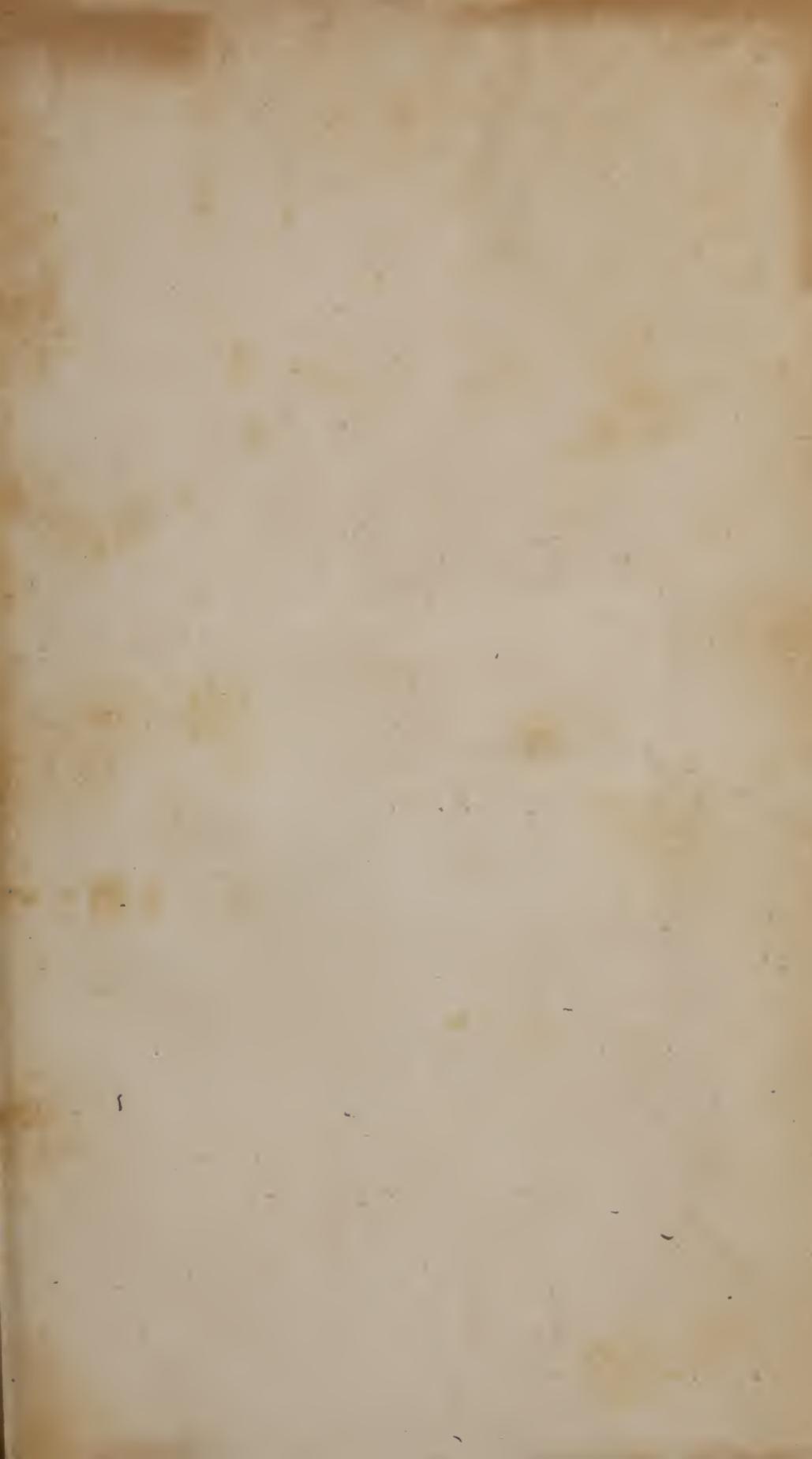


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## BAPTIST MISSIONARY MAGAZINE.

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No. 8.

## American Baptist Board of Foreign Missions.

## Burmah.

JOURNAL OF MR. KINCAID.

*(Continued from p. 165.)**Brahmins in Burmah and Kathay—Mahometans—Visit to a Monastery.*

June 27. Some time since I wrote to br. Pearce, of Calcutta, for a few copies of the New Testament, and a few tracts in Bengalee. I was induced to this by the urgent entreaties of a brahmin who secretly professes to be a disciple of Christ. Br. Pearce promptly forwarded, under the care of Col. Burney, 25 copies of the New Testament, also 25 copies done up in parcels in the form of tracts, together with three or four kinds of tracts. I sent for the brahmin, and when he saw the books he was quite overcome with joy. He said, "What will not Christian love do to benefit mankind?" I gave away ten copies of the Testament, and 200 tracts, in about two hours. There are 200 brahmins in a village a little south of the city, besides about 3000 Kathay brahmins, whose written language is the same. Among the various classes of people that throng this city, after the Burmans and Shans, the brahmins are the most interesting. I have never taken the least pains to introduce myself among the Chinese, except on two or three occasions, and, indeed, I could not, without leaving unoccupied a more interesting field.

30. But few visitors to-day, and these few not at all interesting.

July 1. Gave away fifty tracts, and three books.

2. The Surrawa prince, (the king's brother,) sent for me yesterday, and again to-day. He treated me with much kindness—took me around his

house, and showed me the different apartments, but gave no chance to speak on the subject of religion. His object was to get me alone, to ask my advice about a little difficulty which he had. Without being aware of it, he paid a compliment to the Christian religion.

3. Two rather interesting inquirers. They have read considerable, and so far appear very well.

5. Lord's-day. Had but 13 at worship. It is a very sickly time. Three of the native Christians are sick with fever, and several of the school children with fever and measles. It is supposed nearly as many are now dying, as in 1834, with the small-pox. The whole night, funeral processions are passing our house, and there are three other gates, through which the dead are taken. In some whole streets, there is not a house, where one or more have not died.

6. A mahometan from Ummerapoor, called on me in great distress. He has a wife, and five children, and, in one short hour, through the intrigue of some government man, is reduced from opulence, to beggary and want. The poor man wept and begged I would intercede for him, said that the governor would listen to me. I said to him—Surely among the 2 or 3000 musmuls in Ummerapoor, many of whom are men of wealth and influence, you cannot want for friends. "Alas," (he said,) "now I am reduced to want, I have no friend." "The people who have always treated me as a brother, now will not see me, and my children cry for rice, and no one pities them." I have often called on this man when in Ummerapoor. He lived in the largest and most costly house in the city, and I always received from his hand a cup

of tea or coffee, while himself and neighbors listened to the gospel, or, as sometimes was the case, disputed me and advocated the claims of the Impositor. I felt distressed at the situation of his family, and promised to do what I could. The affair was soon arranged, and the poor man, in an excess of joy, prostrated himself on the floor, and would have worshipped me, had I not prevented him. I told him to worship the Lord Jesus Christ, the Savior of sinners. Here is an instance, (and I could mention several others,) in which the proud, vile, haughty mussulman acknowledges the superiority of the gospel. Without intending it, they honor Christ.

10. But few people at the house, these few days past. Proclaimed the gospel to a crowd of men and women, who were gathered round an old temple.

17. Visited a monastery this evening in company with two of the native brethren. All the inmates, to the number of thirty or forty, with the Abbot at their head, seated themselves around me in the great court. On one side of us, on an elevated platform, was a long row of neatly carved images, and, on the other, a crowd of people, who came in to hear what the "foreign teacher" had to say. I continued speaking till dark, with no other interruption than "Yes, that is very true," which occasionally fell from the lips of one and another in the crowd. When it became dark, the Abbot said, "We shall need a light." I looked up among the highly polished images and said, Certainly where the gods are it cannot be dark. The Abbot smiled, and said those things were of very little use, as they neither imparted natural nor mental light. Mrs. Kincaid and myself left with many invitations to call again.

26. Lord's-day, had our usual assembly. For several days past, we have had but few visitors; on an average, 20 or 25 in a day. Several from Ummerapoorra lately, both brahmins and mussulmans. A few days since had a number from Bomau, a city near the frontiers of China. Last year two or three tracts reached that city, and having heard these books were printed in the "golden city," all were eager to read and know more about that wonderful Being who made heaven and earth. Have had during the month quite a number of visitors from Mona, Logare, Cheending, and other Shan cities, to the north east of Ava. Some

of these cities are within four or five days' march of China.

27. Col. and Mrs. Burney, accompanied by an escort, reached Ava to-day, having been absent a year and three or four months. Noblemen from the palace are flocking in with congratulations, which is evident testimony of the good feelings of Government. Perhaps no person in the world could manage the Burmans more admirably than Col. Burney: he is both loved and feared by the officers of Government. All the complicated affairs that were pending between the Court of Ava and the Bengal Government, he has managed in such a way as to give entire satisfaction to both powers.

28. Had several Burmans, brahmins, and mussulmans, all in a group, to whom I preached the gospel as plainly as possible. All asked for books and tracts, and *all*, except one brahmin, declared themselves afraid to say one word against the doctrines I taught. *Truth* bears investigation. *Truth* commends itself to the conscience. But O, the power of tradition! the *practice of my fathers!* Alas, what can words do—what can *truth* do, against such a mountain? Oh, that we might ever feel that the Holy Spirit's influence alone can make the truth effectual in removing darkness and in subduing the enmity of the heart.

August 2. Lord's-day, after preaching from "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," we commemorated the Savior's death in the holy supper. Yesterday we had 150 or 200 visitors, and gave away about that number of tracts.

Under the same date, Mr. Kincaid proceeds to give the following

#### *Summary view of the Station.*

A few days since I received 34,000 pages of books and tracts, and a short time before about 12,000—during the two months now past, about 18,000 pages have been given away at the house, and a few tracts besides have been given away by the native brethren among their acquaintance who wish to examine this religion. The school continues about the same; 11 have been dismissed, and 10 are now studying. They are boarding scholars, and attend worship constantly. Mrs. Kincaid has them formed into a Sabbath school. One of them we hope is pious, and two others are serious, and

are often overheard in secret prayer. Every effort we make, appears to be blessed, and though only twelve have come out openly on the side of Christ, yet there are quite a number who own Christ as their only hope and Savior, who are afraid to take the last solemn step of separation from the world in being buried with Christ in baptism. The number of those who own Christ in secret, is increasing.

12. Several inquirers to-day, who are apparently honest. They spoke like reasonable men, yet I fear have not much of that feeling which induces sinners to cry, "What shall we do to be saved?"

13. The head of a young, (monastery,) of whom I have formerly spoken, has become a believer in Christ, and is greatly distressed about his situation, as all his movements are carefully watched. The native brethren think he is really "born of God," and I cannot but hope this is the case; however, I dare not be sanguine. He knows, and professes to love the truth. He is a man of great natural parts, well read in all Burman books, and withal, a great orator.—I have visited the *Tha-tha-na-ping*, (lord archbishop of the Empire,) gave him part of the New Testament, and some tracts, all of which he said he would read with care. By his request, I gave a condensed view of the Christian religion, the being of God, the immortality of the soul, the depravity of man, the redemption by Christ, the Holy Spirit's agency in changing and sanctifying the soul, the resurrection of the dead, the judgment day, the eternity of future happiness, and future punishment, &c. He is a very mild man, is well skilled in metaphysics, but in theological discussions is a novice, compared with many others in the city.

15. Ko Gwa and the native Christians who live in his compound, are thrown into consternation by the threats of some of their neighbors and petty officers, to report them to the officers of the palace. Should this threat be executed, they will probably be thrown into prison, at least two or three of the most prominent men. Ko Gwa says, "Let us not be anxious, God will watch over us." The merciful providence of God which has been around us for so many months, and amply provided for us in every time of need, encourages us to hope that the arm of persecution will not be raised. Our refuge is the Rock of Ages.

