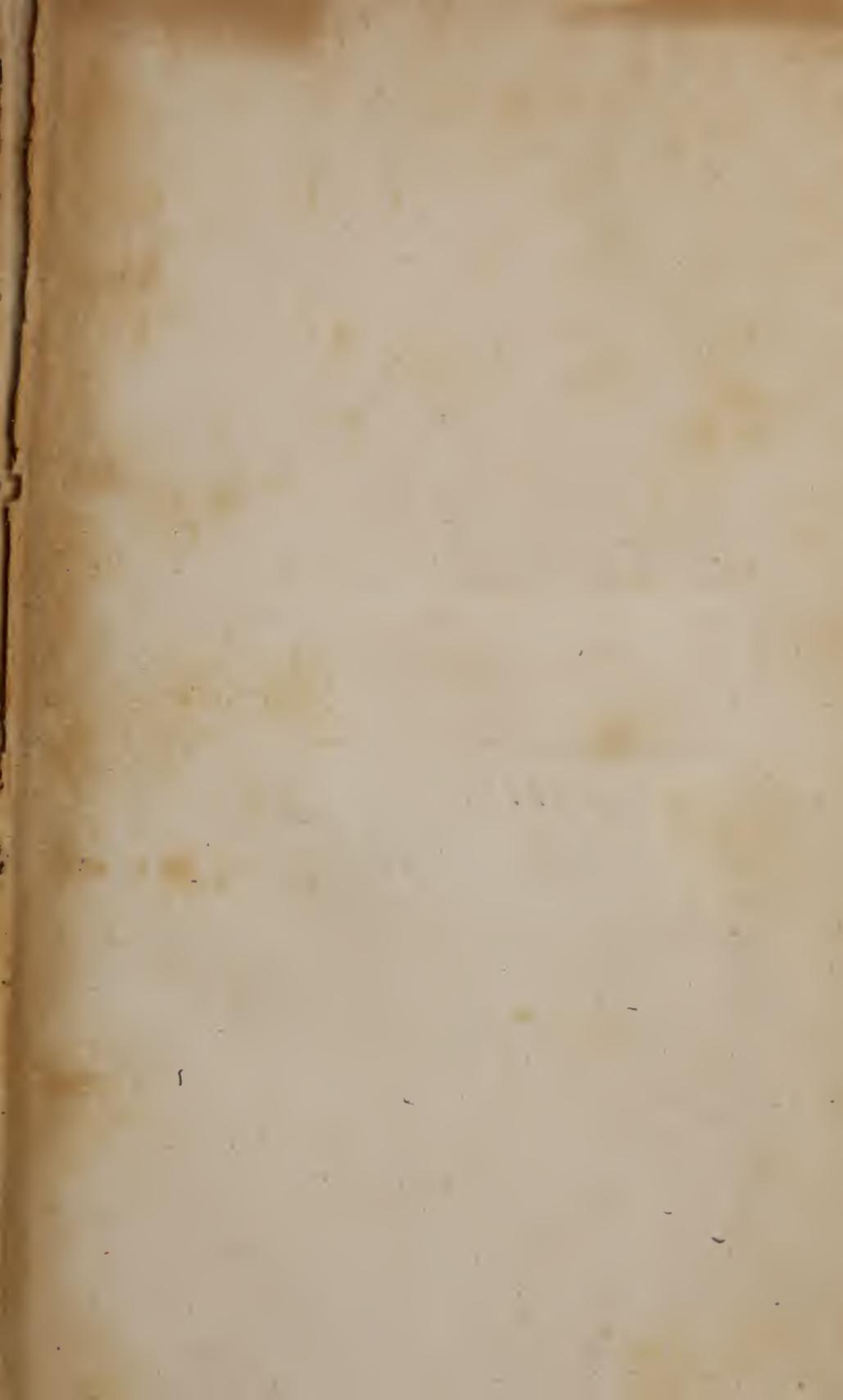
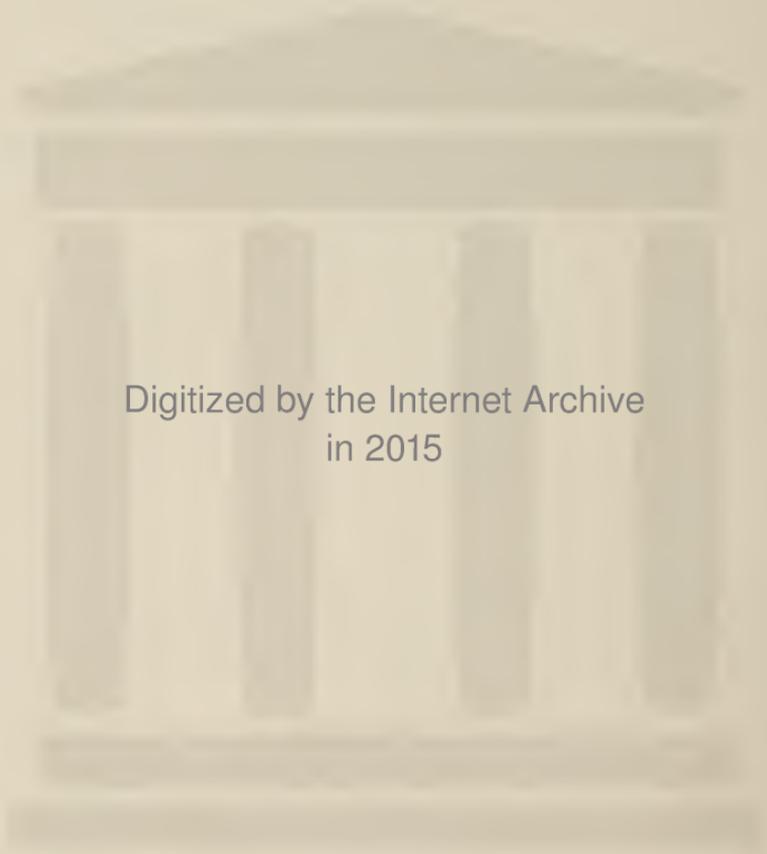


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THE

AMERICAN BAPTIST MAGAZINE.

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No. 7.

Mr. Editor,

During the visit of my family last winter among our connexions and friends at the South, it was our affecting lot to watch over the last sickness and dying moments of Mrs. Ripley's aged mother. Filial respect and desire for the welfare of her grandchildren, prompted me to prepare an account of her life furnished mostly from papers which she left behind. I submit to your disposal an abstract of what I prepared. Mrs. Winn moved in a comparatively retired sphere, "unknown to fame." Perhaps, however, the record of her religious life may contribute to the spiritual welfare of some, whose chief aim is to serve the Redeemer and to be "made meet for the inheritance of the saints."

Yours,

Newton, May 25, 1835.

H. J. RIPLEY.

MEMOIR OF MRS. ANN WINN, OF SUNBURY, GEORGIA.

Mrs. Ann Winn was born October 18, 1758, in Liberty county, Georgia. Her maiden name was Sumner. Her parents were pious, and endeavored to bring her up in the nurture and admonition of the Lord. At the early age of 12 years, she was deprived, by death, of the care and counsel of her mother. Five years after, at the age of 17, her father also died. On the death of her father, the surviving members of the family were scattered, and she took up her abode with her eldest married sister. She thus remained two years, when, at the age of 19 years, she was married to Mr. Charles Carter. This took place in the midst of the revolutionary war. In consequence of the troubled state of the times, Mr. and Mrs. Carter removed to South Carolina. After the British obtained possession of Charleston, Mr. Carter was taken prisoner, and, after many sufferings, died in prison. His widow was left with an infant daughter in the midst of enemies, not knowing at what moment she might be called, in her lonely

condition, to encounter other trying vicissitudes incident to a time of war. During these trials, she represents herself as supported beyond all her expectations, but yet destitute of the comforts of true religion.

Shortly after peace was restored to the country, she returned to the place of her nativity and early residence. She was soon called to a new affliction in the death of her only child, at the age of three years and a few months. Some months after this affliction, she removed to Bryan county, and resided in the family of her brother-in-law, Mr. H. Carter. There was then, in that section of the country, an entire destitution of religious privileges. The preaching of the gospel was not enjoyed, and she knew not a single person there who gave evidence of having experienced true religion. Thus unfavorably situated, it is not surprising that she had occasion afterwards to reproach herself as spending much of her time in a vain and unprofitable manner. She again returned to Liberty county; but was here so situated as not to enjoy religious privileges. The early instructions of her parents, however, and her knowledge of the Holy Scriptures, proved very serviceable to her. She had hours of serious reflection, and the Holy Spirit was striving with her.

While thus situated, her second marriage occurred. This was to a Mr. Good, whom she represents as possessing many amiable qualifications, and expressing for her in all his conduct an endearing affection. This union was, however, of but short continuance. It terminated in six weeks, by an accidental and fatal fall of her husband from his horse.

This disappointment in her hopes of happiness on earth appears to have been signally blessed to her spiritual welfare. She began in earnest to seek the Lord, deeply convinced of the insufficiency and uncertainty of all earthly comforts, and of her need of those comforts which the world can neither give nor take away. She also removed at this time to the house of her brother, where she enjoyed religious privileges, such as she had not enjoyed since the death of her father. At this time, too, she had the privilege of attending upon the ministry of the Rev. Abiel Holmes, now the Rev. Dr. Holmes, of Cambridge, Mass. From his faithful preaching she derived much instruction; and in subsequent years she remembered him with much affection, as the instrument, in the hands of God, of special good to her soul.

“I then ventured,” she says, “to make a public profession of my faith in Christ, and was received into the communion of the Congregational church at Midway. I was for some time much engaged in religious duties. Being much retired and having considerable leisure, I endeavored to improve it, and (if I mistake not) found much peace and comfort for a while. I have often looked back to that period of my life, as the happiest I have seen, though I was never free from doubts and fears about my spiritual state. Yet I thought I had strong desires to serve God and to be useful to my fellow-creatures.”

After this public profession of religion, she was, in 1789, married a third time. This union continued until 1824, when it pleased God to remove her husband to his final rest, in peace, at the age of 73 years, after he had, for many years, given evidence of being a sincere disciple of the Redeemer. Subsequently to this third marriage, the attention of herself and her husband was specially directed to the subject of baptism; and after mature examination of the Scriptures, they were both baptized, in the year 1808, by the Rev. Charles O. Screven, and became members of the Baptist church in Sunbury. Mr. Winn served the Baptist church in Sunbury as a deacon until his death, having also profitably sustained the same office in the Midway church. Of the six children with whom the subject of this memoir was blessed after this third marriage, the afflicted parents were 'called to surrender three; namely, Sarah, who died in her 17th year; Abiel, who died ten days after in his 20th year; and the Rev. Thomas Sumner Winn,* who died in his 27th year.

From the time of Mrs. Winn's making a public profession of religion she kept a diary, in which she recorded the exercises of her mind and her reflections on important events and periods of her life. These interesting remains of the deceased bear testimony to the sincerity of her repentance, to the singleness of her faith in Christ, to her consciousness of her failings and of indwelling sin, to her earnest desires for growth in grace, to her love of prayer and of social worship, to the tenderness of her conscience, and to her solicitude for the salvation of her children and friends, and for the spread of the gospel.

A few extracts from her diary will exhibit the character of her piety.

"*March 9, 1786.* Tomorrow, if God permit, I am to make a solemn dedication of myself to the Lord. O that my heart may be suitably affected with the solemnity of the transaction. O may I come with a firm reliance on Christ, my Saviour, trusting in his merits alone, hoping for acceptance through him, not trusting in any thing I can do. I can do nothing of myself; but I desire to trust in the gracious promises of the Lord. He has said, My strength is made perfect in weakness. I desire humbly to trust in these and other gracious promises. But O may I keep up a godly fear, lest I come trusting in any of my poor, weak services. O Lord, make me see my nothingness and great unworthiness, and enable me to come with a deep sense of my sins, and true repentance for them, with a true love for thee and faith in thy Son Jesus Christ. I desire to give up myself, soul and body, to thee, to be dedicated to thy service. O may the short remainder of my time be spent in seeking thy glory, and may I be enabled sincerely to say with the psalmist, Whom have I in heaven but thee? and there is none upon earth I desire besides thee."

* A memoir of this pious and useful minister may be found in No. 90 of the tracts of the Baptist General Tract Society.

At this early stage of her religious life, she possessed no small degree of acquaintance with her own heart. She complains of much "dulness and hardness of heart;" expresses earnest desires that God would soften her heart, prepare it more for duty, and give her strength to resist temptation. She became early convinced, that there was a law in her members warring against the law of her mind, that the Spirit lusteth against the flesh, and the flesh against the Spirit.

"*April 6.* My poor hard heart is dull and heavy. I have hard struggles continually to perform my duty, the world taking strong hold upon me, the vanity of it carrying me away from my God. And O how prone am I to be puffed up with vain thoughts and self-love; and how hard to fix my thoughts in meditation on any thing worthy the attention of a reasonable creature. O my God, I humbly beseech thee to look in pity on me; wean my affections from the vain and transitory things of this world, and fix them on thee, the author of all good. May I have an interest in Christ, be found in him, washed from all sin and pollution in that fountain which was opened for sin and uncleanness."

Under another date, May 6, occurs the following record:—"Blessed be God for the mercies of another week. I have had much opportunity for secret meditation and religious duties the greater part of this week. I think I have enjoyed more peace of mind and more real satisfaction, than if I had had the best of company. O what worthy companions I have had, though all alone. I have conversed with some of the best of authors. What agreeable amusement do they afford, and, I trust, good instruction. I pray God to forgive my imperfections, pardon the sins of the past week, and enable me to spend the next better than I have spent this. O may he root out of my heart all pride and vanity, selfishness and vain glory; and plant within humility, faith, love, and true repentance. When shall I find that sweet communion with God, that fervent love for Christ, that rapture and holy joy, which many Christians experience?"

"*Sept. 1, 1801.* This day I have come to a determined resolution (if enabled by divine grace,) to do my utmost endeavors to forgive all injuries, either real or supposed, done to me or mine. O may I not lean on my own strength, but depend entirely on grace to enable me to do my duty to God and man."

