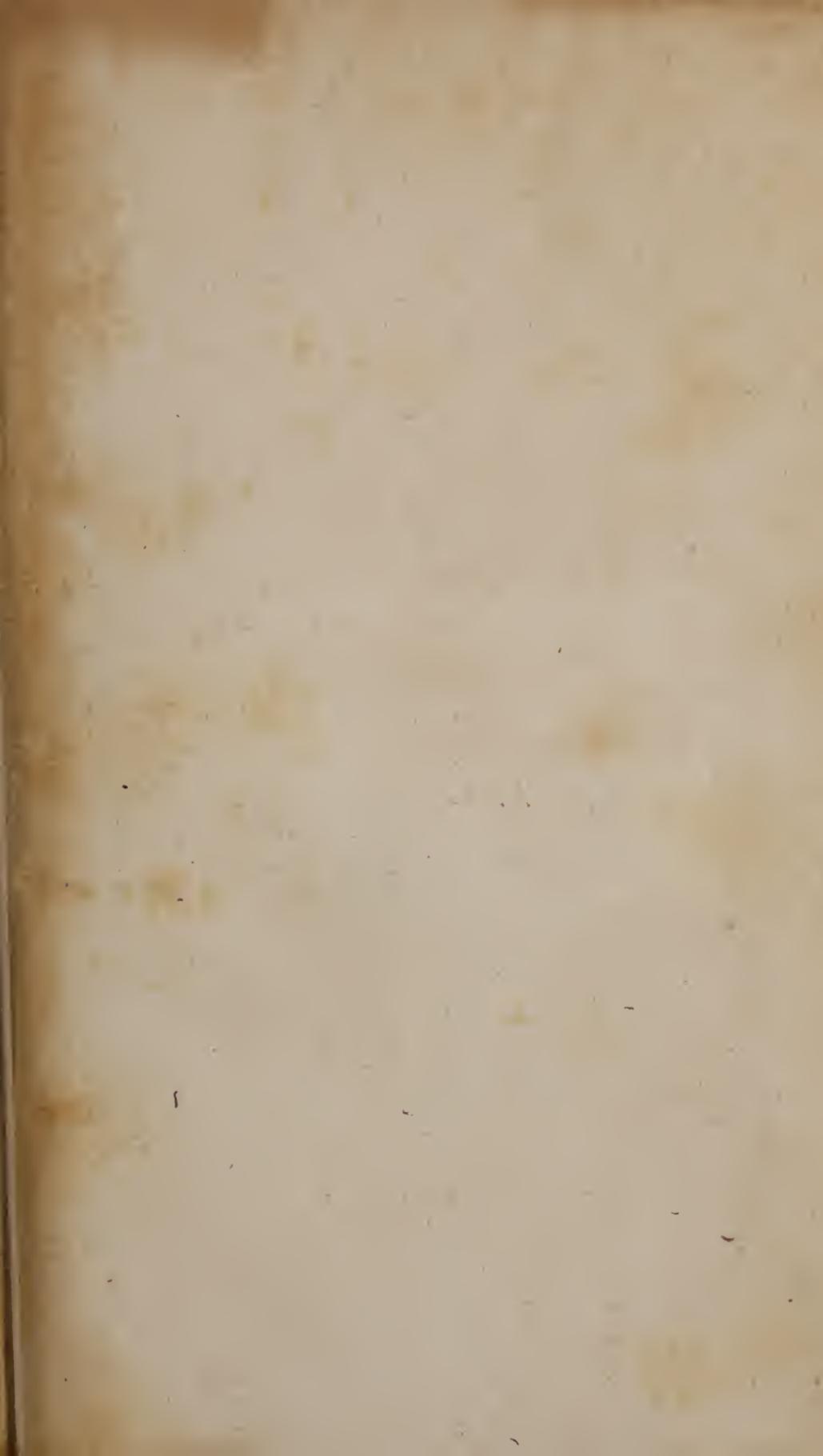


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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Burmah.

JOURNAL OF MR. KINCAID.

*(Continued from p. 100.)*

May 24, 1835. Lord's-day morning, at an early hour, the native brethren came together, and had considerable conversation, before the time for public worship. Preached from 1 Peter 1: 15, "But, as he which hath called you is holy, so be ye holy in all manner of conversation." After service, informed the church, that they had now had considerable time to read and reflect on the subject of choosing one of their number for a deacon. They had read what was said on this subject in the Acts of the Apostles and in St. Paul's Epistles. I told them it was important to make special prayer to God, on this occasion, that they might be directed in choosing a man full of faith, of love, and of wisdom. Appointed next Wednesday for the members to meet, and let me know their choice, when I intend to set him apart according to the rules of the gospel.

In the afternoon an elderly man called, and told me he had become a worshipper of the eternal God. He has been at the house several times before in the course of a year, (he says,) and I recollect conversing with him once, though he made no direct reply to what I said. He states that the words he heard, sunk into his heart, and the two tracts I gave him he has read every day since; that he immediately left off the worship of idols, and stopped giving offerings to the priests. I asked him if he truly believed in the living God and in Jesus Christ the Savior of sinners. He replied "yes," then inquired, "What is baptism?" I told him of the coming into the world, and of the

preaching, miracles, sufferings, death, burial, resurrection, and ascension of Jesus Christ, and that those who believe in Jesus, the Almighty Savior, are buried in the water and then raised up again, to signify that they are no longer the children of the world, but the children of God by faith in Christ. This man appeared very well, and I cannot but hope the Spirit of God is teaching him.

25. Gave away 27 tracts to as many persons.

26. Gave away 20 tracts. Had several very fair disputants, and some of them, I trust, went away with a good impression.

27. Intended to call on prince Mekara, but was so thronged all day, with Burmans and Mussulmans, that I could not get time to eat. Just at evening, two men from the prince called with a message for books, for his seven daughters. I sent the two eldest, each a bound copy of the Digest, and to each one the View, and the Three Sciences. The books I gave their brother the other day, have been read with much interest, and the daughters begged their father to get books for them. This is a very amiable family, and our prayer is, that the Holy Spirit may impart to them that knowledge which will make them heirs of a better and more enduring country. The church met according to appointment; but there were so many strangers in the house, we were obliged to postpone the meeting to another day.

*Tract Influence—Prince Mekara—Yiens—Retrospect.*

28. Though but few visitors called during the day, yet among them were two boys, about 16 years old, who appeared quite interesting. I had consid-

erable conversation with them about the way of life. They live in the country, several days' journey from Ava, and are here now on account of the king's festival. Their parents had charged them to get some of the sacred books. Some months ago, a man from this city visited their village; he had the View, and all the people read it, or heard it read, and, ever since, they have been anxious to know more about "that God who is free from imperfection." I gave them the Acts of the Apostles, View, and Balance, and commended them and the whole village to the grace of our Lord Jesus Christ. It seems that tracts are finding their way into distant parts of the country; and there scattering those seeds of knowledge which will ultimately purify this land of all its abominations.—At 5 o'clock called on prince Mekara. He examined the orrery, called the princess, one of his daughters, and his two sons, and explained to them the solar system, particularly the diurnal and annual revolutions of the earth. He then said, "What do you think about the planets being inhabited?" There is much reason to believe they are inhabited. "And what reasons do you give?" From the best observations, they appear to be fitted up with just as much design for the support and comfort of created beings, as the earth we inhabit, and it is difficult to conceive why they were created unless it was to be the abode of intelligent beings. "Yes, this is the only reasonable conclusion, if we say there is an eternal God, who created and governs all things; and this is a doctrine I like." "Now I will ask you about the law of God; do the good go immediately into heaven when they die, and do the wicked go immediately into hell?" They do. "You say they do; then why, in the end of the world, is there a judgment day?" "If the righteous go immediately into happiness, and the wicked into misery, at the time of death, I do not understand why there should be a judgment day." Your highness has doubtless read those passages which speak of the resurrection of the dead. In the end of the world, the dead, both small and great, will come forth from their graves, and stand before the judgment seat of Christ, the spirits and bodies being again united. Then, in one vast assembly, each one will be judged according to the deeds done in the body. "Every thing I read in your books, I admire. It is

a pure and holy religion, different from any other."

29. Gave away 20 tracts and one book. Just at evening, we called at the house of Ko Gwa. Six native Christians live in this compound. The good old man and his wife took us into their house, called the other Christians, and their relatives, and expressed much gratitude for our calling on them. There are seven families in the compound, all relatives of Ko Gwa. We had considerable conversation, and were much gratified with the neat and orderly manner in which every thing appeared around them. Left these Christian friends at dark, and on our way home through the city thought of the providence of God in bringing us here, and in watching over us in times of extremity, and of the still more wonderful grace of God in opening the hearts of the heathen, to receive the word of life. We have seen enough this evening, in the conversation of these redeemed Burmans, to make us feel that it is not in vain to preach the gospel to the heathen.

30. Among our visitors to-day, were eight *Yiens*, three men, and five women. They came probably out of curiosity, having never seen white people before. Their prince is tributary to the king of Ava, and is now here on account of the festival. I have never seen any of the *Yiens* before, and if I may judge of them by this specimen, they are a fine-looking race of people. They are stout and well-proportioned, their complexion a shade darker than the Burmans' and their dress entirely different. The dress of the men does not differ materially from that of the Shans, but the female dress is different from any thing else of the kind I have ever seen in the East. The lower garment is plaited very full, like a lady's dress, and is fastened round the waist. The upper garment is a jacket, with short sleeves, fitting close around the neck, and reaching to the lower garment. The jacket has three fringes nicely wrought and ornamented, one around the neck, one a little below, and the third around the bottom. Each one had a band (formed of a great number of black cords) fastened round the waist. Their clothes are made of dark blue cotton. Their dress indicates more cultivated and chaste feelings than what belong to Burmans. One of the men could read and speak Burman well, and he interpreted what I said of God and his law. He told me

there were many in the city they came from, who could read Burman, and they wished to take tracts to them, and there they could have them translated into their own language; so I gave each one a tract, and to the learned, two tracts and the Acts of the Apostles. May we not hope that these sacred pages will be blessed, and that dark, distant land, a land not as yet known on maps, will now be visited by that light which shall increase till the whole earth is full of the knowledge of God? Had I a good Burman assistant, I would send him on to explore this field, and to preach the blessed gospel in this hitherto unvisited region. I would delight to be myself the bearer of the glad tidings of salvation, but alas, here are millions sitting in the shadow of death, and to these the gospel must be preached. Who will carry the gospel to the Shans? Who to the Yiens? Who to the Chinese? Who to the Kathayers?

At evening, we passed through that part of the city where the new palace is built. The Me-a-wa-de Woon-gee, (Moung Sa,) saw us, came out into the street, and would have us stop. He told Mrs. Kincaid he had heard how ill she had been, and was very glad to see that she was now able to ride again. He said he should expect to see her the next time I called at his house. This nobleman, like most great politicians, has the art of making people think he is one of the most sincere and conscientious men in the world, yet he has repeatedly denied in public, the solemn promises he has made me in his own house.

31. Lord's-day morning, preached from "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Several in besides the native Christians and school children.

June 1. Two years have now elapsed since we reached Ava. The reflection that I have been two years in the capital of a great heathen country, professedly a preacher of the gospel, is to me peculiarly solemn. It appears to me that I have done very little, and that little in a very imperfect manner. "Preach the truth in love," is a command on which I have often reflected, but in practice have seldom, if ever, reached it. The apostles and their fellow-laborers preached the truth in love, and its influence was felt in every land where they travelled. Heathen philosophy was struck dumb,

and paganism, with all its imposing forms, and gaudy trappings, crumbled under their feet. I have preached the same gospel in this city, that Paul preached in Athens, and that Peter preached on the day of Pentecost, yet how different the result. The gospel remains unchanged; idolatry and depravity are the same in all ages; why, then, it may be asked, do not the same results follow the preaching of the gospel in Burmah, that did in the Roman empire? In the days of the Apostles, there was more singleness of purpose, more faith, more love. Along with unceasing faithfulness, there was the prayer of faith; so that while Paul planted and Apollos watered, God gave the increase. I am conscious of often feeling discouraged, and therefore often preaching with hardly any hope of success. This, to say the least, is in opposition to the spirit of the gospel. That some good has been done is true: that much more should have been done, is equally true. Within a few days past, I have read over with care the Acts of the Apostles, for the purpose of learning, if possible, the secret of preaching the gospel successfully.