16. Several of the church were not present at worship, but sent word by their children that their houses were surrounded by informers, and they thought it most prudent to remain. To those present, I preached from these words, "Grace be with all them who love our Lord Jesus Christ in sincerity." I believe we all had a comfortable day.

17. Gave away more than a hundred books and tracts, to people who called at the house. Had conversation with some old inquirers.

20. Have made some little excursions in different parts of the city, and find the people as much inclined to listen as formerly. I do not perceive any shyness, or fear of listening to me in the street, *zayat*, or verandah, wherever I choose to stop.

21. Several of the native brethren called to-day, expressing the hope that the threatening storm will pass away, and leave them undisturbed. So we hope, and unceasingly pray.

Burmans, mahometans, and brahmins from Uminerapoor, have been calling for books lately; I have given them about 300, 50 of which are in Bengalee.

28. Gave away 250 tracts and books to those who called at the house. This is a much greater number of visitors than usual. Had some violent opposers, and not indifferent reasoners. Opposition is better than indifference. Two persons appear to be right in heart, but as yet, they have not courage to be baptized. We long to see a time of refreshing from the presence of the Lord; when the word shall be quick and powerful, reaching the inmost soul of these perishing heathen.

29. Ko Kai and Moug Shwa Nee, (Ava converts,) I am sending out on little excursions into the out-skirts of the city and neighboring villages; and to make them more skilful in the word of righteousness, I have them spend an afternoon with me every second or third day, when I read one or two chapters critically. In this way they are becoming more acquainted with the Scriptures, and I trust are growing in grace, and in the knowledge of Christ crucified. It is vastly important that native assistants should have a thorough Bible education. They are constantly brought in contact with subtle, farsighted reasoners, and if their arguments prove weak or indefensible, the cause of Christ suffers in their hands. I hope our dear friends in America will

not be discouraged because the work goes on so slowly at Ava. Often I have felt very much distressed in view of the difficulties to be overcome; the stern, jealous character of the government; the influence of the priesthood; the blind attachments of the people to ancient customs, and above all the dark, fearful depravity which reigns among all classes and ranks. The depths of satan can be understood, only by an intimate acquaintance with the heathen. However, we must not despair of pulling down every *strong hold*, and of being able to carry the gospel triumphantly over the whole world.

EXTRACT OF A LETTER FROM MR. KINCAID, DATED AVA, OCTOBER 9, 1835.

*Mr. Simon's reception at Ava.*

The arrival of Mr. Simons and family at Ava in September last, was mentioned in our number for June. The following brief notice of the manner in which he was received by the government, encourages the hope that he will be suffered to remain, and to labor in connection with Mr. Kincaid without molestation.

On the twelfth of last month, the fifth day after br. Simons arrived, we received a written order to appear before the ministers of Government on the following day. I informed the messenger that the next day was the Sabbath, and we could not go, but if they should appoint any other day, we should not refuse to appear before them. Accordingly, on the fifteenth we were again summoned before the lords of the empire, and at 8 o'clock in the morning we entered the palace enclosures, and took our seat in the legislative hall. The woon-gees and woon-douks, were in the palace. The sadou-gees, (royal secretaries,) said we must remain till their lordships should come from the palace. I entered into conversation with some of them on the subject of religion: if it had no other beneficial effect, it served at least to calm my own feelings. I felt that probably the well-being of millions might be suspended on the doings of this morning. After waiting about one hour, the ministers came in, with the queen's brother at their head, and we were soon summoned before them. One of the woon-gees inquired about br. Simons, who he was, and what he was. I replied, that he was a teacher of religion, and had come to be my associate;—it appeared so reasonable that I should have a companion, that no

objection was made to his taking up his residence in the royal city. The woon-gee then said, "The owner of the house has brought in a petition requesting that you should leave his house immediately." I answered, You know we cannot endure this hot climate if we live in a common Burman house. When we can get a comfortable house, we will remove, though I am sure the owner does not wish us to leave his house on any other ground than that he is afraid of government oppression. The woon-gee said, "It is not proper to speak in this way." Thus the examination closed, without one harsh, or angry word. Not a word was said about preaching or giving books; not a word about our leaving the country. We are at liberty then to go on with our work. We have all the toleration that is needed—al. that the gospel asks, because the only favor that we can ask of a heathen government, is, to let us alone. It is true, the government at times has been feverish, and on three or four occasions, has put itself into a threatening posture; yet all this has quickly subsided. Our Heavenly Father has set open the door of hope, and the door of faith, so that, although there may be much that is trying, and sometimes even perplexing, we cannot but feel that a foundation is being laid for the introduction of great and manifold good into this benighted empire. The husbandman who enters a wild and cheerless forest, is obliged to toil long and painfully, before he can see a single field whitening for the harvest: he does not sit down, however, in hopeless sorrow. The hardy woodman's axe echoes through the gloomy forest, and, in process of time, there is an opening made, through which the light of day descends, and the fattening dews of heaven distil; then comes the delightful labor of casting in the seed, and gathering the joyous harvest. Shall we be less patient, less laborious, less hopeful? Shall we say this is the work of many long and painful years, and therefore abandon the labor in despair? Many long years may pass, before the reaper's song shall echo through these valleys; yet that day will surely come.

**Reviews.**

EXTRACTS FROM MR. VINTON'S JOURNAL.

Our last communication from Mr. V. (pp. 110—114,) left him at Tavoy, whither he had repaired the 20th of March to pass the rainy season. He continued there, preaching

to the English congregation, distributing tracts, arranging and copying the Karen Dictionary, &c., till early in October, when he returned to Maulmein, (Oct. 12,) on his way to Chummerah. The extracts which follow give some details connected with his labors at Tavoy, omitting such as have been heretofore published.

Tavoy, June 29. Blessed be God, one case of hopeful conversion, and two additional cases of awakening. Our meeting this evening was one of deep solemnity, for God was there. I doubt not but every individual present felt deeply concerned for the interest of his soul.

July 3. Called at the hospital, and found a number of the soldiers in deep concern for their souls. But what encouraged me still more, another individual has begun to hope in Christ. Surely this blessed work of mercy is going on.

6. A large lot of tracts have arrived from Maulmein, and I have this day entered upon a course of liberal distribution, resolved to give to *all* who can read, and can be persuaded to take. I bless God for the prospect before me. No refusal to-day. All that could read received, and that, too, with many expressions of thankfulness.

11. In my evening excursion, gave away a hundred and seventy-five tracts. It was truly cheering to my spirits, to see with what interest the people received them. Some would come running out of their houses to meet us; others not seeing us when we passed, would come running after us to beg tracts. Some would say, 'When you were along before, you gave me a small book; I have read that, and now want a large one;' others, 'You gave one of my neighbors such a tract—I want that tract.'

13. In my excursion this morning, found twelve or fifteen women, collected at a kind of grocery, who all asked for books, saying they had either husbands or children who could read. One said she wanted I should give her at least two for her own family, and four for her neighbors, (she lived at a neighboring village,) who she knew would be glad to read them. This evening brother Wade went out with me, when we were all but thronged with applicants for tracts. A company from the kyoungs first came around us. As soon as they were supplied, they ran to call others, who immediately came flocking around us, nor would

they be satisfied, till each one was furnished with a book. On my return, called at Mr. C.'s, and attended the prayer meeting. A deeply solemn time. Three individuals who have never before manifested any concern for their souls, at the close arose and requested their Christian friends to pray for them. One of them is a Roman Catholic.—Another has not attended meeting since I came into the place, till last evening.

15. Gave away nearly three hundred tracts to-day. In my evening excursion went into a kind of public square, and seeing a couple of men at a little distance, I called to them, to know if they wanted books. They immediately came running to me, saying they were from a neighboring village, and wanted books for themselves and their neighbors. By this time there were seen coming from every direction, men, women, and children, and in a few moments, I was literally surrounded with applicants for tracts. None were willing to be sent empty away, nor could I find it in my heart, to withhold from their starving souls the bread of life. O, that their souls might be led to Jesus, the source of eternal life.

16. Two more of the soldiers have begun to hope in Jesus. Three came forward this evening, and related what God had done for their souls, with a view to receiving the ordinance of baptism. I shall probably baptize one next Sabbath.—The other two have concluded to wait a little.

19. Commenced a Bible class to-day, among the soldiers. My object is to bring the word of God in direct contact with their consciences, with a view to their speedy conversion. Those who are already Christians, need such an exercise, to acquaint them more thoroughly with the claims of God upon their services, and to call them out into the field of action. One of them, has already become my assistant in tract distribution among the natives,—says he has learned so much of the claims of God upon him, that he can never again idle away his time as he had done. Baptized one of the English soldiers. The scene was deeply solemn,—God was there. Others I trust will soon follow.

Aug. 2. Baptized another of the English soldiers,—a large concourse of people, consisting of Europeans, Burmans, Bengalese, and Karens. Scarce ever did I witness a season more solemn and deeply interesting.

## POPULATION OF THE TENASSERIM PROVINCES.

The following Table gives the Population of the Provinces of Tenasserim, according to the latest Census, completed Dec. 31, 1834, and recently forwarded by Mr. Simons, of Ava station.

Province of Amherst, (1834.)	Houses.	Males.	Females.	Total.	Thousands and Talings.	Siamese.	Malays.	Chinese.	Karens and Thongthoos.	Natives of India.	Native Christians.	Burman Mussulmans.	Salones.	Miscellaneous.	Grand Total.
Town and Suburbs of Maulmein, Country,	2604 5173	8471 15521	7731 14799	16182 30320	13702 23312	73 1	483 64	958 5921	1908 80	1988					16182 30320
Total.	7777	23972	22530	46502	37011	74	547	6879	1988						46502
Province of Tavoy, (1833.)															
Town and Suburbs of Tavoy, Country,	1845 4768	4218 12450	4827 12693	9045 25143	R. 8248 T. 7 R. 20368 T. 4433	56 14	520 76	23 4		23 4				161 8	9045 25143
Total.	6613	16668	17520	34188	33236	14	596	27		27				199	34188
Province of Mergui, (1833.)															
Town and Suburbs of Mergui, Country,	1143 1117	2892 2688	3423 2623	6315 5311	5249 4060	20 101	112 11	71 793	71	R. 185 178	647 178		203		6315 5311
Total.	2260	5580	6046	11626	9244	121	123	71	793	71	185	825	203		11626

\* In 1833, Maulmein, Country, Total, 44151  
In 1834, Increase, 2348

Population census taken.

Amherst Province,	46502	1834*
Tavoy	34188	1833
Mergui	11626	1833
Total in Provinces,	92316	

## ARRACAN.

EXTRACTS OF A LETTER FROM MR. COMSTOCK, DATED KYOUK PHYOO, OCT. 2, 1835.