Similar expressions of self-renunciation, of contrition for sin, of trusting in Christ, of desire for growth in grace and christian comfort, are frequently recorded. She was also called to exercise submission to the afflictive dispensations of divine providence. The year 1813 was a remarkable period in her life. During the year, her only sister was removed to eternity. Her sister "died with much composure and a comfortable hope of an interest in the Saviour. She manifested in her life for many years a pious, meek and humble walk before God and towards her fellow-creatures." Soon after this event, Mrs. Winn's two eldest children, with her son-in-law, were separated from her for six months, for purposes

of health and study. During their absence, "it pleased" (to use her own words) "a just, wise, good and merciful God to remove from her arms, her ever dear Sarah and Abiel, in the full bloom of youth." In recording this event, she further says, "I desire to say in sincerity, his holy will be done. I desire forever to bless his name, that he has not caused us to mourn without hope. For though they were obedient and dutiful children, moral in their conduct and amiable in the sight of men, they renounced all hope or confidence in any thing save what Jesus has done for sinners, and appeared to take comfort in that alone. I trust the Lord gave them such broken and contrite hearts as he will not despise. And now, I desire to record the goodness of the Lord in supporting me under these sore bereavements. For, surely, if left to my own strength only, I must have sunk under them. But I trust he has made good his promise in giving me strength, in some measure, according to my day. O may the good Lord sanctify these afflictions for his glory and my best good. O may they be sanctified to each surviving brother and sister. May they hear the awful admonition from their dear departed brother and sister, speaking to them loudly from the silent grave, Be ye also ready. The Lord grant, that all my children may experience a change of heart, be adopted into his blessed family, and become heirs of his heavenly kingdom above, through the merits of his dear Son."

Under a subsequent date, she relates with considerable minuteness the mental exercises of her two deceased children. The account which she gives justifies the hope, that they were admitted among the redeemed. She then proceeds, in the exercise of patient submission and of hope, "How the Lord has disposed of my children, I know not; but this I can confidently say, *he has done right*; for he is too wise to do wrong, and too good to do evil. I dare not wish them back with me. I trust they are in the merciful arms of the Lord Jesus Christ, freed from all sin and sorrow, uniting with the holy throng who cease not, day nor night, to sing the praises of redemption. O what a blessing to have any grounds for hope. How undeserving am I of such a favor. O! the Lord had been just, had he deprived me of all my children, or made them as goads in my sides, or thorns in my eyes, for my past sins and transgressions. Adored be his holy name, for his patience and forbearance toward me and mine. His ways are not our ways, nor his thoughts our thoughts, or long ago I should have been cut down as a cumberer of the ground. O that he would sanctify my late bereavements, make me resigned to his will, cause me to be more weaned from the world, and enable me to live nearer to himself, prepare me for what is yet before me in life, and especially fit me for death and eternity."

A new affliction awaited her. But mournful as it was, she was enabled to bear it with christian fortitude and submission. And though she seems to have felt it as the chief affliction of her life, yet she mentions it repeatedly without murmuring, with confidence

in the wisdom and goodness of God, and with desires that it might be blest to the spiritual welfare of herself and of the family. It was the death of her beloved son, Thomas Sumner Winn, pastor of the Newport church, in Liberty county. This occurred in January, 1819. One year after, she thus notices this event, "I desire (if I know my own heart) to humble myself before God, when I call to mind that this day, twelve months, he was pleased to chastise me by removing from me my dear Sumner, I trust, to a far better world. Yes, this day, twelve months, my first-born son, the comfort of my declining years, lay struggling in the cold arms of death. Many dear friends were around his bed, offering every kind assistance in their power. But alas! what are earthly friends at that solemn hour? They cannot give relief, they cannot stay the grim tyrant, nor prevent for a moment his awful approach. But blessed be God, he was not clothed with terror, but came in angel form to remove my child from this vain world of sin and sorrow, to that bright world of glory, where there are pleasures forevermore. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love and serve him. But, blessed be God, I trust he often gave him some foretaste of that heavenly bliss, which, I hope, he now enjoys. But, O my soul, how hast thou improved this afflictive dispensation of divine providence? Surely it is a loud call to thee to be also ready."

Thus did she endeavor to bear constantly in mind her accountability to God, the shortness of time, and the need and the happiness of preparation for eternity. Nor was she destitute of those comforts which religion is adapted to impart. In her experience religious joy did not indeed abound. Her emotions seem rather to have partaken of regret on account of sin, and of watchful jealousy over herself, and of desire that sanctifying grace might be imparted. But she did not always use the language of mourning, or merely of desire. She actually possessed at times the joy that results from the light of God's countenance. Speaking of a funeral sermon, preached by the Rev. Mr. Screven, on account of the death of one of his church members, she says, "September 13, 1820, I felt my heart hard and not easily affected, though many around me were in tears, till he began to speak of Jesus and of the happiness of those who are with him in glory. Then was my heart melted, and I thought my desires and affections were drawn out after him, and my heart even burned within me, and I longed for more of his gracious presence. O how I longed that evening for a warm, spiritual, zealous friend to converse with. It seemed as though I wished to say with the psalmist, Come and hear, all ye that fear God, and I will tell you what he has done for my soul. Of late I seem to have stronger evidence of my love to him than usual. O that I could daily love him more and serve him better. May I not deceive myself. May Jesus appear to me, more than ever, the chiefest of thousands and altogether lovely. May I feel daily that he is more precious to my soul, that he is my all in all."

As she advanced in life, she appears to have thought more habitually of her latter end, and to have been habitually applying her heart to wisdom. In January, 1821, recording a notice of a serious sickness with which she had been visited, she observes, "I trust I felt in a measure resigned; but my constant petition was, to be prepared for the will of God, and to possess an overcoming faith in a dying hour, lest I should dishonor God by unbelief and slavish fears in my last moments. If I am restored to health, I earnestly desire to live near to God, and more in conformity to his holy law. May I spend the remnant of my days more like one on the brink of eternity."

Among the many expressions indicative of the humility of her heart, the following occur: "August 16, 1822. O this sinful heart. How hard and unprepared (I fear) for the solemn duties and privileges of the approaching Sabbath, when the Lord's people in Sunbury expect to surround his table, and commemorate his dying love. O may the Lord meet with all his dear people there, and make himself known to them in the breaking of bread. May he speak peace to their souls, even that peace which the world cannot give nor take away. And if I am permitted to be among them, may I receive a crumb, though so unworthy."

Her diary exhibits a varied experience of spiritual joy and sorrow, and particularly of submission to the divine will. There occur, however, in the latter part of it, less frequently doubts of her acceptance with God; and there abound desires for holiness, for the salvation of her children and grandchildren, and for the prosperity of religion.

We are at length brought to another affecting event in her life. She thus notices it. "February 27, 1824. Alas! alas! little did I think last month, when I noticed the death of my dear Sumner five years ago, that I should so soon have to record the death of his dear father. Yes, my aged husband was removed from a world of trouble and sorrow, I trust, to a world of bliss, free from all sin and every imperfection." After noticing the christian manner of his death, she proceeds in a strain of supplication that this dispensation might be sanctified to her, that she might be prepared to follow her departed husband, and that she might be prepared for the trials of her widowed state. "Choose for me," she continues, "my changes, while it is thy will I should remain in this vale of tears. Show me the path of duty, and enable me to walk therein with fidelity and meekness: never let me stray from the ways of rectitude, or bring reproach on my christian profession. O may I glorify God through life, and in my last moments may I feel and give evidence of the power of religion and the faithfulness of Jesus to his people. Amen and amen."

I pass over many pages of her records to introduce the last notice which she entered among them. "January 1, 1834. Well, have I been spared to see the beginning of another new year, when so many of the human family have passed from time to eternity! O what is eternity? No one comes back to tell us. But

ah! we, too, soon shall know. Time is short, to me especially, an aged sinner. Alas! what has been my life! I cannot look back but with shame and deep regret on my sins and the unprofitableness of the days that are now past and gone, never to return. And should these things be brought against us in the day of judgment, who could stand? But blessed be God for the unspeakable gift of a Saviour—for the glorious gospel of salvation revealed in his word. Have I fled to this glorious refuge? Am I a child of grace? Do I depend entirely on the Saviour's work of redemption for the pardon of all my sins, and for acceptance with the Father? Do I find Jesus more and more precious, altogether such a Saviour as I need? Surely if I do know my heart, I desire to be like him. O to be holy, to be perfectly free from sin, to have that spirit and temper which was manifest in our adorable Redeemer. Even this world with all its various afflictions and sufferings would then be a heaven to what it now is. But, alas! inbred sin and the corruption of my depraved heart is my daily grief and burden. And yet I have reason to say,

O to grace how great a debtor!

And I think I can say, with a late dying friend when gasping for breath, "All my trust is in Christ; no other, no other." O may I in my last moments have an overcoming faith, and know assuredly in whom I have believed, and give up my departing spirit with joy, resting on Christ. And may my faltering tongue be able to lisp the words, "None but Christ, none but Christ," and thereby glorify God in death. Amen."

The last year of her life was a year of considerable bodily infirmity. She was attacked with her last sickness in October, 1834. And it was while laboring under this sickness, that divine providence gratified one of the earnest desires of her heart. For eight years her youngest child, Mrs. Ripley, had resided in New England without a favorable opportunity of visiting the South. In the fall of 1834, the long desired visit was made; and Mrs. Winn, near the close of her life, was permitted again to embrace her daughter, and to receive those attentions which are so grateful to a parent. By this sickness, her strength was much diminished; so that when her disorder had spent itself, she was still for the most part confined to her bed. She was able, however, for some days to be helped out of bed and to sit up an hour at a time. Her disposition to arise gradually abated, and she appeared to be slowly failing. The last week of her life she failed more rapidly and perceptibly. Her state of mind during this last sickness was to her friends very cheering. It was marked with the utmost composure in view of her departure, and with an unwavering confidence in the Redeemer. She expressed herself as feeling "safe in Jesus." On Friday morning, as I was standing by her bedside, she told me she did not expect to arise from that bed. On inquiry, I discovered that her mind was in a state of great calmness, steadily fixed upon the Saviour. On Saturday morning, as

I had occasion to be absent through the day, I had a few moments' conversation with her and found her in the same state of mind. She appeared more reduced, and it was with some difficulty that she spoke to me. On my return just after dark, she was evidently approaching her end. The power of speech had failed, and she lay quiet. Just before 12 o'clock that night, January 3, 1835, she gently fell asleep in Jesus, without a struggle or a groan, in the 77th year of her age.

She was not able in her last moments to say, according to the closing sentence in her diary, "None but Christ, none but Christ." She *felt* this, however, and the Saviour was honored in her death. It was one of her recorded petitions, the feeling of which was dear to her heart, and to which her last moments rather corresponded, "When the summons shall come, may I be enabled to say with sincerity, 'Lord, when thou wilt, where thou wilt, how thou wilt.'"

In the life and death of Mrs. Winn, we have evidence of the reality of religion. It could not have been the influence of imagination merely, a succession of mere vagaries, an entirely erroneous view of things; that gave a new direction to her life; that controlled her alike in prosperity and adversity; that excited within her a habitual submission to God; that gave her a longing for holiness; that enabled her to say, even when her heart was riven with grief, Not my will, but thine, O God, be done. It was a reality that produced these effects. It was not enthusiasm. There was no enthusiasm in her constitution. She was of too sober and careful a cast of mind, and had mingled too much with the realities of life, to be borne away, year after year, by an imaginative, enthusiastic impulse. The natural timidity, too, which made her so much shrink from danger, and which often made her dread the prospect of dying, required something different from an unsubstantial, unreal principle, to sustain her in protracted sickness and to enable her calmly to meet the king of terrors. Religion is a reality, the absence of which nothing can supply.

In her life, also, some of the leading doctrines of the gospel are confirmed. She deeply felt the depravity of her heart, and with much frequency bewailed it. Her expressions of acknowledgment as to her easily besetting sin are frequent and affecting. She felt the need of becoming "a new creature" by the influence of the Holy Spirit, and her entire dependence upon that divine agent for the progress of holiness in her heart. She renounced all hope of gaining the divine favor by any righteousness of her own; and placed her hope of pardon and acceptance with God wholly upon the obedience and atonement of the Lord Jesus Christ. Guilty and lost, in herself considered, Jesus Christ was her only and her safe refuge. But though her reliance was simply upon Christ and the Holy Spirit, she felt the need of habitual and unremitted diligence in the christian life, and was anxious ever to be found in the path of duty. And it was by the combined influence of these

truths, that she became prepared for a quiet endurance of afflictions, and for her happy entrance upon final rest.

In her life we also discover encouragement to prayer and effort for the salvation of our children. On this point she felt very deeply, and repeatedly expressed herself in a very affecting manner. Nor were her prayers in vain. Of her six children who arrived to years of discretion, she had reason to believe that five were adopted into the family of God, one of whom became a zealous and useful minister of the gospel.

Let us learn from her own case, too, the value of early religious instruction. Amid all the unfavorable circumstances through which she passed in early life, and even in the absence of the ministrations of the sanctuary, she forgot not the lessons of piety which her parents enforced. Their instruction operated as salutary restraints, and were instrumental with the chastening providences of God in bringing her to the Saviour. Early religious instruction will not be in vain. If conversion to God be not one of its results, it] will yet be efficacious in many respects. And where conversion is long delayed, we still have reason for hope that "the precious grain will not be lost."

Once more. We are here furnished with a worthy example of solicitude for the spread of the gospel among the heathen. Mrs. Winn fully entered into the plans that were formed for disseminating the light of revelation, and hailed with joy any indications of divine favor in the conversion of the unevangelized. In the monthly concert of prayer she delighted; in maintaining societies for contributing pecuniary aid she exerted herself; and whatever seemed to her the demand of duty on this subject, she was willing to perform. Her influence on this point was, doubtless, considerable; it strengthened the weak, and stimulated even the active. Would that the spirit she cherished in regard to the spread of the gospel pervaded every christian heart. Then there would be no lack of pecuniary means, or of human instruments; and the fervent prayers which would then ascend, accompanied with corresponding efforts, would return with rich blessings on the earth, until the wilderness and the solitary place should be made glad, and the desert rejoice and blossom as the rose.

But I must stop. And in view of the life and the death which we have been contemplating, I would present the language of the apostle: We desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.*

* Hebrews vi. 11, 12.

[The publication of the following Reports on the Burman Mission, on Indian Missions, and on the communication of the Virginia State Bible Society, as presented to the Convention at its late session, and appended to the Report of the Board, was necessarily deferred to our present number.]