2. Called just at evening on an officer in the service of the queen's brother. His wife has been an attentive inquirer, and is seldom absent on the Sabbath. We have much hope that she is really born of God, though she has not courage to be baptized. I have never seen her husband before, and was glad to find that he had heard from his wife a good deal about the gospel. He asked many questions in reference to my views of Boodhism, and many others touching the divine authority of Christianity, all of which indicated that he had given the subject more than a passing thought. I hope what he has heard this evening, will find its way into his heart.

*Royal Festival closed—Second Interview with Yiens—Numerous other visitors, Shans, &c.*

3. About three o'clock in the afternoon, three heavy guns were fired, to intimate that the king and his court were about to return to the palace, and just at dark, guns were fired again, to announce that his Majesty had reached the golden halls. The whole city has been in motion. Princes and princesses of the blood, and tributary princes, together with an endless train of the nobility, with all the pomp and pride of rank, followed their sovereign at humble

distance. Hundreds of elephants richly dressed, and horses whose trappings sparkle with gold and rubies, made up a part of the immense mass of animated matter that accompanied the unadorned king. Thus has ended a festival that has cost more than two millions, and all in honor of *one idol*.

4. Early in the morning sixteen Yiens in a body, came to the house, and begged for the "sacred books." Some of them could read as well as speak Burman, and they said many of their great men in the city of *Legare*, where the prince lives, understand Burman, and that they will translate the books into the Yien language. I read and explained about an hour and a half, one of their number (an intelligent man) being my interpreter. At the end of every explanation they would break out in conversation among themselves, as if quite amazed at what they heard. I distributed among them fifty tracts, and two copies of Luke and John, also sent to the prince a copy of Luke and John, the View, Balance, Scripture Extracts, and the Three Sciences, and then dismissed them with the charge to forsake idols, and all sin, and worship the living God, who made heaven and earth.

5. Had but three visitors during the day. Sent Ko Kai and Ko Thla, to Sagaing: they had conversation with several groups and gave away 60 tracts.

7. Lord's-day. Had our usual number at worship in the morning, and in the afternoon a house full of visitors, among them three officers of considerable rank. One of the officers undertook to defend Boodhism, but finding his task difficult, he entrenched himself behind a more plausible position, asserting that all religions are the same in substance, and only differ in outward forms. I told him we could leave the forms out of the question, and examine the claims which each religion has to divine authority. He said it was near evening and he perceived it would take a long time to discuss the subject as I proposed; so he would call some other day, at an early hour. This was the same as to say, "I am quite indifferent about what is true, or what is false."

9. Gave away 110 tracts, mostly to people of this city.

10. Sent Ko Kai to the Shan village with 50 tracts, as many of them understand Burman, and manifest a disposition to hear the gospel.—I have not been so thronged before, since last November. It was long after dark, be-

fore I could leave my seat, and even then I was obliged to shut the door, to keep the people out, being so entirely exhausted that I could speak no longer. Early in the morning twenty-two Shans came; several of them could speak Burman well, and they interpreted for the rest. As soon as they were gone, others came, and then Burmans and priests, I should judge to the number of three hundred. To the greater part I gave tracts, but to a few elderly, grave men, the Scripture Extracts. During the whole day, had no disputation; and in truth there was no room for it, as I kept continually reading passages of Scripture, and then proclaiming to them the counsel of God. Among the crowd just at evening, an old man, of an interesting appearance, came forward and begged for the golden Balance, at the same time saying that "last year he got three tracts, had read them himself, and read them to the people of his village again and again; some believed the doctrine, and some did not, and having heard that the golden Balance was very plain, he wished to get that." One man hearing me read and explain the first part of the third chapter of John's Epistle, wished me to mark that place, and give him the tracts.

11. Had a great number of people till near dark. One man defended Boodhism for almost two hours, and if talent, zeal, and learning could avail, heathenism does not want a champion. Once in the course of this discussion he became angry, rose up and walked away. I told him I was sorry to see him angry; for if my arguments were not good, he should convince me by sound reasoning. After a little time he came back, said he was not angry, but was afraid of going to hell if he listened to such doctrine, and that all his life he had been studying the sacred books; that he was well convinced the Burman religion was true, and now that he was getting old, he did not wish to become a heretic: "however," (he said,) "I will get one of your books, and examine the Law you teach." I told him that religion was true which could not be overturned by the wisdom and cunning of men; all others were false, and those who believed them, believed a lie.

In the afternoon, five Government officers, with all their menials, came in a crowd, and filled the house. When they first came, riding up to the door, with all their insignia of office, I anticipated unwelcome news, but presently

the appearance of a well-known friend among them, dissipated my fears. They remained till near dark, at first listening to my reading and explanations without controverting the sentiments I taught;—but at length one of them began a vigorous defence of Boodhism. This gave me an opportunity to question him closely in reference to the origin of Gaudama, and the gods who preceded him. This was an untried path, and led him into the dark unknown where he had not even the shadow of a guide. He felt his helplessness, but, in order to get off with a good grace, attributed his failure not to any want of truth in his system, but to our superior skill in reasoning. I told him, in this, too, he was deceiving himself; that there were no people in the world, who understood the art of reasoning better than the Burmans, but, having a religion that was made up of tales and extravagant nonsense, the wisest man living could not defend it.

20. For several days past, have been down with fever, yet Mrs. Kincaid has conversed with many of the visitors, and given them tracts. On the 12th of this month, the day I was taken ill, I set apart Ko Gwa to the office of deacon, by imposition of hands and prayer. He is a man of excellent spirit, grave, sober, and judicious, and I trust he will be a servant of the church. I often call upon him to pray at the close of worship: he performs this service in a solemn, edifying manner.

21. Had our usual assembly for Lord's-day. Gave away nearly 100 tracts to visitors.

22. Many persons present to-day, who appeared very well, and I should feel that some of them were near the kingdom of heaven, had I not been disappointed hundreds of times by similar appearances. However, it is impossible not to hope that some of them are smitten by the truth, though I may never meet with one of them again.

(To be concluded.)

### Karens.

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#### EXTRACTS FROM MR. MASON'S JOURNAL.

The principal employment of Mr. Mason during the summer of 1835, was the translation of the New Testament into Karen, as stated in our last Annual Report. At the date of his last communication, Sept. 29, he was revising the Gospel by Matthew, for publication. On several occasions he visited, in

company with Mr. and Mrs. Vinton, some of the neighboring Karen villages. The following extracts from his journal relate to

#### Excursions up Tavoy river.

August 19. The elements, apparently wearied with their idle rage, have made a pause; the clouds, that have long rested on the bosom of the earth, seem to bound, in their own elasticity, up the sides of the mountains, to give a glance of nature in her loveliest robes of a tropic spring. The rice fields glow in their verdure, the dark hues of the thick forest are relieved by the pea green grassy knolls that stud the landscape like emeralds, while torrents are seen foaming down the mountain sides, and leaping from precipice to precipice like streams of molten silver. Without poetry, here are

“The negligently grand, the fruitful bloom  
Of evening ripeness, the white city's sheen,  
The rolling stream, the precipice's gloom,  
The forest's growth and fertile plains between,  
The wild rocks shaped as they had turrets  
been.”

It has ever appeared to me that inanimate nature has suffered little from the curse, compared with man. She is lovely every where—he, without grace, no where. I turned my eyes from the landscape to my poor heathen boatmen. The one most disposed to converse appeared to be acquainted with our books, and frankly confessed his inability to controvert them, but, on pressing him with the absurdity of idolatry, he was silent.

Reading and conversation continued until we arrived at Ka-myau-gen, where we had a favorable reception from the head man of the village who, by the way, is a fine specimen of a man of the world, a man possessed of those elements of character that give the possessor influence under every form of government and in every grade of society. He seemed desirous to have his village well supplied with tracts, and anxious to have a female school established, recommending an elderly man, that he pointed out, as a suitable person to teach one. While we were eating dinner he read the Scripture commands out of the View, accompanying them with some very judicious comments.—At the kyoung, which contains eleven persons in the yellow cloth, we found the priest an intelligent man, but too wise for the gospel. He was extremely cautious not to make any concessions in argument, that

might in the most remote degree be brought to bear against him. He would not allow the high ground I took, that, waiving the question of the truth or falsehood of the systems, Christianity proffers a salvation which Boodhism does not offer. "They are both alike," he observed, "in that respect; the man that keeps your law, will be saved; and the man that keeps Gaudama's law, will be saved; while the transgressors of either will go to hell so they are just alike." "If a man does not take life, steal, commit adultery, tell lies, nor drink spirituous liquors, he will not go to hell." And which of you, I cried out, have lived all your life without speaking falsehood? The reply was a loud laugh. Now, according to your system these people, I continued, pointing to the crowd around us, although they should repent, must go to hell for the lies they have told; but if they will repent of their sins and trust in Christ, they shall be saved.

20. At Ting-dwen we found a Siamese priest, who left Siam about two years ago, as he says, on account of the oppression of the rulers. He represents himself as of a Taling family that went over to Siam nearly half a century ago, at a well-known period when more than forty thousand Talings left the Burmese territories, at a concerted signal, in one day. He seems more encouraging than priests usually are, and promises to read, although his knowledge of Burmese is yet limited. He said, "I am striving after purity of heart, that I may escape from hell, but find lust, darkness and passion wonderfully strong." He is a learned man, well acquainted with the Siamese Pali, which, except in the single item of character, seems to be precisely the same language among the Burmans, the Siamese, and the Talings.

We took dinner at a little village on the site of the "Cambodian City," a place of which nothing is now known but the name; indicating, however, that Cambodians have anciently inhabited the place. We are spending the night at Nyai-dway, where I have found a priest, lately from Rangoon, that declares loudly "I will not believe that man can be saved from his sins. The sinner must suffer for his sins, and in the nature of things it is not possible that he should be exempt from punishment." To all that could be said in relation to the great salvation, he replied "I won't believe that any being can save from hell." "I grant," he con-

tinued, "that there is but one God, and that God the Burmans call Gaudama, the Talings Kyiak, the Siamese worship him under another name, and you call him Jesus Christ, or the Eternal God." Of course, I found no difficulty in showing the fallacy of such statements, but it is hard convincing people that talk merely for the sake of argument, as this man evidently did. We had several attentive listeners at worship, this evening, that conversed more rationally than their priest.

21. At Htsen-ma-hneet a young priest seemed to feel the superiority of Christianity to Boodhism, and told several of his boys around him that he would make them learn to read our books. We had an interesting conversation also in a private house, when the leading speaker frankly acknowledged that he was like a man travelling a road which he knew not whither it led. I told him, continuing the figure, that no reasonable person under such circumstances would go on when he was met by people, as he was, that told him he was on the wrong road, and pointed him to the right one.

At Kyoul-taung we found a priest who had been a school-mate of Ko Myet-la, the native preacher. They had a long interesting conversation together, but the old man said he could not think of giving up his yellow cloth. At a private house where I called, we met with an old man who was the head man of a village near the city when Ko Myet-la held a similar office. He seemed much surprised to hear the gospel from the lips of his old associate, for they had not seen each other before for several years. He seemed rather interesting, and promised to call upon us whenever he came to town. In another house we found the people unable to read, but they were so willing to hear that I staid there reading and talking until dark.

22. This morning, before starting, a villager came up that was away last evening. He says that he has the tracts that I gave him two or three years ago, and often reads them; and asked, like a man, in his astonishment, that has found a treasure, "Is it possible that man can be saved from hell?" The gospel is emphatically "glad tidings" to these people. They have been educated to the faith that punishment is inevitable, and Christianity appears to them like a golden dream, too good to be reality. They will often listen with attention for a long

time, and then walk away with a look that seems to say "Don't tantalize us;" "Away with your mockery at our misery."