I have not had so many visitors since the rains commenced, as before, probably for two reasons,—my near neighbors have gratified their curiosity, and on account of the weather not many strangers have come to the village. I have, however, frequently been called on to leave my heathen books, and tell the story of Christ, to those who are perishing in ignorance of the way of life. When I first came here I was obliged to confine myself to the tracts, but a more extensive acquaintance with the language and with the people, enables me now to vary my instructions according to the circumstances of those I address. I am happy to say that I have not been obliged to say as much about astronomy and geography as formerly. My instructions are confined more to Christ crucified, and I have therefore more hope that the Spirit will bless them to the good of souls. The other topics are suitable in their place, and undoubtedly have their use; but as I see, more and more, that all the efforts of the missionary are vain without the accompanying influences of the Holy Spirit, I try to use as much bible truth as possible, hoping that it may be made the power of God unto the salvation of souls. My hearers have been from all parts of the province, and a few are from Burmah. I have been occasionally, when the weather, &c. would permit, into the villages near by, talking to the people, and giving them tracts. We are yet feeling a good deal interested in reference to our teacher, but what will be the result is known only to the Omniscient. He of course has heard and read a good deal about the religion of Christ, and seems to understand its general truths quite well. He has had difficulties; but one after another has been removed, till he could only say, some time since, that he could not bear to be *one alone*, cast out from the friendship and society of all his countrymen, and left without any means of support. He tries to find some better excuse for himself, but does not succeed very well, and evidently is not at peace. O for the arm of the Lord to be made bare.

Help is greatly needed here. There are more than a thousand villages in

this province, and of course much itinerant labor will be necessary. To do much good, the people must be visited frequently. What can one do among so many thousands? If any thing effective is to be done for Arracan, it seems to me, that more missionaries must be sent here. I am now separated about five hundred miles from all the other brethren. I shall try, however, to do all the good I can. I expect in a very few weeks to go out to the villages with the word of life.

## CHINTSE.

EXTRACTS FROM THE JOURNAL OF MR. DEAN.

Bankok, Aug. 30, 1835. Last Monday morning, in company with Dr. Jones, I visited the Pra-klang's *wat*. This name is given to a Siamese place of worship, including the temples for the gods, and the houses of the priests, together with other appendages connected with their mode of worship, such as a font of water, (50 or 60 feet in circumference,) a bell-house, and a few open sheds furnished with seats. The number and expense of these several buildings, vary according to the rank of the builder, or the success which has attended his worldly business. The nobles, by the by, who build most of the wats, are the principal merchants in the kingdom. The *wat* above alluded to, consists of three large buildings for the gods, besides an indefinite number of small ones for the priests, all built of brick, and surrounded by an iron railing, brought from Europe. The largest building in this enclosure is 80 or 100 feet in length, and about 50 in width. The pillars within which sustain the timbers overhead, are from 4 to 6 feet in diameter, and about 40 feet high. At one end stands a gilded image of nearly the height of the pillars, and its dimensions otherwise in proportion. As it was covered with mats, to shield it from injury while the building was being repaired, I inquired what it was, to which a Chinese boy, who could speak a little English, very pertly replied, "It is a *made God*, Sir."

The "chief priest" of this *wat* lives in a good house, well furnished, and ornamented with many fancy articles of foreign production. He is an old acquaintance and friend of Mr. Jones, and is one among the few, and an honorable exception to the ignorance and incivility of the Siamese priesthood. We

were invited to a seat with him on his matted floor, and to partake of a tiffin of cocoa-nut water and rice-cake. While he and Mr. Jones were engaged in conversation, I amused myself with examining his extensive library, composed chiefly of the Siamese sacred books written on palm-leaf, with gilt edges. As we left the room we saw at the door an extensive assortment of fruits arranged in tasteful order, not intended to be eaten, but as a mark of respect. Without the enclosure was a kiln in which they were burning lime of shells. The kiln was made of brick; forty feet in length and twenty in breadth and perhaps eight feet in depth, four feet above, and four below the surface of the earth. The fire was blown by a bellows, connected with a wheel, turned by slaves.

From this we went to visit Prince Chau-fuh. His palace is furnished in English style, and every thing about the establishment shows that he possesses an ingenuous mind, and a desire for improvement. On his premises were eight or ten houses, (the only ones I have seen in Bankok,) two black bears, (which are also a curiosity here,) and a large cassiowary, besides several other birds uncommon in this country. He is learning the English language and English customs rapidly, considering his advantages, and is as familiar with us as an old American friend would be; though if the natives have any thing to do with him, they appear in his presence only on their hands and knees.

On Sabbath day we had at Chinese worship, thirty-four, a greater number than we have had on any former occasion. After the meeting was opened by prayer in English, as usual, Bunt-i read and explained several passages of Scripture, and closed by prayer in Chinese, after singing a psalm. At the close, I requested the attention of the assembly, and endeavored for the first time to address them in their own language.

Sept. 6. Sabbath. We have, to-day, had some new attendants at Chinese worship, though the number was about the same as last Sabbath. I tried to preach them another short sermon, but short as it was, and communicated in a broken manner, I took as much delight in it as I ever did in preaching in my native language, and God is able to make it just as useful.

7. I have to-day been much interested with a visit from five Hainan men, who came for medicine and

books. One was brought upon the shoulders of others, being disabled for walking, by a large ulcer on one foot. I have given him a place to sleep in, at my house, and his friends have furnished a man to prepare his rice, being much more humane than those who brought a man to me on Saturday, who was unable to help himself, and left him, without provision, entirely to our benevolence. The Hainan people are the most interesting class of Chinese that I have seen, being more intelligent, and more retiring and becoming in their manners. I should think, from the little opportunity I have enjoyed for judging, that their language less resembles the Tay-chew dialect than any other.

This evening, observed the monthly concert of prayer with our missionary friends in this place.

9. This morning a Chinaman, who had been healed of a bad ulcer by our medicine, came with a valuable present of fruits, as an expression of his gratitude, which afforded us a good opportunity of directing him to the great Physician above.

20. Sabbath. Our assembly at Chinese worship has increased to more than forty. Two were present to-day who came eight or ten miles, and listened to the truth with attention. In connection with Bunt-i's exercises, I made some remarks to them from the 115th Ps., and endeavored to show them the folly of worshipping idols, and the propriety and some of the benefits of worshipping the God who made them, and who furnished them with the necessaries of life, and a Savior for the rescue of their souls from an endless hell. From the appearances to-day I am encouraged to hope, that, while some of the members of the little church are apparently sinking to the grave from disease, or old age, with a weak and wavering faith in God, others will be raised up from the more youthful and promising part of the assembly who will more than supply their places. We are careful to set before them the trials and persecutions they may expect if they embrace the new religion, that they may not be influenced by unworthy motives to adopt it. I am daily more persuaded that we have need of much faith and prayer, before the heathen will be converted; and I hope our friends in America, who know the prevalency of prayer, will unite with us in behalf of these perishing souls. Surely, nothing but an

almighty energy can save them, and this is to be given in answer to prayer. Prayer, after all, is our sheet anchor.

27. Our assembly at Chinese worship to-day, has been much as last Sabbath, except that a few of the old attendants were absent and their places supplied by new ones. The subject of our exercises for the last two Sabbaths, has been the duty of forgiving our enemies, and praying for our persecutors. This is a new doctrine to the heathen. The language of their religion, is the language of human nature unsanctified, "Love your friends, and hate your enemies."

Oct. 11. We have to-day had fifty at Chinese worship. The subject of discourse was the love of God, in the gift of his Son for the salvation of a sinful world. The hearers were solemn, but not affected as they should be, under the exhibition of this moving subject.

18. Sabbath. At our Chinese service to-day we had about the same number, though not the same persons, that were present last Sabbath. There was a fixed attention to the word, on the part of most of the assembly. There are some who subject themselves to real inconvenience for the sake of being present at these exercises. The day on the whole has been one of interest and profit.

20. The last few days have been spent by the Siamese as holy-days, while the King has been visiting several parts of the city, though, in consequence of the recent heavy rains, he has dispensed with his accustomed annual visitation to the wats. He goes out in his boat, 70 or 80 feet in length, and gilded and ornamented in a gaudy manner, and is accompanied by fifty or sixty other boats, conveying his ministers of state.

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### SIAM.

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EXTRACTS OF A LETTER FROM MR. JONES, DATED BANGKOK, AUG. 24, 1835.

#### *Demand for Siamese Tracts.*

In regard to books, at first, as no efforts were made to circulate them, it was not known that we had them. When a few had been distributed, the applicants for them became numerous and urgent; many, indeed, not knowing the weighty subject of which they treat, have urged their request in no respectful terms, but many most respectable

characters have also sought for them in a very serious mood. None of us have been out of the house to distribute any, but nearly one half of all I brought from Singapore are gone; and to-day, during my absence, Mrs. J. distributed 145 copies of the different tracts, about 70 of which were the gospel of Matthew. Most of those who come now, are aware of the character of the books, and inquire for Matthew, as "the Sacred Book," the "Book of Jesus Christ," and, as frequently as any other designation, the "Book which tells of the *one God*." The Catechism is called the "Creation," because it commences by representing God as the Creator and Preserver of all things. The Sermon on the Mount, is called the "Preaching of Jesus." These publications have found their way into most of the temples and residences of the great—whether into the king's palace or not, I do not know. How far pure curiosity operates in bringing many from a considerable distance for books, and how much of sincere desire to know the truth, I cannot tell: many profess the latter. The prospect now is, that long before this reaches you, all our tracts will be gone, and how we are to carry on our operations without them, I know not; much of my time must necessarily be devoted to the perfecting of my knowledge of Siamese. Another tract, designed to give a general view of Christianity, seems much needed: as also an abstract of the Old Testament, together with many others for the use of schools.

25. To-day I made one of the most laborious I ever spent in Siam. I distributed, in my verandah, 180 tracts, among which were 80 copies of Matthew. With most of the recipients I have held considerable conversation, besides attending, with br. Dean, to about 50 patients. I might easily have distributed 50 or 100 more, but before night, I was too much exhausted for the further prosecution of the work. It is necessary to remark that I only give one book to a person, except that in a few instances I have given the Catechism with Matthew, as tending to assist in understanding it. It is also worthy of remark, that I have only had one female applicant.

29. Yesterday and to-day, I have distributed fewer books, but have had some hundred applications which I could not supply. This week, however, more than 1,000 copies of our Christian publications have been distributed, and nearly all pure scripture.

The following incidents are inserted as illustrative of the character of the Siamese government and the power of the priesthood.

Oct. 14. A short time since the captain of an English vessel now here, went out to shoot some birds near one of the wats. Having shot one which fell into the grounds of the wat, the priests ran and seized it, upon which a scuffle ensued—the captain was thrown down, stamped upon, beaten with oars and severely bruised. Mr. Hunter, to whom the vessel was consigned, applied to the king for redress, and was informed that the priests were not under his control and it was beyond his power to punish them. Thus, by the king's own acknowledgment, the priests constitute an empire by themselves, subject to no civil authority whatever. The cause was referred to the head priest, or Siamese pope, and his decision was, that though the priests had offended, yet as the captain had also offended by shooting near the wat, their offence must be set off against his.

I have mentioned that Messrs. Robinson and Johnson had procured a location in another part of the place. It seems that the person who rented it to them, did not inform certain superior officers that he had rented his ground to foreigners; and they, at length having found it out, when our brethren had got their buildings all prepared at an expense of near 1,000 ticals, issued orders requiring them to move in five days.

#### *Siamese Literature.*

I am procuring the copying of some native books, to assist me in forming correct sentiments in regard to the Siamese religion, laws, and history, as they themselves represent them. The usual amount of matter in one volume of the Siamese books, is about equal to 12 pp. 8vo. of English (*in English letter*). There are about 20 vols. of the Siamese History, extending back about 500 years, and 6 or 8 vols. of their laws, which I am getting transcribed on durable paper, in a portable form. The History, I believe, has never before fallen into the hands of any foreigner. It is in the form of annals, specifying the particular date, sometimes even to hours and minutes, of every transaction recorded in it. As much of our Scriptures are historical, this work, I hope, will furnish me with such language as may greatly assist me in translating them.

#### *Mission to the Shans.*

EXTRACTS OF A LETTER FROM MR. BROWN, DATED CALCUTTA, OCT. 10, 1835.