D

The Committee, appointed to prepare a Report upon the state of the Burman Mission, would respectfully submit the following : —

They esteem it cause for deep and devout gratitude, that God has continued so signally to guard and bless this Mission. Rejoicing, as do our churches, in the humble confidence, that they have endeavored to preserve the apostolic discipline and ordinances in their simple purity, it is matter of delight to see these combined with what seems like the returning display of apostolic energy and adventurousness, and crowned with some measure of apostolical success. These may be followed by the trials that tested the faith of apostles. From the unstable and capricious governments of the East, constant danger may well be apprehended for the converts who shall be gathered from beneath the shadow of idolatrous fanes and despotic thrones into the fold of Christ. And your Committee believe it the duty of our American Churches to remember their Burman brethren, as men who may be called to seal their testimony with their blood, and to swell by their personal sufferings the long line of christian martyrs. The Guardian of the Church will not save it from trials like these. He has often preserved best its purity by causing it to pass through the searching fires of persecution; has bereaved his people that he might strengthen them, and smitten, that he might consolidate his kingdom. The ravages of death in some fields of missionary labor tilld by others of our christian brethren, while they remind us of our comparative exemption from similar desolation, were probably intended not only to excite our fraternal sympathy, but also to awaken us to the personal sensibility of our danger and dependence; and perhaps, yet more, to prepare us for scenes of like trial and of equal or deeper gloominess.

Your Committee are unable to give language to the emotions with which they regard the completion, in the Burman language, of a version of the Scriptures. For the grace which has upheld the life and health of the beloved translator, they would feel and record their profound gratitude. Needing, as a first version must, the continuous revision of the author, it is yet no slight achievement. It is matter of wondering praise to Almighty God, that at length the fountains of heavenly inspiration have been unlocked to the Empire of Burmah. Upon American Baptists must now rest the work of sending a copy of these Scriptures into every household of that acute and inquiring nation; and your Committee trust that our denomination will regard the event as a solemn call from on high to greater and more systematic exertions throughout our churches, in aid not only of this enterprize but of the general labors of the American Bible Society.

Your Committee fear that we have not yet learned to feel sufficiently the oppressive responsibility imposed by Divine Providence upon us, as a denomination, in giving to the Baptists of this nation the exclusive supply of the spiritual wants of Burmah. Other evangelical denominations have relinquished to us the undisputed culture of this territory; and your Committee cannot but think it the duty of our churches to send forth into the Burman Mission at least as many laborers, as would have been commissioned to enter upon it, had other divisions of "the sacramental hosts of God's elect" sent into this field their sectarian laborers, to act as our rivals, or our coadjutors. To effect this ardent duty, not merely are the treasures of the church to be expended with a more free and unsparing hand; but *men*, — qualified and devoted men, in greater numbers are now demanded, to rush forth in this season of opportune providences, and to stay, if it may be, the downward career of the generation that are even now passing, day by day, from the homes of Burmah into the prison-house of hell. Our churches, and especially the pastors and the young men of our churches, are summoned, as churches scarce ever before were, to come to the rescue — to the rescue of thousands from the ruin that has neither end nor alleviation.

Still it is believed that, although for the present generation large draughts are to be made upon the strength and resources of the church in our own country,

our hopes, under God, for the evangelization of Burmah must rest, mainly and eventually, upon the churches that God is now gathering within the bosom of that empire. Tracts prepared by Burman christians with a native's mastery of his own familiar idiom, and with a nice adaptation to the peculiar feelings, — the varied and flickering habits and fashions that distinguish each people from their neighbors, and which only one of themselves can perfectly catch and successfully address; — translations polished with a skill in language which few can attain but in their own vernacular tongue; — and Burman pastors and evangelists trained by Burman teachers, are yet, we trust, to occupy and to bless the fair regions now resigned to the dreamy reign of Gaudama. But American christians must give, and pray, and sacrifice more upon the model of primitive times, ere this can be effected. With these views, your Committee cordially adopt and renew the suggestion contained in the Report of the Board of Managers, in favor of a Missionary Seminary in Burmah; and commend the object to the remembrance of American Baptists in their local societies for Foreign Missions, in the prayers and alms of the sanctuary, and in the devotions of the closet.

With regard to the missions commenced or prepared in other and adjoining portions of heathen Asia, and which, as your Committee believe, have been heretofore considered as coming within the scope of the duties assigned to the present Committee, they would urge upon the churches the need of fervent prayer in relation to the plans and laborers and funds that shall be needed in the missions now commenced in Siam, and determined upon for Arracan and China. Your Committee trust that from the astounding and overwhelming magnitude of the latter enterprize especially, our churches may be thrown back into that salutary state of conscious weakness, and earnest prayer, and simple faith, by which they may be prepared to become approved and mighty instruments in the Redeemer's hand, for the subjugation of these nations to the obedience of the faith. In the history of our infant mission at Bankok, your Committee would commend to the especial observation of our churches the fact that the labors of Abeel, Gutzlaff and Morrison, beloved brethren of other communions, have been instrumental in preparing the converts who have been added to the Baptist Church of Christ in Siam. In these circumstances — in the well-known fact that our christian brethren of other churches have joyfully resigned to our single occupancy the field of Burmah, though as accessible to them as to ourselves, — in this blessed interchange of aid, — in the mutual excitement and support given by evangelical Protestants of various sects to each other, your Committee would hail the proof that we are indeed of *one heart*, and that in all the greater points at least of christian faith, we are of *one mind*.

And, lastly, your Committee would say, that they cannot deem this a time for relaxation in our efforts, or for indolent self-gratulation in the review of the success already vouchsafed. What are the few and scattered sheaves already gathered, compared with the fields that wave in wide luxuriance before your Society? What the six hundred and nineteen baptized since the foundation of the Burman Mission, to the myriads that have, in that space of time, and within the same land, gone from a death-bed unblest by the light of heavenly truth into those regions where truth shone in upon the soul with a sudden blaze that tortured and blasted them by its radiance, and, awaking them to their true condition, revealed at once the fact of their utter despair and their endless condemnation.

Your Committee feel that the church may in this matter be misguided alike in their calmness and in their zeal; — that they may venture too confidently, and triumph too soon. The haze of romantic interest which clings to the perilous life of the missionary may charm the distant observer, but, melting away before a nearer view, leaves us shocked by the difficulties when seen in their hard and bare reality. Nothing will sustain him in his arduous toils, or uphold the Church in their efforts on his behalf, but a heart overflowing with love to God and man, soberly conscious of the whole difficulty, schooled to patient and protracted diligence, and sternly resolute in the duty it has undertaken. Nothing can give to the Mission enterprize prosperity but the outpoured Spirit of God; — and that effusion we may not expect but in answer to earnest and prolonged and united prayer, — prayer that shall prove its sincerity by bringing with it the offering and the alms-deed, — prayer that, taught by the Spirit, shall win the descent of the Spirit, and open again the heavens from which it came down.

DANIEL SHARP, *Chairman.*



The Committee to whom was referred the subject of Indian Missions, beg leave to REPORT.—

The more we contemplate the history and condition of the Indian tribes on our continent, the more do we feel that they have strong claims upon our sympathies, our prayers and our exertions. It is true, that the enterprise of conducting Christian missions among them is not invested with that attractive charm which belongs to missions among the nations of Asia, whose territories are immense, and who are increasing in population, wealth and power. The Indians are emphatically a people "scattered and peeled," without wealth, without power, without the elements of progress and increase, and thence, without every thing which would tend to make a mission among them deeply interesting to a worldly mind. But, as Christians and as men, we would not forget that the soul of an Indian is as precious as that of a Burman or a Hindoo; and while the story of his wrongs is fresh in our memory, while we think of the wounds and the woes, the losses and the degradation, which have come upon his people in consequence of their connection with the white men, and that they are still inhabitants of the same country and subjects of the same government with ourselves, we feel bound to them by the strongest ties and the most imperious obligations.

The number of Indians, however, east and west of the Mississippi is by no means inconsiderable. On this side of the Mississippi there are 81,904, among whom our missionaries, to a very encouraging extent, have preached the word of life successfully. A large proportion of these will emigrate to the Indian Territory west of the Mississippi, as public opinion among them is turning in favor of that project. The Indians of the State of New York have already sent forth a deputation to explore that distant territory; and as there is a high probability that they will determine to go thither, it is exceedingly important that all possible efforts be made before they leave their present location, to give them such instruction as will tend to prepare them for the important exigencies in which they must be placed.

The number of Indians west of the Mississippi is 201,750. Of these, 25,000 are emigrants to the Indian Territory, who, together with 21,820 who were there before, make a total of 46,820 within the territory assigned to them by the United States. Thus far, the hopes which were expressed at the last meeting of the Convention, that the concentration of the scattered tribes into one district which they might call their own, would exert a favorable influence upon their habits and afford superior advantages for instruction, have been very much confirmed. Removed from the pernicious influence of the lower orders of the whites, exposed to fewer temptations to vice, and united, in so large numbers, into a kindred community, they feel that they have reached a new era in their history;—they are stimulated to put forth fresh exertions;—they express the desire to be united into one political brotherhood, under a civil government; and as the incentives to war have now disappeared from among them, moral and saving influences can be brought to bear upon them with greater effect, and with the prospect of more permanent results.

In view of all the information which we have received from different quarters, and especially in view of the facts which the Reports of the Board have, from time to time, conveyed to us, we cannot but feel that the history of the past is full of incitement to more enlarged and strenuous effort on behalf of the Indians. The mere fact, that the teaching of a written language among them has been successful, and also, that the press is now at work, diffusing the light of knowledge and religion among them, speaks volumes of encouragement. Connecting with this the probability of an increasingly rapid change of their habits, in favor of agricultural pursuits and the arts of civilized life, we are furnished with abundant reason to thank God, and take courage, and resolve liberally, in behalf of this outcast race. A consideration of their circumstances at the present moment, has prepared us to receive with pleasure, the intelligence, that a periodical, entitled the Indian Advocate, devoted chiefly to Indian affairs, has been established by bro. Isaac McCoy, than whom there is no man better acquainted with Indian interests, or

more ardent in their promotion. As a considerable space of time must elapse before such a paper can be sustained by the Indians themselves, those among us who may now become its subscribers, will do an act of immediate kindness to that part of the Indian community who can read, and of ultimate benefit to the whole.

While contemplating the prospect of better days, which has now dawned upon the Indian tribes, it is with heartfelt sorrow that we have heard of the death of our brother, Duncan O'Briant, whose life proved him to be a faithful missionary of the cross, and a faithful friend to the Indians. While we deplore his loss, we rejoice that he has gone to his grave in honor and in peace. The death of our sister Lewis, who, while she lived, was a faithful servant of Christ, also calls for a tribute of affectionate regret; and we earnestly hope, that while thus some are falling from the ranks of missionaries of the cross, others may be raised up to fill their vacant places.

Your Committee cannot refrain from expressing the deep impression made upon their minds by the recent arrival of bro. Evan Jones, one of your missionaries to the Valley Towns in N. C. accompanied by Oganaya, a converted Cherokee and a minister of the Gospel. The privilege of beholding one of the sons of the forest, recovered from the superstitions of savage life by the power of God, through the labors and prayers of his people, has awakened a new interest in their hearts, touching the claims of this injured people upon the sympathies of the white men of America; and they would fondly hope that the members of the Convention, and other Christians here, who have enjoyed this favor, will carry to their homes such feelings as will result in more vigorous efforts to promote this important enterprise.

JESSE MERCER, *Chairman.*



The Committee to whom was referred the communication from the Virginia State Bible Society, beg leave to REPORT.—

It is now more than two years since the plan was first proposed, and the resolution adopted, of supplying the whole world with the Word of God within a short period of time.

This measure, which originated in Virginia, and in one of the auxiliaries of the Virginia State Bible Society, has been heartily responded to by the American Bible Society, and by other kindred institutions in our own country and other portions of the world. It has received the cordial approbation of many thousands of ministers, of many tens of thousands of laymen, the members of religious bodies, and of deliberative assemblies in this and other countries, all of whom have given the pledge of their vigorous and effective co-operation in the accomplishment of this desired end.

God seems indeed to be opening the way, in his providence, in a very remarkable manner, for the accomplishment of this grand and glorious object. The light of truth and revelation is bursting forth on every side, is removing the darkness of ignorance and superstition in every quarter of the globe, is penetrating the gloom which enshrouds the idolatrous natives of the earth, is spreading its peaceful and heavenly influence in those benighted regions where are the habitations of cruelty, and in the dark valley of the shadow of death is kindling up the lamp of life, the blessed hope of a glorious immortality beyond the grave. Wherever a single ray of light has penetrated, there is evinced an ardent desire for more, an eager demand to know more of the contents of the book of God; and we have reason to believe that many millions of the lost family of man, who have never heard the sound of the glorious Gospel, are prepared for its reception, are ready to cast away their dumb idols, and to fall down and worship the living and true God, and Jesus Christ whom he has sent.

Already the empire of darkness is shaken to its very centre. In South America, the Governments of Chili and Buenos Ayres have recently passed laws permitting the introduction of the Bible, for general use, into their schools and semi-

naries of learning. It is true, the Catholic priests have, in some instances, followed up the distribution, and demanded and destroyed the books which have been given—yet many of them have been retained—and others will be supplied. At least, the law is on our side, and we may confidently expect that the cause of truth and righteousness will finally prevail.

A nobleman, Count Rosenblatt, of the north of Europe, has caused to be translated all the proceedings had in this country on the subject of Bible distribution, and is circulating them throughout Norway, Denmark and Sweden.

The British and Foreign Bible Society are already successfully distributing the Bible in Portugal, and they hope soon to obtain equally free access to the hitherto oppressed, deluded population of Asia.

We have heard, with joy and gratitude, of the precious seed sown in Persia, Arabia, Hindoostan and Burmah, by the hands of the honored and lamented Martin and Carey—by our beloved brother Judson, and by others, who are engaged in the noble work of disseminating the word of life among the deluded Moslems and the superstitious and degraded Hindoos. The wall of adamant which has hitherto barred the missionary of the Cross—the entrance to China, is rapidly demolishing, and the intrepid Gutzlaff, with the Word of Life translated by the beloved Morrison, is pouring the light of heaven upon the benighted souls of her perishing millions.

In a word, the emphatic language of the nations of the earth now is,—Give us light—give us the light of heaven.—We are perishing, for lack of vision!

God is affording us, by the indications of his providence, a most delightful assurance of the speedy fulfilment of his promise, that the knowledge of his glory shall cover the whole earth as the waters cover the face of the great deep.

