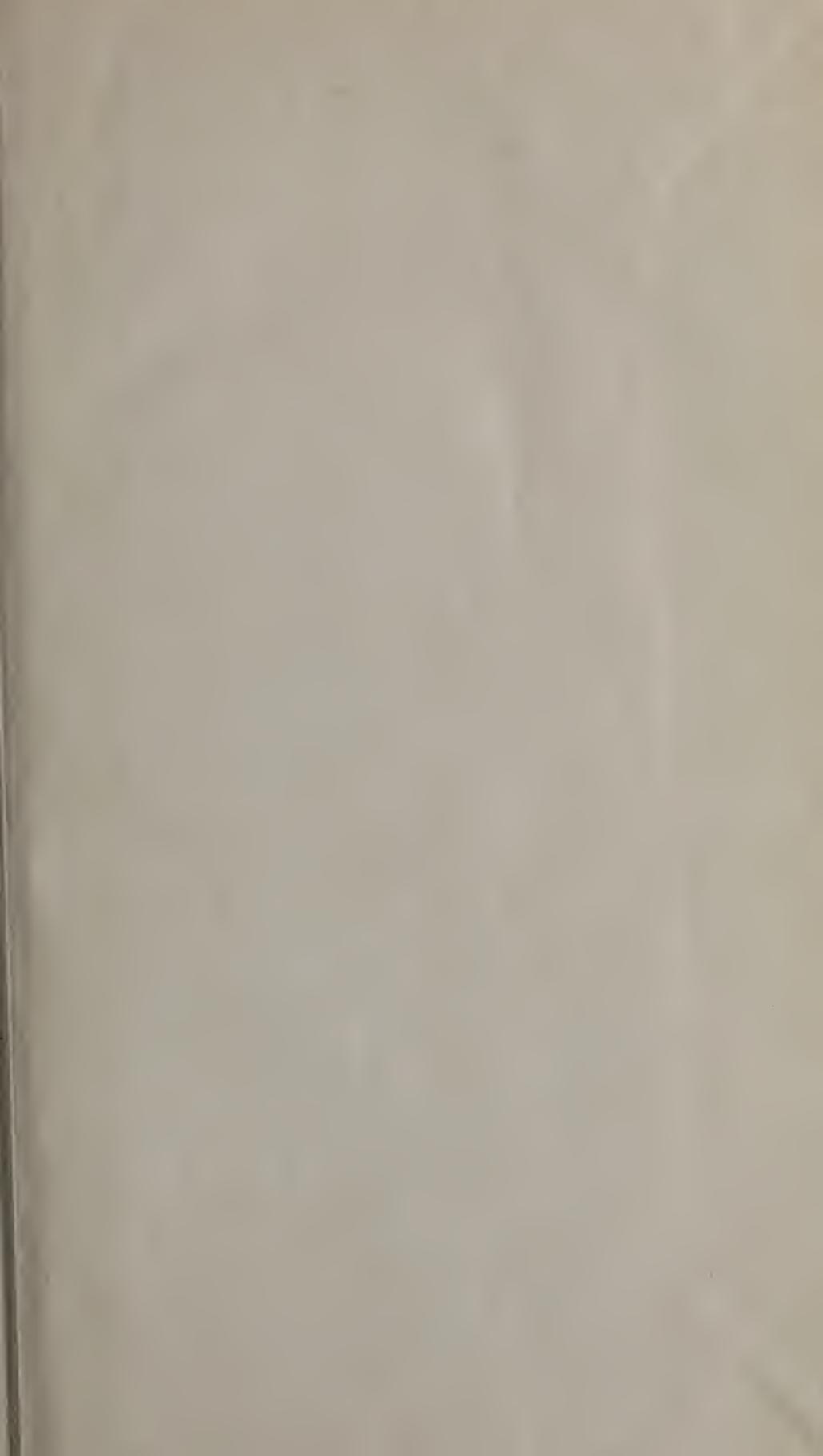
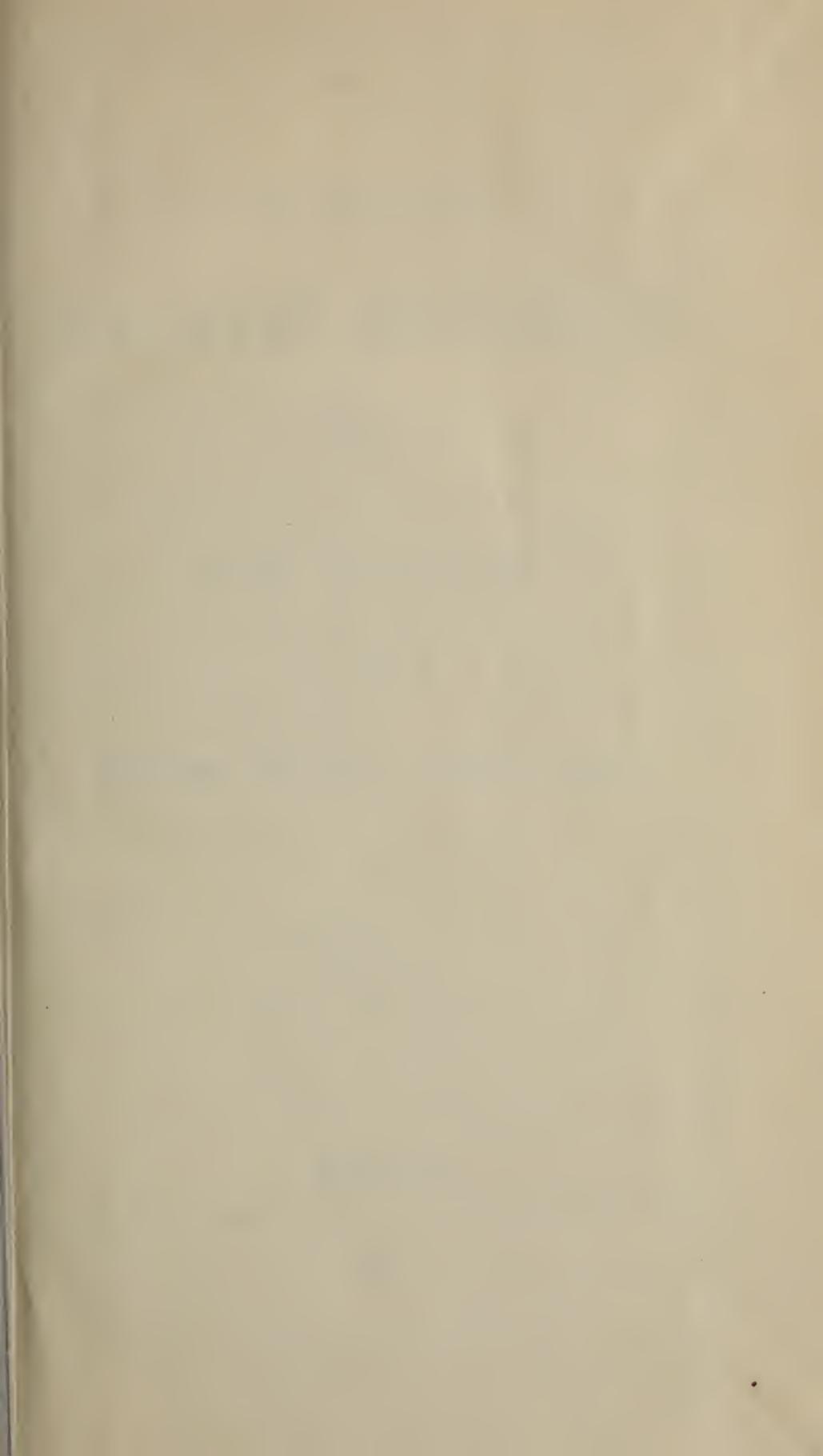




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THE
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VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

The Corresponding Secretary has long been waiting for a minute account of the late events in Burmah, from Dr. and Mrs. Judson. He attributes his disappointment to miscarriage or detention of letters. The following statement of the deeply interesting scenes of two years, from Mrs. Judson, addressed to J. Butterworth, Esq. of London, is now spread before our readers, to show in a striking light, the arm of the Almighty, which has been signally stretched out for their protection and deliverance, and to express our thanks to Him, in enduing Mrs. Judson with that heroism and christian perseverance, and unconquerable attachment, which, on this occasion, so remarkably rescued the christian prisoners from the hands of cruelty.

MRS. JUDSON'S NARRATIVE OF THE SUFFERINGS AND DELIVERANCE OF THE MISSIONARIES AT AVA, IN A LETTER TO THE LATE JOSEPH BUTTERWORTH, ESQ. AND PUBLISHED IN THE MISSIONARY REGISTER.

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years of suffering and privation, the very recollection of which often chills our feelings, and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign government of God, assured that he would do all things well, and, if it were his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in his own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

First Burmese Army sent to Rangoon.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications; consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised and ordered to march under the command of the King-e-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed, was, lest the Eng-

lish at Prome should hear of their approach; and, precipitately leaving the country, deprive the Burmese Grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the ladies of a Woongyee, (Minister of State) "four Kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trustworthy"—"And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee-Woongyee found other commissions to execute than those just given him.

The Missionaries arrested.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded that spies were in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had before been advised to put the Missionaries in confine-

ment; but his reply had been, "They are true men: let them remain." He was now, however, informed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the 8th of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demanded Mr. Judson. "You are called by the king," said the Writer, (a mode of expression when about to execute the King's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away, I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration.—The magistrate of that part of Ava in which we lived was in the verandah, contin-

ually called me to come out, and submit to his examinations. Supposing that all our Letters and Writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman Girls, and those of the two Bengalee Servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Mounng Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the Queen: but I was also a prisoner, and could not move out of the house.

After dark, Mounng Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape: finding them-

selves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Mounng Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

Application to the Governor for Relief.