Before we left Maulmein we found two Shans, one from Zennè in Laos, the other from above Ava, with whom I studied the language for about two months previous to our leaving Maulmein, and made out a vocabulary of two or three thousand words. I find it varies little from the language of the Shans where we are going.

#### *Application of the Roman Character to the Shan Language.*

Finding that the Shans have no regular alphabet, except the very imperfect one which they have borrowed from the Burmese, and that even this is written very differently in different districts; we have concluded to introduce the Roman character, as far as practicable, among all the north-eastern tribes, and especially amongst those who have no written character at all, as the Singphos, &c. The expense of books printed in the native character, considering their greater bulk, cost of type, and extra amount of labor, will be at least four times as great as that of books printed in Roman. We must not, however, dispense with the printing and circulation of tracts and scriptures in the native character where it can be read; and we expect to find a great field for tract distribution throughout the vast territory between Sadiya and Ava. As soon as we have ascertained what particular modification of the Burmese character can be read by the greatest number of Shans, we shall need to have a fount cast in that character, though the expense will probably be considerable. We shall take a small fount of Burmese with us, and a few additional Shan marks; but the forms of many letters vary so much from the Burman, that we have some doubt whether we shall be able to print, so that our tracts can be read, without having an entirely new fount.

You will learn the method of our applying the Roman character to the Shan from the Nov. No. of the Calcutta Christian Observer, which will be forwarded to you. There appears to be nothing at present which is doing so much towards breaking up the old heathen literature of these eastern

tribes, and supplanting it by a literature truly Christian, as the recent introduction of the Roman character into India. It is the heathen literature—I am more and more convinced of it every day—it is the *heathen literature* of these nations that props up their religion, and in fact gives it all its charms, binding down the minds of its votaries to an ignorance and stupidity that is truly astonishing.

In the same communication, after speaking of the kindness of Mr. Pearce, at whose house the missionaries were most hospitably entertained while at Calcutta, and alluding to the purchase of a small fount of pica, with the diacritical marks necessary for the Shan language, from the donation of Capt. Jenkins before acknowledged, Mr. Brown subjoins,—

Several other individuals have interested themselves very much in the Sadiya mission; Major White, of Assam, has subscribed 200 rupees; Mr. Bruce and Lieutenant Charlton each 100; and R. M. Bird, Esq. of Allahabad, has sent br. Pearce an order for 250 rupees to be applied for the assistance of the mission. I have also to mention the donation of a large number of books, partly for the mission library at Sadiya, and partly for the use of schools, from C. E. Trevelyan, Esq., a distinguished friend of missions and general education, who, in connection with Capt. Jenkins, was the means of introducing Sadiya to us as a missionary field. An orrery and globe for schools, with a missionary map, have also been presented by him.

In a subsequent letter, Mr. Brown acknowledges a donation of Chinese Scriptures from the Missionaries at Serampore, comprising 100 copies of each of the Gospels,—100 copies of the Acts of the Apostles,—10 copies of the New Testament, and 6 copies of the Old Testament, from Genesis to Psalms. Also, a copy of Dr. Marshman's Chinese Grammar, for the mission library.

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### West Africa.

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#### EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

##### *Visit to the Interior—Proposed School—Favorable reception by the natives.*

Edina, Feb. 8, 1836. Last week on Wednesday, br. Mylne and myself with br. Harris, a member of a Baptist church, went up Mechlin's river about

20 miles, to Sandy Will's town. We started about noon; but owing to the shallowness of the river, our progress was impeded, by trees and logs fallen into the water. The wide-spreading branches of the trees, almost embracing each other across the narrow river, rendered it extremely dark after sun-set. Finding that we could proceed no farther in our canoe, about an hour after sundown we landed about 2 miles from Sandy Will's place. A party of natives, who were going to his town, coming along at this time with a brand of fire, they guided us in a narrow, crooked foot path, through woods and high bushes, to the place of our destination. We were hospitably received. A dish of rice, fish and cassada, cooked after the native fashion, was soon furnished us. In the morning, we stated our object—that we contemplated establishing a native school at Edina, and wished to know whether Sandy Will felt disposed to send any children to it. He told us that he was not king of that part of the country, but was merely governor under king Will Gray; and that king Gray was then at a town about 2 miles distant, attending the burial services of a relative. This was very providential. We, therefore, concluded to go with him and lay the matter before king Gray, as nothing could be done without his consent. As soon as the king ascertained what we came for, we were furnished with an opportunity of making a formal statement of our object. Under a thatched roof open on all sides, (a place occupied by his blacksmith,) we assembled. A mat was spread on the ground for us to sit on, and around us sat the king, some chiefs, and about 20 subjects. Br. Harris, being a trader among the natives, and accustomed to converse with them, was our spokesman. The substance of his remarks was, That God seeing their benighted condition, had sent us to instruct them;—that God lived in our hearts, and we dared not disobey him;—that we came to do them good, not to promote our selfish interest;—that we wanted them to “sabby [know] book all the same as ‘Merica people.” He stated to them, that they had now no sense because they could not understand books,—that they could not build vessels nor framed houses, nor do many other things done by Americans,—that they could not “sabby God's palaver,” &c. He then proposed to them that their

head men should send their children, some one, some two, others three or four, according to their several ability. He said that we did not expect them to pay us for instructing their children, (for we knew that this would be in vain,) but all we should require, would be, that they should send us a sufficient supply of rice every moon for each boy. After listening attentively to what was said, the king, with his head men, went out to confer on the subject. After they returned, the king, in a manner truly affecting, spoke of their own ignorance, and the evils to which it subjected them; not leaving out their incapacity to understand God's palaver (that is, his communications of divine truth). He said, his heart willed to comply with our request. He however wished to consult some chiefs in other towns at a distance, so that there might be unanimity throughout his dominions on the subject. They also agreed to send a dozen or twenty men to build a native school house, as soon as they got through cutting their farms.

#### *Journey to Monrovia.*

The Baptist church at Bassa Cove, with whom the missionaries had for some time maintained religious services on the Sabbath, having no meeting-house, and the rainy season fast coming on, it was judged advisable for Mr. Crocker to proceed to Monrovia, for the purpose of expediting the requisite preparations to build one. Accordingly, on the 19th of March, Mr. C. set out for Monrovia, in company with Dr. Skinner, governor of the Colony. We extract from his journal the following details of the journey. After mentioning that they left Edina, on foot, at mid-night, the journal proceeds.

We took this time to avoid the heat of the sun, and to take advantage of the tide, as we could not start at high water. Soon after we started, it rained quite hard. As there was no shelter to be found, we travelled on. At 6 o'clock in the morning, we arrived at Little Bassa, a native town on the sea coast, distant from Edina 18 miles, where are a few American colonists, with trading factories. We took breakfast here, and being somewhat recruited, proceeded by land about 7 miles further, to one of the Junk rivers. In passing over these 7 miles, Dr. Skinner and myself were carried on the backs of some natives about one third of a mile, over the most boggy place I ever saw. After we

arrived at the river, we went down about 15 miles, almost to its mouth. We then dragged the canoe across a piece of land about 200 yards, into a pond. Crossing the pond, we next dragged the canoe across a broader piece of land into the other Junk river, opposite the Junk settlement. It was now after dark; but seeing a light in the settlement, we went over in the canoe, and were kindly received. Having come that day, by land and water, about 40 miles, we were quite exhausted when we arrived. The Junk settlement is just commencing on a very pleasant location near the mouth of the largest Junk river. Town lots have been laid out by Dr. Skinner, and some have been cleared up. The next day we stopped, it being the Sabbath, and had public service. A sermon was preached by myself to the few who had collected there, from Matt. vi: 33. Just at night we started up the river again; in order to secure a passage to the head of the river the next day at a suitable time of tide; and having ascended the river about 12 or 15 miles, we stopped at a native village, where they gave us some thing to eat and furnished us with huts to sleep in. About three o'clock in the morning, we resumed our course and went up the river, about twenty-five miles. The effluvia from the mangrove swamps lining the margin of the river, were very offensive. The last four or five miles of the river were of very difficult navigation. Logs and shallows made our progress very slow. About eleven o'clock in the forenoon we landed, and, leaving our canoe, walked under the rays of a vertical sun, about four miles, till we arrived at the head of the Mesurado river. After wading across this river, we soon arrived at a very pleasant native village. Here we staid and took dinner. Procuring a canoe here, we went down the Mesurado river about twelve or fifteen miles, to Monrovia, and arrived about an hour after sun-set. In this crooked rout, we came about one hundred miles. I had a slight attack of the fever at Monrovia. I was however enabled to do my business, and to visit New Georgia, Caldwell, and Millsburg. At the latter place, spent a Sabbath, and saw the ordinance of baptism administered to two candidates by br. Smith, pastor of the Baptist church there. The state of religious feeling among the Baptist brethren appeared quite encouraging.

Mr. Crocker returned to Bassa Cove the 2d of April, by water, and soon after, in consequence of his exposure and fatigue during his absence, and subsequently in preparing the site of the proposed meeting-house, was seized with a violent fever, which for a time deprived him of his reason. Under date April 18th, he thus writes—

A week ago to-night I lay rolling and tossing under a burning fever, unconscious of what was going on about me. During most of the night, and for a day or two, I was partially deranged, under the influence of a burning head-ache. But, through the kindness of my Heavenly Father, I am now much better. This was, no doubt, the result of too much exposure and fatigue. I may, perhaps, be blamed for exposing myself thus; but we cannot get along here without doing so. We cannot have the conveniences of civilized countries. If we travel by land, it must be on foot, either on the sea coast, or in the narrow crooked paths of the natives. If we travel inland by water, it must be in canoes, allowing but little change in our position while travelling miles. If we go by sea from one part of the colony to the other, it must be in small boats, from six to fifteen or twenty tons, where we are liable to sleep out,\* five or six nights, on deck, exposed to the cold damps. I would not say this in a spirit of murmuring. I trust I feel no such disposition as this. I bless God that he has brought me here, and permits me to suffer a little for his cause.

The weather here, for the most part of the time, is agreeable to our feelings in the shade, as there is almost all the day either a land or sea breeze. The land breeze blows till nine or ten o'clock; then there is a lull of an hour or two, and then the sea breeze is fresh till night. But constitutions accustomed to our northern winters, must experience a change when placed where the glass is rarely below seventy-six all the year round. In the place where I am writing, it is usually not far from ninety, in the middle of the day; though this is a kind of garret, and warmer than the lower part of the house.

As it respects the meeting-house, we have selected what we believe to be a very eligible spot for its erection,

\* When going against the current, as we must in going to Monrovia now.

and the workmen are going on, expecting to have it well covered before the rains fully set in. The Lord has seemed to smile upon the little church; six persons including ourselves, within a few weeks have been added to its number; four by letter, two by baptism.

We have said as yet but little respecting a mission-house. We believe it necessary that a large convenient house should be built to accommodate those missionaries who may hereafter come out here. Much, very much in passing through the acclimation, depends upon the comforts and conveniences which the person can command. If ever a person needs to be comfortably situated, it is when passing through the African fever. So far as we have been able to discover as yet, the spot of ground which we have purchased seems most eligible for this purpose. The ditches which have been commenced around it, are not as yet completed, and time may possibly change our minds in regard to its healthiness. We are at present, and have been for months, living in the house with a colored brother, who has a wife and seven children at home. The house has two rooms on the floor, and a garret divided into two apartments, one of which serves for our housekeeper, and the other is our bedroom, storehouse, study, &c. We took this because we could get none that suited us better.

We shall probably go back into the country again in a few days, and see king Will Gray, and then determine something about the school.