"Behold how heathens dwell  
In gloominess profound,  
Where sin, and death, and hell  
Spread their black horrors round;  
Behold, and chase the gloom away,  
And shed the bright Millennial day.

Why, Savior! why conceal  
Thy beams of grace and love?  
Some of those rays reveal,  
Which cheer the realms above;  
Those rays shall chase the night away,  
And give the bright Millennial day."

On returning to Tavoy, Mr. Mason writes as follows:—

25. I visited the jail to-day, where I found a man that professes to renounce Boodhism and trust in Christ. His mind is evidently enlightened, and he is well acquainted with our books, which I am told he reads constantly. With him and one or two others I spent an hour in conversation and prayer very pleasantly.

Yesterday we spent in the neighboring village, where we met a man that had come several miles to visit a necromancer, and ascertain the cause of a third person's sickness. I endeavored to show him the folly of the course he was pursuing, but could obtain from him no reply excepting "It is the custom, Sir—it is the custom." The fear of evil spirits has more power over the mind of a Tavoyer than the fear of hell that his religion presents. When an individual is sick, it is not uncommon to make a feast and have a dance, to ascertain from the demons the mode of treatment to be adopted. On such occasions a necromancer, or a female relation of the person sick, dances furiously until, exhausted, she faints and sinks on the ground. The moment nature is exhausted, is supposed to be the time when the demon takes possession, and, in consequence, whatever the person says at this point in the farce, is regarded as the language of inspiration, and is treated as an oracular response.—At a kyong the priest entered into a long familiar conversation and had no objection to offer to Christianity except the permission to take life; contending that there is no difference between the soul of a beast and the soul of a man. He seemed determined to take shame to himself rather than to his religion; for, when we puzzled him, he said, "I am very ignorant of the books; there is much in

them of which I know nothing, and am only just capable of giving these children a few lessons." Returning we found the head man at Kyamyau-hen, surrounded by some of the elders of the village, reading the New Testament that I gave him in the morning. While eating dinner, they asked several pertinent questions in relation to the history that it contained; and, as I observed that they were sensibly struck with our asking a blessing over our food, I took occasion to explain how we ought to recognize the hand of God in all things, as the Being from whom we derive every thing that we possess.

26. A Burman Mussulman called on me to-day, and observed in the course of the conversation, "I am thinking of Christianity; I have worshipped Mahomed all my life, but am now examining your religion, and if I find it is true, I am determined to receive it." Yesterday afternoon we went down to a village where the head priest of the Province has taken up his temporary residence, to superintend the readorning of a pagoda said to be the most ancient and most sacred in the Province. At first the old man would neither converse with me nor take my books, but became more sociable in the end, although he adhered to his resolution not to receive the books, remarking "Boodhism is in my belly and there is no room for any thing else. Moreover my own Scriptures are so very extensive that I have no time to read yours. I have sworn allegiance to Gaudama, and would not dare to break my oath."

27. We are spending the evening at Ya-byu, where we have had a rather interesting assembly at worship. One woman promised to worship the Eternal God hereafter, and to recommend Christianity to others. The people have not had a priest among them for many years, and are so ignorant of their own religion that they do not know who is meant by Gaudama. They worship the "Tavoy God," as they call him, to whom they have been taught to offer daily a little cup of rice, which they place on a little shelf on a corner of the verandah; and this is the whole amount of their knowledge of Boodhism. While I write, the women are debating among themselves to know how they must proceed, in order to subdue their anger and other evil passions.

28. Coming up the river to-day, we were hailed from the bank by a man

that proved to be an old inquirer, who asked for baptism two years ago. It appeared that the head man of the village where we staid last evening, passing the old man's house this morning, called out, sneeringly, "Knock off work, Jesus Christ has arrived." It is a common charge made by our enemies, that those who become Christians must abandon all worldly business; and they often call me Jesus Christ, by some figure of speech, I suppose, by which the servant is put for his master. Be that as it may, the old man immediately came in the rain to seek us, and we had a joyful meeting. I feel constrained to believe him a converted man. He has six or eight children married and settled around him, all of whom are violently opposed to his being a Christian. One of his daughters told him, in my presence, that if he were baptized not one of them would assist him when sick, or attend his funeral when he died. One of his sons, more favorable than the others, observed, "Gaudama's law is crooked: Jesus Christ's law is straight, wonderfully straight; but I cannot keep it." His father said to him, "You should pray to the Eternal God, and he would enable you." The old man said that he never forgot to pray, morning and night, and was constant in his supplications that his children might be converted.

Coming up to Ouktayan, I met the inquirer that afforded us encouragement there, one or two years ago. He seems quite familiar with the books that he has received, and observed, "My mind is strongly in favor of Christianity; for whenever I think on the subject, and whenever I compare it with Boodhism, its truth and superiority are evident. Still it is a great thing to give up the religion of one's ancestors, and I must think a little longer." His wife is quite as favorable as himself, and listened to our conversation with great interest and attention.

29. Before leaving the village this morning, I had a long conversation with the head man, who remarked, at parting, "I know that the religion you preach is true, and were it not for my wife and children I would become a Christian at once; but I do not wish to divide the family. I well know that neither my wife nor my children can save me from hell; but I want them to be united with me."

"Toiling I cry, sweet Spirit come."

Under date Sept. 29, Mr. Mason, speaking of his excursions as above narrated, and of the distribution of tracts, remarks,

It is gratifying to add that some of the tracts then distributed, have been instrumental in the conversion of a young man, who was baptized last Sabbath.

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EXTRACTS OF LETTERS FROM MRS. WADE.

The Board have occasionally received donations from individuals and societies for the purpose of educating heathen youths to be selected by missionaries, in their respective schools, and to be called after names severally designated by the donors. Such selections have accordingly been made, and the moneys contributed for their support, faithfully applied. Some embarrassment, however, has attended the execution of the plan, as it respects the giving of new names. English words cannot be readily introduced into Eastern languages, and must often undergo such modifications as almost to escape recognition, especially when further disguised by native pronunciation. It has been found, indeed, impracticable to do but little more than *enrol* the selected individuals by their assigned names, while they continued to pass generally among their associates under their wonted appellations. In one of the communications from which the following extracts are made, Mrs. Wade remarks, "I wish our friends in America to understand that the naming is merely nominal, as we never call them by their English names, nor do they even know that they have received such names:—yet they well know that good Christians in America support them, and many are the prayers we hear offered for their benefactors."

Our first extract is from a letter dated Tavoy, Aug. 14, 1835, and gives a general view of the

*Karen Boarding School.*

Our boarding school contains sixty scholars, and has been in operation three months and a half. Both teacher and scholars have thus far received very high commendation from all acquainted with them. The teacher is an excellent judicious Karen Christian, and about 20 of the scholars are members of our churches. Several others are also of the number of those who asked for baptism at Mata last March, but were desired to wait until we were more acquainted with them, so that from the

commencement of the school we have had a class of serious inquirers. Besides having morning and evening worship in the Karen language, adapted to the capacities of the children, Mr. Wade devotes one hour, and myself two, in each day, to giving them familiar religious instruction, generally in the form of catechising; and on Sunday br. Mason, with br. and sister Vinton, assists us in the Karen Sabbath school. Thus we have the means of knowing from day to day the state of their hearts and their progress in religious knowledge, and happy and *thankful* am I to add, that a lovely number give us pleasing and increasing evidence of their sincere piety. We have felt inclined to wish to have these wait until they return, and then be baptized in their native villages, but several of the elder scholars feeling anxious to receive the ordinance at once, we could not find it in our hearts to refuse them, as they had already waited a long time. They therefore came before the church, and were unanimously and cordially received, after which we repaired to the water, and enjoyed the inexpressible pleasure of seeing nine of our beloved pupils follow their Lord and Master in this lovely ordinance. Our brethren have gone forth weeping, bearing the precious seed, far away in these jungles, and we rejoice to be permitted to come and help them gather in the rich harvest.—But I must not forget to say that our school has made good proficiency in reading, writing, and composition, and in Scripture lessons. We had one small class of large boys, who began with the alphabet, and learned all the spelling-book *well*, so that they could read any Karen book intelligibly, in two months. But they studied too much by night. The next class learned the same in two and a half months, and another class learned the same in three months, while a few dull ones cannot read yet, though they have been in the school three and a half months. All, excepting the last mentioned, can now write a decent letter, and some of them already write a handsome hand, &c. &c.

The following extract gives the names and characters of Karen boys belonging to the school, and selected in compliance with the wishes of the benevolent donors by whose charities they are supported.

*Names, &c. of Karen Boys.*

Saw-doo, who is a fine lad, 14 or 15

years of age, we call "Bartholomew T. Welch." He was a member of my sabbath school at Mata, where his mother, a pious woman, lives. He appeared well, and came forward for baptism when Mr. Wade visited Mata in March. We however advised him to wait, that we might be more acquainted with him, and, after witnessing in him a most lovely Christian spirit, here in our large school, for above three months, he was baptized August 9th, 1835. He says he wants to spend his life in telling the Savior's love to the poor ignorant Karens of the woods, and thinks he should feel willing to live as *poor as John the Baptist*, of whom he has been reading of late. He had learned to read Burman in a former school, has now learned to read Karen, and writes a handsome hand. His natural talents are above the middling class, and, if his mother will consent, we hope to keep him with us for some time. He never looks so happy as when reading, and answering questions from his Bible.—Saw-quay-paw, whom we call "Charles Sears," is 13 or 14 years old, can read Burman and Karen well, and writes a handsome hand. His parents, who are Christians, live at Toung-byouk, two or three days' journey from Tavoy. He is a fine boy, bold, frank, and intelligent; his natural talents being of the first class; and he is always *active*, either in study or play. He frequently commits faults, but is ever ready to confess the *whole truth*, and beg pardon. He is much attached to us, and is one of our best tract distributors, but does not give us that decided evidence of piety we wish. I trust, however, a deeper work of grace is begun in his heart, and we commend his case to the prayerful consideration of those who love the poor Karens.—"William Manning," (Saw-pway-paw,) is an amiable, intelligent lad, 10 or 11 years old. He reads Karen well, and begins to write a good hand. He is also one of our most hopeful inquirers, and we trust his name is written in the "Lamb's book of life." His parents are both Christians, and live at Mata.—Saw-see-pwah, whom we call, "Hutchinson King," is a young married man, and a member of the church at Mata. He formerly learned to read Burman, and has now left his wife and child with her parents, while he learns to read Karen in the school here. He learned the Karen spelling-book *well*, that is to say, committed it all to memory, in six

weeks, and at the end of eight weeks could read any Karen book quite well. He reads the Burman Scriptures with me in the first class, one hour every day, and his answers to my questions plainly show the interest with which he studies this blessed book. His talents are not above the middling class, but he possesses a lovely spirit of humble piety, and his desire to qualify himself to preach the gospel to his poor countrymen, is truly affecting. And what Christian is there, who would not delight to impart to him the means of doing this?