The Committee also beg leave to report the following Resolutions:—

Resolved, That this Convention have heard with unmingled satisfaction, of the Resolutions of the Virginia Bible Society and of the American Bible Society, contemplating the distribution of the Word of Life to every accessible family in the world within a short period of time.

Resolved, That this Convention earnestly recommend to their brethren in this country, to sustain this enterprize by their fervent prayers and liberal contributions, and in every appropriate way to lend their cordial and efficient aid in carrying it out to its full accomplishment.

Resolved, That Baptists throughout the world, and especially in the British dominions, be affectionately invited to engage in this great work, and to lend the influence of their exertions to the completion of the noble enterprize of supplying the Word of God, in as short time as possible, to all the reading population of the earth.

All which is respectfully submitted.

J. S. BACON, *Chairman*.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

JOURNAL

OF THE MISSIONARIES, WHO SAILED
IN THE SHIP CASHMERE FOR AMHERST
IN BURMAH, JULY 2, 1834.

In the last number of the Magazine, we had the pleasure of announcing the safe arrival of the Cashmere at Amherst. See p. 253. The following extracts from a joint letter of the Missionaries who embarked in her, to the Corresponding Secretary, detail some interesting incidents which occurred on their passage.

Maulmein, Dec. 12, 1834.

Rev. and dear Sir,

We arrived at Amherst, Dec. 6, 1834, having been out to sea one hundred and fifty-seven days. Although the time we have been obliged to traverse the ocean has exceeded, by forty days, that which we had been encouraged to hope would be requisite to complete our passage, yet so signally and mercifully have the everlasting arms embraced us, that we experienced little difficulty in submitting the time of our arrival, and all our future concerns, to the righteous will of our heavenly Father.

Our passage was but little varied by storms and gales. Indeed, it has been signalized by the almost entire absence of both. Two or three Sabbath evenings in succes-

sion, after having passed the Cape, we witnessed something like gales, and "shipped" a few small "seas;" but we were very little shut up in our cabin during the passage, in consequence of falling weather. There was scarcely one rainy day in all the time. On the 30th of July, we had the pleasure of speaking the ship Sumatra, Captain Roundy, of Salem, bound to Canton. She had been out only thirteen days, while we had been out twenty-seven.

While passing eastward, between the latitudes of 30 and 40, we were almost daily attended by flocks of Cape pigeons and Albatrosses. They were seen generally sailing in our wake, seeking their food from the hand of the Lord, as he scattered it on the waters. Many a time have we been strikingly reminded of the following scripture, when watching these beautiful creatures,—“These wait all on Thee, that Thou mightest give them their meat in due season. That Thou givest them, they gather.” And when we beheld how fitly they were attired, and how providentially fed, our faith was invigorated by calling to remembrance our Lord's instruction, “Behold the fowls of the air, &c.” The Cape pigeon is about the size of the American wild duck, and formed much like it. Its prevailing complexion is white, being admirably adorned by spots of a dark slate color. Several dozen of these birds were caught on our

passage, by means of a snare made of a single twine, with which they entangled themselves in flying. The Albatross we found to be no small "wonder of the deep." The largest one taken on our passage, when standing on deck, was ten feet high. It measured, from the extremity of one wing to that of the other, ten feet, two and one half inches. The jaws were the most curious part of the bird. They were nearly white, and nearly of the texture of horn. In length they were nine inches, and so constructed that the smooth, cutting edges of the one shut close by the side of the other, and cut on the principle of the shears. The upper jaw was hooked like that of a parrot. When provoked, the Albatross uses these cutting instruments with fearful power. The prevailing complexion of these birds is white, displaying elegant undulations of a slate color.

So far as health would allow, the several individuals of our company have been employed in studies preparatory to their future labors. Br'n. Wade, Howard, and Vinton, and their wives, have attended to the Karen language; br'n. Comstock, Dean, and Osgood, with their wives and Miss Gardner, to the Burman; and br'n. Bradley and Dean, their wives and Miss White, to the Chinese. Some time has been employed in miscellaneous reading, and the brethren and sisters, much to their satisfaction and advantage, have taken daily lessons in medicine and surgery with Dr. Bradley. Some of the brethren have devoted considerable time to reading on these subjects, for which they expect a compensation in the privilege of administering to the suffering natives, from whom the missionary receives repeated solicitations for medical assistance. While on this subject, we would not fail to mention, with gratitude, Dr. Bradley's kind attention and successful administrations to the sick during the voyage.

Our relation to the officers and crew has been sustained with interest to us and, we believe, with satisfaction to them. It is due to Capt.

Hallet and the first officers, to acknowledge their unwearied efforts to render our condition comfortable, and our voyage agreeable. The shipowner, the Board and other friends who contributed to the convenience of our passage have our sincere acknowledgements.

Our religious exercises during the first part of the voyage, consisted of social prayers in the cabin, attended by the officers and crew, a public sermon and Bible class on the Sabbath, and a weekly prayer-meeting, besides the Monthly Concerts of Prayer, for seamen, Sabbath schools, and the heathen. Opportunities for private conversation with the impenitent were often secured; and, after gaining their confidence, we felt ourselves justified in addressing both officers and crew personally and pointedly on the interests of their souls. An increase of religious feeling on the part of Christians, and a spirit of anxiety among sinners being discovered, it was thought advisable to increase the number of our religious meetings. Consequently, on the 16th of September, instead of pursuing the course at first adopted, another sermon was added to our Sabbath services, and a course of meetings commenced for every evening of the week. These meetings were opened by reading a portion of scripture, which, after singing and prayer, was made the subject of remark. In these addresses from the brethren indiscriminately, and in the sermons of the Sabbath, our object was to show the sinner the inconsistency of his opposition to God, the imminent danger of his soul, and the necessity of immediate repentance, enforced by the terrors of the Lord, and the sufferings of the Saviour.

In observing the Monthly Concerts of Prayer, the attending circumstances have added much to their ordinary interest. In praying for the heathen, the expectation of soon beholding them in their own land, and witnessing their degradation and wretchedness, has given ardor to our supplications. In praying for

Sabbath schools, the interesting recollection of former associations, with the pleasing hope and confident expectation that these nurseries of piety were to furnish our successors in carrying the Gospel to the perishing and the lost, stimulated to fervency and faith; and, while praying for seamen, their actual presence with us, and a knowledge of their present condition and gloomy prospects, with the aid of a divine influence, enabled us to pray with the spirit, and with the understanding also.

Besides these, we have held a prayer-meeting on Sabbath morning, and the sisters have had frequent seasons for prayer during the week. The results of these efforts afford us occasion for humble and devout thanksgiving. Notwithstanding the serious inconveniences unavoidably connected with a voyage at sea, we can sincerely say that this has been the happiest portion of our lives; and, in consequence of the divine visitation with which we have been favored, we hope a character has been given to our religious feelings, which will prove lastingly advantageous in our labors among the heathen. The Cashmere will long be remembered as a witness to the goodness and pleasure of fraternal unity and peace, the sweetness and solemnity of the Saviour's habitation, and a thrill of interest which nothing could impart but the penitent's prayer and the song of the redeemed. In this season of solicitude and rejoicing, our Burman brethren have shared their portion with us, and exhibit a decided improvement of religious character. The entire results of this revival, in relation to the impenitent, it must remain for the revelations of a future day to disclose. But we anticipate the pleasure of meeting some of our ship's company at the right hand of the Judge, while others give us too much reason to think that the punishments of the wicked will be their future inheritance. It will undoubtedly give you pleasure to learn that the Captain, first mate,

the steward, and two sailors, afford us encouragement to hope that they are forgiven and accepted of the Saviour.

Some of these friends, who were the most easily affected by religious truth, inform us that they accompanied the Rev. Messrs. Allen, Hutchins, and others, (missionaries to Ceylon) on board the ship *Israel*, bound to Madras and Calcutta. One of them, as we have reason to believe, then received those serious impressions which have now resulted in the conversion of his soul. It may not be unprofitable to submit to you a brief sketch of his religious experience, which, with little exception, we shall do in his own language. It appears from his account, that he was born A. D. 1807, of respectable parents, in the city of New York. While favored with parental superintendence, he was the subject of moral discipline, and enjoyed the advantages of Sabbath school instruction; but, at an early age, he was left a friendless orphan, to select for himself an object of pursuit, which has since exposed him to the dangers and temptations of those "who do business in great waters." He says, "When on board the *Israel*, I attended a Bible class in the fore-castle, and went to meeting on Sunday. Some would weep when they heard the missionaries tell about Jesus, but would not confess him, lest their shipmates should make game of them. Still, my heart was as hard as a flint stone; but I knew I had a soul to be saved or lost; and sometimes I would say to myself, Shall I save my soul, or shall I wait a little longer? I kept putting it off till going round the Cape, when the wind blew a gale, and I unfortunately fell overboard. Though I came near losing my life, the first word I uttered, after coming on deck, was an oath. The next Sunday, I heard a sermon on the dreadful consequences of taking the name of God in vain. It made me feel deeply at the time, but it lasted but a little while. I sometimes wished to have a soft heart; then again I gave up all these

notions, and concluded (according to the sailor's proverb) 'that a man could not be a Christian in a ship's fore-castle.' One night after this, I was more alarmed about my soul than before, and promised the Lord that I would give myself up to him when I went back to Boston; but, when in Boston, I never so much as went to church, though my conscience often smote me for my wickedness. When I heard the Cashmere was to take out missionaries to some place in India, I was glad of an opportunity to ship on board. Something seemed to tell me, all the time, that I should be the gainer by it. I resolved, from the first of the voyage, to attend all the meetings I could; but some of my shipmates laughed at me, and told me there was no reality in religion. Finally, I thought I would give up myself to the Lord Jesus Christ, let what would come; but again I thought that the devil had so many 'round turns and half hitches' about me, that I could not get away from him. Then I remembered how long God's Spirit had been striving with me, and thought it would leave me soon. Perhaps one year, one month, one moment, and I shall be shut up in hell forever. O what feelings I had then! I thought of dying, which made me feel that I needed a friend, but I was so wicked that I thought the Lord could not be my friend. The next Sabbath I felt worse than ever and, after meeting, I went down into the hold of the ship. There I made my poor petitions known to the Lord Jesus for deliverance, and he put words into my mouth. O what delight I found in praying and thinking of Jesus! I found that *trying* was the great thing. At last, after two or three hours, I came up out of the dark, and felt that the chains of master Satan were broken off; and I cannot express the joyful feelings I have enjoyed from that time to the present. I am now resolved to spend the remainder of my days in the service of the Lord Jesus Christ."

Another convert informs us that

he received an irreligious education, and, from his childhood, has been an alien from his parents' home, and a stranger to the path of virtue. During a previous voyage at sea he was brought, as he supposed, upon his dying bed; when, for the first time, he seriously reflected upon his condition as a sinner, and felt his exposure to the wrath of God. Finally, the prospects of recovery banished his fears; and, when restored to health, he again returned to the paths of vice. He was the first from our crew who broke away from the tempter's snare, and manifested a resolution to seek the Lord. The first time he addressed us in public, he used the following language:—"I am not ashamed to acknowledge before God, and his children, and my shipmates, that I am a sinner; and I am resolved to serve the Lord the remainder of my days." He then fell upon his knees and, with tears and groans, offered the publican's prayer. From that time to the present he has been forward to discharge religious duties, and evinces much interest in behalf of his neglected fellow-seamen.

And here, from our acquaintance with the character and condition of seamen, we cannot forbear an expression of our deep regret, that this interesting portion of our race have so long been neglected in the prayers and efforts of the friends of humanity and religion. While these men of the seas stand the nightly watch and encounter the threatening billows of the deep, to enrich the landsman with the productions of other countries, and while their aid is indispensable to the work of preaching the Gospel to the heathen, it is a lamentable fact, that few of our American citizens remember them with a grateful thought, and few of our American Christians, either in concert or in private, raise a prayer for their conversion.

In conclusion, we wish you to participate in our joys, and our gratitude to God, for bringing us in safety to the continent where we expect to live and labor for the salvation of

men. For this work our hearts have been much encouraged, by the conversation of our dear brethren at this station. We are happy to find them pleasantly and usefully employed, while we learn, with deep interest, that inviting fields for usefulness are opening on every hand. Surely, there is yet "much land to be possessed." These eastern nations, with their hundred millions of immortal beings, are waiting for the "bread of life." Why are they not supplied? Are there not means in our American churches? Let them visit these temples of heathenism, which during the last year have been extensively repaired, and whose gilded images have been greatly multiplied, by people who gladly lessen their pittance of rice that they may maintain the worship of their imaginary deities, and learn their comparative want of zeal for the Lord of hosts. Are there not men in sufficient numbers, who have love enough to perishing souls and a once suffering Saviour, to forego the endearments of home and the delights of civilization, for the more Christian part of pointing these sons of the east to happiness and heaven? Let them once enter the field, prompted by love to Christ, and they would look back upon their present supineness and criminal timidity with penitence and wonder. In our estimation, the Lord has opened the field before the church, has furnished her the means, and given her the men; and *now* says, "Go work in my vineyard."

Desiring that you may share richly in the consolations of the Gospel, and that wisdom from above may be given to guide in all your efforts to send its blessings to a perishing world, we subscribe ourselves your brethren and fellow-laborers.

JONATHAN WADE,
D. B. BRADLEY,
WILLIAM DEAN,
G. S. COMSTOCK,
S. M. OSGOOD,
J. H. VINTON,
HOSEA HOWARD.

RANGOON.

In our number for May, we laid before our readers such portions of the intelligence lately received from Burmah as our limits allowed. The following is extracted from the journal of Mr. Webb, forwarded at the same time. It will be recollected that Mr. Webb arrived in Calcutta May 4, 1833, and at Maulmein June 16, whence he removed to Rangoon Feb. 19, 1834.

MR. WEBB'S JOURNAL.

Rangoon, Oct. 2, 1834.

Dear Sir,

The Brig Neptune, from Salem, Capt. Lampion, is now lying in the river before Rangoon. This is the first American vessel that has visited Burman shores for 20 years. By this opportunity I intend sending you something of a sketch of what has passed around me, though I have been able for want of words to take but little part in it.

Administration of the Lord's Supper.