The Board may wish to know what would be best to send out for our use. As it respects money, we are obliged to turn most of our specie into goods, before we can purchase our provisions, or pay the natives for work. We have avoided speculation altogether. The articles which we use in trade are cloth, tobacco, crockery ware, iron pots, powder, and small implements of husbandry. With these we buy, as the natives bring them along, rice, cassada, plantains, chickens, fish, &c. With these we pay them for work. The natives seem to know nothing about the value of specie, and will not take it. It is necessary for us to have a variety of articles to suit them, for sometimes they have what we need very much, and if we have not the article they want, they frequently will not take any thing else.

As it respects the coming out of

other missionaries to this place, we feel ourselves justified in speaking encouragingly. The climate we do not believe to be so fatal as we once anticipated. The actual suffering from heat is not so great, ordinarily, as from the heat of July and August in New England. Indeed, so far as my own feelings are concerned, when free of the fever, I should prefer this climate to that of New England. It is true, the change is great, and is attended with danger. But I think the experience and observation of the settlers in relation to the fever, are lessening the danger.

My health is not at present firm, and I am now writing under some apprehension that the effort which I have made, and which I feel it necessary to make, to write a few letters home, will induce another attack of the fever; yet I feel some hope that God intends to spare me to do some good in this benighted land. If not, his will be done. Br. Mylne's health has been very good most of the time of late. He looks as well as when he started from America.

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### France.

EXTRACTS OF A LETTER FROM MR. SHELDON, DATED PARIS, APRIL 27, 1836.

#### *Visit to the Department of the North.*

I know not whether I shall be able to communicate to the Board any information concerning the state of matters in the Department du Nord, which they have not already; yet I will venture to give the result of my own observations, hoping that they may be of some little service in assisting the Board to form an accurate idea of the actual state of the churches in that region, and of the degree of encouragement we have to continue and extend our operations.

Leaving Paris on the morning of Monday the 4th inst., we reached Bertry, where M. Dusart is stationed, on the Wednesday following. This is a small village, about four leagues from Cambray, and contains a little more than 400 houses, which, however, are nothing more than rudely built cottages. The number of inhabitants in the hamlet is between 1500 and 1600, of whom 100 to 110 are protestants. About two thirds of these protestants may be said to favor Baptist views. The Baptist church here comprises twenty-five members, five of whom have been baptized by M. Du-

sart, since he has been here. The ordinary number of persons who meet for worship on the Sabbath is between fifty and sixty. The chapel, or as there called, *temple*, in which they hold their services, is a small building 24 feet square, erected wholly at the expense of these poor villagers. 1200 francs have already been laid out upon it, and it is estimated that 800 francs more will be needed to finish it. The walls are of brick, and the roof is covered with straw, forming what is called a thatch. This is by far the most general covering of all the houses in the hamlets. We found the brethren here very affectionate. The kiss of charity, the form of salutation among the primitive Christians, is in use in all these parts. Thursday evening br. Willmarth addressed about twenty persons, who had collected notwithstanding the rain, from 1 Pet. ii: 19. His instructions were seasonable and appeared to be received in the same spirit of Christian love in which they were given. The position which the church has recently taken, in inviting to the ordinance of the supper none but the baptized, has produced much excitement in the vicinity, and for a while at least, closed some doors against M. Dusart. We found this excellent and faithful brother much tried in consequence, and greatly in need of the sympathy and counsel which we gave him. Our visit greatly strengthened him.

The Sabbath morning following, I listened to a plain, but very serious and interesting discourse from M. Dusart, founded on Phil. iv: 4-7. Br. Willmarth preached in the afternoon. Many persons being present from the neighboring villages, it was judged proper that he should take that occasion to state and explain, in a kind manner, the scriptural model for the organization of the Christian church. If I may judge of the feelings of the auditors from their marked attentiveness to br. Willmarth, and from the affectionate regard which they manifested for him and the other missionaries at the close of the service, they must have looked upon it as a season of great spiritual profit. For myself I can freely say, that the occasion was one of greater interest than any former one which I had been permitted to enjoy in France. It was impossible not to be charmed with the appearance of those villagers. They were all neatly dressed, and exhibited in this respect a striking contrast with their

appearance as seen during the week in their cottages. They were nearly all furnished with copies of the Holy Scriptures, and when, at the opening of the service, a chapter was read, they kept their eyes closely fixed upon it; and in the progress of the discourse, whenever any passage was referred to for illustration or proof, they invariably turned to it, and followed the words as the servant of God was uttering them. At 5 o'clock, P. M., there was a third service, at which time we were favored with hearing the first public discourse of M. Pruvots, who since the first of January last has been pursuing his studies with M. Dusart, under the direction of the missionaries. This brother is thirty-two years of age, and has a wife, and four children. He is probably the most promising person we have yet had on our list of students. On this occasion he spoke for half an hour with great freedom and acceptableness, from Rom. xii: 12. Besides studying with M. Dusart, he often accompanies him in his visits to the neighboring hamlets, and takes some part in the services at the little meetings which are held on these occasions. It is eight years since he became a convert to the Savior. He conducts the singing at Bertry; and to me it was truly interesting to see the whole assembly nearly, young and old, uniting their voices in this part of worship. I ought also to mention, that I had the pleasure of seeing more than twenty persons, the majority of them young lads, assembled as a Sabbath School, to receive instruction out of the word of God.

On Monday morning, the 11th inst., we left Bertry, accompanied by M. Dusart, for Orchies. To reach this place it was necessary first to return to Cambrai. This is a strongly fortified city in the Department du Nord, and is said to contain about 20,000 inhabitants. I understand that there is here no evangelical minister. M. Dusart thinks that if we could station a suitable man here, he might labor with a considerable prospect of usefulness. This city is regarded with interest by the Christian, and the man of taste, as being the place where the celebrated Fenelon lived and labored. The church in which he preached is no longer standing. It was destroyed in the time of the revolution. In the cathedral there is a fine marble statue of this amiable and pious man. I could not but think, as I walked under

the arches of this edifice, that his memory was deserving of a far more enlightened respect than was paid to it by the mass of superstitious devotees who resort here to receive absolution from their priests. The following may serve as specimens of the confidence which the catholics are taught to put in the intercession of saints. I took them down in the cathedral with my pencil, using care to write them word for word. They are found suspended under figures of the saints in question. "*Seigneur, nous vous prions, par l'intercession de St. Hubert, de nous preserver d'etre mordus des animaux atteints de la rage: et de tout accident, par Jesus Christ, notre Seigneur.*"—"Saint Ghislain, priez pour nous.†"

Proceeding from Cambrai, we came by a ride of six leagues to Douai, a city of about the same size and importance as Cambrai, and still more strongly fortified. About five leagues from Douai, is Orchies. We reached this place Monday evening. It is a small city containing about 3,000 inhabitants. There is, however, a large population in its environs—not less, we were told, than 19,000 within the circuit of two leagues from the *clocher*, or village church. The people are almost wholly catholics. As the missionaries in company with two or three others were walking in one of the streets, the children spoke aloud, "*les Protestants! les Protestants!*" Not more than forty-five, however, of these *Protestants* can be found here, to excite the odium of the worthy catholics. The Baptist church to which M. Moutel, who is stationed here, preaches, has fourteen members. The number of his stated hearers on the Sabbath is about thirty.

At a short distance from Orchies is the village of Nomain. I did not visit this place, but the following particulars in regard to it, gathered from Messrs. Moutel, Thieffry, and others, who are acquainted there, may be relied on as accurate. It has a population of 2,126 persons, and including its dependencies, (some hamlets in its vicinity,) contains 127 protestants. There is here a Baptist Dissident church of thirty members, twenty-eight of whom have been baptized. There is also a National Protestant church, but it is smaller than

\* "Lord, we pray thee, through the intercession of St. Hubert, preserve us from the bite of mad animals: and from every accident, through Jesus Christ, our Lord."

† "Saint Ghislain, pray for us."

the Baptist. The ordinary number of hearers at the Baptist place of worship is fifty.

At Aix, another small village near Orchies, there is also a mixed Baptist church of seven members, of whom all but one have been baptized. There are here also some National Protestants, who form a part of the church of the same name at Nomain. The whole number of protestants at Aix is seventy-five. I did not visit this place.

On Tuesday, P. M., the 12th inst., the missionaries spent a few hours at the house of M. Moutel, aided by him and M. Dusart, in examining br. Joseph Thieffry, who desired to be ordained to the work of the Christian ministry. The result of this friendly conference was a full conviction that he was a proper person to be ordained. In reply to the interrogatories of the missionaries, he gave a full and distinct expression of his views in regard to the doctrines and ordinances of the gospel, and in respect to the constitution and discipline of the church. Satisfied that his views on all these points were just and scriptural, we agreed to attend to the services connected with his ordination, on the Thursday following, at Lannoy. He is 38 years of age, and so far as we are able to judge, a man of very decided piety, without much education, but of calm judgment, and a diligent and prayerful reader of the scriptures.

On Wednesday morning, the 13th inst., we left Orchies for Lannoy, and arrived there the same day, having in our way passed through Lille, the principal city of the Department du Nord, containing a population of about 70,000, and, like all the large cities in this part, very strongly fortified. Lannoy is about two or three leagues from Lille, and contains between 1500 and 1600 inhabitants. The number of protestants here is eighty-seven. The Baptist church reckons nineteen members; but four of them have not been baptized. The average number of hearers on the Sabbath is forty. The Baptist is the only protestant church in the place. We met on Thursday, the 14th inst., at half past three, P. M., for the ordination of M. Thieffry. M. Dusart preached from 1 Tim. iv: 16. Prayer, accompanied with imposition of hands, was offered successively, by Messrs. Dusart, Willmarth, Willard, and myself. Br. Willmarth gave the right hand of fellowship, after which we all gave him the accustomed salutation; not choosing to offend the

feelings of any by the omission of a token to which the people here attach a high conventional value. The services were all interesting, solemn, and attended by a respectable auditory.

At Baisieux, a league and a half from Lannoy, is another Baptist church, consisting of twenty-two members, including four who have not been baptized. This village contains 1800 inhabitants, and among them sixty-eight protestants. The usual number of those who assemble for worship on the Sabbath is forty. There are here some persons giving evidence of piety, who, it is thought, will receive baptism before long. M. Thieffry is of opinion that the church here will thus soon come to embrace as many as thirty members. I did not visit this place.

The preceding details in respect to the present state of the Baptist churches in this region, have been gathered with much care, and will, I trust, be found generally accurate. It will be perceived that these churches are all feeble; that they are in most instances very imperfectly organized, the baptized and unbaptized assembling together around the table of the Lord to partake of the memorials of his love; and that, consequently, they greatly need the assistance which we are offering them. Belonging to the peasantry of the country, they are generally quite poor, gaining their daily bread only by the sweat of their brow. Deprived in most instances of early instruction, it is only since their conversion, that they have come to acquire much knowledge of letters, so as to be able to read profitably the word of God.

But the gospel, wherever it has come in its saving power to their heart, has produced a marked change among them. It has operated a very perceptible melioration in their intellectual habits, has introduced some love of religious reading, and furnished them with many useful ideas and subjects of reflection and conversation. It has taken their minds out of the stationary, I might say, *stagnant* position in which they were before often held, as connected with the Romish church, and occupied principally with crucifixes, images and confessions, and has put in healthful motion the current of thought and religious emotion. They need certainly, as I have already intimated, much additional instruction; enthusiastic errorists of high pretensions, such as the followers of Irving, for example, do not find it difficult to beguile some of them from the

simplicity of the gospel; but this, however much to be lamented, is what no company of untaught believers has ever been protected against, while there have existed the persons to abuse their credulity; and on the whole I cannot but think that the Board have sufficient encouragement to prosecute still more extensively, the benevolent operations which thus far have produced much good.