"Henry I. Hall," (Kah-proo-paw,) is from a distant village in the jungles, where neither his parents nor any of his friends have embraced the Christian religion. He is an interesting boy, about 12 years old, much attached to us, and belongs to the class of inquirers. We hope he may make a good school-master for that dark region where his parents reside.—"Samuel Curtis," (Saw-rah-thaw,) is 17 or 18 years old, had formerly learned to read Burman, and is a member of the church at Mata. His native village is not far from Tavoy, but his father is a miserable drunkard, and not one of his relatives is a Christian. By coming to the schools he has been snatched as a brand from the fire. He has lately married a fine, pious young girl, at Mata, and is to live with her parents. He came into the school followed by his young bride, as he was very anxious to learn Karen, so that he might teach schools. He too began with the alphabet, and committed the whole spelling-book in six weeks. He is now a good reader in Burman and Karen, and writes a handsome hand, besides having obtained some knowledge of the scriptures.—(Saw-too-paw,) "Robert B. Semple," is an uncommonly fine, interesting boy, 10 or 11 years old. His parents are both members of the church at Mata, and he, having given for some time pleasing evidence of piety, was baptized here August 9th. His natural talents are above the middling class, and his progress in different studies, respectable. But it is his amiable and lovely disposition which gains the love of all. He is peculiarly interested in studying the history of our blessed Savior as recorded by Matthew, which has been translated into Karen by br. Mason, and we would fain hope he is called of the great Head of the church to win many souls to Christ.—(Saw-kaw-moo,)

"John Milburn Wilson," is the son of a pious widow at Mata, and is about 12 years of age. He is a sensible, intelligent boy, but while I was at Mata gave no attention to religious instructions, and was so disobedient to his mother that I was often requested to speak to him. I therefore felt some reluctance in admitting him into the school, but he promised to do well, which promise he faithfully performed. After a time he began to confess his sins in a very humble manner, and pray several times in a day for pardon and a new heart. At length he obtained a hope in Christ, and desired to be baptized with the other boys, August 9th. Although he had given very pleasing evidence of a change of heart, we thought it best to have him wait until he returned to his mother, and gave evidence of the change to his family and friends. This was a great disappointment, but he submitted like a Christian, and has shown a lovely spirit ever since.—"Levi Tucker," (Saw-mo-po,) is one of our finest scholars, about eleven years old, was baptized August 9th, and, by his labors and prayers for some of the small boys in the school, we would fain hope the Lord is calling him thus early to "enter the vineyard."—"George D. Boardman," (Saw-kah-sa,) is a fine, handsome boy, about seven years of age. His parents are members of the church at Mata, and he is the child of many prayers. He commenced the first letter of the alphabet the first day of May, and the last day of June he could repeat the whole Karen spelling-book, and read intelligibly any easy book we gave him. He is also very attentive to religious instruction, and makes a very sensible prayer without any form. Will not his patrons pray that his whole life may be devoted to the cause of God.—"Francis Wayland," (Saw-bloo-paw,) is the son of pious parents residing in a village about six miles from Mata. He is about fourteen years of age, possesses talents of the *very first* order, is decidedly the first scholar in our large school, and yet is so modest and unassuming that he is never envied. He was baptized August 9th: his religious experience was uncommonly clear and interesting. His knowledge of the Burman language enables him to study the sacred Scriptures to advantage, and his progress is truly delightful. He belongs to the class with whom I read the N. Testament with questions

and remarks, an hour every day, and he says there is nothing on earth he so much desires as to live with us, listen to our instructions, and follow Mr. Wade when he goes to preach, as Timothy and Silas did the Apostle Paul. Our hopes are now raised very high respecting his future usefulness; but he is still a tender lamb, and it is our constant prayer that he may be carried from day to day in the bosom of the "great Shepherd."

At the close of the communication, Mrs. Wade adds,—

Our patrons ought to know that naming children causes a great deal of trouble and perplexity, and takes much precious time which we wish to devote to the poor, perishing souls around us, many of whom are going down to their graves without our having been able to converse with them so much as *once* about their precious souls.

Under date Sept. 8, Mrs. Wade gives the following account of the names and characters of Karen girls:—

*Names, &c. of Karen Girls.*

"Susan E. Knowles," (Naw-law-moo,) is the daughter of pious parents who live at Mata. She is about seven years of age, has been in our school about 4 months, has learned all the spelling-book, and begins to read the Karen books pretty well. She has also appeared serious at times, and her name is on the list of young inquirers.—"Sarah Boardman," (Naw-moo-ah,) is about seven years of age, the only daughter of pious parents, and a lovelier child we seldom see in any country. She learned to read at Mata last year, has now committed to memory almost every thing we have prepared in Karen; can write a pretty hand, and begins to compose letters. She also answers the scripture lessons well for her age—is one of the little inquirers, and says she prays four and five times every day for a new heart.—"Mary Ripley," (Naw-moo-a,) is about eight years old, has pious parents and grand-parents, and is one of our liveliest, brightest little scholars. She too learned to read last year at Mata, and is now one of the first in her class, in committing scripture lessons. She also writes pretty letters to her parents—has copied the Karen Hymns into her little blank book very neatly, and sings many of them sweetly. Her vivacity causes me a good deal of trouble in so large a school, but still

she appears pretty well as an inquirer, and we hope her active mind may soon be brought into subjection to the will of Christ.—"Abigail Davis," (Naw-boo-tee,) has been in feeble health for a long time, yet so great was her desire to spend the rains with us that her parents gave their consent, and she walked all the way from Mata with the other children. She had learned to read at Mata—is about 10 years of age, and being fond of her books has made very good proficiency in her studies, though seldom able to set up all the day. On account of her delicate health she has been much in my room, and her patience under sufferings, her affection and gratitude for every kind attention, and especially her prayers, and the manner in which she receives religious instruction, often remind me of Mee Shway-ee, the poor little slave girl now resting, I trust, in the bosom of her Savior.—"Chara Emily Church," (Naw-moo-woo,) is a fine, handsome and intelligent girl, about eleven years of age. She commenced the alphabet, has learned the spelling-book, and can now read pretty well, and write her lessons on the slate. She is, however, more fond of play than her books, and sometimes makes excuses to stay away from religious instructions. She is however a bright and interesting girl, and we hope the prayers of her fond parents, who are pious, may be heard in her behalf.—"Prudence Farwell," (Naw-koo-paw,) is about 10 years of age, has pious parents; but is not at all prepossessing in her personal appearance. She possesses, however, *beauties of mind*, and can read and write both Burman and Karen well, has made good proficiency in scripture lessons, and writes a pretty letter. When we were in Mata last March, several of the Christians came and told us that this little girl had frequently asked for baptism, but being put off on account of her age, cried and mourned very much about it, and gave very good evidence of sincere piety. We therefore permitted her to come before the church, where she was received, without a dissenting voice, and baptized. Since that time her conduct has given us much pleasure, and we hope she may live to exert a happy influence in society.

"Abby B. Perry," (Naw-moo-tay) is about nine years old, the daughter of a pious widow at Mata, and makes very good proficiency in her studies. She appears serious at times, says she

wants to be a Christian more than any thing else in the world, and is a very quiet good little girl.—“Ann H. Judson,” (Say-yah-paw,) is about 10 years old, from a respectable pious family at Mata, and can read and write Karen very well, and compose a very pretty letter, for a child. She has been very ill since she came to us, so that she has been much of the time in my room, and her sweet patient spirit under sufferings, has not only gained my love, but her prayers, and the interest she has taken in all religious instruction, have given me pleasing evidence that her heart has been renewed by grace. She says she thinks “God has given her a new heart.” May she ever be carried as a lamb of the little flock, in the bosom of the great Shepherd.—“Maria Staughton,” (Naw-ko-say,) is a fine, promising girl, about eleven years old, has pious parents, can read and write both Burman and Karen, and compose a pretty letter. Her name is on the list of young inquirers, and we hope she feels some concern for the state of her soul.—“Nancy Semple,” (Thak-noo-paw,) is also about eleven years of age, a pretty interesting girl, and has learned to read and write Karen, and composes a pretty letter for her age. She is also attentive to the scripture lessons, is on the list of inquirers, gives us pleasing evidence of her love to the Savior, and, being the daughter of a head man of the village and her parents both pious, we hope and pray she may be enabled to exert a happy influence on society around her.—“Mary Hubbard,” (Thaw-ga-moo,) is a handsome and intelligent little girl, about eight years old, and the daughter of pious, praying parents. She has learned all the spelling-book, and now begins to read pretty well, and is said to have much more good sense and discretion than her sister who is much older. She says she prays to God four times every day for a new heart.—“Priscilla Williams,” (Naw-ray-moo,) is about seven years old, has behaved extremely well since she came into the school, begins to read quite well, and gives good attention to religious instruction, but we were all astonished and grieved, the other day, to find she had come up into the house, and stolen a pocket-handkerchief. We trust, however, she is truly penitent, and her parents, who are pious, say she was never before known to commit such a sin. How wretched is the state of little girls

born in this dark heathen land, where stealing and lying are considered no shame at all.—“Sarah Lavinia Pattison,” (Naw-moo-clah,) is an interesting, affectionate girl, and was baptized in March last, by Mr. Wade at Mata. She is a good scholar, reads, writes, and composes a pretty letter, but is distinguished particularly for her modest, correct, Christian deportment, and her proficiency in knowledge of the scriptures. Her father is head man of his village, and we trust her example will exert a happy influence, wherever she lives.

“Maria T. Jackson,” (Naw-poo-moo,) is about fourteen years of age, the daughter of pious, respectable, and influential parents, who live in Quay-thah village, about six miles from Mata. She was baptized by Mr. Wade at Mata last March, and continues to give us very pleasing evidence of her sincere piety. She is one of our first scholars, and her proficiency in religious knowledge is truly *delightful*. She is also an example of propriety of conduct, and refinement of manners, to all the school, and is very useful to me in assisting to nurse the sick, which she does with much tenderness and affection.—“Lydia M. Malcom,” (Thah-nay-tray,) is the young woman who came into the school immediately after being married. She was baptized some time since by Mr. Mason. She has made good proficiency in her studies, and her life as a Christian has been irreproachable. They are a very interesting young couple, and we hope they may be kept from falling, and at last presented faultless before the throne of God.

“Mary Ann Welch,” (Naw-moo-vee,) is the daughter of heathen parents, and is about 13 years old, but her father dying when she was quite young, and her step-father treating her very cruelly, she was placed with her relatives who are Christians, and her love for religion, together with her regular consistent conduct, induces the hope that her heart has felt its transforming power. Her mother, however, who hates religion, has been trying every means in her power to persuade her daughter to return home, but in vain, and now threatens to sell her for a slave, on account of her disobedience. The poor girl says she fears nothing half so much as being placed in her mother’s power, where she shall be compelled to practise again all those wicked heathen abomi-

nations. She is very anxious to be baptized, but we put her off for the present, though she appears well.

"Ann Freeman," (Naw-pee-plah,) is about fourteen years old, the daughter of a pious widow, at Mata, and was baptized some time since, by Mr. Mason. She learned to read Burman some time since, but not understanding the language, it was of little use. She has, however, finished her Karen spelling-book, reads the small books very well, and has made very good proficiency in religious knowledge. She is not one of our brightest scholars, but gives good evidence of piety, and possesses much of that meek and quiet spirit, which, in the sight of God, is of great price.—"Elizabeth Coggeshall," (Thaw-ta-law-moo,) is a fine, intelligent girl, about thirteen years of age, and is uncommonly handsome and prepossessing in her appearance. She is the daughter of pious parents; was baptized when we were at Mata, last March, and continues to give good evidence of piety, though her appearance and vivacity give me some anxiety. May she be kept near the feet of Him who is "meek and lowly."—"Harriet Wells," (Naw-moo-lah,) is about fourteen years old, the daughter of very poor parents, but we trust they possess the true riches, and their daughter appears to be seeking the same. She is one of our best inquirers, thinks God has given her a new heart, and we hope to see her wishes for baptism gratified, when she returns to her native village.—"E. M. Pryor," (Nawah-tah,) is the daughter of a poor, pious widow, and is about fifteen years of age. She reads and writes Karen very well, and composes a pretty letter, but is remarkable for nothing, but a humble and pious life. She was baptized, when quite young, by Mr. Boardman.—"Frances Ann Anderson," (Naw-moo-yah,) is a fine, intelligent girl, about fifteen years of age, was also baptized, when quite young, by Mr. Boardman, and truly lives the life of a Christian.—"Sarah Lockwood Sommers," (Naw-boo-too,) is about fourteen years of age, the daughter of Moug So, (whose name was often mentioned by Mr. Boardman as a useful assistant,) and is one of our very best scholars. She was likewise baptized, when very young, by Mr. Boardman, and continues to adorn the profession she has made, and exerts a very happy influence in the school. Her father is also head man of his

village, so that we hope her example and influence may be extensively felt.