Sabbath evening, Feb. 23. This evening administered the Lord's supper to the little church in Rangoon. Although there were but ten of the native disciples present, the occasion was not the less affecting on that account. It resembled the more the circumstances of that memorable night when the Saviour instituted this ordinance. We were in an upper room, by night, because the disciples were afraid to come by day. Their pastor Ko Thah-a had recently been put into the stocks and fined 60 rupees, under a pretence that he was plotting against the government, though the blow, as all understood, was aimed at him as a disciple of Christ, if not rather with a view to get his money. As the pastor had never officiated at the Lord's table, and I did not sufficiently understand the Burman language, I administered the ordinance in English. It was to me a most solemn and interesting time. After the ordinance four Karen women were examined for baptism and approved. Two young men also presented them-

selves, whose examination, as well as the baptism, of the whole was deferred for the present.

Distribution of Tracts.

March 4. Mounng San-lone, our former teacher, sits daily on the verandah to receive visitors, and gives about 100 tracts a day.

6. In my morning walk, visited a little village insulated from the rest of the town by an arm of the river and a swamp, where the people seemed to know less of our books than I had usually found. On entering, a man among a group called to us, "Where are you going?" Sanlone replied, "We are come to give the Lord Jesus Christ's books to all who want." In five minutes 20 or 30 men, women and children were gathered around us. We gave them 20 tracts and portions of scripture. When several of the women urged their suit for books, Sanlone said, "No, we can't give the women books." What, I replied, shall we not give these women books? They have souls as well as the men, and if they do not believe in the Lord Jesus Christ, they can never go to heaven, but must be punished for their sins forever. "Yes," said Sanlone, "but your women can't read, let the men read, and you attend." One elderly man seemed rather difficult in his choice of a book. He took a number, one after another, and after turning them over returned them, saying, they were good but he had read them. Where did you ever see these books? "I have been to the teacher's house in town, and brought them home." I gave him a copy of Hebrews. He seemed so much gratified, that I gave him, contrary to my usual custom, a second book, John's gospel.

March 8. Visited a village, in which I learned that most of the people do not worship images, but are believers in that atheistical philosophy, dignified in other countries by the name of Deism, which makes the human soul an emanation from God, a portion of the Divine essence inhabiting the human body for a

season, and at death remingling with its native Divinity. Found the people here much less anxious for tracts than is usual—gave 30 or 40 only.

26. Gave 70 tracts on the wharf this morning. At eleven o'clock a funeral procession formed before our house. They soon discovered we had tracts, and in a few minutes so thronged the house, that we were obliged to shut the doors and give them through the grates. The procession soon moved on, but we had given 4 or 500 tracts.

27. This morning gave 80 tracts to the boatmen at the wharves.

28. Gave 70 tracts at the wharves, almost wholly to boatmen. I went upon one wharf where were 10 or 12 boats, and stood for some minutes without any one's observing the books. At length I opened one, and a man standing near observing it to be Burman, asked if I would give it to him. Finding they were to be given away, he cried out, "Halloo! boatmen, do you want these writings? come." Within 5 minutes, more than 30 men came and received each a book.

Thermometer at 82, and we in a free perspiration, our teacher wrapping himself closely in his silk "paso." I asked if he was cold, "Ta-site-ta-bouk-khyan-thee, see-yah." (A little cold, teacher.)

Curiosity of Children.

March 31. The children of the neighborhood have been troublesome for some days, looking in at the windows and making noises for the purpose of annoying us. Just at evening I sat in the door, and began to converse kindly with a little fellow who seemed to feel my attentions, especially as I told him a few English words. A dozen little boys and girls in a few minutes gathered around, and greatly amused themselves in trying to speak English words. A middle-aged man, and apparently a government man, eyed me jealously, and many others came to spy what I was doing; and the poor children got many a reproof.

One old gray-haired woman said she believed they had come because they wanted Jesus Christ's writings, and ordered them home. Indeed she was half right. Many a one asks for tracts whom I refuse, on the ground that he cannot read. Two little girls just then asked for books, saying they could read. "Well, read and you shall have a book." They ran away, saying they would ask their mother, and quickly returned, read, and received each a book. The children were so much pleased with their visit, that several of our neighbors, I discovered, were not a little vexed at it. In our evening walk, five or six of our little visitors counted it a favor to be allowed to follow.

Burman division of Time.

April 1. Burman worship-day. This recurs at every change of the moon. It is a fact worthy of remark that, though their worship-day is not the same with any one day of our week, and though their year and month are not divided into weeks corresponding to ours, yet they name their days by *sevens*, as we do; as if their week had once been the same with ours, but they had changed their worship-day, which always strongly marks a division in the time, on changing their religion. Their worship-day being changed agrees with no one day of their former week, rendering the old division obsolete, though the names of the days by *sevens* still continues, Sunday being reckoned the first, and Saturday the last.

The days are named from the sun, moon and planets thus:—

Ta-ning-ga-nwa,	the Sun,	Sunday.
Ta-nin-la,	the Moon,	Monday.
Ing-ga,	Mars,	Tuesday.
Bod-da-hoo,	Mercury,	Wednesday.
Kyah-tha-ba-da,	Jupiter,	Thursday.
Thouk kya,	Venus,	Friday.
Tsah-na,	Saturn,	Saturday.

Query. Is this division of time into periods of seven days, derived from that which God made at the creation?

The Woongee and his train pass-

ed at half past six o'clock this morning to pay his devotions to the great pagoda. I followed. Before a large image of Gaudama standing near the great pagoda, composed of beautiful white marble and weighing, I should judge, two tons, all of one piece, kneeled a female worshipper. Before her stood a marble cone which she raised with considerable effort. After worship, as a test of the efficacy of her prayers, she attempted again to raise it. But from some disadvantageous circumstances in her manner of seizing the stone, to her surprise she failed. The group of natives around her rallied her with a hearty laugh.

Interference with Tract Distribution.

The city is divided into wards of ten houses each. Over each of these wards is placed a petty ruler. The tyranny which they exercise over those of their ward will be seen by a little circumstance which occurred this morning. I visited 4 or 5 wharves along the bank of the river. Generally the people received the tracts with eagerness. On the second wharf, however, a man after taking a tract returned it, as if afraid to receive it, and none were disposed of there. On the two next, the boatmen took them as fast as I could give them. On the next I was about to give, and a number had risen in their boats to come, when a man behind me sharply hallooed and shook his head, and not a tract was given there. However, during an absence from my house of one hour I distributed 200, giving, as in all cases, to none but such as seem anxious to receive, refusing many and never giving unless the applicant comes in person.

Burman Festival.

April 5. Gave 100 copies of the Investigator, and 50 of the Catechism and View of the Christian Religion, on the wharves and at a feast. The feast was, as usual, under a cover in the street. A Burman feast consists not only of eating and drinking, but of worship and almost

constant music and dancing, such as it is. In this instance, when I first passed through the assembly, two females were dancing to the sound of drums and a hoarse kind of bugle, but without any reference to each other. Twelve priests, in their yellow robes, sat on one side of the cloth enclosure, one of them repeating a prayer, to which 20 or 30 men and 3 or 4 women, sitting before them on mats, responded. This closed, the priest with breathless rapidity continued his voice in what they call preaching the law, in pali, a dead language, probably not understood by an individual present beside the priests. This, however, was of no consequence, as there was so much noise, that the preaching could not have been understood even if it had been in Burman. I improved the opportunity to supply 15 or 20 who asked, with tracts. No images were present.

7. Some hatred to the tracts was manifested this morning; one was torn in pieces and thrown into the river, as soon as my back was turned. And I do not wonder. It was the "Investigator," which exposes not less than half a dozen falsehoods in their sacred book. More than 1500 copies of this tract I have scattered within 3 weeks, 154 this morning.

(To be continued.)

—
AVA.

MR. KINCAID TO DR. BOLLES.

Ava, August 13, 1834.

Rev. and very dear Sir,

I am just now made acquainted with the fact, that a Government mail is to be sent off tomorrow over land to Calcutta. My last journal accompanied with a letter was sent off on the first of July. At that time I was only just able to hold my pen, though I had continued to conduct worship every evening, and occasionally converse with inquirers; but about the middle of July my strength entirely failed, and I felt myself approaching the home of redeemed spirits. I was advised to leave Ava, but just as I was making up my mind

to this a favorable change took place. For ten days past I have been getting out a little, and have visited Sa-gaing, Ummerapooa, some neighboring villages and various parts of the city, partly with a view to benefit my health, and partly to give books and preach the Gospel. This morning I visited three villages west of the city. In two of them but few listened; but in the other a fine group came out of their houses, and sat down on the ground around me. After speaking about ten minutes, I perceived an old man apparently making signs for me to stop. I paused and looked him steadily in the face, when the venerable old man, partly rising, bade me go on, saying, "You teach new things, but what you say appears to be wise, and we would like to hear more." After preaching a few minutes longer, the old man said, "What will become of us who worship these pagodas?" "You will be punished for not worshipping the living God." "Why shall we be punished for worshipping idols?" "Does not the king punish rebels?" "Yes." "Why does he punish them?" "Because they despise his majesty, and break his laws?" "Just so you who worship gods of gold, of silver, and of stone, despise the great God who made you, and thus you transgress the divine law, which says, 'You must love God with all the heart, and love your neighbor as yourself.'"

I intend to make excursions every morning, and preach to groups of people. This I can do till 8 or 9 o'clock in the morning; after this, the sun becomes too painful to be out. More or less visit the house every day. Now and then we have some who appear to be diligent inquirers after truth. There are four persons for whom I cherish a comfortable hope that they have passed from death unto life. Two have been talking about baptism; but when (if ever) they will venture all for Christ, I cannot say. Baptism brings the faith of a convert to a severe test. The faith of primitive

times is not shed abroad in Burmah, and I am confident that there will not be great accessions to the church in Burmah Proper, till there is more faith in us who preach and in those who become disciples. Those who have been baptized, appear very well; and this to me is an omen of future prosperity to the cause in Ava. Ko Kai is not second to any one in the Burman church: he is daily studying the Scriptures; and, in many respects, has become a valuable assistant. I could wish you was personally acquainted with them all. I know it would call forth sentiments of gratitude to God for this rich display of saving grace. However, as we do not expect to meet in time, we look forward to a more happy meeting, where the redeemed of every nation will assemble. In that blessed assembly, you will meet with some precious souls who first heard of Jesus in Ava. You, my dear sir, and others who have, for so many years, toiled and prayed for the salvation of Burmah, must feel a peculiar thrill of joy, when you look over this great nation, and see the *truth* taking root. I sometimes think the day is not distant, when streams of living water will break forth in this long degenerate land.

I am happy to state that Government has manifested no hostile feelings for a long time. Perhaps it is because less has been done, for two months past, than what was done before. One of the princes frequently sends for me to visit him. At first, he seemed to be anxious only about science; but, of late, he has become a student in the Scriptures. He says, that St. Paul's Epistle to the Romans is wonderful beyond any thing he ever read. I found him one evening comparing several passages together: he had the places marked which speak of the *law of faith*. I said, "Your highness will be much gratified in reading the Old Testament Scriptures." "Why?" he inquired. "Those writings give an account of the most wonderful events from the beginning of the world to the coming of Christ. "Be

it so: this divine law must be more important than any history." He then inquired, "How is a person to know that he is a believer, and that he will be saved from all his sins?" I gave a short relation of my own Christian experience, particularly the peace I felt when the eyes of my understanding were first opened to see the beauty of the divine character. He listened, with the most eager attention, to every word. I urged the importance of venturing all on Christ, who alone can save us from our sins and present us pure and holy before the throne of God.

I have before written to you on the subject of schools. The one Mrs. Kincaid got up last October, encourages us to believe that much good might be done in this department. The whole number of scholars is fourteen, though only eight are now in school. Elizabeth Nelson is a fine scholar; and all kinds of plain sewing she does exceedingly well. Others are making good progress for the time they have been in school. It would be easy to obtain a large female school, if we could teach them needle-work as well as letters. We hope, before long, a box or two of such things as I mentioned in a former letter will come on for Ava schools. It is wonderful, Sir, what influence our school children have over their parents and relatives. When they get permission to go home for a day, they beg for some tracts to take to their friends, and they induce them to come out and hear the Gospel. The mother of Mary Connell comes frequently; and she says she can no longer worship idols. Moug Oug, (12 years old) by repeating the Catechism to his parents, has induced them to come to worship on Lord's day. Could Christian females in America see the wants of this great metropolis, they would rejoice to have it in their power to do something to elevate the female character, and pour into their hearts the hope of future bliss.

Kindly remember me to the Board. I beg an interest in your prayers,

that I may be guided in the path of duty. From your unworthy brother,

E. KINCAID.

To Rev. Dr. BOLLES.

P. S. Since I have been in Ava, I have given away more than a ream of letter-paper. If a prince or nobleman wants five or six sheets of paper, he sends a polite message, and asks the favor of a few. I cannot well refuse, and this is the way my paper has gone. I shall be under the necessity of doing the same in future, and will not some brethren, who feel interested in the cause here, supply me with a ream now and then; also a few rolls of good sealing-wax. Paper is high in Bengal. A few days since, the queen's brother sent to me for a pair of scissors. We had but one pair in the house, and was obliged to send him such word. A few trifling things of this kind would, I think, be serviceable, situated as I am.

The *journal* to which allusion is made in the preceding letter, appeared in the *Magazine* for May. A continuation of it, to Sept. last, has been received at the Missionary Rooms, and will be published in our next number. Meanwhile, we cannot withhold from our readers the following extract of a letter addressed by Mr. K. to Dr. L. C. Paine, and published in the *Baptist Register*. In a letter to the respected editor of that paper, dated Clyde, N. Y., Dr. P. remarks of Mr. K.'s communication,—“It contains much interesting information from that persevering and daring missionary—later, too, than any which I have seen from that important and memorable station. To the friends of the missionary cause every where, I would urge the feeling appeal of Mr. Kincaid—“*Pray for us; pray for the little band of redeemed souls in Ava.*” ’

Ava, Nov. 10, 1834.

***If you see my journal, you will know what we have been doing, and what our prospects have been; but just now a threatening storm hangs

over us. On the 5th of this month, early in the morning, I was summoned before a high court of the empire. All the noblemen and an immense crowd of the common people were gathered together in the great court. As soon as I entered the great *black book* was called for, and chapter after chapter was read, in which they had attempted to draw a full length portrait of my character. I did not feel myself worthy of so good a character as this testimony would go to establish—in one word, they read from their record, that the *American teacher* had come to the golden city; had stirred up great numbers of the people to despise the gods and religion of Burmah; was disturbing the public peace; was preaching a law which the king, the princes, and the nobles did not approve, and was giving books which taught a foreign religion—this, and a good deal more, they read, and no voice was heard but the reader.