My only concern was how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception; and after listening attentively to my relation of the brutal manner of Mr. Judson's arrest, and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must consult with his head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man, for a more forbidding countenance was surely never before seen. I found to my sorrow, that, under the Governor, he had much to do with the prison, and

had power to make us suffer much. He took me aside, and told me that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time, I obtained an order from the Governor for an interview with Mr. Judson ; and for the first time in my life, looked into the interior of a Burman Prison. The wretched and ghastly appearance of the Missionaries produced feelings in describable, and forbade a moment's hesitation in producing the sum demanded, for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison ; and after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that these underlings felt that we were entirely in their power. Our house was two miles from the prison ; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay ; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

The Queen petitioned.

My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haugh-

ty and ambitious. I had visited her in better days, and received distinguished marks of her favour ; but now the scene was changed ; Mr. Judson was in irons and in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want ?" Grief made me bold ; and at once I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular : the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty, the Queen : come again to-morrow." I went from her with a little hope : and faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the Writer to whom I had given the two hundred tickals.

Property of the Missionaries taken.

The next morning I saw three of the King's Officers pass ; and

was informed, that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three Officers who had taken possession of Mr. Gauger's property the day before, now came to take an account of ours. Among the three was one (Koung-tong-myoo-too), who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open it and look for yourselves. They seemed pleased with my offering them the key, requested that I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman Officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the house is at your disposal." "Have you not deposited money and jewels in the hands of others?" "I have no friends in this country: with whom should I deposit treasure?" "Where is your watch?" I produced an old one of Mr. Judson's which had been out of use for a

long time; but which answered their purpose just as well, and was the means of preserving a good one which I then had about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c.?" "Mr. Judson is no merchant: he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a Church for the preaching of the Gospel. Is it suitable to take the property of a Poong-ye (priest)?" "It is contrary to our wishes," said Koung-tong; "but we act in obedience to the King's command." Even our trunks of wearing apparel they examined; I begged that they would not take them, as they would be of no use to the King, but to us they were invaluable: they said that a list only should be taken, and presented to his Majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture: and, on presenting the list to the King, he gave an order that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal Treasurer to intercede for the release of Mr. Judson.

Further Efforts to procure their Release.

After their departure, I had an opportunity of going again to the Queen's sister-in-law; who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed; let him remain where he is?" I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the

Judge in the Parable, who though he feared not God, nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here also I was disappointed: for after entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further effort.

For the next seven months, hardly a day passed in which I did not visit some one member of the Government, in order to interest their feelings in our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favour; but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty: and, although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a more favourable reception at Court: and every honour in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively,

made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

High Expectations of the Burmese.

The war was now prosecuted with all the energy of which the Burmans were capable. Their expectations of complete victory were high; for their general was invincible, and the glory of their King would accompany their armies. The Government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognized as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

Expedients for Correspondence.

The means which we invented for communication were such as necessity alone could have suggested. At first I wrote to him

on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried perfectly, legible. But after some months' experience we found that the most convenient as well as safest mode of writing was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial, but they serve to show to what straits and shifts we were driven; it was a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Second Army march for Rangoon.

Bundoolah departed from Ava, in all the pomp and splendour imaginable; commanding an army of between 40,000 and 50,000 men; he was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible General, were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by Burman troops: then—the fort of the Pagoda was taken; and guns and ammunition sufficient for the Burman Army, should the war continue ever so long; and next—his Majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report—“The English are advancing!”

for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and though the King and Government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news at length came, that the English Army were advancing, and that they were within twenty miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure.

Situation of the Prisoners.

It was now the first of March, the commencement of the hot season; which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter; he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement, was as little as he could do. He ordered, however, that they should be allowed to go outside of the door, to eat their rice;

and, when inside, be placed as near the door as possible. I was afterwards informed, from good authority, that the Queen's brother, Mentho-gyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead, than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee, doubtless prevented.

Death of Bundoolah, the Burmese General.

It was now reported that the foreign troops had reached Donaboo; and was whispered about that Bundoolah was dead. No one at first, ventured to say this openly; but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese Camp, had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

Elevation of Woongyee.

The Pagan Woongyee, who had been in disgrace for sometime, now thought it a good opportunity to retrieve his character, and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonoogo, a Spanish Gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Dr. Judson's Sickness.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

Prisoners removed.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. Judson his breakfast, and intended spending a few hours, as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed, on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew: I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass

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from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the Government house at Ummerapoorah; and were informed that the Prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to

walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village.

Our merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The King was much in want of an interpreter, and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese Camp, then at Wialown, where he remained six weeks translating for his Majesty: he was then sent back to Ava; and as a reward for his services, ordered back to the Oung-pen to prison: but before the order could be executed, I sent* Moug Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The Missionaries sent as Ambassadors.

The British troops were now so rapidly advancing, that the King

* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason, and was senseless several days.

and Government felt the necessity of taking some measures to prevent their arrival in the capital. They had several times refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the Government finally entreated him to go as their Ambassador to the English Camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the King had refused, saying, "They are my people, let them remain." We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison; Mr. Judson communicated our real situation to the General; who with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces toward the British Camp, then within forty miles of Ava.

British Hospitality.

No one can conceive our joy, when we had safely passed the Burman Camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British General received us with all that kindness and hospitality for which your countrymen are

so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gunboat. We deeply feel the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of heaven!

Rangoon, March 22, 1826.

We have safely arrived in Rangoon, and once more find ourselves in the old Mission house! What shall we render to the Lord for all his mercies!

You will see from the publick prints the Treaty of Peace. We intend going to one of the places retained by the English Government, and endeavour once more to collect a little Church around us. Mah Men-lay and her sister we found at Prome: they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for his inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds.

EXTRACTS FROM MR. WADE'S
JOURNAL.

Calcutta, May 25, 1826. Had a long conversation with brother Boardman's Burman teacher on the subject of religion; he was perhaps a little more disposed to hear than usual, and assented to most of what I said; but I fear it was all to no purpose; truth does not profit unless it gains the affections of the heart, as well as the assent of the understanding.

I almost daily introduce religious subjects to my own teacher. He says he dare not deny the truth of our religion, but he is still more afraid to say the Boodhist system is not true. Formerly he insisted that the difference between the two religions is small; but lately he has given up this point. He seems however to be as little affected with the doctrines of the Bible as if they were mere speculations which in no way involve the happiness or misery of the soul.

June 13. Received a packet of letters, together with several numbers of the Magazine, Herald, &c. by the ship Pagoda. Most of the letters were from our friends in and about Hamilton; they refreshed our hearts exceedingly. We were delighted to hear that the Lord was pouring out his spirit upon the churches in their vicinity, and in some other places, in a wonderful manner. When shall we see such displays of divine grace in these heathen lands?

June 17, Saturday. Brother Boardman and myself preach in Circular Road Chapel alternately, of a Sabbath morning, and frequently we are called upon to preach in other places, so that always one, and sometimes both of us has one or two sermons to preach every Sabbath. Saturday evenings we spend together in prayer, singing, and religious conversation. We also submit to each other's inspection the skeletons of the sermons which we have prepared for the Sabbath. This practice has been continued from the time of brother Boardman's arrival; we have found it a very happy expedient to promote personal piety, brotherly love, union of feeling and sentiment, particularly on those points which we make the subjects of conversation and prayer, while our interest in those subjects is greatly increased; and as the skeletons

of our sermons are submitted to each other's inspection, I frequently experience great benefit in regard to my preaching. Sister Boardman and Mrs. Wade also spend Saturday evenings together in prayer and religious conversation.

July 9. Last night one of the boys in brother Yates' school became so powerfully impressed with a sense of his sins that he was constrained at midnight to go to brother Yates with the question, "What must I do to be saved?" Brother Yates said, "Do you not remember the answer which the apostle gave to this question?" He replied, "Yes, the apostle told the Jailor to believe on the Lord Jesus Christ; but I want to know how I must believe, and what I must believe." Such a circumstance is very interesting any where, but it is particularly so in this country, because it is comparatively of rare occurrence.

There has evidently been a more than usual attention to religious things, in the church and congregation meeting in Circular Road Chapel, for about eight months past, and it still continues. New cases of conviction have frequently occurred, and these convictions have generally been followed with hopeful conversion. A number have been baptized, and more are expected to come forward immediately. The present state of the people here is such as goes far in reconciling us to our protracted stay in Bengal. There is no one to preach to the Circular Road Church except brother Yates, and his health is so poor that he is quite unable to preach more than once in English, and once in Bengalee, on the Sabbath; and he therefore absolutely requires the assistance of others in order to keep up the regular service of the Sabbath in English.

August 2. Last evening preached at Circular Road Chapel, after

which, six young persons, and one middle-aged female came forward and gave a relation of their christian experience to the church, and expect all will be baptized next Sabbath. It was a season long to be remembered, and seemed to us in this heathen country like cold water to a thirsty soul. That such blessings may continue to descend upon these Pagan lands until all the kingdoms of this world shall be given to Christ for a possession, is our constant prayer.

With affectionate regards, I am sincerely yours, J. WADE.

Letter on the Burman Mission,

ADDRESSED TO THE CORRESPONDING SECRETARY BY A PROFESSOR IN ONE OF THE NEW ENGLAND COLLEGES.

January 23, 1827.

Rev. and dear Sir,

As I have no prospect of being able to visit Salem this winter, and can forward a letter by a friend, I am unwilling to forego the opportunity of sending you a few lines. I wish particularly to express my interest in the *Burman Mission*. There has never been a time when its call upon our denomination has been more distinct and loud. God has opened for it a wide and effectual door. The few missionaries who compose it, have explored the country, learned its language, ascertained the strong hold of its idolatry, and the most accessible points of attack, effected a secure and commanding lodgement in almost the very heart of the land, and are prepared to receive and employ efficiently any amount of reinforcement you may send. *The very opportunity of access to 12 million Burmese, so full and so encouraging, constitutes an unanswerable appeal to our immediate, united, vigorous and self-denying*

beneficence. If an impression, wide and deep, is ever to be made on Burman heathenism, let it be made now.