In a letter lately received from Mr. Willmarth, mention is made of the admission of one individual, an unmarried woman, to the church at Paris, who was baptized by Mr. Willard on Sunday, the 3d of April.

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### Western Creeks.

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

March 20, 1836. A large collection at worship. Good attention to the word preached, by the whole assembly—deep feeling manifested by some in tears and sobs. The Lord water the seed sown—may it spring up and bring forth an abundant harvest.

26. The brethren met to-day according to appointment. The individuals mentioned Feb. 27, were present, and renewed their request. They were received as candidates for baptism.

27. Lord's-day. The assembly was solemn in the house of prayer, and at the river side where prayer was wont to be made. The two Africans were baptized in the name of the Holy Trinity, by br. Davis. Returned to the house of worship, and the church sat down to commemorate the sufferings of Jesus. The scenes and duties of this day have been impressive and deeply interesting.

April 3. A good assembly at worship. Br. Davis preached to an attentive congregation in the morning, I preached in the afternoon.

7. To-day visited some members of the church; found one of our Indian brethren sick, but enjoying a happy state of mind. In answer to questions which I proposed, he said "It is my choice to leave the world, if it is the will of the Lord." "I feel as though some one had been teaching me of late, I hardly know how"—"I have been anxious to see you, &c."

10. Our place of worship was nearly filled with attentive hearers. I was pleased to see among others an Indian

woman of the late emigration, who informed me she had a letter from the Baptist Church in Concord, Alabama, and that it would be her privilege to unite with us. Sickness has prevented her attending meeting before this.

Some of the Indians appear much interested in the plan of reading in their own language, according to the system introduced among them by br. Davis. We have of late made use of some of his hymns in our seasons of worship. It is very interesting to see those who a few months since were unable to read, stand up in the solemn assembly with their books in their hands, to sing the praises of God. I think, by prudence and perseverance, all opposition will be overcome, and every objection silenced. Br. Davis is much interested in introducing the plan among his countrymen and in teaching them to read, in their own language, the wonderful works of God.

Sister Rice left us yesterday, and embarked on board the steam-boat, intending to join br. Bingham, and resume her labors at the Sault. Her health has been improving for some weeks past. She has been free of the fever and ague nearly two months, but on the whole felt it her duty to leave us. Our prayer is, that God would go with her, and grant his special presence and protection during her long journey, and make her a blessing to the people where she expects to labor. It may be my duty to remove from this station at some future time. The fever and ague has hung about me all winter, and thus far through the spring—notwithstanding, I am unwilling to leave this dear church, and this benighted people *now*. The future I desire to leave with the Lord. My own views of duty and those of my companion are the same. We feel it our duty to stay, and make further trial of the climate.

Mrs. Rollin recommenced her school March 14: she has had from ten to fifteen scholars.

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### Cherokees.

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EXTRACT OF A LETTER FROM REV. E. JONES, DATED VALLEY TOWNS, MAY 23, 1836.

The peculiarly embarrassing situation in which we in common with the whole community have been thrown, in consequence of the scarcity of corn, has deranged our regular course of

operations, to a considerable extent, and has added other cares both for ourselves and the people. We are encouraged, however, to hope that the Lord continues to bless his word. Although we have had some meetings thinly attended, on account of the people being scattered in search of provisions—on other occasions, the congregations have been large and attentive.

Since my last, eight Cherokees have been added to the church: one female at Tusquitty, one male at Galaneya, (a very interesting old man, who in his declining years gives pleasing evidence of a change of heart,) and four females, and two males at Dseyohee.

Under date June 13, Mr. Jones writes as follows:—

Since my last, I have visited all our preaching places, but one. The distress for provisions continues and increases. The people are consequently scattered about, in search of corn, which has of course made the congregations small. They have, however, been serious and attentive, and the members appear steadfast, and patiently to submit to the dispensation of Providence.

The Rev. Mr. Posey left us yesterday. In his visit, he accompanied us in a short tour through the mountains. I trust the Lord will crown the word of his grace with abundant success.

Several persons are expected soon to devote themselves to the Lord in baptism.

News has reached us, that a treaty has been ratified, by which the whole of the Cherokee lands are ceded. This news is spreading gloom and consternation through the community. I hope that the Lord, who reigns in the kingdoms of men, as well as in the armies of heaven, will turn all these things to the advancement of his glorious kingdom.

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EXTRACT OF A LETTER FROM MR. BUSHYHEAD, NATIVE PREACHER AT AMOHEE, DATED WASHINGTON CITY, MAY 3, 1836.

Five months ago I left home. I am here connected with the Cherokee delegation, sent on for the purpose of settling a difficulty that has long existed between the State of Georgia and the Cherokee nation. I would only

say, the prospect of settling the difficulty satisfactorily, is not encouraging; but we hope for the better. Before these difficulties arose, (by the influence of the Gospel) our people were building comfortable meeting-houses and camp-meeting places, &c.; but in these difficulties, the white people were suffered to settle among us: they were of such a character (with few exceptions) that they have taken away these places of our worship. And we also had a temperance society, the influence of which was so visible in places, the sale of ardent spirit was much checked, and also the use of it; but these people have brought in a great deal into our country, which has been very destructive to those of our people that suffered themselves to drink. But there is one great consolation amidst these trying moments with the Cherokees; they that have believed unto salvation, and they that have been made heirs of God, and joint heirs with the Lord Jesus Christ, are now manifesting their love to God. These troubles teach them that this world is not their home; these make them look forward to that city which hath foundations, and whose builder and maker is God; these teach them, that they are but strangers and pilgrims in this world. This is my consolation for my brethren in the Lord.

While this is the case with Christians, to our sorrow they that were half-hearted in the service of Jesus have turned back unto the beggarly elements of this world.

I received a letter some time ago from my brother, Do-yar-nu-gee-skee, or Beaver carrier: perhaps you have not heard of him before; he is laboring in the field I occupied. He states that there is an increase in the attention of the people toward the Gospel of our Savior. I have received another letter since from my sister, giving me the names of them that have joined the church since I left home. I received another yesterday from the same brother; he states about the same that he did before,—the number is six.

I have baptized several since I saw you last, but I am not able to give you the exact number now.

JESSE BUSHYHEAD, a Cherokee.

P. S. I have no need to ask you to pray for your Cherokee brethren, for I am persuaded that it is your constant employment at the throne of grace.

Ottawas.

EXTRACT OF A LETTER FROM MISS BOND, DATED THOMAS, JUNE 12, 1836.

After mentioning the close of her winter school, and the removal of the Indians to their sugar camps, Miss Bond, who had requested leave of their chief to follow them, proceeds:—

I wished to get more acquainted with the Indians, and gain their confidence by convincing them of the interest I felt in their welfare, and that I had come to live among them for their good. I also wished to see how they lived when away from us, that I might form some estimate of the things in which they most needed instruction and advice.—I spent ten days at the chief's camp, in the following manner.—We rose early, and while breakfast was preparing, the chief talked with his family on religious subjects. At nine o'clock the children from the neighboring camps came to be instructed. The afternoon I spent in visiting the different camps, and trying to speak what little I knew of their language, and endeavoring to learn more. At sunset a horn was blown and more or less from all the camps came to attend evening worship, which was conducted, by having a portion of scripture read and explained by the chief, after which they sang, and closed with prayer. I spent two Sabbaths there. The Indians assembled at the usual time, and the chief took Mr. Slater's place in giving instruction. The evening service was a conference meeting, at which I was asked to speak through an interpreter.—I commenced school at the village, the first of May. My average number of scholars is twenty: some days I have more. I walk to the village in the morning, and return at night, usually spending the time between schools in studying the language, or in some way assisting the Indians.

At our A. M. service on the Sabbath, we usually have quite a number of white people present, and while the Indians are assembling Mr. Slater reads and explains a portion of scripture in English. At noon we have a Sabbath school of thirty children. At half past two preaching again in Indian, and at five, a conference meeting at Mr. S.'s house, for white people and Indians together. Last Sabbath the Indians came rather late, and at the close of the meeting they were re-

quested to come earlier. The chief replied that they had a meeting among themselves, before leaving the village, and were not aware of its being so late. The wife of one of the Indians who went to Washington, came before the church at our last meeting.—We think she gives evidence that her heart has been renewed by divine grace. She will probably unite with the church next month.

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Miscellany.

PROPOSAL FOR FORMING A COMPARATIVE VOCABULARY OF ALL THE INDO-CHINESE LANGUAGES.

The following article is the one alluded to by Mr. Brown in reference to the application of the Roman character to the Shan language, (p. 194.) and is extracted from the November No. of the Calcutta Christian Observer. By adverting to the table of vowel sounds, it will be perceived that the new orthography adopted by the writer in regard to some words, which we give unchanged, does not materially affect their usual pronunciation.

The affinities between different languages, which are only a subject of curious inquiry to the literary man, are of great practical importance to the Missionary. Language is the instrument by which, under God, the Missionary carries on his work of beneficence. Like every other workman, his first care must be to "learn the use of his tools;" and in the same way as a mechanic inquires how far any particular instrument will assist him in his trade, the Missionary seeks to learn how far any particular language can be made the medium of communicating the word of life to the heathen. Whoever therefore ascertains that any particular language prevails to a greater extent than it was before supposed to do, although he does not make any new translation, yet he points the way to a wider distribution of the existing translations, and establishes the fact of the existence of an uniformity or similarity of language between different countries, the knowledge of which aids in many ways the dissemination of truth.

To illustrate what we mean; Asám is a well known province on the eastern frontier of Bengal; Siam is familiar to us as a country on the shore of the China seas, and some of us may have seen scattered notices of certain "Shán Tribes," inhabiting the interior of the Barmese empire; but till very lately it was never generally understood that these countries had any connection with each other. Recent inquiries, however, have demonstrated that the Sháns and Siamese:

are essentially the same people, while the ruling race in Asám are an off-set from the same root that one language, with only certain variations of dialect, is spoken from Sadiya in Asám to the southern extremity of Siam, and that even the names of the three countries can be traced, by an easy interchange of letters, to a common origin. The Barmese call the whole race to which these remarks refer Syán, which the Portuguese turned into Siam, and gave that name to the independent kingdom, so called, which was the only part of the country inhabited by the Syáns with which they were acquainted. On the other side, when this same people broke into Bengal, the Indians, according to their usual custom in similar cases, prefixed a vowel to the two consonants, and called the province which had been colonized by the Syáns, Asyán, or Ashám, which we have turned into Asám. In the mean time, the bulk of the nation, who continued to inhabit the country between Asám and Siam, long remained unknown to us; and when they were at last brought to light by the advancement of our frontier to Sadiya, in consequence of the event of the Burmese war, we called them Sháns (Syán); but till very lately we remained in a state of profound ignorance of there being any connection between them and our old friends the Asámese and Siamese. They are, however, the parent-stock of both; and although at present subject to foreign rule, are a very numerous people, who not only compose the bulk of the population of all the northern provinces of the Barmese empire, but also extend far into Yunán, the westernmost province of China. Their ancient capital was Mogaum, but their independence fell before the rising fortunes of the Barmese.

It is not easy at present to estimate the full importance of this discovery, but thus much is certain,—that, as it has been ascertained that only one language prevails in the countries between Asám and Siam, the same books, with only some slight modifications to suit the variations of dialect, will answer throughout the whole of this tract, and the population open to the influence of our Missionaries in that quarter exceeds by many millions what was at first imagined. For instance, the translation of parts of the Scriptures lately executed at Bankok and Singapur, instead of being confined in their application to the kingdom of Siam proper, may now have a currency given to them, bounded only by China on the one side and Bengal on the other; and we may also expect that the influence of preaching will rapidly spread among a people bound together by the sympathy of a common language.