At length they read a chapter to which I could not listen in silence. In substance it was this: “About seven months ago the American teacher promised to preach no more, and give no more books; but disregarding that promise, he had gone on ever since, preaching and giving the books in every direction.”

I replied, I never heard of such a promise before; but that I had promised to give no more of the *Investigator*; and that the *Woongees* gave me permission to preach and give the sacred scriptures.

I had no sooner said this, than a *Woongee*, in a boisterous and angry manner, said, He knew nothing about *our book*, and that I had promised to give *no books*.

A *Woon Douk* then took up the subject—said, They knew nothing about the distinction I made, and were determined to put down all preaching and all books which taught a foreign religion.

I remonstrated with them—told them about the Mahomedans and Papists, who are not molested; they became more vehement and rude, said these people did not preach and

give books, and that I should not. Over and over again, they flatly denied ever giving me any permission to preach or give books. They then called upon me to promise that I would preach no more, and give no more books of any kind.

I replied, "I dare not promise."

They said, "You must promise."

I replied, "I cannot, I dare not make such a promise; I fear God more than kings; and if you cut off both my arms, and then my head, I cannot make such a promise."

One said, "Remain quiet, and you can stay."

I replied, "I dare not remain quiet; I came here to preach, and the command of God is, to preach in all the world."

Half a dozen cried out furiously: "Send him away! send him away!! he is not fit to live in the empire!"

I then made an appeal to the prince, the queen's brother; he listened to my story till I came to that part where I said the *Woongees'* promise induced me to rent a house at considerable expense. He then inquired how much money was expended, and said the owner of the house should pay back the money. I have omitted to say, in its proper place, that they called the owner of the house, and before me threatened the old man with *prison*, and *death*, and every thing that makes a Burman's blood freeze in his veins, for renting it to me. The poor old fellow prostrated himself before them, begging for his life. Though the old man was a great villain, I pitied him, and told the ministers they had no reason to blame him, for if they had not given him permission, he never would have rented me his house.—"Do not punish him for what you gave him permission to do." The old man dared not utter a word in his own defence.

Thus I have given you a concise view of the affair; and what will be the result it is impossible for me to say. For two months past, great numbers have been calling at the house, and an increasing interest to read our books has been very appa-

rent. This, together with some things not connected with my doings, has probably aroused the government. We feel greatly distressed on account of the disciples here—there are also many promising inquirers, and a few who give evidence of piety. It seems to us like being driven from the field of labor to relinquish our footing here. O God! look in mercy on these millions. The cause is God's—this is a cheering thought; the counsels of men cannot overthrow the doings of God. But O, sir, I feel the need of having more of that wisdom which cometh from above.

One of the ministers said to me, "If we do not oppose you, we shall go to hell."

I said, "Do not I preach the divine law?"

He replied, "We dare not listen to you; we are afraid of hell!"

Thus, they would have you think that from pious motives they set themselves against you. I have some hopes that this fit of bigotry will wear off, and the sun of prosperity again shine upon our path. I know the day of opposition will come; I know the empire of darkness is not to be overturned without much toil and suffering. We must not be discouraged; if driven from one point, we must seize upon another; and as good soldiers of the cross of Christ, we must continue struggling on the field of battle, till the triumphant shout is echoed through heaven and through earth, "The kingdoms of this world have become the kingdoms of Christ." PRAY FOR US—*pray for the little band of redeemed souls in Ava.*

Your ever affectionate friend and brother,

EUGENIO KINCAID.

To Dr. Lemuel Covell Paine.

TAVOY.

MR. MASON TO DR. BOLLES.

Tavoy, July 14, 1834.

Dear Sir,

We have but a short notice of a vessel to Maulmein, and I can only

send you a continuation of my journal to Mergui, with a brief notice of my present employments.

English.

My services in the English chapel have been as usual whenever sickness has not prevented, which it repeatedly has. There are two or three in the congregation who, I trust, are new men in Christ, but none have as yet been admitted to baptism. Of the three Europeans baptized last year, two were removed with the troops six months ago; the third, who is in charge of the Commissariat Department, alone remains to exhibit a most interesting example of the power of religion. Before he began to entertain Christian views of himself and God, he lived unmarried with a native woman, by whom he had several children. He could not give up his children nor abandon the mother that bore them. Christianity left him but one alternative; and, humbling as that was to the human heart, he readily chose it and I married him. His baptism followed, and his growth in grace has been most apparent ever since. Before his conversion he kept a horse; but, after the event, he discovered that this was a luxury, and a luxury with which, while he could walk, and the wants of the world were so great, he said he was determined to dispense; and, instead of keeping a horse, he has ever since given *fifteen rupees per month*, as the subscription of himself and family to the missionary society for the support of a native preacher. The duties of his situation require but a small portion of his time, and Christianity soon taught him that the rest ought to be usefully employed. To be short, he now spends his forenoon in the study of Burman, with a view of rendering himself useful to the native population, and his afternoons are devoted to an English school consisting of soldiers' children, Portuguese children, and a few European soldiers who are now desirous of learning to read. Last week I visited his school, and was

equally surprised and gratified by the knowledge of scripture manifested by some of the oldest scholars. All the most important parts of the New Testament they are both able to repeat and correctly explain; and that, too, in a manner which indicated that their hearts were not unaffected.

Burman.

Ko Myeat h'ta, the Tavoyer I baptized last year, is my assistant in this department, and occupies the zayat daily. He affords most valuable aid, and his progress in Christian knowledge is truly surprising. His respectability draws company, and we have more visitors at the zayat now, than ever heretofore since I have been in Tavoy. Our meetings on the Sabbath also are unusually well attended. I wish I could add that the truths preached were blessed to their conversion. On Tuesday evening I conduct a Burman service in the English chapel,—on Wednesday forenoon Mrs. Mason has a female prayer-meeting,—on Saturday night is the prayer-meeting for the males, and on the other evenings Burman worship is conducted in the zayat. Two persons, both females, are now before the church and their baptisms have been appointed for Wednesday.

Karens.

The season precludes the possibility of our doing much for this people at present, except in the way of a female school in our compound, which is superintended by Mrs. Mason and myself, and one or two other schools in the jungle, taught by native Christians. One great difficulty is want of books. I have one tract nearly through the press; and a considerable part of my time, with the aid of Moug Sha-too, is devoted to the composition of another intended to consist of thirty small chapters, one for each day in the month. Every chapter is in three parts,—the first a striking portion of scripture, the second explan-

atory thereof, with practical reflections, and the third an appropriate hymn. It is intended to be a companion for family worship, and will, at the same time, be a suitable school-book and a useful collection of hymns for our public service until a larger one can be composed.

Allow me just to add that Mrs. Mason's day schools have nearly doubled their numbers since she wrote to Mrs. B. Yesterday there were more than *fifty* at the Sabbath school, which she regularly conducts every Sunday morning, the afternoon being devoted to a Sabbath school with the Karens.

Yours, &c.

FRANCIS MASON.

MR. MASON'S JOURNAL.

(Continued from p. 159.)

Monday, Jan. 20.

To-day we started on our southern journey, intending to go up the river Ben so far as it is navigable for canoes, and then to cross over the mountains to the Karen settlements in the southwest. We are encamped in a populous village of Meet-kheens, who have nothing to recommend them but what drew the Saviour to earth. They have been visited repeatedly, yet they all remain decided enemies of the Gospel. The head man is what may be denominated a necromancer. He is one of a class of persons among the Karens, each of whom professes to possess a "familiar spirit." These spirits give information to their possessors concerning any future event respecting which inquiries may be made, more especially concerning the sick. The process has been described to me as follows: The necromancer sits down cross-legged, and, placing his hands on his knees, shakes himself until he trembles all over; at which point the spirit enters him: he then addresses it, and the spirit replies through him in a manner which seems to make real the poetical description of the sybil when visited by Eneas.

The following is what really oc-

curred, as related to me by a spectator:—While the persons who came to visit the oracle were sitting round, he addressed the spirit,—“My Lord, my Lord, surely this is a difficult affair. O my Lord, look about and assist: this individual is most grievously sick.” (The spirit now speaks in him.) “O my disciple, my disciple. A Ka-lu has got his guardian angel and you cannot restore him.” (The necromancer again addresses his spirit.) “O my Lord, what shall we do? Speak, I entreat. Assist, I beseech.” (The spirit again.) “Offer a hog and you will be delivered, my son, my son.” Here the farce closed, and the people returned to offer the hog, as they had heard the spirit direct. These offerings are made to malignant spirits, several of whom are designated by name, but others are known as the “spirit of the waters,” “the spirit of the forests,” “the spirit of the mountains,” and many others.

Pla-shaw is the king of Nats; all others being his servants, and appointed by him to the several stations they occupy. He is worshipped once a year, about the time of harvest. Spirituous liquor is poured out to him, and fowls sacrificed, with offerings of plantains and sugar-cane, praying as follows:—“O lord of the streams, lord of the land, lord of the hills, lord of the mountains, lord of the trees, lord of the bamboos, thou to whom we offer food and drink of spirituous liquor, boiled rice, fowls, plantains, sweet sugar-cane and every thing, let comfort and happiness come to us. In going and returning, in labor and toil, let success attend our endeavors. Let us be exempt from enemies, and wild beasts of every description.”

The The-ray-tha-kha are the soldiers of Pla-shaw above. They are represented as carrying pipes with very long stems, such as the Chinese use, and when they lie down in the woods to sleep, people often walk across their pipes, arms and legs, at which being very indignant, they uniformly afflict the transgressor with sickness. They are believed

to be the spirits of persons, who have died violent deaths. The offerings are made in the woods and consist of spirituous liquor poured out, and boiled rice scattered about. The offerings are accompanied with the following prayer:—"O ye, who eat both raw food and cooked, ye, who have died from accident, ye, who have been starved to death, ye, who have died from falls, ye, whom the tigers have devoured, ye, whom the lightning has struck, O ye, who have died unhallowed deaths of whatever description, this person having walked across your silver pipe-stem, your golden pipe-stem, across your arms and your legs, you have brought sickness and suffering upon him. I now offer thee food and drink, of black boiled rice, and red boiled rice, and white boiled rice, and yellow boiled rice, of curry also and spirituous liquor; therefore, let this person return to health again."

They are strong believers in witchcraft, and sometimes they are told that they are bewitched, in which case the rule is to take every thing out of the house, and throw it into the jungle with the following prayer:—"O cheet-khun witch, cheet-tho witch, Taling witch, Burman witch, dog witch, pigeon witch or sparrow witch, you have come and asked of us food and drink, and we have this day given for your nourishment, every thing that was in the house. Go, eat and drink what has been offered to you, and carry food to your own region, to your own city, to your own village. If you do not go back I will cut off your head, and overcome you with my weapon." The last sentence is uttered, while flourishing a knife or sword about the house.

These necromancers are regarded as wicked men, and like the spirits which they serve, are feared by the people. Tradition says, that formerly God gave them a succession of individuals, who were instructed by himself to give occasional information in relation to future events, but the instruction of these pious individuals being neglected, God de-

prived them of their aid. They say, "had we not in ancient times disobeyed the instructions of the persons God sent us, he would have continued to afford us the aid of such persons in each succeeding generation; but because we did not obey, unholy and wicked necromancers abound among us." The people are all evidently conscious that the whole of these offerings to Nats is wrong, and most *acknowledge* them to be so, which feeling is kept up by the prophets that are constantly rising up among them, who uniformly condemn the practice. The people are very tenacious in protesting that it is not religious worship, and that fear only impels them to do thus, while they continue to believe in and worship God.

The individual before me this evening says, that he gave himself up in form, to the spirit he serves, for fourteen years, twelve of which are already past, that he *must* obey the spirit until the time expires, when he intends to become a Christian. I have had a long conversation with him since worship, but it were as well to talk to a maniac, for on this subject reason seems to have left him.

Jan. 21. Nya h'tsaway. This is another large village of Meet-kheens, which we reached this afternoon by wading a few miles without shoes or stockings up a small tributary of the Ben, at the mouth of which we left our canoes. The people, like all their tribe, are characterized by dislike to the gospel. Of one man, however, I am not without hope; he hangs around us now, as he did last year when we were here, but his confidence in God is not yet strong enough to overcome his fear of malignant spirits.

The head man, who was our violent enemy last year, lies in a high fever, afraid, he says, of dying and going to hell, and appears very grateful for the medicine I have prescribed for him.

Two Toung-thoos are here, with whom I have had a long conversation, but find them incorrigible Bood-

hists. There are none of the tribe dwelling in this province, but a few came, trading in trinkets, from the provinces of Maulmein and Martaban, where they reside. They claim the honor of first bringing the Boodhist scriptures from Ceylon, and it is, I believe, generally conceded there, though not strictly correct; for, although Bug-da-gan-tha was born among them, he was the son of a Brahmin. This honor proved their ruin; for, in the year eight hundred and eighty-six of the Christian era, when Bug-da-gan-tha returned from Ceylon with two copies of the scriptures, the Toung-thoos were an independent nation, governed by kings of their own. These nations were unquestionably Boodhists, before Boodhism was introduced from Ceylon; and, when it was noised abroad that the king of the Toung-thoos was in possession of the copies of books so valuable, the king of Pughan sent and demanded one. The Toung-thoos refused to comply with the demand and war ensued in which they were completely conquered, their royal family exterminated, and their capital, the sight of which is still shown near the Seet-toung river, was razed to the ground. The people were carried into captivity, or driven into the forest where they have since dwelt.

(To be continued.)

Siam.

BANKOK.

The following letter, which has been kindly passed to us for publication, needs no comment. We would simply reiterate the expostulatory demand of our beloved brother, "If men do not *think*, how can they act? When called to any important station at home, they *think*, and think deeply, whether they shall accept it. *Why will they not think about poor, miserable, deluded, perishing pagans?*"

MR. JONES TO REV. H. MALCOM.

Bankok, Siam, Jan. 16, 1834.