I am aware that Burmah must be evangelized by native preachers chiefly, and rejoice that already our indefatigable brother Judson has had in some degree the aid and encouragement of such. But is one missionary, or are three missionaries, the greatest number that can be employed advantageously in all the Burman Empire? Would a wise husbandman employ but three superintendents, or (which is more analogous to present facts) would he employ but three labourers in a field already white to the harvest, and which ten thousand could not reap before the season were past?

But where can we find young men qualified and willing to enter on this work? Is there one now ready? Are there others in our Literary and Theological Institutions preparing in heart and mind for this most honourable, if not most arduous of the services which our Master permits us to do? Suffer me to inquire if a sufficiently close connection is maintained between our Education and Foreign Missionary Societies, and an intimate acquaintance sought between the Board of Managers of Foreign Missions, and our pious youth who are expecting to engage in the work of the ministry; and if the characters of these young men are critically and carefully inspected, due efforts made to instil a self-denying devotedness to the cause of Missions and of Christ, and proper measures put in train to fit them in the highest degree attainable, for a work in which there is such demand for piety and zeal, knowledge and discretion? My thoughts have been resting of late not only on the state of Burmah, the opportunity it presents for efficient enterprise, and the fewness of la-

bourers now there, but not less on the little that is doing by the Christian publick generally to concert and execute plans for more enlarged operations, which, if commenced *immediately*, could not go into full effect in Burmah, in less than *four* or *six* years. For we are, as a body, doing little or nothing in comparison with what we might do. And if we continue thus inactive, the next generation of our descendants will be amazed at our apathy and penuriousness, and the next generation of Burmese will, in a future world, curse our hard-heartedness and covetousness.

Is it replied, that the Board are already in advance of their funds, one thousand dollars? But this must be expected, at least for a while, till the standard of benevolence and self-denial and charity, be raised throughout our churches. Let no risk be incurred, and no debt contracted, let the number of Missionaries be increased only as means of defraying expense are previously secured, and let the denomination feel that the present measure of effort is sufficient to preserve those already employed from absolute want, and all your efforts to deepen their sympathy and enlarge their charities will be ineffectual.

They are doing *something*; doing all that they *feel* they can do; and if the heathen perish, why, they *must* perish. My dear Sir, there must be a *pressure*. It must be felt by the rich and the poor; a pressure that will compel to something more tangible than the breath of prayer, or the sigh of commiseration: a pressure that will heap up the hitherto scanty tribute of cold and penurious calculation, and wring abundant gifts from the hand that never gave.

Let me not, however, be misunderstood. *There ARE men who labour with due zeal*, and, I trust, *heavenly wisdom*. *But, how few!* Yet the occasion is imperious.

The three great fields of benevolent effort in our denomination are Education Societies, Foreign and Domestick Missionary Societies. The claims of the last are in comparatively little danger of neglect. They come direct, and impressively charged with our personal necessities, and the individuals and communities interested will make their voice heard. But in regard to Education and Foreign Mission Societies, where the relation is more distant and indirect, the interests of either can be brought home to the understandings and hearts of christians, not by personal and deeply felt necessities, but by the clear demonstrations and earnest expostulations of men who deliberately gird themselves to the task of opening blind eyes, inspiring careless hearts, and nerving indolent hands.

Yours, with much respect and affection.



DYING SCENES OF THE HINDOOS.

Extract from the Quarterly Papers of the English Baptist Missionary Society.

“When a Hindoo comes to die, (says Mr. Ward in his Farewell Letters,) his friends will endeavour to console him by repeating his good deeds; that he has always been a good man—has worshipped the gods—regularly performed his ablutions—been liberal to the priests—done nobody any harm; and that, therefore, he can have nothing to fear. The dying man breaks out in some such language as this—“I? What good have I been doing? I have done nothing but evil. And now, where am I going?—Into what new body am I about to transmigrate?—Or, into what dreadful hell am I about to be plunged?” There is among them an earnest

clinging to ceremonies, but no hope in death.”

And are these the living and dying circumstances of One Hundred Millions of beings who are to live forever? How can we, with the views which we have of the certain consequences following a state of transgression, and of the worth of the human soul—how can we enjoy a moment’s tranquillity, while such a havock made by sin and death is going forward, hour by hour, in the same world as that in which we live? How can we be such infidels, in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing? Or has Jesus Christ given us such a class of feelings, that we have ceased to be men?

We cultivate the cold earth, and bestow upon it unceasing labour, and always expect a crop; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal! We devote our sons to professions, to be qualified for which years of initiatory application are necessary; and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation; while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one’s listening to the noise of the fall, into endless night. We embark in speculations, which deprive us of rest, and expose us to disappointment, if not disgrace; while the certainties of the kingdom of Christ have no allurements for us! Is the world to be converted by miracle, or by means? If by means—by *preaching the Gospel to every creature*, and by *teaching all nations*, then how heavy the responsibility laying upon the Christian Church!

MISSIONARY EFFORTS AT A HINDOO FESTIVAL, 1825.

Serampore.—During the last two days of May, and the present month, we have had the annual festivals of *Juggunnat'ha*, which occasioned the usual extra endeavours to communicate the light of the gospel. The following are extracts of a Journal: “18th June, Saturday. To-day commenced the *Rut'h Jattr*, and the small chapel on the road side was open from morning to night. I went about 10 A. M. and staid till nearly 1 P. M. At 5 P. M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. ‘As many as received him, to them gave he power to become the sons of God.’

“During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprise as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract, which he seemed to think she had an indisputable claim to, *as she could read*. He insisted upon her ability being put to the test, but poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or seven years

of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were of considerable assistance to us.

“19th June, Sabbath. The chapel was again open all day. In the morning I could not attend. Dr. M. however, went at 7 A. M. but few at that time could be induced to stay and listen. Between 3 and 4 P. M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations.

“26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of divine truth to some poor dark soul. The chapel was still kept open; but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahmin was abashed and silenced merely by calm contempt of his sophistry; several young scoffers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for

an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the Heathen."

At the Snan Jattrra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jattrra, 4842 tracts, and 514 gospels, besides a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase.

[*Friend of India.*

ORIGIN AND SUCCESS OF THE ENGLISH
BAPTIST MISSIONS IN JAMAICA.

In our last Magazine, we inserted an interesting statement of recent baptisms in the Island of Jamaica; and believing that an account of the origin and history of that mission will be acceptable to our readers, we extract the following from the Baptist Missionary Papers.

It may be proper to state, that the large and beautiful island of Jamaica, in the West Indies, has belonged to the British dominions about 170 years. Its principal productions are sugar and coffee, and in the cultivation of these articles, and in various other modes of servitude, about 350,000 negroes are employed. These, it is well known, were formerly obtained from Africa, by means of that cruel and iniquitous traffic, the Slave Trade, which, thanks be to God, our country, several years ago, formally renounced. But though no fresh importations of human beings can now take place in Jamaica, the moral and spiritual condition of these fellow immortals has not been mended. Blinded by a gross and stupid superstition in their own country, they were not likely, alas! to conceive any favourable idea of Christians from the manner in which they were brought among them,

and one generation passed away after another, ere they were visited by a single ray of divine light. Yes, many hundreds of thousands of these hapless beings spent their days in toiling, beneath the burning sun, to provide British christians with the luxuries of life; and went down unheeded to the grave, no man caring for their souls! Blessed be God, the scene is somewhat different now.

About forty years ago, these islands were visited by the late venerable Dr. Coke, who went about from one to another with the zeal of an apostle, and amidst much opposition, laid the foundation of the Wesleyan Missions, which continue and flourish to this day. Nearly about the same time, the providence of God brought to Jamaica a negro Baptist from America, called Moses Baker, who soon began to speak to his poor countrymen about the Saviour, and found many of them disposed to hear. Amidst the greatest disadvantages, the word of the Lord grew and multiplied; till, in the course of a little more than twenty years, it was computed that seven or eight thousand negroes had renounced their heathen principles and practices, embraced the gospel, and been baptized.

The want of persons fitted to teach these poor negroes was, however, very severely felt; especially as education was scarcely known among them, very few indeed being able to read or write. Mr. Baker also, growing old, and less able to fulfil his ministry, applied to the Baptist Missionary Society in England, for help; and when the facts of the case were laid before them, it was resolved that some assistance should be rendered—that some attempt should be made to propagate the gospel among the poor African heathen in Jamaica. Mr. John Rowe, a member of the church at Yeovil, in

Somersetshire, being at that time (1813) a student at the Bristol Academy, offered himself to this new and arduous service, and was set apart thereto on December 8th, of that year. He was sent to Falmouth, a large town on the north of the island, in the vicinity of the estate on which Mr. Baker had exercised his ministry. It pleased God to remove Mr. Rowe from his labours about two years and a half after he arrived on the island, and before he could rejoice in much success; but his missionary life, short as it was, was not in vain. His exemplary prudence, self-denial, and diligence, procured him the confidence and respect of all who knew him, and contributed, probably, in a greater degree than we are aware of, to diminish the prejudices which many had previously entertained, and to prepare the way for those who should succeed him in this important field.

About a twelvemonth before Mr. Rowe's decease, Mr. Compere, also educated at Bristol, was sent out to occupy a second station at Old Harbour. From this place, however, he soon removed, in consequence of a pressing request from some negroes at Kingston, the capital city of the island. "Here," said he, "are many souls continually heaving a sigh to England, and in their broken language crying out, 'O Buckra! [white man] Buckra no care for poor black man's soul. Buckra know God in England. O Buckra, come over that great big water, and instruct we poor black negro.'"