We subjoin a few additional extracts relative to the

*Conversion and Baptism of Moug Shway Doke.*

In a large village on the river, not many miles distant from Tavoy, Moug Shway Doke obtained the "Investigator," and before reading many pages began to feel alarmed. He possessed a very good knowledge of the Burman system of religion—had read their books extensively, and thought he was in a fair way to obtain celestial happiness; but the tract showed him plainly he was in the way to hell, so that he could not rest until he came down to town, and found our native assistant Ko Myet-la, in his little zayat, where he inquired earnestly if these things were so. The result of the visit was a deeper conviction of sin, and fear of hell. He then resolved he would commence a school in his village, and come to us for patronage, and thus become more acquainted with this "new religion." Mrs. Mason and Miss Gardner had been wishing for a school in that village, and he received every encouragement; but he seemed more anxious about religion than the school, so that we tried to point him to the "Lamb of God," and gave him more books. It was but 2 or 3 days before he came again, when I thought I could perceive in his remarks some evidence of love to the Savior. He was, however, in distress of mind, said he often sat up great part of the night, to read the books and pray, and when he closed his eyes he started with affright, lest he should awake in hell. He was very anxious we should visit his village, which Miss Gardner and myself promised to do. The next day, however, he came all the way from his village again, saying many were asking him for tracts, so that he could not rest without some to give them. He had received such benefit from the "Investigator," that he thought it would almost convert the world. He now asked if he might come to worship next Sunday, and ask the church for baptism. The next day being Friday, Miss Gardner, myself, and Ko Myet-la got into a boat, and went up to the village, where we found Moug Shway Doke with only three of his scholars, the rest having all been taken away by their parents, who said they would

certainly become Christians if they remained with Moug Shway Doke. The priests also reviled him, while others spit at him; but many listened seriously to his reading and exhortations, and we found four women who appeared anxious about their souls; one of them, we would fain hope, begins to exercise true faith in the Savior. Moug Shway Doke had been much with the priests, and prostrated himself, daily, at their feet. He was also accustomed to make idols, and ornament their temples; but he now came out boldly, and said he would not dare to make another idol, though any one would give him a thousand rupees. He also told the priests they would certainly go to hell if they followed Gaudama. We spent several hours in reading the Scriptures, and in very interesting conversation. The season closed with solemn prayer, and truly I felt it good to be there. On Sunday morning, at an early hour, Moug Shway Doke stepped into a little boat, and rowed off *alone*, turning his back upon all that was dearest to him on earth, that he might join the little band of despised followers of Him, who "had not where to lay his head." At the close of the morning service, the little church assembled to hear him relate what the Lord had done for his soul. His remarks and answers were deeply interesting, and gave a pleasing specimen of his ability, for future usefulness. At the close of the examination, Mr. Wade said to him, "Benevolent and devoted Christians in America now make free-will offerings to support us. But if famine or distress should come upon our friends in America, so that they could no longer send to our relief; what would you do?" He replied, "I would sell every thing I have to help the teachers, and if this was not sufficient, I would sell myself for a slave, to get something more." Although it had been hardly two months since he first heard the glad news of salvation—had never before heard a regular gospel sermon, or seen the ordinance of baptism administered, yet he begged he might be permitted to receive the ordinance at once, saying, "I may not live another week, and I want to come out entirely from the false religion with which I have been so long deluded." He was therefore received by the church without a dissenting voice, and at the cool of the evening we proceeded to our beautiful

waters, where, in the presence of a respectable assembly, he followed the footsteps of the Savior he had so learned to love.

Oct. 2. Since the baptism of Moug Shway Doke I have visited again his village, and have been still more pleased with his appearance. I found also several others who appear to be seriously inquiring, two of whom are beginning to talk of baptism: I trust they are truly "born again." We are now building a small *zayat*, at the village; with the prospect of a flourishing school, notwithstanding the opposition.

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### France.

#### LETTER OF MR. DUSART.

The following letter was addressed originally to Mr. Willmarth, and has been translated and forwarded by our missionary brethren at Paris for publication. In the note accompanying it the missionaries say, "We feel very anxious that information relative to the condition of this country should come before the American public. We see no reason why the perishing votaries of a corrupted form of Christianity should not excite equal sympathy, and demand equal effort on the part of Christians, with the blinded devotees of idol gods. Now that our number is augmented, we hope we shall be able frequently to communicate articles for our religious papers and missionary journal, which will awaken the attention of Christians of every denomination, and especially of our own, to the condition and wants of the multitudes among whom we live. Nothing, we believe, but an exhibition of facts, with which we are familiar, is necessary to call forth the prayers and efforts of the friends of truth in America, in favor of this people."

Mr. Dusart, it will be recollected, is a missionary of the Board, stationed at Bertry, a considerable manufacturing village, not far from Cambay, in the department of the North.

Bertry, near Cateau Cambresis,

Feb. 17, 1836.

Monsieur and dear brother in Christ our hope,

Well persuaded that you take a lively interest in all that concerns our missionary station of Bertry, and the surrounding region, and that all information relative to it always affords you pleasure, I have this day resolved to write you, for the purpose of furnishing

you with news which will, I hope, cause you to rejoice, and with us to bless our good God and Father, the Author of all grace and of every good and perfect gift; inasmuch as, although it has seemed good to him to lead us through divers trials, he nevertheless does not abandon us to discouragement, but continues to give us evident tokens of approbation, causing us to rejoice, and strengthening us in the faith which was once delivered to the saints, and for which we contend according to the truth of the gospel.

You will therefore learn with emotions of gratitude, in perusing the details which follow, that he has not only bestowed upon us blessings among ourselves, but also among those around us; and that although the new teachers\* have succeeded, by their erroneous doctrines, in closing some doors against us for a time, yet the Lord has opened others before us, where, enjoying the light of his countenance, and the teachings of his Spirit, we can publish the good news of salvation, with the hope that our labor will not be in vain; but that, blessed from on high, the doctrine of truth, which is according to godliness, will exercise its mighty power over the souls of men, to bring them into subjection to the obedience of Christ. Here I am constrained to say with the apostle, "Who is sufficient for these things?" But I am cheered with the pleasing hope that he will perfect his strength through my weakness, and that, although we have this treasure in earthen vessels, it is in order that the excellency of that strength may not be ascribed unto us, but unto God, to whom belongs the glory of it, both in time and in eternity.

In the first place, I will mention to you an opening which has been made for us in a village named Maret, a league and a quarter from Bertry. For more than eighty years there have been protestants in this village; but, having been very much neglected, especially since the revolution of '89, they have become either indifferent, or more the disciples of Voltaire than of the Reformation. Nevertheless, a meeting of some fifteen persons has been established there for four years. But it is necessary to say, although these have retained some little outward appearance of religion, and a sort of respect for the Bible, they are, notwithstanding, the servants of sin and of

the world. We should not be surprised at this; and still less so, when we reflect that the protestant pastor, who visits them two or three times a year, has constantly warned them against the true disciples of Christ, under pretence of their being bigots, innovators, and separatists, who trouble the churches. This sufficiently explains why these people have remained, to this day, strangers to the benefits of the preaching of the pure gospel, although placed in the centre of several Christian congregations. Well then, a month since, br. Preuvot succeeded in making an opening for me there; and we two have agreed with the members of that little meeting, to go thither once a fortnight during the winter; hoping that when it comes fine weather, some one of us can be there every Sunday. There are two men especially in this village, who appear to be well disposed—they feel the need of a change of heart. These two are most anxious that we should visit them. I went thither the 17th of January. At the day-meetings, I had about 20 hearers; at the evening-meeting about 30—among whom were several Roman Catholics. My little audience was exceedingly attentive, and in a sort of amazement. We hope to continue our visits to them in future. May the Lord open their eyes, their ears, and their hearts, that they may comprehend the great love which he has manifested towards us, in his well-beloved Son; and that soon the song of joy and thanksgiving may be heard in the midst of these dry bones.

In the second place, I will speak to you of another village, named Walincourt, situated two leagues from Bertry, where there appears to me to be a great opening. There is in this village a protestant assembly, of near 500 persons.\* Only five or six persons know the Lord. They were brought to the faith by some brethren of our church. A brother from that village, is a member of our church at Bertry. Br. Poulain went frequently to hold meetings at his house, at the time when he was employed by the Baptist Society in London. I made a proposition to this brother to establish a meeting at his house again. He very willingly consented to it. I repaired thither for the first time on Thursday the 14th of January, and I had the joy of finding from 30 to 35 persons assembled to hear the word of life. After sermon I proposed to my

\* The disciples of Irving.

\* They do not enjoy evangelical preaching.

audience to have preaching regularly every Thursday. They acquiesced with enthusiasm, and since that time I have visited them every Thursday. My assemblies continue to increase, so that now I have more than 50 persons. I can truly say to you, that I have rarely had a prospect more encouraging. These souls, who generally begin to feel the need of being renewed in their life and conduct, are disgusted with the dry and lifeless preaching to which they have been accustomed, and wish some one to preach to them in a manner to instruct them, and to train them up for eternal life. I cherish a strong hope that the Lord has a people in that village, and that a work will be wrought there. Let us rejoice, but with a holy fear; for the great enemy of souls sleepeth not. Let us therefore watch and pray. Certain persons proposed to me, at the time of my last visit, to think about the means of procuring for us a hall, which might contain about 100 persons; adding, that from the zeal which was manifested, it would be filled on Sunday, if I came there to preach.

In the third place, in regard to the places around us, where are little assemblies, which the Irvingites have disturbed and seduced by their false doctrines; things go pretty much as usual. For myself, at this time I think that it is much better for me to endeavor to take care of, and to confirm in the truth, those who have escaped their errors, and to preach the gospel in those places where there are openings for me, than to spend my time and strength in endless discussions, which, after all, amount to little.

I have now come to the point where I must speak of the blessings which we have ourselves received—I mean at Bertry. Five new members were added to the church by baptism, on Sunday the 7th Inst. Two are of Bertry, two of Estourmel, and one from the Commune of Esne. These two last villages are situated two and a half leagues to the west of Bertry. We assembled the church at 8 o'clock, A. M., and we conversed with the candidates until half past ten. The following are some of the general views in regard to each, as I gathered them in our conversation.

The first, named Jacob Jauquais, an old man of 74 years, resident at Bertry, was a catholic until the age of 71 years. He had the New Testament in his house during many years, without comprehending its distinguishing doctrine. Already had some brethren spoken to

him of the salvation by grace, which he did not understand, when three years ago he heard Mr. Barbet preach at Reumont, upon the corruption of the heart of man, and upon free salvation by faith in Christ alone. He was then convinced of his sinful condition, and of his impotency to save himself. He then understood that there was in reality, no other method of escaping from the wrath to come, than that through faith in the Lord Jesus. He returned with his heart full, and pierced by the things which he had heard. From that moment he abjured catholicism, thoroughly convinced that its doctrine is erroneous. He regularly attended Christian assemblies, and was by degrees enlightened, and received from God the precious gift of faith, in which he was strengthened, and wherein he rejoiced in hope of eternal life. He made us acquainted with the exercises of his mind since that happy moment, and his experience, joined to the knowledge which the brethren have of him, did not permit us to hesitate in complying with his desire to submit to all the will of God.

The second, named Elie Lefebvre, is a young man of 27 years, who returned from the military service a year since. He is also resident at Bertry. Although born a protestant, he had some prejudices against Christians until his return from service, which, joined to his carelessness about the condition of his soul, constantly removed him farther from every serious thought or research. Yet, as there was at Bertry no other meeting than that of the regenerate,\* he resolved to go and see and hear what was done and said there. He was wholly astonished to find more instruction in the sermons which he there heard, than in all those which he had ever before heard. He continued to attend regularly, and began to be very much troubled about his condition when I arrived at Bertry. My first sermons increased his trouble and agitation, but, a little after, as I was preaching upon the nature of true faith in Christ, he comprehended, and received from God the precious gift of faith. Since then, he has given unequivocal proofs of true piety, and of the desire which he has to consecrate himself to the service of his God.

