. Henry Clark,	26,75
Medfield do. do. do., Jubilee col., per Rev. D. W. Phillips,	35,00
Old Colony Miss. Soc., Levi Peirce tr., per E. Earl,	127,00
Roxbury, Kendall Brooks	5,00
Nantucket, Rev. Joseph Brown	5,00
Mrs. Lydia J. Brown	2,00

William H. Brown	1,00	
Elizabeth Brown	1,00	
Edward J. Brown	1,00	
	—	10,00
		—2329,87
<i>Connecticut.</i>		
Packersville Bap. ch. and soc., per Rev. M. Byrne,	8,00	
New London Assoc., per George Lovis,	2,00	10,00
<i>New York.</i>		
Buffalo, Washington St. Bap. ch., Daniel Bowen tr.,	52,46	
New York City, Amity St. Sab. Sch. Benev. Soc., for educa- tion of a Burman youth, per O. E. Roberts,	15,00	
do., McDougal St. Bap. ch., per Rev. Duncan Dunbar,	150,00	
do., Laurens St. Bap. ch., Ju- bilee col., per Luke Barker,	20,00	
New York Bap. State Convention, Leroy Youths' Benev. Soc., towards support of Mrs. Van Husen, per Rev. William Huchenson,	20,00	
Colosse Fem. For. Miss. Soc., per Rev. N. Boughton,	1,50	
Mrs. Alice Hascall	5,00	
Steuben Bap. Assoc. For. Miss. Soc., per J. S. Chapman,	112,66	
Jefferson Union Bap. Assoc., per Rev. L. C. Bates,	15,87	
Vernon Bap. ch., Jubilee col., per J. E. South- worth,	8,00	
Oswego Assoc., per D. Harmon, Jr.,	14,75	
Lansing and Groton, Ju- bilee collection,	5,25	
Ithica, Jubilee col., per Rev. J. D. Cole,	8,32	
Albion Fem. Miss. Soc., per Rev. W. Met- calf,	30,00	
Mrs. Porter	1,00	
	—	31,00
Bridgewater, Jubilee col.,	4,50	
Troy, do. do., per Cal- vin Warner,	21,27	
	—	248,32
Monroe Bap. Assoc.	6,50	
Ogden Fem. R. Soc.	,25	
Niagara Assoc., avails lace veil,	2,00	
per Rev. Jonas Case, Jr.,	—	75,75
	—	561,53
<i>New Jersey.</i>		
Newark, Jubilee col., per James Hague, Jr.,	21,10	
<i>Pennsylvania.</i>		
Germantown, James Patterson, per Rev. Henry K. Green,	25,00	
<i>Maryland.</i>		
Baltimore, 1st Bap. ch., per James Wilson,	57,07	
Nelson Clark	30,00	
O. Kellogg	20,00	
Miss Wormbey	2,00	
Robert P. Brown	25,00	

C. D.	10,00	
George W. Norris	10,00	
John W. Ball	10,00	
Allen A. Chapman	10,00	
Daniel Chase	10,00	
	—	84,07

<i>District of Columbia.</i>		
Washington, 3d Bap. ch., sundry contributions,	25,60	
do. do. do, mon. con. for Sept. and Oct.,	6,00	
	—	31,60

<i>Virginia.</i>		
Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,		15,00

<i>South Carolina.</i>		
Savannah River Assoc., George Rhodes tr.,		215,00

<i>Tennessee.</i>		
Tennessee Bap. Board of For. Miss., per Rev. J. H. Marshall,		175,73

<i>Kentucky.</i>		
Georgetown, mon. con.,	1,75	
do., Mrs. Margaret Ewing 1,00 per Rev. Howard Malcom,	—	2,75

<i>Ohio.</i>		
Cincinnati, 9th St. Bap. ch.	46,33	
do. Union do. do.	3,00	
per J. W. Sheppard,	—	49,33

<i>Legacy.</i>		
Georgetown, Mass., Solomon Nel- son, deceased, per Michael Shepard,		150,00
		\$4671,40

<i>CLOTHING, &amp;c..</i>		
Weston, Mass., "Ladies' Association," connected with the Bap. church box of clothing for Indian Missions, per Miss R. T. Crane,		\$31,46
Charlestown, Mass., a box of clothing, books, &c., from Miss Martha Whiting, for Miss Miranda Vinton,		25,00
Boston, Mass., a box of clothing from "Bowdoin Square Mission Circle," for Burman Mission, per Mrs. Benjamin Smith,		40,00
Willseyville, N. Y., a box of clothing from Jacob Willsey, for Mrs. Osgood,		19,22
Portsmouth, R. I., a cask of dried fruit from Christopher Barker, for Rev. Cy- rus Barker,		5,00
Leominster, Mass., a trunk and cask of provision and clothing for Rev. J. Goddard, from Rev. David God- dard, Jr.,		15,12
Holden, Mass., a cask of provision, &c., for Rev. J. Goddard, from Miss E. Ab- bot.		
Coventry, R. I., furniture, box of pro- vision and clothing from Caleb Wa- terman, for Rev. H. T. Love,		25,00
Ira, Vt., a box of clothing for Burman Mission,		40,00
Books and stationery for the Assamese school, under the care of Rev. Miles Bronson, from friends in Stratham and Northwood, N. H., per Rev. L. Hayden,		6,42

H. LINCOLN, Treasurer.







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