It is also deserving of remark, that the country inhabited by the Shán race, forms a belt extending across the Indo-Chinese

Peninsula, and separating Barmál proper from China; and while the Barmese dominions are in a manner insulated by it, the Missionary station about to be formed at Sadiya will by the same means be brought into connection with those on the shores of the China sea. There will soon be a Missionary establishment at each end of the belt, viz. at Sadiya on one side, and Bankok on the other; and if a third establishment were to be formed at Mogaum, or some other central point in the Barmese Shán provinces, the chain of connection between the Brahuaputra and the China sea would be complete. Mr. Kincaid of Ava has, we understand, lately begun to turn his attention to the Shán language, and we have no doubt that the views now stated will meet with full consideration from him.

This line of action opens to our prospect an avenue into the heart of Eastern Asia, and if we can secure our position upon it, we shall be able to enter into communication with the inhabitants of the Chinese and Barmese empires, from an exactly opposite quarter from that in which we have hitherto had access to them. Barmáh will be placed between the new stations in the Shán country and the British provinces of Tenasserim and Arákán; and Yunán, the great Western province of China, will be placed between those stations and Canton; and we may hereafter make advances to points even beyond this, whence the Chinese empire will be more completely laid open to our influence. Although at present they appear distant, these prospects lie fully before us, and if proper means are adopted to gain the good will of the Barmese government, we may expect ere long to see a Missionary station fixed in the Shán country, which will at once form a central point of communication between all the Indo-Chinese Missions, and furnish a new and important opening for the evangelization of the great Chinese empire.

We have been unconsciously led, by the interest with which we regard the subject, to wander from the particular purpose with which we took up our pen. As an important advantage has been already gained by a slight attention to the connection between the languages of that quarter, we consider it our duty to prosecute the inquiry, until we succeed in obtaining the means of making an accurate comparison of all the different languages and dialects which are spoken in the Indo-Chinese peninsula, or in other words, in the countries situated between India and China. For this purpose, Mr. Brown the American Missionary, who is now on his way, with his family and Mr. and Mrs. Cutter, to Sadiya, has already prepared a short vocabulary, composed of such words as are likely to be radical in the different languages, and a few easy sentences, printed copies of which will be duly

forwarded to our friends in Asám, the Kásia hills, Manipur, Kachár, Arákán, Tenasserim, Province Wellesley, Malacca and Bankok, in the earnest hope that they will add to it synonymes of the single words, and translations of the sentences, in all the languages and dialects spoken in the peninsula with which they are acquainted, together with a specification of the limits within which they are spoken. There are at least two radical languages in extensive use there (the Barmese and Shán), and as Mr. Brown has himself furnished specimens of these, we will only trouble our friends to supply any peculiar dialects of them which prevail in their neighborhood, and to add any altogether different language (if there be any) which they happen to know. The system of orthography which Mr. Brown has adopted is explained in the accompanying paper, and as no accurate comparison can be made when different modes of spelling are used, we beg that it may be strictly followed as far as it is applicable, and that any addition which it may be found necessary to make to it in consequence of the existence of peculiar sounds in any language not provided for in it, may be separately explained. Mr. Brown's orthography agrees in principle with that used by the Asiatic Society of Calcutta, by the Missionary bodies in the Sandwich and South Sea islands and North America, and by the gentlemen who have lately extensively applied the Roman letters to the languages of India.

#### Plan of the Vocabulary.

At the request of various friends to Native Education a table has been prepared, containing about 500 of the most common English words, with the corresponding terms in two of the Indo-Chinese languages, and blank columns to be filled up with other dialects. The object is to obtain a comparative vocabulary of all the languages spoken between India and China, for the purpose of tracing their origin and affinities. The first column in the table contains the English words; the second the corresponding terms in Barmese; the third those in the language of the Syáms, Syáns, Sháns, or as they call themselves, *Tai*\*. The Shán words are given according to the dialect spoken in the neighborhood of Zenné, the capital of Northern Láos. This language is supposed to be originally derived from the

\* An ancient Shán manuscript has recently been discovered by Captain Pemberton, late commissioner at Manipur, containing a history of the ancient kingdom of *Tai*, from the 80th year of the Christian era, to the time of its final subjugation and dismemberment by the Barmese, during the reign of Alaung-phurá (or Alompra), A. D. 1752. The capital of this kingdom was Mógauing, situated on a branch of the Eráwadi, several hundred miles north of Ava.

same stock as the Siamese\*, and it will probably be found nearly identical with that spoken by the various Shán tribes inhabiting the territories east and north of Ava.

The system adopted in this table, for expressing the Tai, or Shán, and Barmese sounds, is the one which is now so extensively and successfully used in Romanizing the languages of India, and is identical with the plan proposed by the Honorable John Pickering, (Memoirs of Amer. Acad. vol. IV.) for writing the languages of all the Indian tribes of North America in a uniform character, and now extensively adopted by the missionaries among those tribes. It is also the same system as that introduced by the missionaries at the Sandwich and Society Islands. The vowels are used in accordance with their classical pronunciation on the continent of Europe. It has been found necessary to introduce a number of diacritical marks, in order to meet the wants of the complex vowel systems of the Barmese and Sháns. The fundamental vowel sounds are as follows:

a, sounded as in America, agreeable, or short *u* in but.

á, as in far.

e, as in men.

é, as in they, or *a* in name.

i, as in pin.

í, as in pique, police.

o, as in not, nor, or *aw* in law.

ó, as in note.

u, as in put, pull.

ú, as in rule, or *oo* in moon.

*Additional Sounds.*—The Barmese and Sháns have a broad sound of the short *e*, resembling that of *e* in there, or *ay* in mayor, for which we may use

é, with the grave accent.

ì, is used to denote a peculiar sound of the *i* in Barmese, not differing essentially from the sound of *e* in me.

ò, denotes the broad sound of short *o*, as in groat, or *a* in hall. It is necessary to use this character only in those languages which contain two modifications of this sound; as the English, which has short *o* in not, and broad ò in nought.

ü, denotes the French *u*, or the German ü.

û, is the same sound, but longer.

*Diphthongs.*—In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united, as they do when separate.

ai, is the long English *i* in pine; a combination of the short *u* with the sound of *i* in pin.

\* From an examination of Captain Low's Grammar of the Tai, or Siamese language, it appears that more than half the words contained in his vocabulary are precisely the same as are used among the Sháns.

ái, as heard in the word *ay*.

au, a combination of short *u* with the *u* in put; forming the English *ou* or *ow*, as in loud, cow.

áu, *a* in far, and *u* in put; producing a flat sound of the *ou*, such as is sometimes heard in the vulgar pronunciation of round; sound, &c.

oi, short *o* and short *i*, as in oil, boil.

eu, is used to denote a peculiar sound of the Sháns, resembling the French *eu* in *peur*, *douleur*.

The combinations *ia*, *iau*, *iu*, *eau*; *óa*, or *úa*, *ue*, *ui*, and *úi*, need no further explanation, as each of the vowels is used to express its own invariable sound.

*Intonations*.—The grand peculiarity of all languages connected with the Chinese family, appears to be the complexity and niceness of their system of intonation. The first diversity of tone which strikes us, is the use of the *rising and falling inflections*, or the upward and downward slide of the voice in pronouncing a syllable. In English, we use inflections, not for the purpose of changing the significations of words, but to give them a more striking emphasis, or often perhaps merely for the sake of ornament and variety.

Did you go?

Where did you go?

The word *go*, in the first sentence, has the rising tone; in the second, the falling. But in the Indo-Chinese languages, this modification of tone produces distinct words, of an entirely different sense. To express this modification, in the Roman character, it is proposed to draw a straight line *under the initial letter of every syllable which has the downward tone*; leaving the rising tone in its natural state, without any mark. The Barmese represent the falling tone by writing their *shepauk* at the end of the syllable; while in the Láos and Siamese systems, this distinction is denoted in writing by a difference in the *initial consonant*. The latter mode is preferred; for although a diacritical mark, attached to a final letter, might be quite practicable in Romanizing the Barmese, it could not well be adopted in the Shán and Siamese, on account of its interference with other important tones. We may illustrate the proposed plan of using the line underneath, by the words *no* and *not*, as heard in the following sentences; in the two former of which we have the rising tone; in the two latter, the falling.

Did you say no?

Will you not?

I said no.

I will not.

The second peculiarity of intonation, is the abrupt termination of a sound, as if it were broken off in the midst of its enunciation. In this case, the volume of voice is full at the end; contrary to the other

modifications, where the sound is drawn out in such a manner, that the volume of voice gradually decreases from the commencement to the close. To distinguish this peculiarity, it is proposed to place a dot under the final vowel or consonant, after the manner of the Barmese *aukmyit*. The Sháns apply the abrupt termination to words both of the rising and falling inflection, thus making four varieties to every syllable; while the Barmese have only three, the natural or rising, the falling, and the abrupt.

The *low monotone* forms the only remaining peculiarity of the Shán dialects. For the expression of this, a straight line is drawn underneath the intermediate or final vowel.

*Consonants*.—*B*, *ch*, *d*, *f*, *g* hard, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, *z*, are used as in English. *H*, used after another consonant, shows that it is aspirated; thus *kh* is sounded as in *pack-horse*; *th*, as in *pot-house*, not as in *think*; *ph*, as in *up-hill*, not as in *philosophy*; *sh*, as in *glass-house*, not as in *ship*. To express the sounds of *sh* in *ship*, and *th* in *think*, the letters are united by a line drawn through them. *Ng* is sounded as in *singing*.

*Change of Consonants*.—It is to be noted, that in all Barmese verbal, numeral, and noun affixes, reduplications of monosyllabic roots, and generally, in the added syllables of compound words, commencing with either of the sharp consonants *k*, *t*, *p*, or *s*, these letters are changed, in pronunciation, to the corresponding flat or soft consonants, *g*, *d*, *b*, and *z*; unless when preceded by a sharp final consonant, in which case the original sound is preserved.

It is particularly requested, that in filling up the blank columns of this list with other dialects; the spelling may agree, as far as practicable, with the plan here laid down.

In case new varieties of *intonation* occur in any language, it is very desirable that they should be denoted by marks *under* the letters, and not over them. There will then be room above the line for diacritical marks, to express all possible varieties of vowel sound, in every language; while the *intonations* will be uniformly denoted by appropriate marks underneath. In introducing native terms into English writing and printing, all marks below the line, as they would convey no idea to an English reader, may be disregarded, and only the accents above the vowels be preserved.

Their can be little doubt that the Roman character may be applied with the greatest ease and advantage to the language of China, and it is quite certain that their present complex hieroglyphical mode of writing must, sooner or later, give way to some regular alphabetic system. The number of the Chinese *intonations* being,

according to Dr. Marshman, not more than four or five, will be even less difficult of expression than those of the Sháns; and it is confidently believed, that several, if not most, of their intonations will prove to be identical with those which have already been found common to both the Barmese and Shán.

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CIRCULAR.