Mr. Compere's exertions were great, and followed with a pleasing degree of success, but his health declined so much that, in 1817, he resigned his charge in Jamaica, and removed to the United States, where he continues to exercise the christian ministry, though not in connexion with the Society.

MARCH, 1827.

The strong representations which had been made by Mr. Compere, of the want of more missionaries in Jamaica, had induced the Committee to look out for another person to send thither; in consequence of which, Mr. Coultart sailed for that island in the early part of the year 1817, arriving a little before Mr. Compere quitted it. He was received very favourably by the magistrates, and commenced his publick labours with very pleasing prospects. The congregation was large and attentive, and not a few, who appeared to feel the renewing power of the word, were added to the church. But severe trials were in reserve. In five months after their arrival, Mrs. Coultart, a most pious and valuable woman, was removed by death, and Mr. Coultart's own health was so much affected, that it became necessary for him to return to England for a season to recruit it. In the mean time two other missionaries, Mr. Christopher Kitching, and Mr. Thomas Godden, embarked for Jamaica, the former of whom occupied the vacant post at Kingston, and the latter formed a new station at Spanish Town, distant from Kingston about fourteen miles, and said to contain ten thousand inhabitants. Again, however, the Society were called to bow to the bereaving hand of divine Providence. After a short, but very useful career, Mr. Kitching fell a victim to the fever. (December 18, 1819,) which he appears to have taken while kindly attending a young man, belonging to the Church Missionary Society, who was ill in the same complaint. The pathetic lamentations of the poor negroes who crowded to his funeral, served to prove how much he had endeared himself to their hearts.

Early in the following year, Mr. Coultart returned to the people of his charge, and has been

permitted to rejoice in many delightful proofs, that he has not laboured in vain. The church under his pastoral care contains not less than two thousand seven hundred members, all of whom, before they were admitted, had given a satisfactory account of their faith in the Redeemer. Many of these reside at a distance from Kingston, and consequently, can only visit their friends there occasionally. In 1822, a second church was formed in Kingston, under the care of Mr. Joshua Tinson, and a free school has been founded there, supported by the negroes themselves, which is conducted by Mr. Thomas Knibb. The other stations which have been occupied by the Society are at Flamstead, and Spanish Town: but such was the urgent demand for more help, that the Committee resolved, in 1823, to send three other missionaries.

We hope, Christian friends, that this brief sketch will not be uninteresting to you, and that when you are praying that the kingdom of God may come, you will think of these poor negroes, and lift up your hearts to God for them! The climate, you observe, is very dangerous for European constitutions. Let this lead you to remember the missionaries too, and to ask that they may be kept from *the pestilence that walketh in darkness, and the destruction that wasteth at noon-day*. And lastly, when we hear of so many poor Africans, receiving the truth in the love of it, and bringing forth the fruits of righteousness to the glory of God, surely our thanksgivings ought to abound on their behalf to Him, who *has made of one blood all nations to dwell upon the face of the earth*, and has determined to bring to himself in glory, a number that no man can number, *out of every kindred, and tribe, and nation, and people*.

ISLAND OF SUMATRA.

The attention of the Baptist Missionary Society in England was first attracted towards this important island in 1818, when Mr. Nathaniel Ward, nephew to the Rev. William Ward, of Serampore, was sent to Bencoolen with a printing press from Bengal. The Governor of this settlement, a gentleman of well known intelligence and philanthropy, strongly advising that other missionaries should be sent to join Mr. Ward, —Messrs. Burton, Evans, and Robinson, joined him in 1819. Mr. Evans settled at Padang. This district, however, was ravaged by war, said to be carried on by an enterprising native, with a view to reform the manners of his countrymen, and restore the religion of Mahomet in its *purity*! It may be hoped that his plans will be overruled to prepare the way for a religion, which has a much stronger claim to *purity* than that of the Arabian Impostor.

Mr. Burton took his residence at Sebolga, a village on the borders of one of the many rivers that empty themselves into the spacious bay of Tappanuli. The inhabitants of this part of the country are of the Batta, or Battak tribe, among whom the dreadful practice of eating human flesh prevails; and that with such circumstances of horror as could not be believed, were not the testimony unquestionable. From a fervent desire to communicate to these poor degraded beings the glad tidings of salvation, Mr. and Mrs. Burton took up their abode among them, though secluded from all European society, having not even a medical man to apply to in case of illness. They were received in a friendly manner by the natives, and the Rajah, or chief, gave them a piece of ground, on which Mr. Burton built a wooden house, according to the fashion of the country.

FRANCE.

PARIS MISSIONARY SOCIETY.

An excellent young minister, who has devoted himself to the work of missions among the heathen, after having pursued his studies at Basle, has passed a year in the Mission house at Paris. During the vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fetes held at that period of the year. These Catholick fetes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the publick games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the scriptures. The hospitable villagers open their houses to their friends, and some times ten or twelve are lodged in a little cottage. "I was often reminded," says the missionary, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages not larger probably than the Patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit; and besides these publick services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places, a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would now be eminent as Christians even among their fellow-Christians of

other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

The Rev. M. Wilks has lately made a journey through the South of France, and has had the inexpressible pleasure to witness there also the commencement and progress of the same good work.

Evang. Mag.

TARTARY.

LETTER FROM MR. DANIEL SCHLATTER TO MR. W. H. ANGUS.

It will probably be recollected, that a young man, on the Continent, who a few years since was awakened by reading a tract, resolved on devoting his life to Missionary labours. He became a member of a Baptist Church, and then left the maternal roof, and entered into a state of servitude in Tartary to acquire a knowledge of the language, and prepare himself for future usefulness. From the statements in the following interesting letter, we believe the writer to be the person referred to. It will be seen that he declines the proposal made to him *immediately* to leave his present situation, and employ himself solely in Missionary labour; but, we trust, it will not be long before he will have acquired that thorough knowledge of the Tartar habits and customs, which he deems a necessary prerequisite for these engagements.

[From the Missionary Herald of the Baptist Missionary Society, Dec. 1824.]

Ohrloff, on the Moltschna,
Beloved Friend, *April 22, 1824.*

I received your dear and important letter of March 9th, through means of my dear mother, under date of April the 17th, old style. Praise and thanksgiving be ascribed to my heavenly Father and our Lord Jesus Christ, who out of his love and mercy, strengthens me in so great and so gracious a variety of ways, and now again, through your letter, and by the lively interest the dear

friends in England have taken on my behalf. Receive my grateful salutations, much beloved, even all this way from the high table-lands of Tartary. So much has the Lord done for me, temporally and spiritually, that my heart is full; and in answer to the question, Have ye lacked any thing? I reply, with a mixture of gratitude and shame, No, Lord, nothing. But O how lifeless, and thoughtless, and satisfied with myself, do I at all times feel. But to complain of myself, there would be no end; I will rather praise God on account of his fulness, which we have in Christ, even grace for grace. My mother and dear friends have informed me of many things which you have communicated to them; and how much they have been rejoiced at your faith and love. Your address to the Mennonites (calculated to produce in them both joy and shame) has been much read, and sought after by the settlers here. How much can God bring to pass through human means. How little have I done as yet for my brethren after the flesh, which indeed are all mankind! How much have the English brethren done, and how little, during twenty years past, have the Mennonites done, towards extending the kingdom of God among the Tartars in these parts! They are at present, however, beginning to make a stir among some, (though these are not many, God knows,) whilst others, opposed to the gospel, under the garb of a humble piety, lead astray the simple and inexperienced, who for want of knowing better, will hear of nothing new, and readily believe that Missionary efforts are opposed to the principles of their church, and, consequently, any interest taken in such efforts are regarded in the same light. They imagine, also, that such things would tend to produce a change of sentiment

among the churches, as well as endanger the privileges which they already hold from the Emperor. But as to the latter of these two suppositions, the reverse is more likely to be the case, as the Emperor and his council exhort their subjects, and encourage them to forward the good work, as a thing both praise-worthy and beneficial. It is my wish, as well as that of Mr. Cornies and other friends to humanity, that you would pay this colony a visit, so that, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener of the weak, and to confirm those still more, who stand. To this desirable end we will not cease to pray, that the Lord may grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hardy constitution; and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded ten pounds sterling a year. For the exceeding kind offer made me, I tender my warmest thanks, and

accept of it, for this time, the more willingly as I am aware how much it will contribute to calm the anxious heart of a dear mother, too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith, has your letter to me been, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgements. I take now the liberty of drawing the sum of \$50 sterling, which I will lodge in the hands of our dear friend Cornies, to be ready in case I should require to make use of it, and that will be when the Lord convinces me that I ought no longer to remain in my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present, I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger a sphere? Beloved friends, support me in your prayers; and should I even not be united to your Society as your Missionary, still to be united with you in spirit, would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive, I am a great many letters in debt. Unfortunately, I have promised

too much, so that I fear I shall to may appear a deceiver. How then shall I make fresh promises? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self, for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society, and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving, grateful friend,

DANIEL SCHLATTER.

—
DOMESTIC.
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Withington Station.

LETTER FROM REV. L. COMPERE,
TO THE CORRESPONDING SECRETARY.

Withington, Sept. 21, 1826.

Rev. and dear Sir,

There is at present, no white person at the Station but my own family. It would be a considerable relief to us, if others could

be procured whose hearts are fully engaged in the work, whose bodies are fitted for labour, and whose minds are prepared for discouragements. Whoever engages in such an undertaking, ought to be fully apprised that a missionary life is replete with cares, anxieties, and fatigues; no inducements whatever ought to be held out to gain upon a feeble mind, or induce any one to devote his life to such a service. The work itself should be the grand stimulus. There is enough in such a work, notwithstanding all its perplexities and trials, to gain upon that heart which has been influenced by the Spirit of God. There is arising out of it, the pleasure of doing good to a part of our fallen race, which of itself will triumph over scoffs, and jeers, and frowns; and smile through tears at all these things. There are the promises of the eternal God and the immortal Saviour, which will more than overbalance all the vicissitudes of life, and the fickleness of men.