The third, Jean Batiste Gérard, resident at Estourmel, 44 years old, of

\* A term of reproach given to real Christians.

Roman Catholic origin, was converted to the Lord about two years and a half ago. He had the Bible more than a year, and, even before he had the word of God, he was tormented in his conscience, in regard to his spiritual state. He bought the Bible, hoping to obtain from it light and consolation. He obtained, at first, a part of what he expected. He was indeed enlightened in regard to his duties, and therefore in regard to his culpability, and the deplorable situation of his soul in the sight of God. He was so tormented and affected by this view, that he became a burden to himself, and was brought to the very gates of despair, so far that he had many times the culpable design of committing suicide. But the Lord, who conducted him by a way which he knew not, did not suffer him to go to such an extreme. That good God, who is rich in grace, and abundant in means, threw in his way, as he was returning from Cambrais, a Christian woman, who spoke to him of the love of Christ, and of the perfect salvation which he purchased for us by his life, and his meritorious death. Gérard was extremely astonished to hear a woman talk to him so admirably about the gospel; but he was not on that account the more tranquil. He returned to his house wholly occupied with the things which he had heard. This woman, who had inquired out the dwelling of Gérard, related his history to Mr. Valentine Poulain, who was then laboring in the gospel, and engaged him to visit him. Mr. Poulain went to see him, and explained to him more fully the doctrine of salvation by faith in Christ. He appeared to comprehend well enough what Mr. Poulain explained to him, but he could not yet apply the promises to himself; he therefore had yet no peace. One day, as he went to his business, in a village two leagues from his house, being alone on the way he was again assailed by fear and remorse; in his extremity he wept, he cried, and prayed—and on a sudden the burden which weighed on his heart was removed; and he could believe that his sins were expiated by the blood of Christ, and that God had forgiven him them, for the sake of that dear Savior, who died for our offences, and rose again for our justification. He wept again, but it was for joy and gratitude. From that time he openly abjured catholicism, and consecrated himself to his Savior. His wife is also a dear sister, who will not

long defer the being baptized according to the word of God.

The fourth—Auguste Latour, also resident at Estournel, about 50 years old, a Roman Catholic by origin, had also bought a Bible, which he read with pleasure, but which he very little understood. He was a neighbor of Gérard, and keeper of a grog-shop. The abjuration of this last mentioned making some noise in the village, Auguste wished to talk with him, in order to know something about it. Gérard related to him his history, and read with him some portions of the Bible. He was all at once convinced of the truth, and he thought of nothing thenceforth but of ridding himself of his shop, although that was the means of his subsistence. Having been a widower for some years, and having children quite grown up, he thought they might well find means of subsistence in some other way, than in selling drink. But when he made the proposition to them, they were very much displeased with it; and he had to suffer much from them. Yet he did not permit himself to be discouraged by all these difficulties: he abandoned his occupation of dram-selling. He went at first to labor with one of his relatives, but this latter being informed of his change of religion, was unwilling longer to furnish him with employment. Thus, he was exposed to new vexations, persecuted and despised for several months. But at present the Lord has placed him in a family where he is appreciated, and where he is very well off.

The fifth, named Pierre Crinon, about 40 years old, was a Roman Catholic up to 1831. He first embraced a nominal protestantism, in which he lived for two years. At the end of this time, he became acquainted with a br. of Walincourt, who is a member of our church. This br. observed to Crinon, that he was in no safer condition since he became a protestant, than while he remained a catholic. This he comprehended without difficulty; and although this br. appeared to him too rigid and exclusive, he could not avoid loving him, and frequently seeking his society. The Lord had pity on him, and it is now more than three years since he was converted to God. He is a dear brother, full of zeal and ardor, entirely disposed to do the will of God, as soon as it is pointed out to him from the sacred word. Thus, as soon as he understood that he had not been baptized

according to the command of God, he could no longer delay to put that command in practice. He resides at Esne.

After having been thus sufficiently convinced, that these five brethren had a right to baptism, we repaired to the chapel, where I preached from Matt. iii. 15. I concluded by an exhortation which I addressed to the five candidates, relative to the solemn profession which they were about to make in baptism. I then baptized them, and while one retired and another came, I had some verses of a hymn sung. The ceremony was solemn, and produced impressions both on the spectators and on the candidates, which I hope will be durable. Afternoon we broke the bread of the Lord, and I declared solemnly before all, that our brethren, Jauquais, Lefebvre, Gérard, Latour, and Crinon, were received members of the church. This day was for us a day of holy rejoicing in the Lord. To God only wise, Father, Son, and Holy Spirit, be given the praise and the glory in time and in eternity. Amen.

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### Western Creeks.

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EXTRACTS FROM MR. ROLLIN'S JOURNAL.

(Continued from p. 94.)

Dec. 13. But few present at worship to-day; but those present were generally attentive to hear.

15. This day, visited several members of the church. Enjoyed some freedom in conversing on heavenly things, and the duties of Christians while here below. Some discouragements that appeared to my own mind this morning, have by the blessing of God been removed. Arise, *O Sun of righteousness*, arise; dispel the moral darkness of this heathen land.

20. A good number attended worship to-day. Br. Curtiss preached to an attentive assembly.

25. Had public worship. Trust some good was done.

26. Had public worship in the morning, and church meeting in the afternoon. Heard an Indian tell his Christian experience. He was approved by the church, and baptized the 27th, Lord's-day. A large number were present at worship, and at the water side. Solemnity seemed to pervade the minds of all.

Jan. 1, 1836. By request the brethren assembled, and resolved themselves

into a church-meeting. Afterward heard the experience of two individuals, and they were received as candidates for baptism. Repaired to the river side and baptized them in the name of the Holy Trinity. The season was interesting and solemn.

2. By appointment several brethren and sisters met for conversation and prayer, and the Lord granted his rich blessing. It was an impressive interview. All present unanimously resolved to live nearer to God, and be more faithful in duty the year we have just commenced than we did the past year. While we renewedly gave ourselves to the Lord, I trust we felt the spirit of dependence. Dear Savior, suffer us never to lose sight of our obligations to live for the honor of thy name.

3. The assembly at worship to-day was small. The attention was good, but there was not that solemnity which it has been our happiness to witness at other seasons.

30. To-day several of the brethren met according to appointment,—and related, one after another, the exercises of their souls. They are evidently fighting the good fight of faith. The season was deeply interesting and profitable to my own soul.

31. But few of the church met for worship to-day, but all present could say, "It is good for us to be here."

Feb. 7. Lord's-day. Unexpectedly we were favored with a warm, pleasant day, and our place of worship was nearly filled with attentive hearers, owing in part to the late emigration. Was pleased to learn that there were some Baptists with letters, among the attendants, and that it would be their privilege to unite with us.

21. This day our place of worship was nearly filled with attentive hearers. Deep feeling was manifested by some.

27. To-day a goodly number of brethren and sisters collected together according to appointment. Four Africans of the late emigration presented letters from the Baptist church in Concord, Russell County, Alabama, and were cordially received. Two other Africans related the exercises of the minds, and requested baptism, but was thought most advisable for them to wait.

28. Considering the inclemency of the weather, a large number attended worship. Tears bedewed some tawny cheeks.

March 6. A large number attended

worship to-day. Good attention to the word preached.

13. A large collection at worship to-day. Some were solemnly affected.

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Ojibwas.

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EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

Sault de Ste. Marie. Aug. 24, 1835. Had a serious and interesting interview with Wazawadonk and some other Indians; received encouragement from them that they will hereafter keep the Sabbath, and listen more attentively to the gospel.

27. This evening had a very interesting time with the girls of our family, who came into my study for inquiry and instruction. Found some of them more thoughtful than usual.

28. Had another interview of equal interest with the boys. Some of them were deeply affected.

31. This evening, had another meeting with the boys and girls together. The appearance of some of them is encouraging. They have generally been more attentive than before. May God have mercy on them, and bring them to a saving knowledge of the truth.

Sept. 29. Our two young brethren, Kish-kid-je-wun, and Ah-kuh-do being present, had a conference, in which Lydia Shegud related the dealings of God with her, from which we are led to hope that she has become a new creature.

Oct. 18. Lord's day. Lydia Shegud was examined at the close of the Indian meeting, and approved.

25. At the close of morning service, Lydia was baptized.

Nov. 24. This evening our native brother Shegud, opened to us his mind more fully than ever before, relative to engaging in missionary work. He said from the time he professed religion he had felt a desire to be engaged in the work, but his want of a knowledge of *the Book*, had always appeared as an objection in his own mind, and had prevented him from opening his mind to us, and expressing his feelings on the subject. He considered the dark state of the Indians, and pitied them, but he had a considerable family, that required a support. If the Board knew him, and his circumstances, and then wished to employ him, it would be his pleasure to engage in the service. These remarks were prefaced by say-

ing that I was well acquainted with him, and with his manner of life since he professed religion.

Dec. 28. This evening br. Alexis Cadotte came and opened his mind to us, relative to engaging as a missionary assistant. He expressed a deep sense of his unpreparedness for the work, and yet a hearty desire to engage in it, apparently arising from a love of the souls of his countrymen, and a desire to glorify God. It was finally resolved, that it seemed most expedient that he and br. Shegud should travel together with br. Cameron, the present winter, which might prove a profitable school to them, and serve to prepare them the better for future labors.

31. Commenced a protracted season of worship with the Indians, to finish the closing year and commence the new one. As the Indians had been invited by Mr. McMurray to call upon him this morning, we postponed our introductory service until the afternoon, but had a prayer meeting last evening, and others this morning at half past six and nine. At 2 o'clock br. Cameron delivered an introductory discourse from Heb. 7. 25. Had a pretty full and attentive assembly.

Jan. 1, 1836. At 11 o'clock the Indians, having visited around according to custom, assembled again for worship, and were addressed by myself from Matt. 28. 19, first clause. The Methodist brethren attended with us, and br. Jacobs interpreted. The assembly was very full and quite attentive. Nearly 200 dined with us. In the afternoon, br. Jacobs preached from Gen. 45. 28.

2. Br. Cameron preached from James 2. 26. In the afternoon I gave the closing discourse from Heb. 2. 1.—*Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip.* Several addresses and exhortations were delivered, in addition to the sermons, and good attention to them all. Also several prayer meetings were held during the meeting, and many fervent prayers offered.

In the evening held our covenant meeting, and had the satisfaction of learning from our native members, that they had enjoyed the protracted meeting much, and while they sat under the ministry of the word, they had found it sweet to their taste, and felt that they had grown thereby.

6. This morning br. Cameron and

our two native brethren, Shegud and Cadotte, started on their missionary tour down the river, after being affectionately commended to God in prayer.

14. Our brethren returned from their missionary tour last evening. They report that the Indians they visited were almost in a starving state, yet paid very good attention to the word generally, and manifested feelings specially friendly to the Mission that had sent them teachers.

15. This evening Tadabuhsas, or Kakakoos, came in to relate to us the state of his mind, and offered himself as a candidate for baptism.

After rising and shaking hands with each of us, he commenced by informing us, first, how he had long been hampered with Indian superstitions, which he found unprofitable and vain. He said he then joined himself to the white man, who wore a cap and white dress, and had a house, (meaning an altar,) covered with white, but intimidated, that embracing that religion had no better effect on him than practising his Indian superstitions; and represented himself as acting rather hypocritically in adhering to it as long as he did, for his heart was not there. He said, about the time that the snow fell, his mind was awakened by a dream, and since that, he had felt sorry for his sinful life. He also said he had given himself wholly up to the Lord, and now offered himself to us to become a member of this church, if we thought him fit. We explained to him more fully, the nature of the new birth, and told him that we never received any as members of the church until they gave us satisfactory evidence of having experienced such a change. If he wished to place himself under our instructions, we were ready and willing to instruct him, and when the evidence of such a change appeared sufficiently clear to us, we should be willing to receive him.