The Baptist Board of Foreign Missions wish to call the attention of their brethren, throughout the country, to the wants of the treasury. In obedience to the voice of the churches, as expressed in the General Convention, and in other modes, as well as in compliance with their own sense of duty to the Savior, the Board have multiplied their missionary stations, have sent out successive bands of laborers, have erected presses, and have established schools, till they find themselves charged with the care of a very extensive system of operations, and responsible for a heavy annual expenditure. They now have, under their direction, twenty-three missions, thirty-four missionary stations, one hundred and thirty-two missionaries, besides about thirty native assistants in the printing department; twenty-one churches; twenty-eight schools, and five presses. The missionaries are toiling faithfully to promote the spread of the gospel, relying with confidence on their brethren in America for support. They have devoted their lives to the service of Christ among the heathen, and they ask only, that the churches at home will aid them by their prayers, and will furnish a moderate provision for their subsistence. The Board have assumed the responsibility of sustaining them; but they find their expenses far outrunning their income. There was a deficiency, the last year, of more than *twenty thousand dollars*, and unless there shall be a large augmentation of the funds, during the current year, the treasury must soon be burdened with a heavy debt.

The Board feel, that it would be wrong to diminish their efforts; to discontinue a single station; to recall one missionary; or to stop a single press. They must, on the contrary, go forward. They have already received, and intend to send forth, without delay, several additional missionaries.

They have been directed, by the General Convention, to employ every properly qualified missionary, who may offer his services. The Board cannot retreat, and they are confident, that their brethren wish and expect them to prosecute their work with increased vigor. They deem it their duty, therefore, to inform the churches, that not less than *eighty thousand dollars* ought to be expended this year, for general missionary purposes, and that *twenty thousand dollars* more will be needed for translating, printing and distributing the Bible, in foreign languages.

The Board must call earnestly on the denomination for help. Let each individual feel, that there must be an increase of his former contributions; and let those who have hitherto withheld their aid, now share in the blessed work. Let them not wait for agents of the Board. Such agents will be employed, so far as it may be possible to obtain them; but the churches ought not to need any extraneous agency. A church is, by its very constitution, a society for the advancement of the Savior's kingdom; and each pastor is, by his office, an agent, within his own sphere, for the promotion of every enterprise which claims the support of the church. Let, then, all the missionary societies, churches, pastors, and individual Christians, remember the claims of a world lying in wickedness; and their responsibility to their brethren who have gone forth, on behalf of the churches, to labor for the heathen. Above all, let them often reflect on the example and the commands of the Savior. Let them act, constantly, in the spirit of that prayer which he has taught them,—“Thy kingdom come, thy will be done in earth, as it is done in heaven.”

On behalf, and by direction of the Board,

L. BOLLES, *Cor. Sec'y.*

Missionary Rooms, July 15, 1836.

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Recent Intelligence.

SHÁNS.—Our latest advices from this mission are contained in the following extract of a letter from Mr. Brown, dated

*Below Gowahati, Jan. 18, 1836.*

I hasten to drop you a line from this place to inform you that we are all in

the enjoyment of health, and have thus far had a comfortable journey up the river. We are now four hundred miles or more from Calcutta, and should have been up much farther, had it not been for shallow water in passing from the Húgli to the Ganges, which caused us a detention of a week or more. We have procured a Shyan teacher, and are engaged in studying the Shyan language, which we find to be entirely different from the Burman.

The *Louvre*, which sailed for Calcutta the 22d of Sept. last, arrived at the mouth of the Hoogly, Feb. 2, and at Kedgeree, 40 miles up the river, the day following, whence she was to sail shortly for Amherst and Singapore. The missionaries destined to Orissa and the Telingas, left the Louvre at Kedgeree, and were at Calcutta at our last date, Feb. 8. All the missionaries were in good health.

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

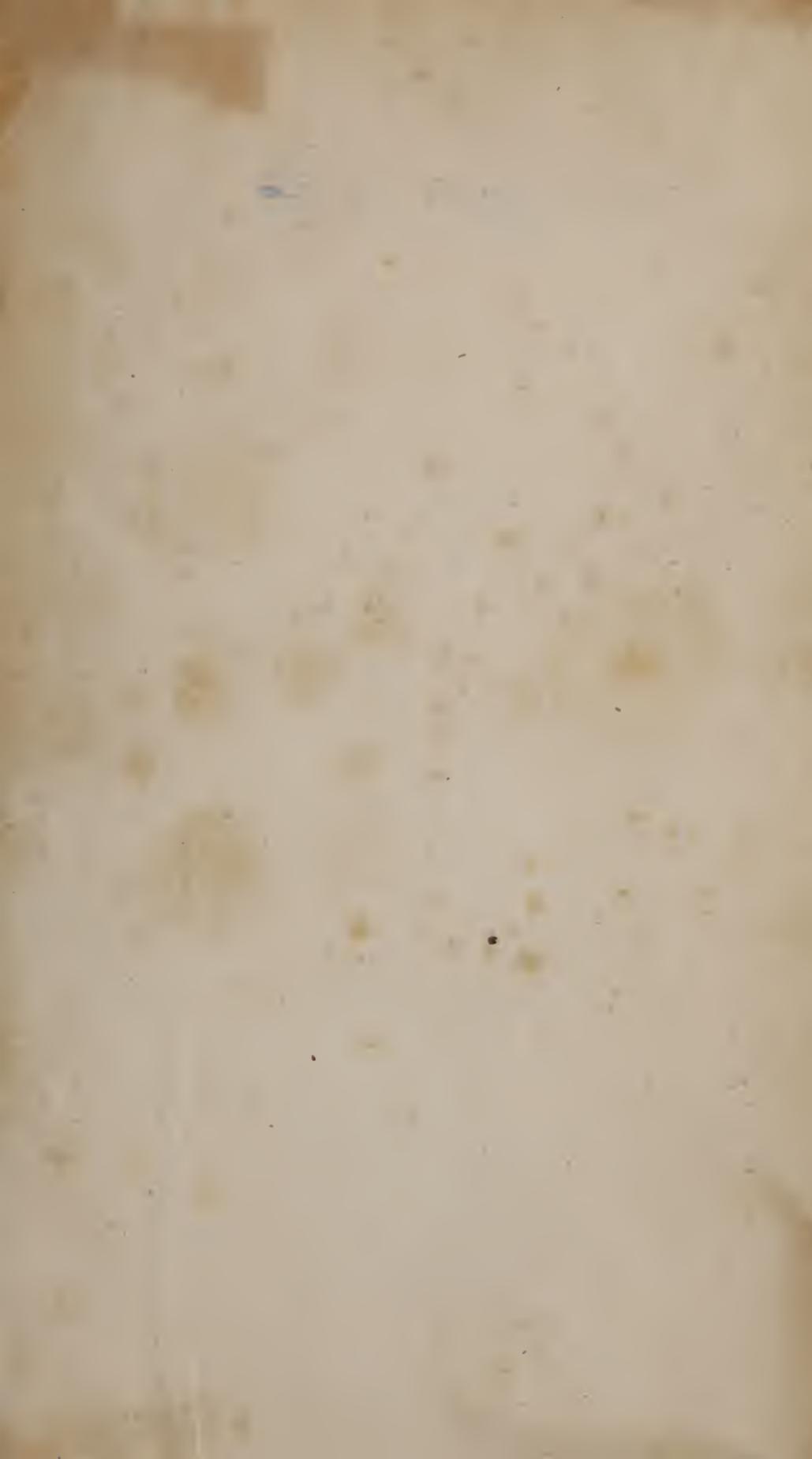
Richmond, Va., Fem. Miss. Soc. 1st Bap. ch.,	50,	
“ “ “ “ “ 2d Bap. ch.,	43,	
“ “ Youth’s Miss. Soc. 2d Bap. ch.,	103,50	
“ “ other sources,	933,50	
per Rev. S. Cornelius, Agent,		1130,
“A friend,” bal. for Mag., per J. Putnam,		50
Canonsburg, Pa., Presb. S. S., 6,28—Fem. pr. meeting, ,67, for Bur. Miss., per W. H. Mc Carer, Sec.,		6,95
West Topsham, Vt., mon. con.,	4,	
Plainfield, E. Perry,	1,	5,
Newburyport,—col. for meeting house at Bassa Cove, West Africa, per Rev. N. W. Williams,		11,06
Central Union Asso., Pa.,—Holmesburg, 15,—Roxborough Bible Soc., 10,50, for Bur. Bible—Holmesburg S. S., 2,65—Camden ch., 5,25—Vincent ch., 2,—West Chester ch., 6,—Phoenixville, Miss. Soc., 7,75—Frankford, Fem. Miss. Soc., 25, for Bur. Miss.—Frankford Fem. Bible Soc., 11,—Lower Dublin Fem. Bible Soc., 20, for Karen Miss.		105,15
Cincinnati, O., Bur. Fem. Ed. So. 6th St. Bap. ch., Mrs. John Smith, Treas., to ed. Bur. females,	160,40	
Collected by N. S. Johnson, Esq., 136, and by Rev. A. Bennett, 1200,	1336,	
per John Smith, Esq.,		1496,40
Pembroke, Me., a friend, for Bur. Bible, per A. Hayden, Esq.,		5,
Conway, Ms., J. Whitney, Esq., per T. A. Arms, Esq., for Bur. Bible, Salem Bible Trans. and For. Miss. Soc., per S. W. Shepard, Esq., Tr.,		900,
East Jersey Miss. Soc., N. J., for For. Miss., of which, Newark Fem. Miss. Soc., 50, per Jonathan Osborn, Jr., Esq. Treas.,		200,
Smithfield, R. I., Lime Rock, Bap. ch. mon. con., per Rev. R. Morey,		10,
Columbia, S. C.—S. C. Columbia, for Bur. Bible,		50,
Danville, Vt., Bap. ch. mon. con., per A. W. Perkins, Esq.,		1,50
East Avon, N. Y., S. Allyn, for Bur. Bib., ,50—Volney, J. Smith, 4,87, Adrian, M. T., Bap. ch., for Bur. Miss., 47,—Lauren Hotchkiss, for do., 10,—Deceased son of A. Knapp, 1,—per Rev. G. D. Simmons,		
Franklin Bap. Asso., per Rev. J. Smitzer, 123,48		
Cayuga Bap. For. Miss. Soc., per Dea. P. Crossman, Tr., ten dolls. of which are from sisters in Sennett, N. Y., for Mrs. Kincaid’s school, 150,—Utica, a friend of Bur. Miss. 3,00. Utica, Broad St. S. S. Miss. Soc., per Mr. D. Bennett, Tr. (one half for Bur. Miss., the remainder for the Mission among the Shans), 65, per Messrs. Bennett & Bright,		404,85
Athol, Ms., “A friend of Missions,” per Rev. Joseph Glazier,		5,
Hudson River Baptist Association, N. Y., viz., Hudson Bap. ch., 32,55; Troy, 1st Bap. ch., 60,00; West Troy, Bap. ch., 15,00; New York, East Bap. ch., 5,00; Brooklyn, 2d ch., 10,00; Newark, N. J., 2d ch., 25,00; Westkill, Bap. ch., 10,00; Broome st., N. Y., Bap. ch., 15,00; Cocksackie, Bap. ch., 17,00, per Rev. S. H. Cone, Moderator, H. R. B. A.,		189,55
		4525,96
Norwich, Ct., Ladies of Bap. ch. and cong., a box of clothing for Chum-merah station, valued at \$37,71.		

H. LINCOLN, *Treasurer.*

*Churches in Liberia.* The Baptist churches in Liberia, as is generally known, have been greatly prospered in a spiritual respect the past year, and have built or are desirous of building, severally, houses of public worship. Most of the colonists, however, who are members of the churches, are poor; some of them, recaptured Africans. They need, and urgently solicit the aid of their Christian friends in America. Letters to this effect have been lately received from Dr. Skinner, and Messrs. Crocker and Mylne. It is ardently hoped, that their application will be favorably regarded, and that contributions in aid of the object, will be early forwarded to the Treasurer of the Board. The number of meeting-houses to be provided is five, at a cost of from 300 to 500 dollars each.







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