To supply the lack of assistance in other respects, I have proposed to allow John Davis, (one of our scholars,) five dollars per month to act as interpreter, and to perform other services, such as taking the charge of the boys when employed in the field. But this arrangement will be subject to such alterations as may appear for the benefit of the Mission, for if I can procure a well disposed white man to take the charge of our farm and other out door concerns, I shall employ John Davis in such things, as may better serve the spiritual interests of the nation; as I believe there is now an opening for the introduction of the gospel, where without the aid of an interpreter, it would be useless to make any attempt to discourse on the all important topics of religion. Should our circumstances be such as to enable me to avail myself of this opportunity,

I shall be obliged to do it without any form or ceremony, by mingling with the Indians when they assemble in their talk-houses, and so manage to instruct them in the way of familiar conversations. Were I to attempt it in any other way, the principal chief, whose father was a bitter enemy to the gospel, would contrive some method to prevent my being heard.

In our school, we have some things to encourage and some to discourage us; but on the whole, I believe we are doing as well, considering all circumstances, as might be expected. Our present number of scholars is not so large as it has been. In a country like this, there are many things which operate against a regular school, which must be endured until the state of society is changed, and this cannot be effected all at once. The roving habits of these people are a considerable obstacle to the confinement that is necessary to education and improvement. So long as the children are pleased with the novelty of a school, they remain and seem to take much pleasure in trying to read; but when the novelty of the thing wears off, they become dull and careless, and then, if not parental or other influence is exercised over them, they are sure to leave. Like all other children, they are ignorant of the advantages of education, and as the generality of them are under no sort of parental control, they remain with us but a short period. We have used every means in our power to persuade their parents to exercise that authority over their children which is so necessary to their improvement; but being unaccustomed to do so, their parental fondness is apt to construe such talk into unreasonable severity. Finding this to be the case, we have determined to bear with all the coming and going that we experience, indulging the hope that at some future

period these things will put on a better appearance.

What has lately operated much against our school, has been a report that the school at Fort Mitchell, under the direction of our Methodist brethren, is not connected with labour; we have always experienced some inconvenience from their system, but never as much as latterly. The very idea of work always frightens the people, and whenever they think of it in connexion with our school system, they always associate with it the idea of slavery. But however terrific it may appear to their imaginations, I do not believe we should succeed any better in keeping the children at school if it were severed from our system, than we do now. For if this was not an obstacle, something else would be. But among the rest of our difficulties, we have to contend with the wiley insinuations of such white persons as would rather the Indians should remain in their present condition; their present ignorance making them an easier prey to the abandoned profligate, the wretched seducer, or the hunter of gain. It is but lately, that one of our female scholars was told by a white man living in the neighbourhood of her friends, that she had education enough, which so operated on her mind, that she no longer thought it necessary to submit to the regulations required, and left the school. But in the midst of all our discouragements we have that which affords us satisfaction. Most of the children we have with us appear to be attached to the Station, and desirous of improvement. They submit with a degree of cheerfulness to the regulations we have adopted, and as punctually discharge those duties they have to perform as we can reasonably expect, while their progress in learning, I would hope, is not inferior to that of children in similar circum-

stances at other schools. Out of 27 scholars, 20 are reading the New Testament, and translating short sentences out of the New York Reader, from English into Indian, and back again into English—12 are ciphering, who are also studying grammar and geography, the rest are in first lessons. This method of instruction has been adopted to facilitate as much as possible the acquisition of the English. The exercise of translating engages the interest of the children more than any other: I suppose because it enables them to understand better what they are doing.

I have hitherto paid but little attention to this language. There are many difficulties to be overcome before a foreigner can either speak or understand it; and all these must for the most part be overcome by dint of his own application, as there are neither books nor men to afford any instruction. Those who are best acquainted with their own language know so little of the English, that they are not able to distinguish one part of speech from another in their own tongue, and as the language itself abounds in contractions, and these thrown together so as to express a long word by a single sound, and sometimes different words by the same sound, nothing but practice can at present overcome these difficulties. Should the Lord permit me so far to overcome the obstacles as to be able in a simple way to tell these poor creatures some of the simple truths of the gospel, I think I shall feel satisfied, though I should never be permitted to become a proficient in it. Oh Sir, it would be a feast indeed if I could but talk to these poor creatures in their own language, about the living, the dying, and the rising again of the Son of God. They have often heard of Christ from his enemies, and I long for

them to hear of him from one of, at least, his professed friends.

On the Sabbath afternoon, some of our boys who can read, with some of our family, visit the cabins of our neighbours, and read, and sing, and pray with them. In the course of the year, I have baptized two black persons, and expect to conduct another, not to Jordan, but to a place where there is much water, and there perform the holy rite. Perhaps, too, I shall be permitted to bury in baptism one of our scholars, (John Davis.) We have long believed him a christian; and the other day he came to me and said he began to be afraid he was living out of his duty, but still hesitated on the account of his own unfitness. I never expect the Lord will make him think he is any better, but I believe he will make him more willing. This youth has a great anxiety for the welfare of his people; and though I should never be able to preach the gospel to these poor heathen, I trust this boy will, and that God through him will make me see the triumphs of the cross. We have other boys that afford us

pleasing hopes that the Lord has some good in store for them.

Now, brethren, we need your prayers as well as your assistance that we may be encouraged and prosper. We are sensible of our imperfections, we feel our need and we hope our brethren will not be unmindful of us. The work in which we are engaged is an important one, equal with the conversion of the heathen any where. It is a mission in the midst of heathens, surrounded by professing christians. This circumstance may tend to diminish the interest of individuals who frequent these abodes of wretchedness, and become familiar with the follies of the inhabitants; but it does not detract from the obligations of christians, nor the anxieties of missionaries, but rather increases them, as they have not only to contend with heathenism in its simple form, but heathenism refined by the corrupt practices of professed christianity. Let me, therefore, in the behalf of this Station say, pray for us.

Yours, in the bonds of the Gospel,
L. COMPERE.

RELIGIOUS DEPARTMENT.

EXTRACTS OF A LETTER FROM S. T. TON-CRAY, OF ARKANSAS TERRITORY, TO DR. STAUGHTON.

Little Rock, July, 1826.

Dear Brother,

Having heard of the destitute situation of this country, and being impressed with a wish to preach personally to the Indians, and satisfy my own mind upon the practicability of Indian reform, and missionary subjects in general, and wishing to go in the strength of Jesus, unaided by church contributions or Societies, I emigrated from Shelbyville, Ky. to this place, and landed here in June, 1824.

When I arrived, I found this portion of our globe in a wretched moral condition. A great mass of the country people are

unable to read or write, and their children without any education, but what they derive from example. Our inhabitants are thinly scattered over an extensive range of country, while a few scattering professors in different settlements, emit a twinkling light, and many, like some stars, can only be discerned by the use of the telescope, while others shine to the praise of their great Redeemer. Soon after my arrival I constituted a church at Little Rock, and shortly afterwards, one in Clark County, and one on the Arkansas, one sixty and the other eighty miles from here; with these three churches, the same Autumn, the Little Rock Association was formed; one old minister, and one licensed on trial,

with myself, formed our ministerial strength.

Our appearance put me in mind of the little cloud like a man's hand, and I thought of the fulfilment of prophecy in our case, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," and we appear still to be a very small remnant—but I have some reason to thank God that my poor labours are in a small degree blessed. I have baptized nine, and five more are ready for baptism. I have constituted two more churches, and two more in other settlements will be soon, so that since our first Association we have increased about one hundred per cent; we have also licensed one more preacher, and I hope the Lord will send more labourers into this part of his vineyard.

We have no literary institutions in our country, or meeting houses; there is not a meeting house of any description in the Territory, though we have some in agitation. Thus you will see our strength and abilities are small, and our best colleges are round log cabins, say fifteen feet square with ground floors; this is a plain statement of facts.

There are two professed separate Baptist preachers in the Territory who have raised small churches. There are two preachers in the north part of our Territory in connexion with Associations in Missouri. We need the fostering care of Providence and the prayers of our brethren, and all the help we can get. Our Territory is truly destitute and needy; there is not a greater field for missionary labours on the continent. As a poor feeble minister, I solemnly impress it upon the Baptist Board of Missions to make our Territory a part of the field of their pious labours. I am willing to surrender all the contributions that can be raised to help an additional preacher or two, who, receiving the blessing of God, and help from the Board, might be supported, and be of great use here, both as preachers, and teachers of schools.

If the Baptist Board will establish a preacher or Missionary School here, I will

give a good site, and land enough for the purpose on my place, at which we have a small church, and intend this autumn to build a small meeting-house.

If the Board knows of a sound hardy soldier, who can preach Jesus, we will receive him with open arms, and try to advance him all we can; only send one sound in the faith, apt to teach, &c.

May God bless you and us; and let his kingdom come, is the prayer of your brethren in our Association.

S. T. TONCRAY.



LETTER FROM REV. MR. MERRIAM, TO
REV. MR. SHARP.

Eastport, Nov. 29, 1826.

Dear Brother,

I have recently employed a few weeks on a visit in the province of Nova Scotia, and of New Brunswick. The Nova Scotia Association contains twenty-four churches, thirteen ordained ministers, two licentiates, and 1616 members; and received one hundred and twenty-five by baptism during the last year.

The New Brunswick Association comprises twenty-five churches, has twelve ordained ministers, one licentiate and 1237 members; and received by baptism during the last year, one hundred and forty-five.