17. Lord's day, Tadabuhsas was at meeting, and strictly attentive, rose with the brethren in singing, &c.

Feb. 9. This evening, visited a Catholic family, bereft and mourning the loss of the head and husband. Met the Romish priest at the house. Some little discussion followed as a natural consequence, although repugnant to my feelings to discuss such points with a mourning family. Learned from him that they hold that baptism cleanses from original sin, and changes the punishment of actual sin from

eternal to temporal; so that one who is baptized may expiate his sins by his own sufferings. Also, that one object of the Savior's baptism was to sanctify the water, so as to give it this cleansing efficacy. He declared me to be in great errors, and unenlightened by the Spirit.

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EXTRACTS OF A LETTER FROM MR. CAMERON, DATED SAULT DE STE. MARIE, FEB. 12, 1836.

As br. Bingham will undoubtedly communicate to you the steps that have been adopted with regard to the brethren Shegud and Alexis Cadotte, it will suffice to mention, that, agreeably to the plan which we considered it expedient to adopt, I set out on the 6th of Jan. in company with the above-mentioned brethren, on a visit to the Indians residing on the islands in the immediate vicinity of St. Joseph's island in Lake Huron. We were, in this tour, generally, received kindly and hospitably. The attention the natives paid to religious instructions, far exceeded our expectations.

On the 26th I started in company with br. Shegud, on a visit to the Indians residing at the mouth of the river Tukwaminau;—(it runs into Lake Superior about thirty miles from this place.)—from thence to proceed to the Indians on the northern borders of Lake Michigan, the band with whom I spent part of last winter, and who had, at that time, given themselves up to me to be religiously instructed. These reside at a place called Kizhekikang, about fifty miles from Mackinac. From which place returned here on the 8th instant, after an absence of thirteen days. The weather has been, during our voyages to and from these places, intensely cold. In our last journey we met with one of the members of this church, and were very glad to see him steadfast in the faith. His name is Kishkijiwung.

The Indians, most of them, are under the influence of an old Indian, who resides at the river Tukwaminau. He is much versed in the religious superstitions of the natives, and is also a great medicine man, distinguished among them by the title of *Mata*. He is considered as a god among them, and, as a natural consequence, is much averse to Christianity. The old man, however, appeared friendly to us and paid us visits;—and I availed myself of the opportunity to present the subject of religion to him.

Our friends at Lake Michigan received us very kindly, and hospitably. The next evening after our arrival there, which was on the first day of Feb., Nuabunwa, the leading man of the band, assembled his people in his lodge to hear the word of God. We addressed them on the importance of accepting the mercies of God through Christ Jesus. They were very attentive, particularly the old man and one of his sons. We cannot say any thing with respect to the permanent influence which our interview with them may have produced. But there was a manifest change in the conduct of the old

man's wife. She is a Roman Catholic.

During our interview with this band, we were informed by the old man that he and a chief, named Ans, had been consulting together on the subject of religion, and that they finally concluded to embrace the Christian faith. Next summer they will inform me whether they will require me as their teacher.

Ans will join the band of Nuabunwa at Kizhekikaug. At this place they garden. They sow corn, potatoes, and peas. About a day's journey from this band, there is also another band, where they garden to a great extent.

## Other Benevolent Institutions.

### BAPTIST GENERAL TRACT SOCIETY.

The Twelfth Annual meeting of the Baptist General Tract Society was held at Philadelphia, Jan. 6, 1836. From the Annual Report then read we learn that the publications of the Society, belonging to the regular series, are 148, besides 11 occasional publications, embracing, in all, 3,550 pages, of which 2,712 pages are in permanent type. 3,000 copies of the Baptist Manual have been printed, and 20,000 copies of the Tract Magazine circulated. The whole number of tracts printed during the year, was 268,730, making 7,080,000 pages, and the number of pages issued from the Depository, 5,992,206. The gratuitous distribution of tracts amounted to \$1,196 21. \$418 had been paid to the Baptist General Convention for printing tracts in Burmah. \$175 75 had also been received for the publication of Temperance tracts and the Memoir of Mrs. Judson in the German language, and 252 subscribers of five dollars each, annually, for five years, had been obtained for the purpose of placing a bound volume of the Society's publications in every accessible family in the Western States. The receipts into the treasury during the year had been \$8000 34, besides \$334 55, received for the Tract house. Payments had been made by 226 Auxiliaries, and 158 new Societies had been reported to the Board during the same period. The number of Depositories was 53, besides the General Depository in Philadelphia.

#### OFFICERS OF THE SOCIETY.

Wm. T. Brantly, *President*.  
John L. Dagg, *Vice President*.  
Ira M. Allen, *General Agent*.  
Samuel Huggens, *Treasurer*.  
William Ford, *Secretary*.  
And twenty-one *Managers*.

### METHODIST MISSIONARY SOCIETY.

At the 17th Anniversary of the Missionary Society of the Methodist Episcopal Church, held at New York in April last, \$61,337 81 were reported as the receipts of the past year. The whole number of missionaries employed by the Society, is 156, of whom 118 are domestic missionaries, and the number of church members, 21,016, of whom 17,174 belong to the several domestic missions. The number of school-teachers is 30, and of scholars, 911, attached to the Aboriginal and Liberian missions; besides 1,710 under a course of catechetical instruction among the slaves, within the bounds of the South Carolina Conference.

The Liberian mission embraces six churches, at Monrovia, Millsburg, Caldwell, New Georgia, Edina, and Cape Palmas, containing 375 members; and four schools, attended by 128 scholars.

The Society has also two missions in South America, one at Buenos Ayres, and one at Rio Janeiro.

### AMERICAN SEAMEN'S FRIEND SOCIETY.

The Eighth Anniversary of this Society was held at New York, the 9th of May.

*Foreign Operations.* During the year the Society has employed five chaplains in foreign ports, at Canton, Havre, Honolulu, Smyrna, and Rio Janeiro. Arrangements have also been made for the establishment of agencies at Marseilles, Lahaina, Calcutta, Batavia, and Singapore.

*Atlantic Seaports.* There are sixteen Bethel chapels on the Atlantic coast, situated at Eastport and Bath, where public worship is occasionally maintained—Portland, Salem, Boston, New Bedford, Mystic, New York,

Newark, Philadelphia, Baltimore, Richmond, Charleston, Pensacola, and Mobile, where regular officiating clergymen are constantly found—and Savannah, where public worship is maintained in the winter season. They are all under the patronage of local societies, except Pensacola.

*Inland Waters.* Bethel ministers are established at Cleveland, Buffalo, Utica, Troy, and Oswego. Measures are in train at Albany for a similar institution in that city.

The Society has published 7,000 copies of the Seamen's Hymn Book and Devotional Assistant; an edition of 3,000 of the Sailor's Magazine, a monthly periodical, and 1,000,000 copies of the Sailor's Temperance Almanac for 1836.

The total receipts for the year were \$13,172 15.

#### AMERICAN TRACT SOCIETY.

The Eleventh Annual meeting of this Society was held at New York, May 11.

Publications pr'd during the yr. 4,556,972  
Pages, " " " 101,293,584

Publications circulated,	3,293,846
Pages, " "	72,480,229
Publications pr'd since for. Soc.,	43,647,590
Pages, " " " "	711,853,750
Publications circulated,	39,042,676
Pages, " "	614,790,076
Pages gratuitously distributed the past year,	7,290,900
Receipts for the year ending April 15, including \$792 18 balance in treasury,	\$105,003,59
of which, publications sold,	47,573 37
donations,	56,638 04
Expenditures for same period,	105,003 59
of which, paper, printing, &c.	53,117 77
remittances for for. distribut.	35,000 00
Baxter's Call, for the blind,	500 00
other expenses,	16,385 82

Of the remittances for foreign stations, \$8,500 were for the use of missionaries of the American Baptist and English General Baptist Foreign Missionary Societies, and \$2,500 for the use of Protestant Episcopal missionaries in Greece and China.

The donations received were about \$4,000 less, and the receipts for sales \$16,000 more than in the previous year.

The number of new Auxiliaries is 34; whole number on the Society's list, 1180.

#### Donations from April 15 to June 15, 1836.

Jackson, Mi., Fem. For. Miss. Soc. Aux., &c. 20, Mrs. O. A. Runnels, 10, Newton, Ms., First Bap. ch. (including the proceeds of a silver spoon,) per Prof. Ripley,	30, 21,86
Boston, Ms., Miss M. A. Boyden, 1, a lady of 2d Bap. ch., 1,39, Dist. Col., Am. Benef. Soc., (from Ala., Ga., N. C. & Va., to wit,) Tusca- loosa, Ala., 11,12, Coosa ch., 13,20, East Wetumka, 15,81, Bethany ch. 17,75; a female in do., 1,12; a child, .6; Marion, 33,10; two ladies, 3; New Hope ch., 5,50; Mobile, 23, 81; several persons in do., 8; Limestone ch., 7,77; La Fayette, 9,39; Mrs. Ann Slaughter, 2; from Ga., K. Per- kins, Troup co., 2; a sister in Augusta, .25; Talbotton, 7,12; Lagrange, 25,76; Long Cane ch., Troup co., 8,19; from N. C., May's Chapel, 13,46; from Va., Hunting Creek ch., 9,63; L. R., .14; for Bur. miss.; per Rev. Luther Rice, Agt. Am. B. S.,	2,39
Am. Tract Soc., for Burmah, 1000; for Siam, 500; for Am. Indians, 300,	218,18
Penobscot, Me., Bap. Asso., L. Morrill, treas., 179,25; L. Morrill, Esq., 5,	1800
The above is included in Annual Report of April, 1836.	184,25
Fairfield, Me., Fem. Bap. Miss. Soc., per W. Jenney,	6,00
Charlestown, Ms., Miss E. B. Wells, to educate Bur. children, named J. B. & A. R. Wells, per Rev. H. Jackson,	30,
Lebanon & Berwick, Me., Members of the Bap. ch. for Bur. Bible, per D. Wood,	36,
Malden, Ms., a fem. friend, per Rev. Mr. Nelson,	1,
Philadelphia, Pa., Sanson st. Fem. For. Miss. Soc., for Ind. miss., 100; Na- tive Burman preachers, 67,81; For. miss. 258; a lady's annual donation for Mrs. Wade's private use, 10; per Mrs. Elizabeth Sailor,	435,81
Mahoning, Pa., Bap. ch., for Bur. Bible, per J. P. Rockfeller,	16,
Eastport, Me., Bap. ch., mon. con., 40,56; two sisters in do., 5, each, and avails of jewelry, 4,25; for Bur. miss., per Rev. J. Hague, pastor,	54,81
Rumney, N. H., Bap. ch. & soc., for Bur. Bible, per A. Ward, Esq.,	20,
Troy, N. Y., J. Harpham's legacy, (balance,) for Bur. Bible, per W. Colgate, Esq.,	500,
New York, R. G., per Rev. O. Winslow, 3; Seneca, N. Y., Bap. For. Miss. Soc., 93,12; Amity st. Fem. Bib. Soc. for Bur. Bible, 117; New Jersey Bap. State Conv., P. P. Runyon, treas., 175, per W. Colgate, Esq.,	388,12
Darlington, S. C., For. Miss. Soc., a balance, 2; three sisters of the Bap. ch., 30; for Bur. Bible, per Rev. W. Q. Beattie, Pleasant Hill,	32,
Kingston, Ms., Fem. Retrenching Soc. to edu. Bur. child, named Welthea D. Whitten, per M. Whitten, Esq.,	25,