Dear Brother,

In writing to you hitherto, I have

written too much about ourselves. In this letter I wish to write of something more important. Still self is so sly it may insinuate itself even here to some extent. I wish to plead the cause of the heathen. It is true we have not been a long time in this country, but we have been long enough to perceive what heathenism is, not only in theory but in practice. The daily and hourly degradations and abominations we witness, pain our souls. Humanity revolts, decency is outraged, natural affection, except in its basest forms, is unknown—humble poverty is oppressed, and iniquity triumphs. A full fed, insolent, indolent and almost innumerable priesthood riot upon the wealth of the country, and delude the people with a superstition which God abhors. Have Americans compassion? here is a field for its exercise.—Do they love decency? let them try to implant that love here. Have they a regard for the ties of nature? let them teach that regard. Do they love freedom? let them compassionate the oppressed. Do they hate imposture? let them attempt its overthrow. Do they fear God? let them persuade their fellow-beings to fear him too. But earthly circumstances and prospects are hardly worth mentioning here. The prospects of a future state to such beings, as they are disclosed to a believer of revelation, are appalling. An apostle has said, "Now the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; and that they which do such things shall not inherit the kingdom of God,"—and I can safely add, that if such be the fact, for this people as a mass there is nothing but a "certain fearful looking for of judgment and fiery indignation." They know not God and our Lord Jesus Christ. In view of their character and prospects and the commands of the Saviour, I ask, what *ought* Christians in America to do? Ought they to be contented with a

trifling annual or monthly contribution, which they can spare as well as not, and a few stated prayers that God's kingdom may come? They cannot feel as we do who see the heathen in all their wretchedness, but they *can* read their Bibles. They *can* pray on their knees to God, and ask him what he would have them to do. They *can* contemplate the example and precepts of our blessed Redeemer, and ask what they require. They *can* look forward to the judgment day, and consider what the scrutiny of that day will demand of them. When I look back to the hours I spent in considering whether I should become a missionary to the heathen, I wonder and am astonished at myself. May God pardon me that I hesitated so long. What! love the Saviour and hesitate about making his salvation known to millions of benighted men! Love him, and hesitate to obey his last command! Situated as I am now, alone, in the midst of millions of idolaters hastening like myself to death and judgment, I want to raise my feeble voice and let it resound till it should reach my antipodes, and cry, Brethren, awake! awake!—call upon God, that, as he has had mercy on you, and given you a title to heaven, he would also have compassion on your fellow-beings, and save them from hell. The time is come when Zion must arise and shine, and if you altogether hold your peace, deliverance shall arise from some other quarter, and the delight of doing God's service shall be denied you. Awake, and come to our aid, ye young men who would part with life rather than the hopes you cherish. Do you believe God, when he says his "Son shall have the heathen for his inheritance?" The inheritance of the Saviour shall *believe* on him, but "*how* shall they believe on him of whom they have not heard? and *how* shall they hear without a preacher?" Do, dear brethren, remember time is short. The heathen are dying by thousands, if not by millions, every year. What you do,

must be done quickly. The work will require the utmost diligence not of one, or two or half a dozen solitary laborers, but of multitudes. It cannot be accomplished by contributions, be they ever so liberal, or prayers, be they ever so holy; *men must come*, men full of faith and of the Holy Ghost *must come*, and study, and labor, and preach, and, perhaps, suffer. When we think of the centuries that have rolled away since Jesus suffered, and the exceedingly limited extent of Christianity, while we most fervently implore God's grace for the heathen, we cannot but also beg of Him, to forgive Christians for their apathy and inactivity in an enterprise so dear to God, so immeasurably important to man. And while we beg forgiveness of what is past, we pray for guidance and activity in future efforts. We do not say cease your contributions, or cease your prayers—but while you give your property and your supplications to such a cause, give yourselves also. Pray for us, and *come* and help us.

Dear brother, I pray you, stir up the disciples of Christ to this enterprise—with all the might that God shall give.—Have you not some men in your church who love the Redeemer's cause, and the souls of their fellow-beings, enough to come up to the help of the Lord against the mighty? Get them to consider it. There are many young men of sterling worth, who have just entered or are about to enter the ministry at home—who have never had *one serious* thought whether it was not their duty to become missionaries to the heathen.—If men do not *think*, how can they act? When called to any important station at home, they *think*, and think deeply, whether they shall accept it. *Why will they not think about poor, miserable, deluded, perishing pagans?* I conjure them, by every thing that is sacred, not to ask where they can best enjoy *themselves*, and have most spiritual privileges—but where are they called by the command of Christ, the claims of humanity, and

the awards of eternity! "The Lord give them wisdom."

Truly yours,

JNO. TAYLOR JONES.

Rev. H. MALCOM.

P. S. In my opinion, it deserves very serious consideration whether laymen, in considerable numbers, ought not to devote themselves to the service of the heathen by a personal residence among them. A merchant, such as Mr. W. was in France, with a knowledge of the language, and Christian books in his hand, might have access to thousands whom a missionary would never see, and exert an influence which a missionary could not, inasmuch as they (the natives) think the propagation of religion is a missionary's trade. An American merchant here would be regarded with much favor, as the Siamese are very fond of foreign articles; as cloths, hardware, &c., and are particularly desirous of seeing American vessels. Now would be a favorable time, as the Americans have just formed a treaty of amity and commerce with Siam. No fears need be entertained regarding success in their business.

—
Liberia.

DR. SKINNER TO DR. BOLLES.

Monrovia, Jan. 19, 1835.

Dear Sir,

I would inform you, that a Baptist church was formed the last week in December, at Edina, of thirteen persons that came out in the expedition from Pennsylvania, to be settled at Port Cresson, in Bassa Cove, eight males and five females. This is the fourth Baptist church in the colony. Five were baptized on Saturday, 17th, at Caldwell, and a church will be formed there on the second Friday in February, unless it should be thought best to do it before. Our present calculation is to form an Association on the third Friday of February, which will probably be the First Baptist Association ever formed in Africa. We are poor, and

we want help. We want a white man of bright talents and good education; and I verily believe one may come with safety, if acclimated at Bassa. We have three men here that might be employed with advantage. The first organized Temperance Society in the Colony was formed at Edina, January 1. In 20 days including to-day, we have obtained two hundred and sixty-one signers to total abstinence. I obtained seventy-seven signers in a meeting at Caldwell, Tuesday evening last. There is some attention to the things of religion there. May God bless you, and the Board and Society with which you stand connected, and if you do any thing here, direct you by his providence to do it in the best manner for his glory and the advancement of truth, is the earnest prayer of your affectionate brother in Christ,

EZEKIEL SKINNER.

Rev. LUCIUS BOLLES.

In a postscript dated March 3, 1835, Dr. S. subjoins,—

A church has been constituted at Caldwell of twelve members, seven of whom have been recently baptized: fourteen or fifteen more, members of other churches, we expect will join us soon. We have obtained to the total abstinence pledge in respect to ardent spirit, five hundred and three in two months and two days; and it is agreed by three vendors of that article, that for a month past they have not sold more than a ninth or tenth part as much spirit, as they usually have in the same length of time.

—
Indian Stations.

REV. EVAN JONES TO DR. BOLLES.

Valley Towns, C. N. April 7, 1835.

Rev. and dear Brother,

We have just closed a series of meetings of three days' continuance. This appointment was made for the purpose of bidding the brethren fare-

well, preparatory to my starting for the General Convention.

The prospect at present is quite encouraging. Attention to the Gospel is gradually and steadily increasing. At the meetings which we have just closed, applications were made from seven different settlements for preaching, besides those at which we stately attend. Two of the places are 40 and 50 miles distant, and the others from 16 to 30 miles.

Not being able to attend all these places regularly, we have concluded to visit them occasionally as often as we can.

The members of the church generally appear to be advancing in the divine life. Many are quite humble, devoted Christians. Family worship is regarded as a sacred duty, and the fruits of family religion are frequently witnessed in the conversion of the children and other branches of professing families. The political troubles which at this time disturb the community, may seem to forbid the hope that much attention could be directed to any other object; but the fact is, that moral and intellectual culture, domestic industry and domestic virtue are making rapid advances among them.

I am, Rev. and dear Sir, your obedient servant in the Gospel,

EVAN JONES.

ENCOURAGING TOKENS.

The Resolve of the Convention to "endeavor, by the blessing of God, to raise at least \$100,000 during the coming year, for the purpose of sending the Gospel to the heathen," has been met, so far as we have learned, with decided approbation. It is stated in the Baptist Register that, at the Anniversary meeting of the New York Baptist Association in May, the Rev Mr. Dunbar announced to the Association that "the church in McDougal street (N. Y. city) of which he was pastor, had resolved to raise \$1,000 the

present year for this cause." The venerable Jesse Mercer, in a letter to the Corresponding Secretary, dated Washington June 3, speaking of the meeting of the Georgia State Convention, says, "All was harmony and brotherly love. The increased interest felt was manifest in the increased funds sent up for the various objects before the Convention. In view of the resolve to raise at least \$100,000 this year by the General Convention, our Convention resolved to make an effort to raise \$3000 of that sum." The Rev. J. Hartwell, who was appointed by the Board to an Agency at the South, has also received several unequivocal tokens of the favor with which the plan is regarded by our southern brethren. He writes thus:

Soon after my return I was relating the circumstances of the meeting, with our prospects and the \$100,000 resolution, to a brother at his fire-side, when he, of his own accord, presented me with a *hundred dollar bill*, to carry forward the noble object. Another put into my hand *forty dollars*, &c. I am persuaded that nothing but information and effort is wanting, to bring forth from South Carolina Baptists their full proportion of the hundred thousand. Neither do I believe that the other southern States will be behind their more favored sisters at the north.

ORDINATIONS.

Mr. COLUMBUS F. STURGIS, ord. missionary to the Cherokees, at Augusta, Geo. March 8, 1835.

Mr. TRUMAN O. JUDD, ord. pastor of the Baptist church in Middletown, April 2.

Mr. LEMUEL COVELL, ord. pastor of the Baptist church in Athens, N. Y. April 23.

Mr. WILLIAM H. DALRYMPLE, ord. pastor of the Baptist church in Abington, April 29.

Mr. RICHARD N. HERNDON, ord. evangelist at Long Branch, Fauquier Co. Virg. May 25.

Mr. LORENZO O. COVELL, ord. pastor of the Baptist church in West Boylston, June 3.

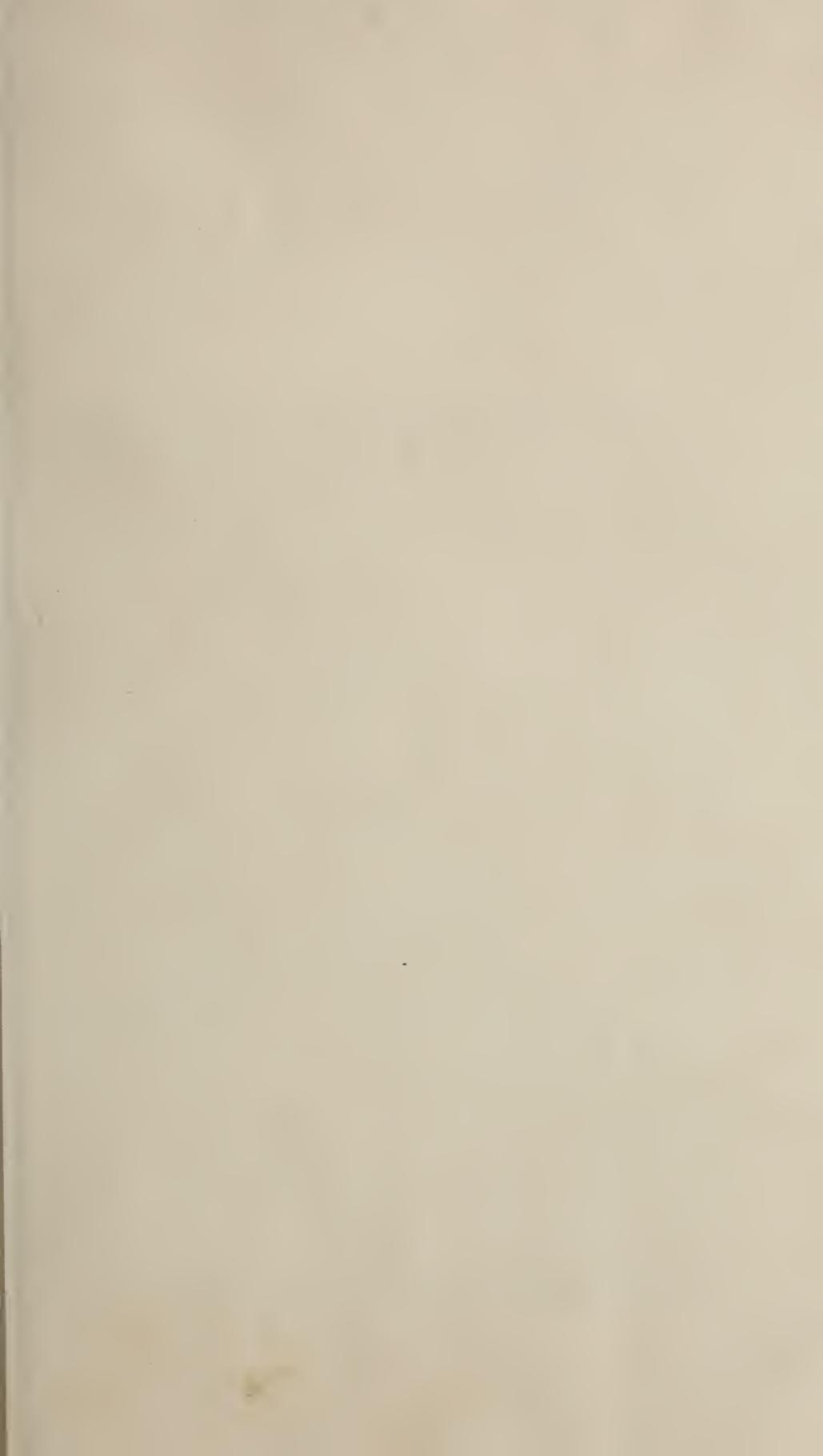
Account of Moneys, received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from April 15 to June 15, 1835.