Revivals in some places are progressing, and interesting openings, and destitute churches, invite the gospel labourer. You may form an idea of the need of preaching, and, in some places, of the desire of the people to hear it, when I assure you that I saw six of the sisters, members of one of the churches, and some of their husbands and brethren, who had walked more than thirty miles to attend a general meeting. After it was closed, they expressed the satisfaction they had enjoyed, and said they felt abundantly rewarded, and departed, rejoicing, to their own homes.

The Baptist church at Halifax have at present a very encouraging prospect, and need a larger house to accommodate

the hearers. The Baptist interest is slowly rising in these provinces, yet, on the whole, perhaps as fast as could be expected, when we consider the obstacles which obstruct their enlargement. Aided by God and supported by the TRUTH, for the final result we need not fear.

Upon the church at Lubec (Me.) some mercy drops are yet falling; on the 16th inst. I baptized eight more who united with them, all heads of families. At this baptizing one of the spectators was deeply impressed with a sense of his situation as a sinner, who now rejoices in hope of salvation. More than forty members have united with them by baptism within a year, and more are expected. I have baptized twenty-one at that place, and four at Letete. They have no minister, and are praying the Lord of the harvest to send them one after his own heart; may they soon be supplied, since they not only pray, but are willing to contribute of their temporal things for his support. Pray for us; that on us also, the showers of salvation may descend.

Yours respectfully, in the gospel of a precious Saviour,

ISAAC MERRIAM.

REVIVALS.

EXTRACTS FROM A LETTER BY REV. RUFUS BABCOCK, OF COLEBROOK, (CON.) TO HIS SON IN SALEM.

Colebrook, Feb. 12, 1827.

"The good work began in September last in the eastern part of the town. About forty in that neighbourhood have obtained hope of pardon through the Redeemer. The heavenly influence has gradually extended through the north districts in the town, and into those adjoining. And it is believed, that in all, not less than seventy precious souls have been made the trophies of conquering grace. Already fourteen have been buried with Christ in baptism, and at least twenty more hope soon to follow the ex-

ample and command of their Saviour in this solemn ordinance. Four or five of my brethren in the ministry have visited and laboured among us during the revival, and God has blessed their exertions. The ordinance of baptism has also been signally blest, as well as the exhortation of our brethren both young and old. I have enjoyed unusual health for one of my age, (nearly 70,) and have been enabled to attend meetings six nights in a week, for two months past. If not mistaken, I have enjoyed the special blessing of God in my own heart. Often and sincerely I have said that I would not be deprived of these meetings and enjoyments for an house full of silver and gold. Blessed be God, that my eyes have been permitted to see this day. The work continues. Many are inquiring, "what shall I do to be saved." Our brethren of this church have been the most engaged I ever knew them. There has been great opposition with some, and some who were opposers are now brought to submit. O grant us an interest in your prayers, if you cannot come to share our joys and labours."

A LETTER TO A GENTLEMAN IN SALEM.

Hopkington, Jan. 31, 1827.

Dear Brother,

You have doubtless heard of the good work of the Lord in this place. If I had time I should be pleased to give you a particular account of it, but at present I can say but little. Our meetings are well attended both on the Sabbath and on week days. For eight weeks past we have had a meeting every evening except Saturday; and although there has been, and is now an unusual quantity of snow on the ground, yet the people always find a way to get to them. About thirty, who attend my meeting, give evidence of having passed from death unto life since the commencement of the present work. And in the town, including all the societies, there are between forty and fifty. The work is still progressing.

Six now stand as candidates for baptism, and it is expected more will offer themselves soon. We shall have some ice to cut, but, "Christians, if the heart be warm, ice and snow will do no harm."

I feel as if I could not sufficiently praise the Lord for what he has done, and is doing for my dear people. To him be all the glory. The work has been principally confined to the young people. Some of the most promising in my society have been brought in. I hope we shall be remembered in your prayers.

Yours in christian bonds,

M. CARLTON.

P. S. Friday, 9.—Wednesday—eleven persons were buried with Christ in baptism, and it was the most pleasant baptising season I ever enjoyed.

LETTER FROM A LADY IN BOSTON.

We were gratified to take up in New Hampshire, a letter, from which the following extracts are made. It was written by a lady of Boston, and reports the state of religion as witnessed by her in several meetings she attended in the month of December. The spirit of conviction then manifest in the Baptist congregations in the city, is not withdrawn. God has been wont to bless those churches in time past, and is now showing that he has not forgotten to be gracious. We cherish the hope, that every pious reader of this article, will be induced, from the view it presents, to retire to the closet, and offer the fervent prayer, that the God of grace and salvation will plentifully endue his ministers at this interesting season with his Holy Spirit, and render them the successful instruments of turning many to righteousness.

Boston, Monday eve. Dec. 11, 1826.

My dear Mrs. P.

I have just returned from a conference meeting held in the vestry of the second Baptist church, and am desirous before I retire, to give you a statement of the pleasing interview. The meeting was opened by singing a Hymn, which is ever appropriate on such occasions,

"Come, Holy Spirit, heavenly dove," &c. after which prayer was offered by one of the brethren. The Pastor read the xiii. chapter of Luke and explained some part of it, leaving room for others to remark. Not less than seven of the brethren rose in succession and spoke, some from the chapter, and others from different subjects in religion, leaving no time unimproved. The Pastor then observed, "he was thankful for what he saw; for what he heard; and for what he believed God was about to do," &c. He then prayed and closed the service—but not one person was willing to go. All seemed as desirous to remain as if it had been but six, instead of nine o'clock. The Pastor then passed round the vestry, and conversed with those whose minds were anxious, and with such as had obtained hope, and were rejoicing in God. This supplementary meeting (for so I may call it,) was interspersed with singing, conversation, and prayer; and had we consulted our feelings only, I believe our meeting would have held as long as Paul's did, when Eutychus fell from the window. The lateness of the hour admonishes me to close, and for the present bid you adieu. S.

Sabbath evening, 17. I again resume my pen to address you. During the week past, I have attended several meetings, all of which have exhibited manifest tokens of the divine presence. Several persons have been brought to trust in the Saviour, and very many in the second Society are seeking the salvation of their souls. In the third Society, numbers are inquiring what they shall do to be saved. At the vestry of the First Baptist church, on Wednesday evening last, several persons appeared deeply affected, and, after sermon, at the invitation of the minister, came forward to be prayed for. A young man, who has lately met with a change, gave a very solemn and affectionate address to his fellow youth. I have heard of one person, who was very deeply affected by his remarks, and it is hoped, the impressions will not wear off. This evening was our lecture, and the house was full to overflowing.

Thursday evening, 21. On Monday evening last, I attended the conference held at the vestry of the 2d church. It was supposed that between one and two hundred came and went away for want of room. The meeting was solemn and interesting. Several ministers were present, and each in his turn spoke; also, Dea. L. and others. Were I to attempt to give you an account of this season, I should fail in the description. My advice to you is, to come and see for yourself, that you may partake afresh of the water of life.

You have many friends here who would rejoice to see you, and among others, your ever affectionate S.

BAPTIST GENERAL TRACT SOCIETY.

We have received the first Number of the *Baptist Tract Magazine*, published by the Baptist General Tract Society in Philadelphia. It is proposed to issue the Tract Magazine monthly, containing 24 pages 12mo. at one dollar per annum, payable in advance; every 6th copy gratis. We cordially recommend it to public patronage.

This first number of the Tract Magazine contains the proceedings of the Baptist General Tract Society, at the Third Annual Meeting, held in Philadelphia, Jan. 3, 1827. From this document we learn with great pleasure, that our friends in Philadelphia are making vigorous and praiseworthy efforts in relation to the important object of circulating religious Tracts.

The Baptist General Tract Society, was organized in the city of Washington several years since, and has laboured with considerable success in the distribution of Tracts. The Society has printed 221,500 tracts, making 2,064,000 pages, and has already received forty-six life members, and has more than 80 Auxiliary Societies. The series of tracts extends to forty-one, twenty-two of which have been stereotyped.

Experience having evinced that the city of Washington was not the most favourable location for the Society, at a meeting of the Board, held Oct. 30, 1826, they passed the following resolve:

"It appearing that the facilities of transporting Tracts to distant parts of the Union, are not sufficient in this city to answer all the purposes desired by the

Board, and that in several respects advantages would be enjoyed in Philadelphia, which this place does not present; and as the object of the Society is to effect the greatest possible good, with the amount of means which it may possess,

Resolved, That the Rev. Noah Davis, one of the Agents of the Society, be requested to visit Philadelphia, to solicit the co-operation of our brethren in that city, and to confer with them upon the subject of the expediency of changing the location of its operations."

Mr. Davis visited Philadelphia at the sitting of the Association, Nov. 1826, relative to this change, and laid the subject before that body, when the following Resolution was unanimously passed:

Resolved, That this Association highly approve the object and plan of the Baptist General Tract Society, and are much pleased to learn, that it is contemplated to locate the seat of its operations in this city. We recommend the churches composing this body, to form Auxiliary Societies—contribute to the funds, and circulate the Society's Tracts; and we hope the whole denomination will give to this method of disseminating gospel truths, the attention and aid which it deserves."

On Monday, Nov. 6, a meeting of ministering brethren of the city and vicinity, was held at the house of Rev. John L. Dagg. The subject was discussed, and after much deliberation, those present agreed in saying, that "should the Society determine to make the change, they will undertake to carry forward the work."

Agreeably to this arrangement, at a meeting of the Society in the city of Washington, Nov. 14, it was

Resolved, That the seat of operations of this Society, and all books, plates, tracts, and other property belonging thereto, be transferred to Philadelphia, and that the Board be directed to carry this resolution into effect."

Jan. 3, 1827, the Society met at the Sansom Street Meeting-house in Philadelphia, and adopted the following amended

CONSTITUTION.

Article 1. The name of this Society shall be "*The Baptist General Tract Society*." Its sole object shall be to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts.