Philadelphia, Pa., 1st Bap. Ch. Fem. For. Miss. Soc., for Bur. Bible, 60; for miss., 65; Karen Soc., to sup. Georgianna Boardman, 25; Karen mission, 20; Misses Bur. Tract Soc., for Bur. trac., 70; by Mrs. J. L. Seddinger, 250, Frankford, Pa., Miss. Soc., 25; Bible class, for for. miss., 10; Holmesburgh, Pa., S. S., for Bur. tracts, 4,06; the ch., to edu. David Jones, 12; Roxborough, Pa., For. Miss. Soc., for for. miss., by J. Mulford, jr., 10, per Rev. Dr. Brantly, 61,06	311,06
King & Queen, Va., Hasseltine Fem. Miss. Soc., for African miss., 37,50, and Bur. miss., 37,50, per Rev. Eli Ball,	75,
New York, South Bap. ch., to support Moug Shway Moug, 100; Mr. Tracy, for Bur. Bible, 100; Fem. Miss. Soc., for Bur. schools, 100; per Rev. C. G. Sommers,	300,
Hampton, Conn., Mrs. Jenima Elliot's legacy, 112,02; Females of Ward, Ms., 6; per Rev. John Paine,	118,02
Willimantic, Conn., Bap. ch. and soc., per Rev. B. Cook,	10,54
Tarrifville, Conn., Bap. ch., for Bur. Bib., per Rev. W. H. Shaler,	19,04
Boston, Ms., Mr. E. D. Everett,	1,75
Heath, Ms., Mrs. Martha Chapin, for Bur. miss., per H. Thompson, Esq.,	15,
Florida, Ms., Mrs. N. Drury, per Mr. H. Benton,	5,
Rowley, Ms., Fees of a juror of Supreme ct. at Ipswich, per Hon. R. Choate, A friend, for Bur. Bible, per L. Farwell, Esq.,	2, 5,
New York, Oliver St. For. Miss. Soc., by Wm. Colgate & Co., to support Rev. E. Kincaid, 400; to educate an Indian child, named Sally W. Cone, 20; For. miss., 180; per Rev. S. H. Cone,	600,
which, with 200 for the Orissa, and 200 for the African, makes 1000 for foreign missions from this soc. within a year.	
Amesbury, Ms., Mr. Scott, for Bur. Bible,	3,
A. Jacobs, 2,50; E. Bartholomew, 50; Farmington, Ms., Bap. ch., per Rev. C. A. Lamb, 7,50; Mrs. Buttolf, Troy, M. T., 1; East Smithfield, Pa., Bap. ch., 4,50; a friend in Michigan, 1; Almond, Bap. ch., per L. Rathbone, 11,12; Alleghany For. Miss. Soc., per N. Carr, treas., 63; for for. miss., 91,12	
Clinton, N. Y., Ben. Soc. Young La. Domes. Sem., per Rev. H. Kellogg, 7; Friend of miss., 6; a friend, for post. on Miss Gardner's N. Y. Bap. Reg., 75; for Bur. miss.,	13,75
A friend to truth, 5; Elder J. Freeman, Apling, 10; for Bur. Bible, 15, A friend to ed. of Bur. fem. children, per Messrs. Bennett & Bright, 5,	121,87
Boscawen, N. H., Widow Clough, for Bur. miss., per C. D. Stanwood, 5; a friend, 50	5,50
Society Hill, S. C., Karen Soc. for sup. of a native Karen minister, per Rev. J. C. Furman,	60,00
Georgia State Conv., to wit, Augusta, 78,38; Rev. L. Rice, 1; Kioke, 5; Greenwood, 2,43; Rehoboth, 20,50; Washington, 9,25; Phillips, 12; Powelton, 8,50; Sparta, 6; Island Creek, 7,75; Flat Shoals, 6,25; Clinton, 18; Macon, 20,30; Union, 12,13; New Providence, 5; Forsyth, 19,10; Mt. Pleasant, 22; Colodenville, 12,35; Bethesda, 40,50; Good Hope, 5,12; Centreville, 2,25; Columbus, 6,50; and for Bur. Bible, Crawfordville, 18,62; Bethesda, 77,45; Mrs. Meyer, 5; Mr. Henry McLellan, 5; per Rev. Jesse Hartwell, agt. of Bd.,	426,85
Shutesbury, Ms., J. L. Smallidge, Esq., treas., Wendell Bap. Miss. Soc., for for. miss., 101,94; Bur. Bible, 10,16; per W. Raymond, Esq.,	112,10
Attleborough, Ms., Bequest of Miss Betsey Sprague, per Aza. Read, Esq. Ex.,	100,
Onondaga Asso., N. Y., by John Munro, Esq., treas.,	330,
Alabama State Conv., for for. miss., 278,17; for Bur. Bible, 208,37; per A. G. McCraw, Esq.,	486,54
Virginia Bap. Miss. Soc., for Bur. Bible, per A. Thomas, Esq., Treas.,	50,
Haverhill, Ms., Rev. Geo. Keeley, for Dr. Judson's trans. of the Bible,	5,
Fitzwilliam, N. H., Mrs. Wright, for Siam miss., per Mrs. Blanchard,	1,37
Malden, Ms., Fem. Miss. Soc., per Rev. Mr. Briggs,	3,12
Providence, R. I., Young La. Miss. Soc., connected with Pine st. ch., to edu. Karen child, named Chara Emily Church, per Mr. Scott,	25,
Middlefield, Ms., Dea. John Newton, for Bur. miss., per S. Root, Esq.,	10,
Princeton, Ms., Bap. Fem. Char. Soc., for Dr. Judson's trans. of the Bible,	9,00
Philadelphia, Pa., Rev. E. Going, including 55 cts. proceeds of jewelry from Mrs. Ewing, of Pa., per Rev. Mr. Aldrich,	25,
Bluehill, Me., Rev. J. Gillpatrick, treas. Hancock Aux. Soc., Prim. Miss. Soc., Reed's Brook, 3,92; Fem. Miss. Soc., Eden, 5; Fem. Miss. Soc. 1st Sedgewick, 10,81; Fem. Miss. Soc. Sedgewick Bay, 20; Male Miss. Soc. Sedgewick Bay, 16,10; Male Miss. Soc. Mt. Desert, 5; Fem. Miss. Soc. Mt. Desert, 2; Fem. Miss. Soc., Surry and Ellsworth, 11,97; Prim. Miss. Soc. Trenton, 10,28; friend to miss., 1,15; per Capt. Harding,	86,23
Newport, R. I., Mrs. Frances Woodman's legacy, per Mr. John Stevens, Ex'r., by Rev. J. Dowling,	100,
Harvard, Ms., Still River Fem. Bur. Miss. Soc., Miss Chase, treas., per Rev. M. Curtis,	10,06

Boston, Ms., an aged fem. member of 2d Bap. ch., per Rev. B. Stow,	10,
Middleborough, Ms., Old Col. Bap. Miss. Soc., for for. miss., 100; Bible trans., 100, and for Bur. tracts, 75; to edu. Bur. child, named Mary Hubbard, 25; per L. Peirce, treas.; (also 100, for Home miss.)	300,
Barnstable, Ms., Fem. Benev. Soc., 15; Male Miss. Soc., for 1835, 22,45; for 1836, 31,50; per Rev. Mr. Chessman,	68,95
Lower Dublin, Pa., Fem. Mite Soc., Mrs. H. Wright, treas., for Bur. miss., 78,55; friends, for the Bible in Bassa Cove, Africa, 1,50; Norristown, Pa., Bap. ch. and cong., by Rev. C. E. Wilson, 25; per Rev. I. M. Allen,	105,05
Boston, Bap. For. Miss. Soc., Dea. James Loring, treas., including 25, to edu. Karen child, named Lydia Malcom, and appropriations for Bur. miss., Bur. schools, French miss., &c.,	494,56
Granville, O., Bap. ch. mon. con., 26; Mrs. Richards, 1; Mrs. N. Malarly, 1; per Rev. H. Carr, by Rev. E. Thresher,	28,
Georgia State Conv., Col. A. Janes, treas., for. miss., 1403,62; Bur. miss., 196,67; Bur. Bible, 3075,67; Bur. tracts, 2,60; Karen Bible, 22,50; China Bible, 7,50; African miss., 1; per Rev. J. Mercer, D. D., and Dr. W. H. Turpin,	4709,56
Brunswick, Me., a few sisters of 2d Bap. ch., for the Burman trans. of the Bible, per Miss N. Stone, by Mr. Haynes,	10,00
Philadelphia, Pa., Fem. Bur. Bible Soc. of Spruce st. Bap. ch., Mrs. H. Sexton, treas., for Bur. Bible, per Rev. Dr. Babcock,	100,
Kennebec, Me., Aux. For. Miss. Soc., J. Fogg, Esq., of Readfield, treas., per John Smith, Esq.,	160,
Middlesex and Norfolk Aux. Miss. Soc., Ms., Dea. J. Fosdick, of Charlestown, treas., for. miss. 490; sup. of Moug Shway Moug, by the Bap. ch. and cong. in Brookline, 100,	590,
Baltimore, Md., Bap. Fem. Miss. Soc., Mrs. N. D. Crane, sec. and Mrs. Wilson, treas., for Bur. and Ind. miss., and medicines for the former, per Rev. Dr. Sharp,	110,
Haverhill, Ms., a member of 1st Bap. ch., for Mr. Oncken's Ger. trans. of Mrs. Judson's mem., 2; Bur. tracts, 2; for. miss., 10; per Rev. E. N. Harris,	14,
Newton Upper Falls, Ms., Miss Persis Rice, for Bur. Bible, per A. F. Smith, Esq.,	10,
Drontheim, Norway, A few friends, for Bur. miss., per Mr. J. H. Albers, 29; Rev. U. B. Miller, for sup. of Bur. child, adopted by Mrs. Vinton, and named Julia A. Miller, 15; Bridgewater, Pa., Ch., per Mr. M. S. Wilson, 25; Catskill, N. Y., Bap. ch., per Mr. S. Wilson, 15; Sand Lake, Fem. Bur. Miss. Soc., Mrs. I. B. Fox, Treas., for the Bur. Bible, 12; New York, Oliver st. Fem. For. Miss. Soc., (for For. Miss., 223,60; Bur. Schools, 102,) 325,60; Orange, N. Y., Miss. Soc., per W. Lain, 2,50; D.ontheim, Norway, A few friends, for Bur. miss., per Mr. J. H. Albers, 11,75; New York, Mr. Robert Edwards, 25; per William Colgate, Esq.,	460,85
Reading, Pa., Henry Rankin, Esq., per Rev. Ezra Going,	25,
Philadelphia, Pa., Fem. Bible Soc., Mrs. Sarah Keene, treas., to be sent to Rev. Amos Sutton, for the Orissa miss.,	100,
Sanson st. Ch., Juv. Ind. Miss. Soc., Mrs. Elizabeth Knowles, treas., for Ind. miss.,	74,60
"A Preacher," who is a friend to missions, for for. translations,	5,
Virginia Bap. Miss. Soc., A. Thomas, Esq., treas., for Bur. miss., including a legacy of 100, from Miss Elizabeth Nelson, of Frederic co., Va., 359,62; Bur. Bible, 169,40; Bur. schools, 25; China miss., 5; Ger. miss., 5; Ind. miss., 5; For. miss., including 100, from Soc. of Enquiry, of Va. Bap. Sem., 304,09,	873,11
Boston, Ms., Baldwin Place Juv. Miss. Soc., per Ellis Miller, Treas.,	7,64
Milford, N. H., Bequest of Miss Nancy Barker, for Bur. miss.,	80,24
Phillipston, Ms., Avails of a string of gold beads, from "A friend to missions," for Bur. miss., per Rev. J. Glazier; by Dea. L. Briggs, of Athol,	5,62
Boston, Ms., Miss Eunice B. Wells, to ed. Bur. children, named John Bachelor Wells, and Abigail Richardson Wells,	40,
Rev. A. Bennett, Ag't of the Board, per Rev. E. Loomis,	115,
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	\$13,477,50

CLOTHING.—Belchertown, Ms., Bap. Fem. Benev. Soc., per Electa Perkins, 1 box clothing, for Ind. miss., valued at 24,82.  
 Middleborough, Ms., Old Colony Bap. For. Miss. Soc., Levi Peirce, Treas., 1 bundle clothing, valued at 8,50.

H. LINCOLN, *Treasurer.*

Benevolent societies or individuals would render valuable aid to the Indian Missions, by forwarding boxes of clothing to the Rooms of the Board; to be distributed among the stations west of the Mississippi as their exigencies required. Supplies of clothing are needed at several of the stations, at the present time.



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