From Rev. I. M. Allen, Agent of Baptist General Tract Society, to aid in publishing Tracts in Burmah, by Rev. Otis Briggs,	\$100,00
The Young Ladies Retrenchment Soc. of Federal Street Baptist Church, for support of native Burman teachers, by a friend,	100,00
Baptist State Convention of Alabama, in a letter from Mr. A. G. McCraw,	132,00
Male and Female Missionary Society of Andover, Vt. from Rev. Joel Manning, by hand of A. B. Foster, Esq.	23,00
Mr. Joseph Fogg, Readfield, Me. Treas. Kennebec Aux. For. Miss. Soc. by hand of Mr. J. Lambert, for the education of Timothy Boutelle, 25; and Samuel Francis Smith, 12,50,	37,50
Burman Tracts, 4; Burman Mission, 172,50,	176,50
	— 214,00
Miss Betsey Sprague, of Attleboro', for Jewelry,	4,50
Mrs. H. Taft, 1; a friend in Wrentham, 1;	2,00
by Rev. J. E. Forbush,	— 6,50
Sanbury, Ga. Fem. Cent Soc. by Prof. Ripley,	51,25
Rev. J. Billings, Addison, Me. by Capt. J. Reynolds,	10,00
Dea. J. Briggs, of Colerain, Mass. for Bur. Tracts, 1; Bur. Schools, 1; by H. Thompson, Esq.	2,00
Catskill, N. Y. Bap. Ch. by W. A. Wilson,	11,00
N. J. State Convention, by P. P. Runyon, Treas.	160,00
Chenango For. Miss. Soc. Aux. by I. Randall, Treas.	112,00
Fem. For. Miss. Soc. of Mulberry St. Bap. Ch. N. Y. for Bur. Miss. 1834 & 5, 100; from same, to educate Ann H. Judson, for 1834 & 5, 40,	140,00
Half amount of Collections at Mon. Con. from same,	23,56
Col. after a sermon by Rev. Mr. Wade,	40,00
Donations, 10,60; Sabbath School, 15,27,	25,87
Bible Class, 1834 & 5,	11,00
Deduct advances made by Treas. of Mulberry St. Soc. in 1832 & 3,	6,32
	— 94,11
Col. at Mon. Con. in Brockville, U. C. for Bur. Miss.	10,00
Lewis Porter, Treas. Seneca Co. Miss. Soc.	80,00
J. Nickerson, Treas. Madison Bap. For. Miss. Soc.	600,00
by W. Colgate, Esq.	— 1207,11
Chumberland, Me. For. Miss. Soc. Aux. &c. W. R. Stockbridge, Treas. viz. S. School 1st. Ch. Brunswick, 6,10; Fem. Bur. Soc. N. Yarmouth, 19,41; Male Prim. Soc. N. Yarmouth, 19,38; Mission Box, do. 3,87; R. Mitchell, 37; Fem. Prim. Soc. Village Ch. Brunswick, 12,25; avails of a Ring, 1,50; Rev. B. Titcomb, 2,00; Male Prim. Soc. New Gloucester, 7,25; Fem. Prim. Soc. New Gloucester, 6,10; Male Prim. do. at Bath, 13,50; Mission Box, 11,50; Fem. Prim. Soc. at Bath, 25; Male Prim. Soc. at Freeport, 8,50; Fem. Prim. Soc. at Freeport, 12,00; Col. at Bath, 5,37; Fem. Prim. Soc. N. Yarmouth, 21;	175,10
Fem. Bur. Miss. Soc. Kingsville, Ohio, by Rev. A. Chapin,	20,00
Mrs. A. P. Staughton, for Phil. Fem. Bur. Ed. Soc. to educate William and Maria Staughton,	100,00
Phil. Fem. Bib. Soc. for Bur. Bible, by Mrs. E. C. Allen,	100,00
2d Bap. Ch. Phil. for Bur. Bib. by Rev. I. M. Allen,	100,00
Bap. Gen. Tract Soc. for Bur. Tracts, by do. Agent,	300,00
W. Winterton, Esq. for support of Ko Thah-a, 3d payment,	100,00
Avails of Jewelry, by a family in Richmond, Va.	2,00
American Bible Society for Bibles in the Burman Empire,	1000,00
Dea. Levi Morrill, Treas. Penobscot Aux. For. Miss. Soc.	214,00
Friends at Powelton, Ga. for Bur. Bib. 25; Friends in Sparta, Ga. 5,00 for Bur. Bib.; Mr. G. Leaves of Milledgeville, Ga. for Bur. Bib. 5,00; Mr. D. Bathea, of Ala. 8,00; Georgia Bap. Convention,	

536; Mr. G. Camp, of Ga. 3, for Bur. Miss.; Rev. E. Battle, of Missis. 10; Geo. Bap. Conv. for Bur. Bib. 111; Rev. J. Matthews, Ga. 10; Geo. Bap. Conv. for Bur. Tracts, 3,00,		
by Rev. Jesse Mercer,		716,00
Bib. Class, Frankfort, Pa. Bap. Ch. in aid of the Karens, by I. Mulford, Treas. &c.		10,00
Juv. Ind. Miss. Soc. 5th Bap. Ch. Philad. Mrs. E. A. Crosby, Treas.		62,00
Rev. Alfred Bennett, collected by him as agent of the Board,		818,19
Gennesee Bap. Assoc. by Rev. J. Clark, of Batavia,		118,00
For. Miss. Soc. of Holland Purchase, N. Y. by Rev. E. Tucker, of Buffalo,		300,00
Miss. Soc. of South Bap. Ch. N. Y. by Rev. C. G. Sommers,		225,00
Ladies in do. for sup. of Fem. School in Ava, by do.		100,00
Also a box of sundries for same, valued at \$75.		
Ladies of the For. Miss. Soc. of 1st Bap. Soc. Providence, R. I. for support of Ko Thah-a,		100,00
Rev. D. Witt, by the Churches of which he is pastor,		100,00
Mount Tirzah, Shiloh, Ash Camp, Moxingford and Antioch, Va. Churches, by Rev. G. Mason, pastor,		100,00
Scholars in Milton Street Sab. Sch. Boston, by Mr. Cobb,		2,06
Fem. Hasseltine Miss. Soc. of King and Q. Co. Va. Mrs. C. W. Ryland, Sec.		100,00
Bap. Fem. For. Miss. Soc. Amity Street, N. Y. Mary Edwards, Treasurer,		105,00
Youth's Miss. Soc. 2d Bap. Ch. Richmond, Va. I. Rust, Treas.		221,82
Penn. Bap. For. Miss. Soc. Rev. S. Huggens, Treas.		200,00
East Jersey Bap. For. Miss. Soc. by Rev. G. S. Webb,		130,00
Bap. Fem. Miss. Soc. of Baltimore, Md. by Rev. J. G. Binney,		100,00
Brooklyn, N. Y. Fem. Juv. Bur. Sch. Soc. to educate Sarah Boardman, 4th payment, Mrs. S. Crosby, Treas.		22,00
Bap. Ch. Great Valley, Penn. by Rev. L. Fletcher, pastor,		100,00
Evangelical Soc. Columbian College, by Dr. Chapin,		100,00
Youth's For. Miss. Soc. Portsmouth, Va. to educate a heathen youth to be named Thomas Hume,		25,00
Bap. Ch. Portsmouth, Va. per Rev. Thos. Hume,		75,00
Fem. Miss. Soc. 1st Bap. Ch. Philadelphia, per Rev. W. T. Brantley,		200,00
Bap. Ch. McDougal St. New York, by Rev. D. Dunbar, pastor,		100,00
Soc. of Inquiry of Vir. Bap. Seminary, by Rev. W. F. Nelson,		100,00
Mr. J. Rorer, of Frankford, Pa. per Rev. I. M. Allen,		5,00
Dea. and Mrs. Lapham, of Hamilton, N. Y., parents of Mrs. Wade,		15,00
Ladies in Bap. Cong. Cheneyville, La. for Bur. Bib.—Rev. J. B. Smith,		100,00
Richmond, Va. African Bap. Miss. Soc. to support a colored missionary in Africa,		156,82
Va. Bap. Miss. Soc. for Bur. Miss. 354,14—Bur. Bible 54,55—African Mis. 82, 73—General purposes 400,79,		892,21
by A. Thomas, Treas.		1049,03
Bur. Bib. Soc. Bruington, K. & Q. Co. Va. A. Fleet, Treas.		30,00
J. Withers, Esq. of Alexandria, D. C. for Bur. Miss.		50,00
G. Scruggs, of Huntsville, Ala., for Bur. Miss. by Rev. C. C. P. Crosby,		5,00
Bap. Fem. Mis. Soc. Brooklyn, N. Y. by Rev. L. Howard,		200,00
For. Mis. Soc. 1st. Bap. Ch. Richmond, Va. for Miss. to China, Burnan schools,		169,65
by James Sizer, Esq.		30,35
Goose Creek Ch. (of Ketochton Assoc.) by Rev. W. F. Broadus,		200,00
Dr. W. Gwathney, King William Co. Va.,		5,00
Miss Harriet Hadley, Nashville, N. C. for Bur. Bible,		2,00
Karen Soc. Society Hill, S. C. 45.—Rev. R. Napier, Bennettsville, S. C. 5,		50,00
Fem. Mon. Concert for Bur. Bible, per Rev. J. C. Furman,		10,00
Sansom St. Phil. Bap. Fem. Soc. for sup. of For. Ev. Miss., for sund's,		466,00
Bap. Ch. New Market St. Phil., per Rev. J. H. Kennard,		60,00
Children Mr. R. P. Anderson of Washington, D. C., besides 3 rings,		14,00
Rev. J. E. Welch of N. J.		5,00
Fem. Karen Soc. Upper Alton, Ill. 20,25—contributed by others,		3,75
by Rev. J. M. Peck,		24,00
Miss Martha Booker, Amelia, Va. 5,00—Rev. V. M. Mason, 5,00,		10,00

Oliver St. N. Y. Fem. For. Miss. Soc., per Mrs. Purser,	208,73
Oliver St. Burman School Soc.	87,10
Oliver St. For. Miss. Soc., 981,00—Females in same Ch. to support Indian child named Sally W. Cone, 10,00—A friend for Bur. Bible, 7,00—African Mission, 2,00 per Rev. S. H. Cone,	1000,00
Portland Bur. Fem. Ed. Soc., Jane Radford, Treas., to support Mar- tha Mayo, 50,00—Elizabeth Nelson, 50,00	100,00
A friend in Richmond, Va., by Dr. Bolles,	10,00
Ladies of Longtown, S. C. Bap. Ch., for the circulation of the Bible among Burman women, per Mrs. F. D. Furman,	50,00
E. Monroe, 3,00—D. Trump, 4,00—Bap. Ch. Smithfield, Pa. 5,50—Mrs. Lake, 2,75—Onondaga Bap. For. Miss. Soc.	
J. Munro, Treas. 296,76	312,01
A friend, 1,00—B. F. Alden, Annsville, 33,31—C. Walker, Burlington Flats, 10,00—Bap. Ch. Sennett, E. Healy, 25 ; S. Smith, Volney, 5,00—for Bur. Miss.	74,31
A sister in Becket, Ms. for China Miss. 1,00 Bur. Tracts, 1, per Messrs. Bennett & Bright, Utica, N. Y.,	2, 388,32
From Mission. box of a little girl at Eastport, per Mrs. Hayden,	2,60
Legacy of Mrs. Clarissa Long, late of Shelburne, Mass., for Burman Bible, 150,00—Bur. Female Schools, 37,50, (besides 37,50 in trust for Am. Bap. Home Miss. Soc.,)	187,50
Rev. Otis Converse, Treas. Worcester Bap. Assoc.	15,25
Fem. Ben. Soc. of 1st Bap. Ch. Pittsburgh, Penn. 10,00—Juv. Soc. of do. 8,00—col. at Mon. Con. 2,00—by Rev. S. Williams,	20,00
Levi Peirce, Esq., Treas. Old Colony Bap. Miss. Soc. Mass. for Bur. Miss. and Bur. Bible,	208,72
Rev. S. Peck,	15,00
New Hampshire Bap. Conv., W. Gault, Esq., of Concord, Treas., by Rev. E. E. Cummings,	500,00
Ladies in Hopkinton, by Rev. C. Train,	7,50
Female friend, for Bible in Burmah, by Mr. H. Lamb,	,50
Primary Soc. connected with 2d Bap. Ch. and Soc. in Hallowell, by Rev. Mr. Drinkwater,	10,50
Bap. Ch. Pawtucket, R. I. collected at Mon. Con., by Rev. J. Blain,	11,64
Sisters in Bap. Ch. Pittsfield, Ms. to ed. Bur. fem., by Rev. Mr. Francis,	11,00
Col. at Mon. Con. 1st Bap. Ch. Wickford, R. I., by Rev. B. C. Grafton,	10,00
Friend in Virginia, for African Mission,	100,00
Miss. Soc. of 2d Bap. Ch. Brunswick, Me.,	10,00
Lady in Maine, by H. Homes, Esq.,	3,00
Rev. J. Gillpatrick of Bluehill, Me., Treas. of Hancock Aux. F. M. S.,	135,12
Oliver St. N. Y. For. Miss. Soc., in trust, for the distribution of the Scriptures in Orissa, under the supervision of Rev. A. Sutton, by Rev. S. H. Cone,	200,00
Col. at Mon. Con. 1st Bap. Ch. Hingham, Miss Polly Barnes, Treas.,	13,39
Friend to Foreign Missions in Braintree, Mass.	5,00
Dea. Jos. Fogg, Treas. Kennebec For. Miss. Soc., per J. Smith, Esq.,	70,00
Mrs. Wright of Fitzwilliam, N. H. by Mrs. Blanchard,	1,00
Framingham Juv. Soc. for Mrs. Kincaid's school—Miss E. H. Bige- low, Treas. (with a box of school apparatus valued at 8,)	3,50
Mr. Caleb Brayton, Treas. Washington Co. N. Y. Bap. Miss. Soc.,	32,00
Mrs. John Smith, Treas. Bur. Fem. Ed. Soc. of 6th St. Bap. Ch. Cincinnati,	117,10
Col. at Mon. Con. for Bur. Miss. per Mrs. Smith, in do.,	34,62
James Thomas of Harrisburgh, Ia., collected at Mon. Con. at his house, for Bur. Miss.,	7,00
David E. Stratham of Cheviot, O., from Bethel Bap. Ch. and Cong., for Bur. Miss.	34,95
Rev. W. C. Wunfield of Trenton, Ky., from friends to For. Miss. for tracts to the heathen,	10,00
per Dea. John Smith of Cincinnati,	203,67
Mrs. O. J. Favor, Treas. Sharon Bap. Fem. For. Miss. Soc. Mass., per C. Johnson,	9,25
Young members of 1st Bap. Ch. Providence, R. I., for support of a male child in Burmah.	25,00
Subscriber to the Southern Baptist, S. C., per Rev. W. H. Brisbane,	5,00

H. LINCOLN, *Treasurer.*



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