Art. 2. Any person may become a member of this Society, by paying the sum of one dollar or more annually. The payment of ten dollars at one time shall constitute a person a member for life; and any person paying twenty-five dollars shall be a director for life. All

subscribers shall be entitled to receive *one-half* the amount of their subscriptions in tracts, at *ten* pages for one cent.

Art. 3. There shall be an Annual Meeting of the Society on the first Wednesday in January, when the following Officers shall be chosen by ballot, viz. a President, Vice President, Agent, Secretary, Treasurer, and fifteen other members, who shall together form a Board of Directors for the management of the concerns of the Society. Five members shall constitute a quorum. The Board shall have power to fill any vacancy which may occur in its own body.

Art. 4. The Directors shall superintend the publication and distribution of such Tracts as they shall approve; the appointment of subordinate Agents; the establishment of Depositories; the formation of Auxiliary Societies, &c. They shall hold frequent meetings under such regulations as they may adopt in conformity with the general provisions of this Constitution. They shall appoint the place and hour for the Annual Meeting of the Society; and may, if they think proper, make arrangements for an Annual Sermon, or Publick Addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an Annual Report of their proceedings.

Art. 5. Any Tract Society contributing one fourth of its receipts to the Treasury of this Society, shall be considered an Auxiliary, and shall be allowed a discount of ten per cent. from the usual rate of ten pages for a cent. Agents of Depositories shall have a reasonable compensation for their services, to be decided by the Board. Auxiliary Societies shall be allowed and are requested to send one Delegate to the Annual Meeting of the Society, to represent them, who shall have the privileges of a member. The Presidents of Auxiliaries shall be ex-officio members of the Board of Directors.

Art. 6. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

Art. 7. The Secretary shall keep a record of the proceedings of the Board of Directors and Society.

Art. 8. The Treasurer shall receive all monies, and shall give to the President for the time being, satisfactory security for the safe keeping of the funds committed to him.

Art. 9. The President shall call a meeting of the Society, at the request of a majority of the Board of Directors.

Art. 10. Any alterations of this Constitution may be made at an Annual Meeting, by the concurrence of two-thirds of the members present.

Officers chosen.

John L. Dagg, *President.*

Wm. T. Brantly, *Vice President.*

Noah Davis, *Agent.*

Samuel Huggens, *Treasurer.*

Philologus Loud, *Secretary.*

Rev. Noah Davis, the Agent, has obtained a dismissal from his pastoral charge, and entered on his duties, to whom all communications in relation to tracts, or to the Tract Magazine, are to be directed.

At a meeting of the Board of Directors, January 5th, 1827, the following resolution was passed:

“Resolved, that the Agent be authorized to append to the report, a request that the Clerk or Moderator of each Baptist Association, Convention, and Domestic Missionary Society in the United States, send annually a copy of their Minutes or Reports, addressed to him in this city, by mail or otherwise, for the use of the Society, that we may have it in our power to publish a summary account of all such bodies of our denomination, exhibiting their numbers, officers, time and places of meeting, &c. and that a copy of our annual Report be sent in exchange.”

NOTE.—Minutes of meetings held in 1826, are desired. The Agent ventures to request in addition, that the Associations, &c. will appoint some one to be their correspondent, whose name and Post-office shall be inserted, annually, in their Minutes.

IMPORTANT RESOLVES.

We give place to the following communication, as will be seen, by a request from a respectable Body. The first Resolve, which relates to electioneering, it is well known, has no bearing on this quarter of our Republic, in which the practice never was, and, we trust, never will be tolerated. The Resolves on intemperance and duelling are worthy of a place in every periodical in the country; and we hope that this, and every effort to suppress the growing evils of *suicide* and *murder*, by *ardent spirits* and *false honor*, will be as successful as they are laudable and philanthropic.

To the Editors of the Amer. Bap. Mag.

Black Swamp, (S. C.) Dec. 20, 1826.

GENTLEMEN,

Agreeably to a resolution of the Savannah River Baptist Association at its

last Session, I herewith transmit you a copy of certain resolutions, which you will please insert in said Magazine, if you deem them worthy a place in that very useful publication, and thereby confer a favour on many of the friends of Zion in this, and we trust, other parts of the world.

THOMAS POLHILL,
Clerk of S. R. B. A.

Resolutions adopted by the Savannah River Baptist Association.

Whereas many of the churches, attached to this Association, have represented to this body the shameful and demoralizing extent to which electioneering is carried on within our bounds, and desiring that some measures should be adopted by which the evil may be remedied, or at least mitigated; and whereas as a religious body, we have no power, not even over our own brethren, where-by we can coerce or control them in matters of civil policy; we can therefore only determine for ourselves, and affectionately and earnestly recommend to others a similar course.

Therefore, *Resolved unanimously*, That we view with deep regret and sorrow, the practice of electioneering pursued by many candidates for publick favour, as destructive of our rights as freemen, and producing a most demoralizing and ruinous effect among our citizens, leading the young and inconsiderate into habits of intemperance and folly; and destroying that confidence among men, which will eventually, we fear, prove prejudicial to a free suffrage.

The practice of electioneering now pursued, has a tendency to destroy all fair competition; consequently, virtuous and good men are in a great measure deterred from venturing before the publick, because they cannot condescend to gain favour upon such terms; and when they are induced to make the attempt, they must act contrary to their own views of propriety, and go with the multitude, or lose the object of their pursuit. By these means, the publick are deprived too frequently, of the talents and services of the upright and worthy part of the community.

Resolved also, That we do individually, and collectively determine, to withhold our vote and influence from any, and every man, who may hereafter directly or indirectly, in his own person, or by his friends, attempt to introduce himself into office by such means as have been so perniciously pursued; namely, by going from place to place, collecting together the idle and vicious, the young and inexperienced, and dealing out to them copious draughts of ardent spirits; thereby inflaming their senses, destroying their reason, and preparing them to answer any purpose that designing men may desire.

Resolved, likewise, That we fully and cordially unite in sentiment, with the Anti-duelling Society of Charleston; and will most religiously withhold our countenance and support, from any man, or set of men, who may hereafter engage in the horrid practice of duelling, either as principals, seconds, friends or abettors, or who shall publickly advocate the practice.

Resolved, That we do hereby recommend to all our brethren, to the pious of all denominations of christians, and to every citizen who loves his country, to cooperate with us in endeavouring to lessen these growing and destructive evils. We also recommend most earnestly to the members of our Union, to be extremely cautious in the use of ardent spirits themselves, and thereby strengthen precept by example.

True extract from the Minutes of the Savannah River Baptist Association—

By THOMAS POLHILL, Clerk.

SUNDAY SCHOOL ANECDOTE.

A poor woman, who had seen better days, was observed by her daughter (who is a scholar in ——— Sunday School) weeping one morning very bitterly, "Don't cry, mother, don't cry," said the affectionate little child; "I know very well what makes you cry, it is because you have nothing for us to eat for breakfast; but never mind, mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure he will not forsake us now." Scarcely were these words uttered, when

a neighbour called to say, that a friend of hers wanted a person to do a little work for a couple of hours, and knowing the distress of this poor woman, she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labour, the affectionate little daughter exclaimed, while a tear of gratitude started in her eye, and at the same time a smile of pleasure beamed in her little face—"There, mother, did I not say that God would send us a meal to-day? And you see he has been a great deal kinder to us than we expected."

ORDINATIONS, &c.

Oct. 20, 1826, Rev. John N. Brown was installed Pastor of the Baptist church in Malden, Mass. Sermon by Rev. Henry Jackson.

Oct. 25, 1826, Mr. Beriah N. Leach, from the Hamilton Theological Seminary, was ordained at Cornwall, Vt. Sermon by Rev. J. W. Sawyer.

Feb. 7, 1827, Rev. Silas Hall was installed Pastor of the Baptist church in Taunton, Mass. Sermon by Rev. Stephen Gano.

New Baptist Meeting-house opened.

A neat and commodious Meeting-house, built of stone, was opened for religious worship, Dec. 28, 1826, by the Baptist church in Benson, Vt.

HOUSES FOR OUR MISSIONARIES IN BURMAH.

It will be perceived from the letters and journals of our missionaries in India, that with the exception of Dr. Price, they are about seeking for themselves a new location. The town of Amherst, the seat of government by the British in their newly acquired territory, presents an auspicious opening. It is believed, that thousands of Burmans will crowd to this place, inviting the attention of our brethren to their religious instruction, and to the establishment of schools for the improvement of the rising generation. But the settlement is so recent, and such an

excess of population crowding into it, beyond the means existing for its accommodation, there is not the least prospect that the brethren will be able to *hire* tenements; no alternative remains but to *build*. To aid them in the erection of some plain and comfortable dwellings, the present income of the Board is quite inadequate. We would suggest, whether on this interesting and pressing occasion, the ministers and churches will not be disposed to make a special exertion with a view to this object. It is believed there is sufficient benevolence in the public to meet this, and all the wants of the Mission, if it were called forth. To do this, representations must be made by such as are capable and interested in the spread of the gospel. Opportunities must be offered to those who may be disposed to contribute. If each church were to appoint one or more persons to obtain, or receive and forward subscriptions and donations, the best result might be expected. The Board, at its annual meeting in April next, will be anxious to obtain information as to the bounds which must be set to its operations. Whether, sustained by vigorous exertion on the part of all their brethren and friends, they are to proceed with strength in sustaining present engagements, and enlarging their plans of benevolence, or are to be restricted to the narrow gauge of past years. Should spirited and prayerful efforts now be made, we have no doubt the most sanguine expectations of the friends of the Redeemer will be realized in India.

ANNUAL MEETING OF THE BOARD FOR FOREIGN MISSIONS.

The next Annual Meeting of the Board will be held in Boston, commencing on Wednesday the 25th of April. The Rev. William T. Brantly of Philadelphia is appointed to preach on the occasion. In case of his failure, the Rev. Spencer H. Cone of New York.

NOTICE.

A ship is expected to sail from Philadelphia for Calcutta on the first of April next. Persons wishing to write to the Missionaries in Burmah, can avail themselves of this opportunity, by forwarding their letters (post paid) to the care of Rev. Mr. Dagg, Philadelphia. Another opportunity is expected to occur on the 20th of April from Boston. Letters may be directed, (post paid) to the care of Rev. Mr. Sharp, Boston, or the Corresponding Secretary, Salem.

Amount of Moneys received for the Withington Mission, from August, 1825, to September, 1826.

By cash of Mr. Jordan, a donation,	3,00
Rev. J. Mc Lamore, on account of brother Mercer,	90,00
By an order on brother Mercer on account of brother Simons,	96,00
By cash of Rev. L. C. Davis, on account of brother Mercer,	160,00
at the Alabama Convention, a deposit for General Board,	239,06
of brother Doty, a donation from Columbia,	5,50
two drafts on brother Rice, on account of buildings,	667,70
from brother Riley, Charleston, S. C.	50,00
from brother do do.	30,00
an order on the Augusta Bank,	338,68
for 4 sheep,	10,00
collection in Columbia, S. C.	20,00
do. in Sumterville, do.	31,75
do. in Bethel church, do.	5,00
do. in Wassamsaw, do.	8,00
do. in Charleston, of different persons,	11,50
do. in do. by brother Riley,	20,00
do. in do. by Miss J. Hands,	30,00
do. in James Island Church	13,37
do. in Beaufort, of different persons,	10,12
appropriation of the Beaufort Foreign Mission Society,	60,00
donation of Mr. Joel Adams, Senior,	10,00
do. of Mr. Williams,	50
of brother Doty, for Star and Luminary for 3 years,	15,00
of Rev. George Scott, S. C. for Luminary for 2 years,	5,00
donation of Mr. G. Pinkerton,	2,00
	dol. 1932,19
Deduct for uncurrent notes,	11,00
	dol. 1921,19

Donations received for Indian Stations.

From instructors and ladies at Bradford Academy,	14,70
friend in B.	50
friend in B. 3 yards of cotton cloth,	37
Articles of clothing for Indian children.	
From a young friend at B. cotton cloth for a dress,	1,25
From ladies attending Bradford Academy—3 from Andover, 1 from Newburyport, clothing,	2,75
Ladies at West Cambridge, communicated by a female friend,	12,00
a female friend at Haverhill,	3,00
a gentleman residing at Haverhill,	2,00
do. do. do.	1,00
do. do. do.	2,50
do. do. do. for stage fare,	1,00
friends at parting,	5,50
female friend at Salem,	1,00
a friend, 1 pair pillow cases,	40
one pair of hose, a friend,	50
Books from Mr. Bulfum,	
Various articles from Mr. and Mrs. Samson,	2,22
Books from Mrs. Currier,	40
Articles from Mrs. Welles,	25
Articles from Mrs. Day,	20
Buttons from Mrs. Lang,	25
Articles from a friend,	60
Linen and napkin from Mrs. Smith,	1,00

Account of Moneys received by the Treasurer of the General Convention, for the Baptist Board of Foreign Missions, &c. from Jan. 7, to Feb. 19, 1827.

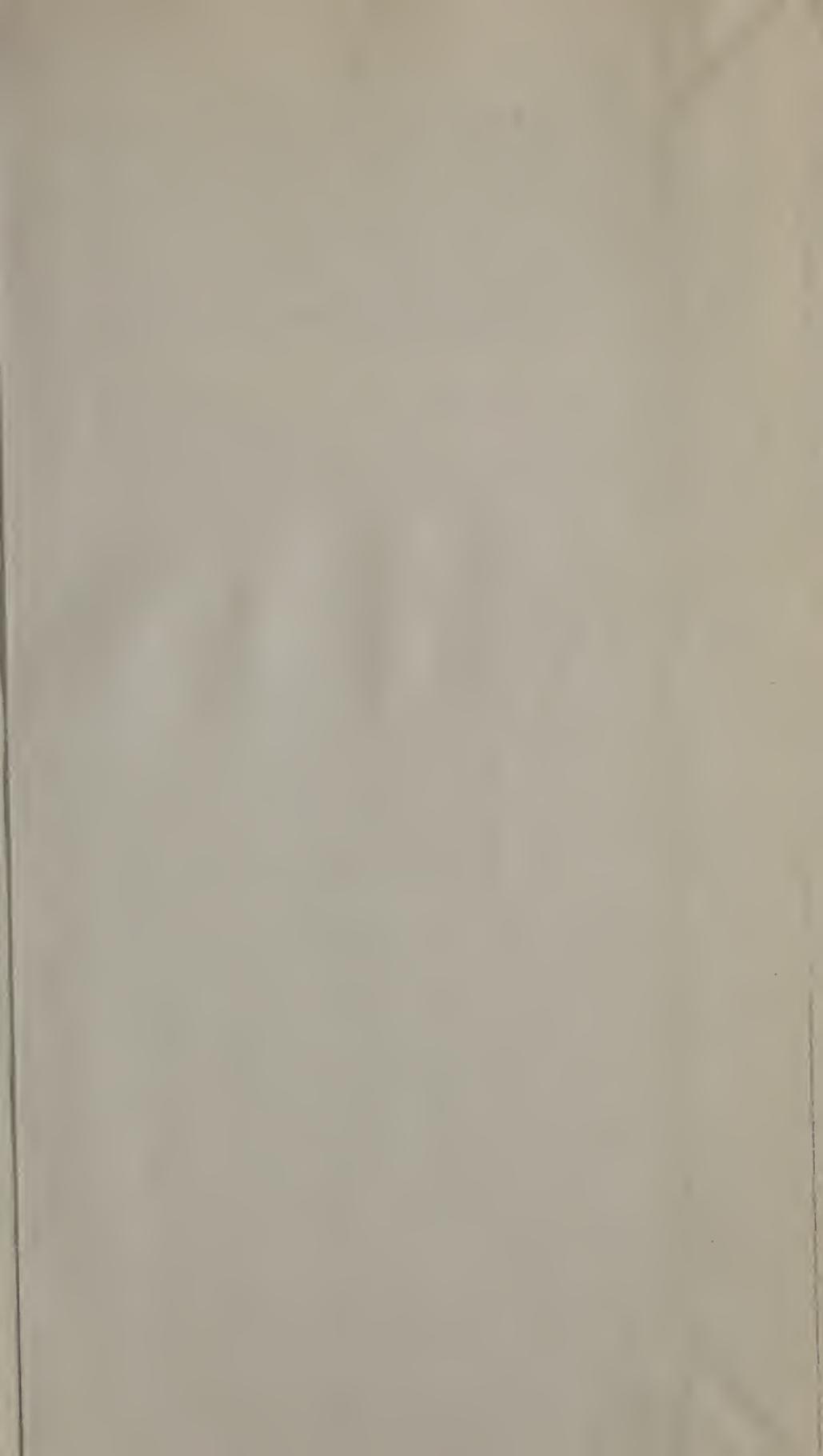
By cash from Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq. Treasurer, per Dr. Bolles,	300,00
Mechanic Labouring Society, Cambridge, per Mr. E. Brown, for Burman Mission,	25,00
Edward Probyn, Esq. per Rev. D. Sharp, 50 for Burman Mission, 25 for the Indian Stations in the U. S.	75,00
C. T. per Mr. E. Lincoln, Burman Mission,	3,00
The Missionary Society in the Woodstock Baptist Association, Auxiliary to the Baptist Board of Foreign Missions, &c. received from A. Forbes, Esq. by Maj. O. Dutton,	121,34
From James Loring, Esq. Treasurer of the Boston Society, Auxiliary, &c.	113,00
H. B. Rounds, Esq. Newport, N. Y. Treasurer of the Utica Baptist Foreign Mission Society, by Mr. E. Lincoln,	25,00
Female Burman Education Society for the Education of Burman children, Miss Nancy Iley, Treas. received in letter from Mark Harris, Esq.	52,00
The Baptist Female Society of Hillsborough, N. H. Sally Howe, Treas. received by Mr. Isaac I. Coolidge, for Burman Mission,	6,00
The Congregation and Open Communion Baptist Church, Saxton's Village, Vt. at monthly concert, received through Mr. E. Lincoln,	12,50
From H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Mission Society, received by Mr. E. Lincoln,	25,00
Miss H. E. T. to redeem a female child from slavery, to be called R. Eugenia,	15,00
The Female Primary Society, Machias port,	10,00
The Male Primary Society of do.	2,75
per Aaron Hayden, Esq.	12,75
The Lubec Female Auxiliary Society, by Capt. Robert Small,	5,71
The Lubec Male Missionary Society, by the Rev. Henry J. Hall,	12,19
Aaron Hayden, Esq. Treas. of the Primary Missionary Soc. of Eastport,	7,00
Received per Mr. C. Haven,	24,90
The Lake George Association, contributed in 1825,	742
Interest on do.	58
The Lake George Association, contributed in 1826,	11,00
The Secretary,	1,00
Received from Naaman Fox, Esq. Sec.	20,00
Youth's Mite Society of the Second Baptist Sabbath School Society, for the Carey Station, by Mr. Augustus Pulsifer,	4,03
	dol. 836,52

H. LINCOLN, Treas.

The Treasurer has also received the annual subscriptions of "Ladies in Newburyport," Helen Tracy, Treas. by Capt. John Wills, jr. \$60, for the Bengal Christian School Society.

To Correspondents and Readers.

To give room for Mrs. Judson's Narrative, communications of interest have been deferred, which may be expected in our next Number. Our Readers will be gratified to learn, that several hundred new subscribers for the Magazine have been lately received from the State of Maine; and the friends of the work in the different sections of the country are earnestly requested to use their efforts for giving it an increasing circulation, which will replenish the missionary funds, and accomplish the benevolent objects contemplated by the publication.



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